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The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—FEBRUARY 20, 1915

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

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WOULD IT not be possible for every man to double his intellectual
 force by keeping much in the company of Infinite Wisdom?—*E. P.
 Tenney.*

THE GREATEST of faults is to be conscious of none.—*Thomas
 Carlyle.*

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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 20, 1915

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EDITORIALS AND COMMENTS

Clerical Activity In Every Good Work

THIS is the age of social service. It is a splendid thing our generation has had in the preaching of the social gospel; and we have reason to be thankful that our own American Church, and more particularly so many of its clergy, have responded to the message. The world needed this new Christian truth, and still needs it: a religious spirit, sane, healthy, productive, cheery, helpful, brave, and active. It has borne its fruit in a desire, more general than ever before, to be of real use in the world; it has set the Church and individual Christians to large tasks; it has sent them out on errands of useful service in many neglected places.

But it has also brought its special dangers and temptations. For the laity, very often, it has unhappily meant forgetfulness of the need of deeper personal consecration through prayer and worship. Almost as conspicuous as the development of the social consciousness is the fact of the neglect of the institutions of religion. We have forgotten that service will soon shrivel and shrink into nothingness if it ceases to spring from religious faith. We cannot give more than we have; and if the essence of social activity is the application of the spirit of Christ to the problems of modern life, all our efforts will be in vain if we fail to feed on Christ in our own hearts. Lent is a call to the remembrance of this fact. It summons us to "prayer and fasting," and bids us remember that nothing but these can cast out social demons now, just as nothing else could cast them out when, at the foot of the Transfiguration mount, a father held out hands of distress in behalf of his afflicted son.

Nor is the temptation to forget this confined to the laity. Indeed, it may be questioned whether the layman's mistake is not in measure the result of the clergyman's preaching. Lent is a time for many social workers in clerical as well as lay ranks to call a halt and go back to the Source of strength. They have, perhaps, been trying to do too much. They have been giving out and saving no time for taking in.

TO BE SURE, some of them have done it in response to what seemed a popular demand that could not be rejected. Someone sent us the other day an essay on "The Present Decay of Religion: or the Activity of the Clergy in Every Good Work." It was written by an over-worked parish priest who had made the by-no-means original discovery that everybody who has a hobby, and is earnestly convinced that the adoption of his special nostrum would instantly usher in the millennium, always demands that the clergy shall be advance agents of his propaganda. He writes constantly to the papers about it, and the burden of his message is always the same. If the clergy cared more for righteousness than for popularity; if they really desired to serve the Church rather than to eat her bread; if they cared for humanity; if they were interested in the poor; if they were not bound to silence by "economic determinism"; if they were true workers for the kingdom of righteousness and not preachers of platitudes (this portion of the effusion may be continued *ad lib.*, and may be pathetic, sarcastic, or

abusive, according to the taste of the performer), they would instantly cease all other activities and devote themselves to agitating for this, that, or the other reform. (This portion, also, can be varied to suit the taste, and any given enthusiast may advocate any given nostrum, provided he or she observe two plain rules, viz., first, not to advocate more than one nostrum at a time, since it is the special virtue of each to be an exclusive panacea; and, second, to make it quite clear that it is only the selfish indifference and inactivity of the clergy which is delaying the triumphant manifestation of the millennium.)

Our friend the essayist points out that "the ordinary clergyman (who makes up for not being very wise by being really quite exceptionally well-meaning) is like the peasant in Æsop's fable, very desirous of pleasing everyone. Hence he neglects his proper work, becomes a smatterer in political economy and sociology, preaches earnestly (and inaccurately) about many 'isms, and positively exudes the spirit of the uplift."

One feels, as to language, a rankling impatience at some unfortunate experiences which are quite common to all of us. Moreover, even where there has been a wise preaching of the social gospel, with splendid enthusiasm for service and real knowledge and ability, one wonders whether, often, it has not been at the expense of things high and fine. "These ought ye to have done and not to leave the other undone." That the priest has "his own proper work" surely no one can deny. If this work is not done, all other work is rendered vain. Every social reformer feels it, consciously or subconsciously. He knows, or ought to know, that his work is hindered for the most part by the faults of individuals. Every student of economics knows that his problems (the problem of poverty and unemployment, for example) are partly moral. Every political reformer recognizes that the first need of a nation is *good men*. It is no mean, unimportant, or undignified work to which the minister of God is called. No, nor an uninteresting one, nor one needing small powers of brain or character. Why neglect it or underrate it?

ANYONE who is a regular reader of these columns will know, of course, that this is said, not in a spirit of antagonism, but by way of warning. The best minds among the socially minded of the clergy are at one in voicing the warning. What we are particularly concerned with now, therefore, is not the proof of the fact but the suggestion of the remedy. The average parish priest finds himself on the horns of a dilemma. He cannot neglect his priestly duties; he dare not neglect his community duties; he hardly hopes to do both well. What then shall he do?

Two things suggest themselves.

First, we need to learn that the Church is not the clergy alone. There is no heresy more insidious than the idea expressed in the English phrase which describes a man who is to be ordained as "going into the Church." The Church is not

the clergy; it is the clergy and the laity together; just ourselves, you and I and Smith and Brown and Jones, together with our rector and our Bishop. Therefore:

It is not the duty of the clergy to do social work any more than it is the duty of Jones and Brown and Smith. Of course the clergy ought to be leaders, it will be said. Rather, they ought to inspire to service. The greater part of the work must be done—and in spite of clerical activity is done—by laymen. Why should it not be so? Is there anything about the grace of holy orders to make its recipient wise in all things? There could be very little accomplished by the clergy if they tried to do social and civic work without the active coöperation of their laymen.

That does not mean that the clergyman will preach to others and call them to labor while he is "on refreshment" and idle. But just as the lawyer, the doctor, and the business man have their work to do, so the priest has his; and just as these men, however zealous they may be, are obliged to confine their social activities within certain limits, so must their rector. Every layman should be interested and active in good works, but we do not expect him entirely to neglect his business or professional affairs in order to show his social zeal; no more should the clerical enthusiast.

THE SECOND suggestion lies in a much needed lesson for the social reformer. The catalogue of reform which occupies the attention of earnest men in every community is so appalling that it necessarily suggests the question whether the pace has not been too fast, the race too furious. We need to discriminate and concentrate. We need to get together and put first things first. We need to settle on fundamentals, and lay foundations and wait patiently till there is opportunity to build thereupon. Some of us have become so enthusiastic in leading that we forget to look back to see whether anybody is following.

It does seem sometimes that things have come to a pass where we need to reason with our social service friends and ask them to restrain their zeal. We long to have them alight at one station on their welfare journey and stay there awhile. Some of them do not seem to know where they are going—they only know they are on the way. Others are so torn by conflicting welfare movements that they are like the east-bound traveler from Chicago, who walked in his sleep just before the train pulled into Albany, and awoke to find himself on the way to New York, while his clothes were headed for Boston.

The situation has really come to be such that many who are deeply concerned about social problems are heart-sick with fear that the whole movement may be dissipated by fragmentary and hysterical efforts and vanish into thin air. What gives us anxiety is that the work of social reform has been gaily taken up by faddists who make it such a joke and *themselves* such a public pest, that almost every good cause is handicapped and serious people cannot get a hearing. There is hardly a public man of any position who does not discount every appeal made on behalf of better legislation by attributing the demand to the sentimental fancy of the reformer and seeing in it no real expression of public opinion. Of course this relates only to "reform" in its first stage. In course of time a true perspective is reached by most humble students who are willing to learn and to grow.

MOREOVER, there is need, in many cases, for a pulpit preaching of the mere A B C of social Christianity; as there is need also of the same primary and elementary teaching by social workers. As in the fundamental bases of religion, so in social applications of religion, we are apt to take too much for granted. We assume that well meaning men will, as a matter of course, unite on certain proposed measures—but they fail to unite. Nothing is more disheartening than to find, for instance, the Social Service Commission of a diocese urging advanced legislation when it has never taken up the task of educating the diocese as a whole to any real understanding of the problems that call for legislative action. Or to see a parish priest antagonizing his conservative congregation by hastily rushing into numerous projects of doubtful wisdom (and carrying no one with him), instead of patiently driving home elementary truths, line upon line, here a little and there a little; repeating his teaching, as Dean Hodges suggests, seventy times seven times, and then discovering at the 490th repetition that his whole parish will rise up and declare that this is what *they* have felt all along, and isn't it time now to get busy and do something?

So, then: Our first duty is to learn a little patience. Can we not see that by passing laws we shall not bring on the millennium? Is there not something of a curse in over-legislation? Are not some of our proposals half-baked theories? (Half-baked is a good Bible term: Ephraim was a cake not turned!) Let us stop at some one station in our journey, at least long enough to hear the whistle of the departing train from which we have just alighted. Suppose we make sure that people know our language before we begin to talk. Above all, why not be sure that enough teachers are willing to stay in charge of the kindergarten departments?

IN ALL THIS, what are we doing but beating round to our starting point? After all, patience comes with prayer too. And there are more impatient people among the social service workers than anywhere else on earth. We shall have a healthier and more restrained enthusiasm only as we learn that sanctification and service go together. We must in patience possess our souls. In quietness and in confidence shall be our strength. We are having missionary intercessions; why not social welfare intercessions? And that not so much in a litany of industrial justice as in prayers for social workers?

Practical religion! Dr. Huntington once said, "Ah, how we cheat ourselves with phrases! After all, the great thing in practical religion is to sink self, and in this task we succeed best through worship, as we realize our own littleness and the majesty of the Almighty." Lent says something like that to all of us. It bids us "take flight from the edges of this busy buying and selling world, and strike out into the pure air, and find rest on the wing as the sea birds do." Peter was wrong when he asked to stay always on the Mount of Transfiguration—but he would have been hopelessly mistaken and irreverently disloyal had he declined altogether the invitation to go there.

WE have heretofore directed attention to the weekly offerings for THE LIVING CHURCH WAR RELIEF FUND from the Church of the Ascension, Pittsburgh. Inquiry as to the method adopted in that parish for these regular offerings has brought the following letter of explanation from Bishop Van Buren, who is in charge of the parish:

"We placed the alms box at the entrance of the church, in plain sight of the congregation as they go out. Above it hangs a large placard, some 18 x 24 inches in dimensions, bearing the inscription:

"WAR RELIEF FUND,
"For wounded Soldiers and for Widows and Orphans, under the care of our American Churches in Europe. Contributions placed in this Box will be acknowledged each week in THE LIVING CHURCH."

"Then, after each Sunday service, the box is opened, the money counted, and four slips of paper inserted in slits cut in the placard opposite the following words:

"Last Week's Offering—	.....
Previously Acknowledged—	.....
Our Total to Date—	.....
Entire Fund up to Last Week—'

"In a few words from the chancel, from time to time, attention is called to the box; allusion is made to some touching incident, from the letters of Archdeacon Nies, Dr. Watson, or others; sympathy for the victims is thus kept alive, and the result goes each week to your noble enterprise.

"It is going to be a feature in our daily Lent services, and God only knows how much longer!"

Unhappily there seems no immediate likelihood in the near future of a decrease in the demands upon this and upon like funds, and it is quite likely that other churches may be willing to adopt the plan that has proven so successful in the Pittsburgh parish.

A report from the rector at Rome, the Rev. Walter Lowrie, is printed on another page in this issue. It will be a pleasure to contributors to learn of the value of their gifts in the relief afforded to earthquake sufferers.

We are in receipt also of another letter from the Rev. Dr. Watson, rector at Paris. Up to January 28th, when that letter was written, he had received from the Relief Fund, as he states, 1,987.20 francs (about \$400) for his general work and 1,000 francs (\$200) for his work among Belgians, for whose benefit, as already stated, a refuge has been provided in the building formerly used as the choir school. Dr. Watson expresses appreciation of the assistance thus given, and says:

"Our situation here is a very peculiar one—a great Church property, church, rectory, parish house, the whole having cost more than a million of dollars, the church seating more than 800 people; and but a short time ago with a staff of rector and three assistant

clergy; with a chapel in the Latin Quarter; a choir school with three resident masters; a daily service with choir; a well developed visiting-nurse and hospital work; and a large work amongst French poor; and all this dependent on chance income; our actual assured income from endowment being about \$1,200 a year. When the war scattered the American colony and put a stop to the tide of American visitors to Paris, at once our income stopped. Our taxes here run in the neighborhood of \$2,500 to \$3,000 a year. It is not a rich congregation, and never has been; and that impression could only come from seeing a church full of summer visitors. What the future holds for us, we do not know. The church is now doing its work largely by virtue of gifts sent me as its rector to maintain it and carry on its works of mercy with; but that cannot last. Some day appeals will cease to bring response. Endowment is the only possibility that I can see.

"Again, I am deeply grateful for the sympathy of THE LIVING CHURCH, especially for your printing the statements I have sent you; and as for the money you entrust to us, it will be largely used in the works of mercy I have indicated; and we will try to be your faithful stewards."

The following are the receipts for THE LIVING CHURCH RELIEF FUND for the week ending Monday, February 15th:

Woman's Society, Calvary Chpl., Okreek, S. D. (Indian)*	21.45
Officers of the Brotherhood of Christian Unity, S. D. (Indian)*	17.71
A friend, Buffalo	25.00
A St. Clement's Church boy, Philadelphia	1.00
Mrs. Lydia B. Hibbard, Chicago	25.00
Church of the Ascension, Pittsburgh	16.48
J. C. Adams, Gateway, Colo.*	2.50
G. F. S., St. Peter's Church, Plymouth, Conn.	2.50
Miss E. Hughesdon, Dallas, Texas	3.00
Churchwoman, Elizabeth, N. J.	1.00
S. C.†	1.00
Miss Mary Carpenter, Providence, R. I.	1.00
Church of St. Stephen the Martyr, Baltimore	1.00
Mrs. Alfred Brown, Sacramento, Cal.*	1.00
Mrs. F. C. Saunders, Washington, N. C.†	5.00
S. S. of Church of the Ascension, St. Paul*	8.50
S. S. of Ch. of St. James the Less, Scarsdale, N. Y.	60.00
St. Paul's Church, Paterson, N. J.	1.00
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Woman's Aux., Platteville, Wis.	3.50
"A small parish"‡	3.00
Two Churchwomen, Jackson, Miss.	2.00
Chancel Guild, Christ Ch., Tuscaloosa, Ala.	15.00
Anon., Townsville, N. C.	1.00
G. A. Draper, Fishkill, N. Y.	5.00
Anon., Detroit	2.00
Anon., Ann Arbor, Mich.	3.00
Rev. I. P. Johnson, D.D., Faribault, Minn.	5.00
South Dakota Ogilvie Conference*	12.38
Two sisters, Buffalo, N. Y.	2.00
Cash, Savannah, Ga.	5.00
St. Stephen's Church, Paynesville, Minn.	10.00
St. Mark's School (colored), Birmingham, Ala.†	1.50
Grace Church S. S., Madison, S. D.*	2.75
St. James' Church, Farmington, Conn.	2.50
Mrs. C. B. Runnalls, Corvallis, Oreg.	2.00
R. K. R.	6.00
Total for week	\$ 278.75
Previously acknowledged	6,764.00
Total received	\$7,042.75

* For work among Belgians.
 † For work in Paris.
 ‡ For relief of Poles.

ANSWERS TO CORRESPONDENTS

INQUIRER.—Except that three knots in the girdle are deemed to imply use by a member of a religious order and to be reminders of the threefold vow of poverty, chastity, and obedience, we think there is no rule as to tying, etc.

VIOLETS

The mystic, Tauler, we are somewhere told,
 Was wont, as through the countryside he strolled,
 To close his eyes, that he might not behold
 The violets,
 Lest they, through sorcery, in paths he trod,
 Might draw him from communion with his God!

No mystic, I, for whenso'er I walk
 Where bird and breeze and flower together talk,
 And mark the perfume, petal, leaf, and stalk
 Of violets,
 The sight of them does but occasion raise
 For fervent adoration, prayer, and praise!

CLARENCE ARMY.

A FRIEND

I ask not for a friend with undiscerning eyes,
 Too fond to recognize the sin that in me lies;
 But, O, I yearn for one who all my faults shall see,
 And, notwithstanding them, will still believe in me!

HARRIET APPLETON SPRAGUE.

THE ARISTOCRACY OF SERVICE

FIRST SUNDAY IN LENT

By H. C. TOLMAN, D.D., LL.D.

A CERTAIN wealthy church was described as being the most aristocratic and exclusive church in the city.

Is such a thing possible as an exclusive Christian church—an exclusive body of Christ, who died for the outcast, the poor, the degraded—an exclusive fellowship of sons of God, of brothers in Christ?

To be a Christian is to have the inclusiveness of Christ which embraced all men, for unless we have the spirit of Christ we are none of His.

Christianity is the Christ love for humanity in the human soul.

Christianity is to feel as Christ felt, to sympathize as Christ sympathized, to love as Christ loved.

With such a spirit of Christ nothing can be more inconsistent than exclusiveness.

What does exclusiveness mean? It means shutting out from ourselves God's great family, shutting out from ourselves a love for humanity, sympathy for the outcast, pity for the distressed—the opportunities for divine service.

It means shutting ourselves in to our narrowness and selfishness, to our littleness, to our desires and pleasures, to our mortality.

We cannot shut out without shutting in.

So it is that we are shut in from the divine love for humanity, from the Christ heart, from the peace of service, from the keen discrimination of things eternal, from the world vision of our divine Lord.

Do we realize that it is only those things that we give forth which are immortal?

The more love we bestow, the more we have; the more hope we put forth, the more it grows; the more faith we place in what is true and real, the greater faith we have.

Of what avail is knowledge unless it is given forth?

The test of a man's power is the ability to serve.

It is what we give out that makes success.

If education creates a caste, then it has become a misnomer, for education is the drawing out of our powers into the capacity for service.

If wealth creates class distinction whereby men through pride and arrogance cut themselves off from real and genuine fellowship with all humanity, then it becomes a curse to its possessor.

We ask why there is not deeper and more vital interest in spiritual things.

Suppose every member of the Church of Christ went forth into the world as a real member of Christ's body, that he served as Christ served, loved as Christ loved, was as humble, as kind, as gentle, as true, as pure, as manly, as strong, that in his daily living he was a Christ in business, in the club, in the home, in all his relation to his fellows.

Suppose all Christians vied with one another in Christian love and service, that, instead of debating over the origin of sin, all energy and power were directed to redeem the fallen and to show forth in the highest degree the spirit of Christ, that Christians at all times and in all places were willing to suffer as He suffered in the beauty of immortality and service, would not Christianity to-day be an irresistible power appealing to the highest and manliest sentiment in the human soul?

Yes, we need an aristocracy, but not exclusiveness.

We need the aristocracy of worth, and culture, and learning—educated to service.

We need the aristocracy of wealth consecrated to the alleviation of the poor and the suffering.

The assurance of immortality lies in living the immortal life here, and the immortal life is the life of service.

The opportunities of Heaven are the opportunities of service.

The happiness of Heaven is the happiness of service.

Our vision of God depends on our vision of service.

Revelation is the realization of the glory of service.

Jesus' highest joy was the joy of the cross.

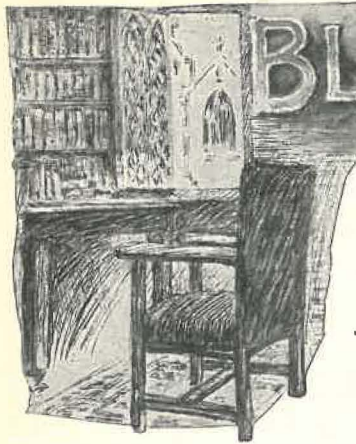
And so it is that love becomes the guarantee of immortality.

"We know that we have passed from death unto life because we love the brethren." "He that loveth not his brother abideth in death."

To love humanity is to love God.

To serve is to be like God himself.

This is Christianity.



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

ICUT from the London *Times* this letter by the Rev. Alexander Nairne, as worth reprinting:

"Have you noticed the large charity of Aristophanes, *Pax*, 991 ff.? It would, I think, be worthy of a place in the prayers of the Church. In the following translation I have slightly adapted

two phrases, and I have added as a kind of doxology a verse from the Morning Lesson of to-day (in the Septuagint):—

"O Thou that makest wars to cease in all the world,
In accordance with Thine ancient name, we beseech Thee.
Make war and tumult now to cease.
From the murmur and the subtlety of suspicion with which we
vex one another,
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the alchemy of
Love.
And with some finer essence of forbearance and forgiveness,
Temper our mind.
For there shall be a new heaven and a new earth,
And men shall not remember the former ones,
Nor shall they so much as come to mind.
But joy and gladness shall they find therein."

ONE CAN BUT HOPE that the prophecy of this poem will be fulfilled some time soon. It is written by Reginald Wright Kauffman, and is taken from *Little Old Belgium* (Harpers):

"(Of a wounded priest, assisting other wounded in the ruins of Louvain, the author asked: 'What will come of all this?' He looked at him with the eyes of faith. 'God,' he answered.)

"Out of the bitter darkness cometh light;
That we believe though we have never seen.
Surpassing all the realm of sense,
Unlearned from all experience:
Faith's triumph in the face of seeming fact;
The thought of Justice—surely this has been
Implanted only by the Omniscient Act!

"The ages pass and man goes down to death,
But this lives on through every argument;
One sins and many suffer, and the breath
Of nations' prayers seems impotently spent
In lamentation on the unheeding air;
Yet still we cling to that vague benison,
Seeing the foul dethrone the acknowledged fair.
Seeing wrong crowned, and seeing everywhere
Injustice in the name of Justice done.

"So, when black ruin crushes into dust
Our House of Hope and Life, it rises there,
A phoenix from the embers: blind-eyed Trust,
The sobbing faith, strong-winged, that He is just—
That even yet, somehow, sometime, somewhere,
Though down strange ways, nor seen, nor understood,
Where ancient evil flowers into good,
Comes God, upon the footsteps of Despair."

WHAT A TRAGIC thing it is that so many newspapers publish falsehoods! Here is a case in point. The *Ohio State Journal*, of Columbus, on January 5th published an editorial criticising one of our churches in Chicago for having circulated an invitation to a New Year's Eve dance, couched in demoralizing language. The invitation was printed in connection with the editorial; and an Ohio priest sent it to this column for comment. Warned by other experiences, I inquired of the rector of the church named as to the facts; he replies:

"I regret that we have been so grossly misrepresented. A young men's club, composed largely of my acolytes, asked me if they could have the assembly hall of the parish house for a small dance for their friends on New Year's Eve. I gave my consent. It was a small gathering, and entirely proper. *No invitations were printed or sent out.* Neither my parish nor I would countenance any such methods as this report suggests."

Apparently some Chicago reporter allowed his imagination

to run riot, and the Columbus editor did not take the trouble to verify the report, but slandered the Church on the basis of that fable. Surely, some reparation is due.

THINGS ARE PROGRESSING in Mindanao, if the newspaper men of the Philippines can be believed. In the *Mindanao Herald* of October 31, 1914, I read:

"A party consisting of Department Governor Carpenter, District Chief of Constabulary Traub, Mr. and Mrs. Vamenta, Mrs. and Miss Aldanese, Governor Luis Lim, Captain Elarth, Datus Facundo and Tahi and Hadji Gulam, left Zamboanga on the cutter *Mindanao* at 7:30 and arrived at Taluksangay shortly after 8 o'clock. The dock was elaborately decorated and was crowded with Moros of the rancheria and surrounding country, all dressed in their picturesque gala-day attire. The party was welcomed by Hadji Nuno and many other hadjis and petty chiefs. A chorus of Moro boys rendered a number of Arabic songs on the dock.

"After the formal welcome the Moros formed in two lines from the dock to Hadji Nuno's home through which the distinguished party passed. *Later all repaired to the Mosque where a most impressive Mass was celebrated.* Chairs were placed on the veranda of the Mosque for the visitors from which point they had an excellent view of the ceremonies.

"At noon a delightful and substantial lunch was served, in honor of the visitors, at the home of Hadji Nuno at which Mohammedan and Christian, Islam priest, and Christian minister (the Rev. Mr. Lund having arrived at Taluksangay during the Mass), sat and ate at the same table.

"After lunch all went to the large market building where, to the strains of a Moro band and a Filipino band from the mainland, dancing was indulged in until the late afternoon. It was indeed an unique sight to those on the sidelines. The young people 'hesitated' and 'tangoed,' the Moro ladies and their swains taking to the new steps like ducks to water. The Moro girls, resplendent in beautiful silk dresses and golden ornaments, executed several typical Moro dances which were thoroughly enjoyed by the visitors."

A Mohammedan "mass" is distinctly a new thing; yet it is no more absurd than to talk about "Buddhist churches," "Shinto abbots," "Tibetan monks," etc. Certain words have a distinct and definite Christian connotation: why should they be used apart from that? *E.g.*, "church" is Christian, "temple" is not. If any variety of non-Christians have no specific name for their places of meeting, why should they not be content with a generic term like "temple"?

In that same paper there is an interesting account of the graduation exercises of the Philippine Normal School, class of 1915, who gave "The Merchant of Venice," Purificacion Morente being *Jessica*, Geronimo Edejour, *Shylock*, and Juanito Calumpang, *Antonio*. The world does move! I wonder what the class yell is!

HEAVEN CONSISTS in nothing else than walking, abiding, resting in the Divine Presence. There are souls who enter into this heaven before leaving the body. If thou believest that thy God, found, felt, and rested in, is heaven, why not, under the gracious help which He vouchsafes to thee in His Son, begin at once to discipline and qualify thy soul for this heaven? If this be thy chief good, why turn away from it, as though it were a thing not to be desired? If it be the very end of thy being, the only right, good, and blessed end, why postpone thy qualification for it, as though it were a bitter necessity? Suffer thy soul, so noble in its origin, to be withdrawn from dust, noise, multitudes, vain treasures, and vain pleasures, to find its sweetness and fulness in God.—*John Pulsford.*

To CHOOSE sin is to reject Christ; to be ashamed, for fear of man, to do what Christ commands, is to deny Christ; to do, for fear of man, what Christ forbids, what is it but, with Pilate, to condemn Christ? for a Christian to be guilty of wilful deadly sin, what is it, but to crucify Christ afresh, and put Him to an open shame? Do what ye know to be pleasing to God, and avoid, by the grace of God, what ye know will displease Him, and God will enliven your penitence, and enlarge your faith, and brighten your hopes, and kindle your love. Only be *very* diligent, not knowingly to do anything which displeases God; be very diligent not to tamper with your conscience and do what you suspect may displease God.—*Edward B. Pusey.*

AIDING EARTHQUAKE SUFFERERS IN ITALY

How our Rector at Rome Hurried to the Scene of Disaster

"THE LIVING CHURCH RELIEF FUND" HELPED IN THE WORK

ROME, January 25, 1915.

THIS Church of St. Paul in Rome has received from the fund collected by THE LIVING CHURCH much needed help. I have thanked Archdeacon Nies who has dispensed it. I desire also to thank you. It was a beautiful deed on your part to propose such a fund. Apart from the comfort of this practical help in time of need there is higher comfort in such an exhibition of solidarity.

There are doubtless other churches in Europe which are more severely tried than we, who at least are in a land which is still profoundly at peace. I hardly know whether I have a right to claim any share in the resolution of sympathy and approbation which was lately passed by the Board of Missions and sent to all of our pastors on the Continent. I was fortunately in Rome at the time war broke out, and the church was filled with our refugees. But it was barely a month before we had them all off our hands, and from that moment on I enjoyed such leisure as I never expected to have here. I had time for such a diversion as writing an Italian commentary on St. Mark, and I had started to write a more ample one in English—when the earthquake put a stop to it.

The earthquake did no considerable damage in Rome, though it was sufficiently terrifying to us. But such misery as it caused throughout a broad region in the Abruzzi I never before witnessed with my eyes. It is incomprehensible that the government did not know till twenty-four hours after the earthquake that any region had suffered more than Rome. And yet Avezzano, a town of nearly ten thousand inhabitants, which was totally destroyed and almost all its inhabitants killed, is only sixty miles from Rome, on one of the principal railway lines. Another twenty-four hours passed before the public had any adequate notion of the gravity of the disaster. The whole extent of it—the total number of villages which were rendered uninhabitable—was hardly known till this morning. From this one can understand why the first relief was late in coming. But that it was so late in coming as it was, and for a long time so inadequate, may well seem incredible. Only the government could have brought prompt and adequate relief, and the government for a long while did nothing. The imbecility of man seemed almost more dreadful than the natural disaster.

The reasons which compelled the Italian government to decline assistance from foreign nations are obvious enough in view of the present international situation, but it was distressing to feel that we Americans were thereby estopped from rendering efficient aid. What our diminished colony here could do was done, but a formal organization on our part as Americans would not have been welcomed. We, too, were tardy in setting out, and yet were the first to arrive with help at several towns, and wherever we came our aid was urgently needed, both for the care of the injured and for the supply of food.

On Sunday the 17th I left my church to the care of our warden, Prof. Jesse Benedict Carter. Not many parishes have a warden who is a talented preacher as well as a lay reader. Never before had an emergency arisen which called for his services in this kind. The reason why I had to go when many others were ready to help, lay in the fact that I alone knew the region, having visited pretty much all parts of it during the last twenty years by way of making ascents in the high Apennines or on mountain excursions of a less arduous character. In many of the towns which suffered I had been entertained in the house of the parish priest or of the mayor, and I was consequently more eager than any other foreigner could be to reach them with help.

I guided a party of ten Americans, including our Ambassador, Mr. Thomas Nelson Page. We had sent on before us, attached to a passenger train, a carload of blankets, bread, and other staple provisions. We had four automobiles by which to distribute the stuff. An isolated station this side of Avezzano we made our depot, and from thence we plied to the small towns furthest from the main road, and on this account most likely to be neglected. We had the satisfaction of feeling that our aid, though tardy, was as prompt as any that had been rendered. Had we been a week later, we could still have found towns which no help had reached.

At this writing the need of food is in the way of being supplied everywhere. What presses now is the provision of shelter. That need is desperate. I reckon roughly that there must be something like one hundred thousand people that dare not return to their houses. For seven days it has been raining steadily. Here it is torrential rain, but there it is snow and slush. We left the region last Tuesday in a snow storm, and now the mountain passes are blocked so that no motors can go from Rome. Not one-tenth of the people have any adequate shelter. It is impossible to conceive how they can survive. By the time this reaches you it may be presumed that the need will be met by temporary shelters—or that the weather may have moderated. Therefore this is not an appeal for help, which a month hence ought no longer to be needed. Such weather as this has never before been known in Italy. Even technical experts are inclined to attribute the rains to the smoke from the lines of battle.

The small remnant of our fund I have entrusted to the committee of the *Gioventù Cattolica*—a Roman Catholic Y. M. C. A.—which I found well organized on the field, and which happens to be able to construct for us a few barracks in a very short time.

For the time being this puts an end to repose in Italy. It has been an insecure repose at the best, with the threat hanging over us that Italy might at any time go to war. I have not thought that likely at any time and I do not now.

Sincerely yours,

WALTER LOWRIE.

DAMAGE BY ZEPPELINS TO ENGLISH CHURCHES

Two are Partly Wrecked by German Air Craft

BISHOP OF WINCHESTER WRITES ON WELSH ACT

Islington Conference Discusses the War

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau | London, January 25, 1915 |

THE bombs that did the most material damage in the recent German air raid on Yarmouth on the Norfolk coast were the two that fell close to St. Peter's Church. It was an obvious target for the enemy airman, for its tower is the most prominent in the town, and he missed it by yards only. The windows of the near side of the church were smashed, besides those of dwelling houses within a radius of two hundred yards. The church, a modern one, stands in the middle of a square called St. Peter's Plain. An intercession service in the church had just come to an end when the noise of the exploding bombs was heard. The vicar was still in the church, and he was astonished to find that his double locked vestry door had blown right open.

The air craft raid on Yarmouth has had the result of further restriction in the lighting of the town. The vicar and churchwardens of the parish church have decided to hold no evening services in the church, and on Sundays to revert to the ancient English custom of having Evensong in the afternoon, which is still kept up at the Cathedrals.

At Snettisham, a village near King's Lynn, the church, a beautiful example of late fourteenth century architecture, which, with its lofty spire, is a landmark to the surrounding countryside, was damaged by a bomb that fell in a field sixty yards away. The force of the explosion was so great that most of the windows on the south and east sides of the church were blown in, together with some of the stonework of the mullions. Mural tablets in this part of the church were knocked down and other damage done. The rector and members of his household, who were in the rectory immediately behind the church, stood at their gate watching what they at first took to be a British aeroplane. Then as the huge cigar-shaped airship came more clearly into sight they realized that it was a Zeppelin. Suddenly there was a flash and a great explosion; but although the windows of the church were shattered, the crash of breaking glass was inaudible, being drowned by the noise of the explosion and of the pounding of the airship engines.

In a recent impression of the *Times* newspaper appeared a letter from the Bishop of Winchester, which has met with a favorable reception on the part of some representative members of his own political party among Protestant Dissenters, with reference to the existing cruel situation under the anti-

The Church at Snettisham

which, with its lofty spire, is a landmark to the surrounding countryside, was damaged by a bomb that fell in a field sixty

A Bishop on the Welsh Act

favorable reception on the part of some representative members of his own political party among Protestant Dissenters,

Church Welsh Act. This had been the subject of some correspondence in the *Times* with the heading of "Disendowment in Process." The Bishop said he recurred to it in the interest of peace rather than of controversy. They were proud of the way in which war and patriotism had silenced their internal controversies; and they more or less indulged the hope that when they returned to them it might be in a different and wider spirit.

"I cannot suppress," he said, "the desire and ambition that the Welsh Church controversy, which touches the things and men of religion, should show the first precedent of the better way, and not remain a crying example of its very opposite." This eminent Prelate's purpose in writing the letter, after stating the case as it stands, was simply to ask whether the new spirit of which he spoke could do nothing for them here; "whether the spontaneous action of many men of many kinds constraining the parties when they are truculent or obstinate, but also finding no small response among the best of the parties themselves, cannot compel some better solution, taking shape, I suppose, in an Amending Act." The Bishop was certain that such action at such time would not only relieve the consciences of many who hold to "Disestablishment," but would have invaluable effect on the religious life of the country at large. He should be sanguine, too, that it would tell as a precedent upon our political life generally. "It would be felt that we were capable of dealing with great issues on some principles better than the 'might is right,' 'vae victis,' and 'force the only remedy,' which are the common matter of our political condition and the 'Germanism' which we so rightly denounce." It would be felt that there was living reality in such things as the collective judgment and the deliberate policy of a great and mutually consistent nation.

At the annual Islington meeting of Evangelicals, held recently in North London, the general subject under consideration was "Christianity and the War." Addresses were delivered by the Dean of Canterbury, Canon Simpson (St. Paul's), the Bishop of Chelmsford, and others.

The Dean of Canterbury said the first principle of Christian thought on the subject of war was stated by St. Paul, who recognized the use of the sword as a divinely appointed instrument for avenging or averting evil. It was fully recognized in respect of the administration of justice, but the use of the sword to assert the arbitrary will of rulers, whether despotic or democratic, had been almost banished from Christian countries. No sensible man could shut his eyes to the danger of some injustice or violence being attempted against people or interests under our charge or protection. If there were any doubt on that point, it had been finally removed by the terrible evidence of the present war and experience, which would be forever notorious in human history—that a nation, justly proud of its science, its learning, its artistic accomplishments, was capable of acts of the greatest injustice to a neighbor, of violation of a solemn treaty, and of flagrant breaches of elementary humanities of war. It would be child's play after this experience to rely for protection against injustice towards ourselves or our colonies or dependencies upon the good feeling of civilized nations. We were bound to be on our guard for the future, and our navy and army were justified. Canon Simpson, whose theme was "God's Call to the Nations," said that the call in this hour of trial was to rise in Christ and not to drag down Christ till He appeared as the servant of even the most splendid patriotism. The Bishop of Chelmsford, dealing with "The Church's Duty to the State," observed that for nations, as well as for individuals, integrity and sincerity of motives were a necessity. A nation's word must be its bond. The "scrap of paper" must be held sacred at no matter what cost.

A résumé of the history of the Lambeth Palace Library was given by the Rev. Claude Jenkins, Librarian and Keeper of the Manuscripts, in the evidence before the Royal Commission on Public Records some time ago. This famous library at the Primate's house in London was founded by Archbishop Bancroft at the beginning of the seventeenth century, and from the first, students have been given access to it for the purpose of research. Just as the Public Record Office in Chancery Lane contains a large collection of papers carried off from Lambeth by Prynne, so the British Museum contains more than one volume borrowed from Lambeth—and not returned—by King James I. The main source of additions to the library has been the transfer of books and MSS. from the private collections of individual Archbishops of Canterbury. Among them are official and semi-official memoranda, and a charming series of old French love poems—a treasure with which, before the outbreak of the war, a Russian and an Austrian professor were proposing, with the Primate's cordial permission, to enrich the world at the same time. The series of Registers of the See of Canterbury is complete from A. D. 1279 to 1862 with the exception of the period 1327-1345, covering the Primacies of Nepham,

Stratford, and Budwardin; and that of Pole was imperfect. The loss of Stratford's register is the most serious, though its contents can be reconstituted in part from other episcopal registers.

The current issue of *Central Africa*, a monthly record of the work of the Universities' Mission, contains among its contents an article, with the title "A Big Thing," concerning the suggestion of THE LIVING CHURCH in a recent editorial as to the possibility of Church people in the United States coming to the financial aid of Church societies in England in their missionary work at the present time of strain and stress owing to the war. The contributor of the article, who writes under the signature of "T," and who is presumably the Rev. Duncan Travers, secretary of the Universities' Mission, gives an extract from this editorial, and also what the editor, in a later issue of THE LIVING CHURCH, quotes with regard to his proposal from the *Church News* of the diocese of Philadelphia. It is added that a letter from the editor of THE LIVING CHURCH accompanied copies of the issues from which these passages are taken. The editor wrote that he was merely feeling the way to discover, if he could, how the matter would take with us here, and later what the probable needs would be. He asked for help in outlining a plan for possible assistance and to what extent there was real need for assistance at the present time. The reply in *Central Africa*, on behalf of the home organization of the Universities' Mission, is as follows:

"We do not know at the moment how far we shall be in difficulties for money. It is said that the burden of extra taxation and possible diminution of income will test our resources this year to the utmost, and that missionary work is bound to suffer. We cannot tell, and we should not like to say that we shall suffer to such an extent as will render help from American friends indispensable. At the same time the proposal strikes us as a most generous one, and, even if it does not mature, we feel we ought to place on record that it is being made and is receiving serious consideration in America."

The Universities' Mission staff has just had some new names added to it. The Rev. C. F. C. Simpson is a member of the Society of the Sacred Mission, Kelham, which has sent so many workers to the mission. The Rev. A. C. Birch, assistant priest, Cottingham, and the Rev. C. H. Leeks, assistant priest, Boston, have been accepted by the Bishop of North Rhodesia for service in his diocese.

On Saturday last, the commemoration of the martyrdom of King Charles, a number of wreaths and other emblems were placed, as usual, on the plinth of the king's statue at Charing Cross. Among the floral tributes was one which bore the words: "To the memory of one who fought for the honor of Old England, as many of her sons are doing to-day."

A cope of the fourteenth century, found some time ago in Stoulton church, near Worcester, has been renovated, mounted, and framed at the expense of the Worcestershire Archaeological Society, who are restoring it to Stoulton church in memory of the Rev. H. Kingsford, who was the vicar from 1867 till 1913, besides being secretary of the society for ten years.

The Rev. Canon A. Van Hoonasker, D.D., Professor of Hebrew and Old Testament in the University of Louvain, has been appointed to deliver the Schweich Lectures on Biblical Archeology, and will give three lectures on "A Judaeo-Aramean Community at Elephantine during the sixth and fifth centuries B.C.," on the 28th inst. and on February 1st and 4th, at 5:30 P. M., in the theatre, Burlington Gardens, W. These lectures are free, by invitation.

The English Bishop in Jerusalem (the Rt. Rev. Dr. MacInnes) was to confirm, among others, fifty New Zealanders, among the troops stationed there, at his first Confirmation in Cairo last Sunday.

Members of the Boys' Brigade, the London Diocesan Church Lads, and the Church Lad's Brigade are engaged in collecting old manuscripts from householders. These are for the purpose of being reduced to pulp and used again. The profit from the sale goes to benefit the National Relief Fund.

I wish to correct a slip of the pen in my last letter. With reference to the children's Mass in the Fathers' Church in Oxford in connection with Father Benson's funeral, "temporary" before the words "Jesus Altar" should read "portable."

J. G. HALL.

LENTEN PLANS IN NEW YORK

Eleven Churches Have Planned for Daily Noonday Services

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }
 11 West 45th St.
 New York, February 15, 1915 }

AN unusually large number of churches have advertised noonday services during Lent. A daily paper says there is a twenty per cent. increase, and "because of larger spiritual increase, as Christian leaders believe, a daily attendance of 15,000, or more than 100,000 a week, is looked for. Never before were such elaborate Lenten plans made or so many people expected."

The Laymen's Efficiency League and the New York Seabury Society have invited clergy and laymen of New York and vicinity to take part in the formal opening of Laymen's House. The date is Washington's Birthday.

Opening of Laymen's House

The house will be open all day, but a conference for clergy will be held at 11, one for young men at 4, and a smoker and conference at night. A coöperative plan has been entered into between the Social Service Commission and the League by which sixteen speakers are furnished for men's clubs; district conventions are planned for May; and meetings and exhibits are to be arranged for October and November. The Commission and the League will also, in so far as they can, help Religious Education and Missions, and the League will help clergy in the Community Service plan for parishes. The Rev. Dr. Stires announces this plan for St. Thomas' Church, his own laymen doing the work. The League announces at Laymen's House on the Fridays in Lent a series of five-minute talks, with questions, 12 to 2 o'clock. Many parish officers and workers are in the Madison Square district of New York. The conferences are for their benefit. Men come and go as they must during the two hours.

At Trinity Church the noonday preachers during Lent are men of great prominence and forceful speakers. The speakers at the special four o'clock Friday afternoon services in old Trinity are just announced:

- February 19. Mr. John W. Wood.
- February 26. The Rt. Rev. Dr. Thomas, Bishop of Wyoming.
- March 5. Rev. Dr. Arthur R. Gray.
- March 12. Rev. Richard Bright.
- March 19. Rev. Arthur Sherman, Hankow, China.
- March 26. Ven. Archdeacon Windiate of Tennessee.

These services are meant specially to meet the needs of business men, but all men and women are invited to attend.

Other churches providing noonday Lenten services in different parts of the city are St. Paul's chapel, lower Broadway; Ascension, Fifth avenue and Tenth street; Holy Communion, Sixth avenue and Twentieth street; Grace, Broadway and Tenth street; Calvary, Fourth avenue and Twenty-first street; Incarnation, Madison avenue and Thirty-fifth street; Transfiguration, Twenty-ninth street near Fifth avenue; Heavenly Rest, Fifth avenue and Forty-fifth street; St. Bartholomew's, Madison avenue and Forty-fourth street; Christ Church, Broadway and Seventy-first street. There are daily services throughout the year in the Cathedral of St. John the Divine, Amsterdam avenue and 110th street.

A novelty in religious services is thus announced in the current number of *Trinity Parish Record*, as projected by the clergy of St. Luke's chapel, Hudson street opposite Grove street.

"On Thursday nights at 9:30, we are going to have what, for lack of a better name, we shall call a Dark Service; only the Sanctuary will be lighted, the rest of the church will be in darkness. One need not worry whether one is dressed up or not for this service, as no one will be able to see. The time will be spent partly in silent prayer; partly in intercession."

The Rev. Dr. Lawrence T. Cole, of Trinity School, will deliver a series of addresses, entitled "Six Men Who were Canonized," on Tuesday afternoons during Lent at the five o'clock service in St. Agnes' chapel, Trinity parish.

At St. Luke's Church, Convent avenue and 141st street, a quiet day for men will be held on the First Sunday in Lent, February 21st, conducted by Fr. Officer, O.H.C. Sunday is chosen in order that men may have the opportunity of attending. The series of services begins with the Holy Communion at 8 o'clock, after which breakfast is served in the parish rooms, and there is a second meditation at 10, and a final one in connection with the 11 o'clock service. The holding of a quiet day for men in such a busy city as New York is attended with many difficulties, and this experiment of arranging it on Sunday is hoped to make it practicable for many to attend.

Quiet Day for Men

At the parish house of this church there has also been arranged a very interesting missionary pageant described as a Palestine Pageant and Oriental Exposition. Scenes from the Far East will be enacted by some eighty workers of this and neighboring churches, in

real Oriental dress, and the scenic setting of the Jaffa Gate, the Golden Gate, an Eastern bazaar, Bedouin Tent, Potters' Wheel, etc., etc., will create a very real Oriental atmosphere. A number of neighboring churches will participate, including our own parishes of St. Luke's, Holy Trinity, St. Andrew's, St. Mary's, Holyrood, and the chapel of the Intercession. It is believed that a real opportunity is afforded to Sunday school teachers and others to see the setting of Palestine life in accurate form. These tableaux are under the direction of Rev. Allen Moore, F.R.G.S. They will be given in the church school rooms on February 19th to March 5th, including all the evenings except Sunday and a number of afternoons.

The Lenten arrangements at the Church of the Holy Communion include special Lenten preachers on Wednesday and Friday evenings

at 8 o'clock, including a number of clergy from out of the city. There are also daily mid-day services commencing at 12:30 and

lasting for fifteen minutes, including an address. On Washington's birthday there has also been arranged a special service commemorating the life and service of the father of his country to be held at 11 o'clock, when an address will be given by Professor Charles W. Kent, M.A., Ph.D., LL.D., of the University of Virginia. It is aimed to make the service in its stateliness and impressiveness expressive and worthy of Washington.

An event of peculiar interest to social workers, and to all who have at heart the social work of the Church, was the annual service of the Church Mission of Help, held at

St. Thomas' Church on February 7th at 4 o'clock. The Very Rev. George Hodges, D.D.,

Dean of the Episcopal Theological School at Cambridge, was the preacher. Taking for his text, "In the name of Jesus of Nazareth, rise up and walk," the Dean, in a wonderfully strong and clear sermon, dwelt upon the importance of the character of the work now being done by the Church Mission of Help. He brought out the necessity of doing away with the social causes of this evil and emphasized the importance of preventive work. He showed how the Church Mission of Help coöperated with all social agencies and dwelt upon the importance of specialization in this particularly difficult phase of social rehabilitation.

Dr. Manning, rector of Trinity Church, had the intercessions. The Rev. Theodore Sedgwick, rector of Calvary Church, read the lesson, while Dr. Stires, rector of St. Thomas', had charge of the services. The unusually large congregation showed great interest in the service and in the strong appeal that Dr. Stires made on behalf of the society.

Although the people of St. Thomas' Church have spent much money for the new and magnificent church and for the maintenance

of the services, it must, in all justice, ever be remembered that few, if any, congregations in America give so large a proportion of

revenues to benevolent and missionary objects in the city, in the diocese, and in foreign places. The rector, the Rev. Dr. Stires, has written a warning and an appeal in the Year Book of the parish, just issued. He writes:

"This is my fourteenth year in St. Thomas'. From the beginning I have been conscious of the fact that the large and important membership of this parish has not made its influence adequately felt in the study and solution of the critical human problems of this city.

"I have not blamed you in the least, only myself. For nearly ten years the rebuilding has of necessity claimed a large part of my thought and time. But with the completion of the new church I feel more deeply the need of the city and our own need for larger Christian usefulness.

"A considerable number of women of ability and influence in our parish take little part in its work, and yet our women are far better organized than the men.

"It happens, too, that at the moment there is extraordinary need for the participation of men in efforts to solve those problems which are the peculiar responsibilities of Christian citizenship. I have appealed to the men, as you know, for the formation of a comprehensive association of all the men of St. Thomas' Church for the purpose of considering our larger obligations to this city.

"There are many indications that the response will be encouraging. I have suggested the formation of parish committees as follows: St. Thomas' chapel, Missions (city, diocesan, and general); City Administration (police, fire, and so forth); City Institutions (jails, workhouses, and so forth); Industrial Problems (unemployment, strikes, and so forth); Social Problems (poverty, vice, crime, and disease); and Legislation.

"Continuing to use imagination, these problems will be found to be full of interest and importance for real men. When the ability of the men of St. Thomas' makes commensurate response the city will confess that the parish has a greater claim to its respect than that based upon the beauty of its church."

SEEK TO CULTIVATE a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—*Alexander McLaren.*

EXPECT GREAT things from God, attempt great things for God.—*William Carey.*

UNEMPLOYMENT DISCUSSED IN BOSTON

Catholic Club Have Subject Under Consideration

CAMBRIDGE SEMINARY IS AFFILIATED WITH HARVARD UNIVERSITY

Lenten Plans in City Churches

OTHER NEWS IN CITY AND SUBURBS

The Living Church News Bureau }
Boston, February 15, 1915 }

THE Catholic Club met at St. John's, Roxbury, on Monday, February 8th, being the guests of the rector and the assistant curates. A long discussion took place on a leaflet on Holy Matrimony, to be published later. The Rev. R. J. Mooney told of the great need of the unemployed in Attleboro, and asked the brethren to offer prayers and Eucharists in their behalf and for his work there. The rector of St. John's read a short paper on "Western and Roman Not Synonymous," it being a plea for the use of our own traditional Anglican ceremonial instead of the modern Roman ceremonies. Fr. Cheney of East Dedham spoke with great vehemence in regard to the question of the unemployed of Boston and vicinity and of the "luxurious, lazy and wasteful" lives lived by many Boston young men and women, who spend thousands of dollars on the entertainment of one evening (or better early morning). Twenty-three members were present. Before luncheon all went into the Lady chapel of St. John's and were led in intercessions for the unemployed and for the work of the priests present, by the Father Superior S.S.J.E., the Rev. F. C. Powell.

The annual mid-winter dinner of the alumni of the Episcopal Theological School, Cambridge, was held on Wednesday evening at the Twentieth Century Club. The Rev. A. W. Moulton, '00, presided, and kept the company in a continuous merriment. The subject of the evening was the affiliation of the Theological Seminaries of this vicinity with Harvard University. The speakers were Bishop William Lawrence, '75; Rev. Professor H. B. Washburn, '94; Rev. Professor E. S. Drown, D.D., '89; Rev. Frederic Palmer, D.D., '10, lecturer on Practical Theology, Howard Divinity School, and Very Rev. George Hodges, D.D., Dean. The arrangement admits without additional fee the Episcopal Theological School students to all the privileges of the university. A parallel arrangement with the Andover Theological Seminary opens the courses of that institution to the E. T. S. men also. It is required of the Episcopal Theological School that it admit to its courses students from the university and from the Andover Seminary, which courses completed will count towards their Harvard or Andover degrees, and that its tuition fee be the same as that required at those institutions, namely, \$150. The university also offers to E. T. S. students, for work done under the direction of the school faculty, two new degrees: Master of Theology and Doctor of Theology respectively, equivalent to the degrees of Master of Arts and Doctor of Philosophy.

The school of course continues its independent existence. The principal change is in the division of the courses of study into prescribed and elective. Of the fourteen courses it requires for the degree of B.D., nine are now prescribed and must be taken with the teachers of the school faculty. They include the fundamentals of preparation for the ministry. The five elective courses may be taken in the university or at Andover or in the school itself, subject to the approval of the school faculty in each case. An interesting and highly complimentary happening which has just resulted from the affiliation is that when the chair of Hebrew recently became vacant at Harvard, the board of overseers of the university, instead of appointing a new professor, decided that henceforth all students of the university desiring to study the Hebrew language shall do so under the Rev. Max Kellner, D.D., professor of Hebrew at the Episcopal Theological School. It was announced that the Divinity School of Boston University (Methodist) had also just reached terms of agreement whereby it would become affiliated with Harvard.

In addition to the usual noonday service with address, there will be held at the Cathedral other special classes, instructions, and devotions during Lent, including addresses at Evening Prayer at 5 p. m. on Tuesdays, Wednesdays, and Thursdays. On Fridays the Dean will conduct his class in Personal Religion at 11 a. m.; a class for the study of the Life of our Lord will be led by Miss Skinner at 11:40 a. m. in the Cathedral rooms; from 5:30 to 6 p. m. the Dean will conduct a service for social workers and others, giving a series of ten-minute addresses on the Life of St. Francis of Assisi.

A conference of New England student Churchmen will be held at Harvard College February 20-22. On Sunday, February 21st, at 7:30

Students' Service

P. M., a students' service will be held at the Cathedral, at which Bishop Lawrence, Dr. Talcott Williams of New York, and the Hon. Rathbone Gardner of Providence will be the speakers.

On Monday evening, February 8th, in the parish house of Trinity Church, a reception was given by the clergy, officers, and teachers of the Church School (Sunday) to the parents and friends of the scholars. Steps were taken toward the formation of a Parents' Association, through which the fathers and mothers can cooperate as a body with the teachers in making the work of the school more effective. On Monday also the Women's League of Trinity Church held a conference to meet Archdeacon Dennen and to learn something of his hopes and plans for the work of the Church in the archdeaconry of Boston.

Reception at Trinity Church

At St. John's Church, Roxbury, on the Sunday evenings of Lent, the Rev. H. P. Bull, S.S.J.E., will conduct a series of mission services with sermon, instruction, intercessions, and stirring hymn singing. On Wednesday evenings the Rev. Edgar Jones, Ph.D., will preach a course of sermons on "Churchmanship in Doctrine and Life."

Services at St. John's, Roxbury

The Rev. Charles E. Jackson of the Church of the Ascension, Fall River, says in his parish paper: "At the invitation of the Rev. Peter Zachenko, the pastor of the Russian Orthodox church on North Seventh street, the rector of St. John's, another relative and I attended a Confirmation at that church last year. The invitation was given in person, and later we had the pleasure of meeting the Russian Bishop. On Christmas Day the Rev. Mr. Zachenko worshipped in the Church of the Ascension. I have invited him and his congregation to join with us in our service to-morrow night, and I plan to speak on the history of the Russian Church. Bishop Parker of New Hampshire has been carrying on interesting work in connection with the Eastern Church, and I trust that here in Fall River a little more intimate understanding may be developed. The offering at the service will be given to Mr. Zachenko for his work."

Relations with the Russian Church

The Boston Local Assembly of the Brotherhood of St. Andrew has arranged a corporate Communion for all the men of the diocese, to be held at the Cathedral Church of St. Paul on the morning of Washington's Birthday at 8 o'clock, at which Bishop Lawrence will be the celebrant. Following the service, breakfast will be served in the Cathedral rooms, after which there will be a conference on "Loyalty," conducted by Dr. William C. Sturgis. It is intended to make this an annual affair in the hope that it may prove to be an inspiration and help to the laymen of the diocese.

Corporate Communion of Brotherhood

Fr. Huntington, O.H.C., will conduct a parochial quiet day at the Church of the Advent on Friday, February 19th, with addresses at 10 and 11:30 A. M., 3 and 5 P. M.—A day of retreat for men will be held at the Church of St. John the Evangelist on Monday, February 22nd, beginning with Holy Communion at 8 A. M., addresses at 10, 12, 2:30, and 4.—Mayor Curley was the speaker at the January meeting of the Men's Club of All Saints', Ashmont.

Miscellaneous Notes

ASSURANCE

The path my weary feet must tread
May not be always strewn with flowers;
I know that e'en the happiest day
Must have its trying hours;
My heart will sometimes be downcast—
Saddened by memories of the past—
But, though I stumble oft and fall,
The comfort that my spirit needs
Comes with this thought, though dark the night,
I know my Saviour leads.

Temptations sore will oft beset
My feet so prone to stray;
And Satan's snares with care are set
To lure me from the way;
The path of sin will oft look bright,
Most difficult the path of right;
But, though the enemy is strong,
And wild sins' awful tempest raves,
I will not fear its mighty power,
I know that Jesus saves.

I rest secure, I will not fear
Though storms sweep o'er my soul;
No earthly power can harm His child;
In Him I am made whole.
And day by day this trusting heart
Shall braver, better do its part,
Though in the valley, dark and dim,
Or on the rocky mountain's steeps,
I lean on Him for strength and peace—
He leads, He saves, He keeps.

FLORENCE M. McCLELLAND.

DR. MOCKRIDGE ACCEPTS PHILADELPHIA CALL

Will Become Rector of St. James' Church

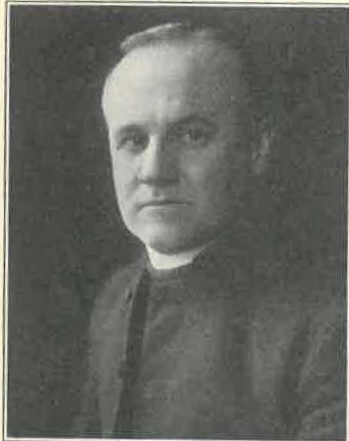
CLERGY DISCUSS BILLY SUNDAY AND HIS REVIVAL

Home for Consumptive Children Dedicated

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, February 15, 1915 }

THE Rev. John Mockridge has accepted his call to the rectorship of St. James Church, in succession to the late Dr. W. C. Richardson. Securing his early education at King's College School, Windsor, N. S., and the University of Trinity College, Toronto, Dr. Mockridge was admitted to the priesthood in 1896. From 1894-97 he was assistant in St. Luke's Church, Toronto, and from then until 1910 held the rectorships of the Church of the Messiah, Detroit, St. Andrew's Memorial Church, Detroit, and St. Paul's Church, Louisville. The degree of Doctor of Divinity was conferred on Dr. Mockridge in June, 1913, by St. Stephen's College. He is married and has a family of four children, two sons and two daughters. Dr. Mockridge comes from a family of clergymen, his father and brothers all being such. He has twice served in General Convention.



REV. JOHN MOCKRIDGE, D.D.

In the Philadelphia Letters, and also in the department of Social Service, there has been frequent mention of St. Martha's House. The new building recently erected is shown in the accompanying illustration. All the activities of the settlement work are being carried on by Deaconess Colesberry and her staff of workers in part of the old structure on Snyder avenue, but mainly in connection with All Saints' parish at Eleventh street and Snyder avenue.

Philadelphia is decidedly talking about Billy Sunday. Men favor or they do not favor his work, but they talk about him. In a lengthy review of the revival meeting, printed in the *Press*, the Rev. David M. Steele takes a very unfavorable view, saying some pretty severe things, among them the following:

"What did I think? Well, it did not require much thinking. How did I feel then? That is rather more to the point. I felt not so much disgusted as distressed and disillusioned. I was saddened by the sacrosanct impertinence of those who plied a trade. I was sorry for the shallowness of thousands who took it so seriously. I was disillusioned—I was literally disappointed—that I found the whole so vacuous. I was inexpressibly bored. Like a million other persons, I was taught to believe in advance that my sensibilities would be outraged, my sense of decorum offended, my personal feelings insulted and that, even though I was angered, I would at least be interested. I was neither. It is not there, in the Tabernacle, that the centre of interest lies nor that the scene is of discussion; it is in the street, the club, the family circle and the social gatherings; it is in the places where people talk so incessantly about it.

"No Christian relishes abuse and calumny. No gentleman wants to speak—and no more does he want to hear—a rude word to or about even a misguided zealot. And

no clergyman would wilfully put even so much as a shadow in the way of any honest soul, however humble, who gets help from whatsoever source in climbing heavenward from this dull earth. What then can a clerical Christian gentleman say of this Sunday revival? What dare he say? As for me, I dare say what I honestly think, gravely fear, and profoundly believe: It is the most calamitous misfortune that has ever befallen this community."

He seriously condemned the committee that brought Sunday to Philadelphia, saying to them:

"I say no gentleman can engage in controversy with a man who uses only the rude weapons of vituperation. You can see this; he cannot. At least he has not. You can understand the reason for refraining from discussion with one whose typical language is this: 'The most effective means a man can take—be he minister or not, I don't care—to show his indecency, his utter disregard of morals, is to oppose this revival. Some people say the revival is abnormal. I say to them, they lie. Some say it is followed by a reaction. I say to them, they lie twice.' There you are! Now you can see this. Honestly, you can, can't you?"

"One simple plain statement of fact I make now as boldly as baldly: this movement is not essentially a religious movement. It is simply part of a great seething, restless, nervous, tumbling, twisting, straining stir beneath the surface of society that is causing all our standards to tremble and that threatens institutions with toppling catastrophe. It is a phenomenon of this strange, striving, struggling era through which we are passing. It is quite as much political, social, economic, hygienic, psychological, and sociological as it is even pseudo-religious."

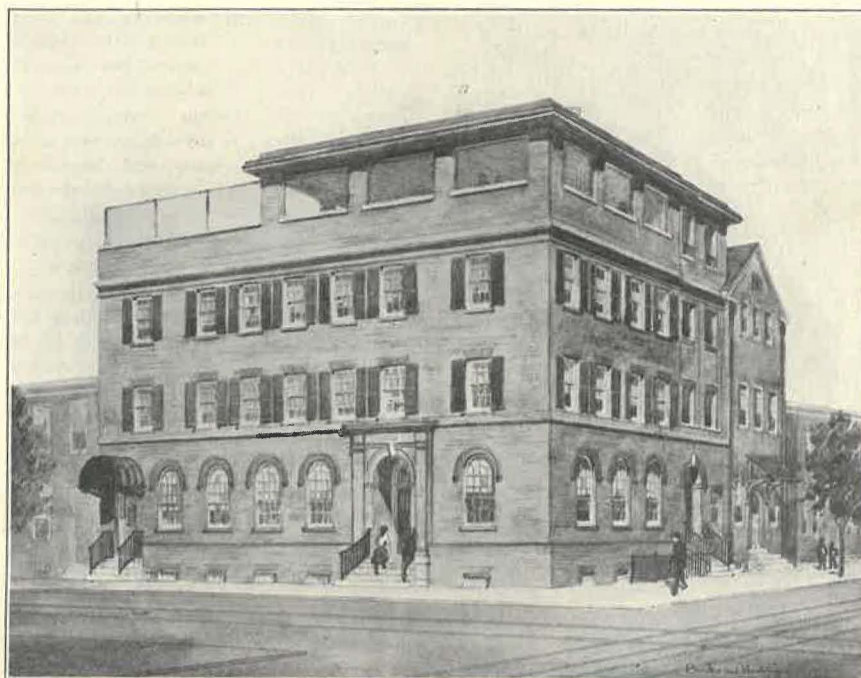
Another of the city clergy, who refuses to permit his name to be used, made the following statement, which, perhaps, is as clear from the Churchly point of view as can well be stated:

"What can be said in Sunday's favor is that while he is frightfully irreverent, it is the unconscious irreverence of a man who has never been taught what reverence means; his theology is incredibly crude, his ideas of the Bible are impossible, and his naive egotism is simply funny, but after all, he is terribly sound on the Ten Commandments, and his assaults upon the moral laxity and indifference of our generation do impress people and compel them to define more clearly the moral issues which they have shirked or ignored in the past. I have talked with a good many persons who have this conviction, and have heard of a number of cases where men have been compelled to face moral questions and duties as they had not done before. I see this possible result of the movement therefore. He will not convert many persons to Christianity, for he does not know what it is, but he will convert them to a new morality, and make them conscious of a need both in themselves and in society, which will prepare the way in their hearts for the Gospel in its fulness. We must face the fact that a large element in the population of a city like this is just pagan, and such folks need a lot of education before they measure up to the level even of an earnest Israelite of the time of Elijah. I think Billy Sunday may help there. He will also do a lot of harm—is doing it now, as Mr. Steele points out—and he certainly has made the work of the clergy harder than it was before he came.

"From what I have seen of the incomparable machine of the revival, I am inclined to agree with Steele. Some of the people, at any rate, who are managing the thing, are better advertisers than they are Christians, and the mechanism is so remorseless and all-devouring that I am glad I was not caught in its cogs. I strongly suspect that the majority of ministers of all kinds in the city feel about the same way concerning it, though they will hardly say so. One hears murmurings now and then which make that seem possible."

Memorial Cottage Dedicated

Bishop Rhinelander dedicated the Albert Lucas Memorial Cottage for Consumptive Children at Chestnut Hill on Saturday morning. This cottage is a gift of Mrs. Lucas in memory of her husband, and will fill a long felt need at the Home for Consumptives. A special nurse will be placed in charge of the little ones, and toys will be provided to entertain them. For some years consumption has been increasing among children



ST. MARTHA'S HOUSE, PHILADELPHIA

and many demands have been made upon this worthy charity by the children to which it has been unable to respond.

The old parish of St. John the Evangelist had a unique experience on Sexagesima. A congregation assembled which taxed the capacity of the church to its utmost. Bishop Garland confirmed seventy-three candidates, presented by the minister in charge. Three years ago the closing of this down-town parish was seriously considered. As a last hope it was placed under the charge of the Rev. H. Cresson McHenry, assistant superintendent of the city missions. From that day its progress has been rapid. The class presented this year is thus far the largest in the diocese.

Revival of an Old Parish

The Philadelphia Divinity School has just passed through the mid-year examinations, and opened the new term with several new students. The Friday service has become an important factor in the school life. Some prominent priest is invited to address the students on these occasions. Last Friday Dr. Grammer, rector of St. Stephen's Church, gave the men some very good advice.

Friday Services at Divinity School

The sixty-third local assembly of the Daughters of the King was a most interesting one. It was held in Grace Church, West Philadelphia. In the afternoon the chief speaker was Mrs. A. Pilsbry, educational secretary of the diocesan Woman's Auxiliary. Her appeal was for the daughters to take up the study of the Bible as a part of their regular work. She suggested that small classes be formed along the lines of the chapters. She illustrated how the work is being done in other organizations and the success attained. After a bountiful supper served by the ladies of Grace Church, a service of Evensong was held in the church by the rector. Bishop Garland was the preacher of the evening. An unusual number of the clergy were present at all of the meetings.

Daughters of the King

Two Lenten conferences for the members of the local assembly of the Daughters of the King have been announced, to be given in St. Matthew's parish house on Thursdays, February 25th and March 25th. The subject of the first meeting will be "The Secret of Winning Souls," led by the Rev. Joseph H. Earp, and of the second, "Bible Lessons for Women," led by Miss Lydia West.

Old St. David's parish, so dear to the heart of many Philadelphians, began an unique celebration of its bicentenary, last Saturday. Bishop Rhinelander was the chief speaker. An important part of the anniversary is the raising of money to endow "St. David's free beds" in the Chester County Hospital at West Chester.

Bicentenary of Old St. David's

A Churchmen's meeting was held in the Church of the Holy Apostles on Lincoln's Birthday, February 12th. The general theme of the conference for the afternoon and evening was "The Mission of the Church." The leaders were the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of the diocese, on "The Meaning of Membership"; Franklin Spencer Edmonds, on "Teaching His Laws," and H. D. W. English, on "Regenerating Society." In the evening the subject, "Proclaiming the Gospel," was divided into two subdivisions: "By Personal Service," led by Hubert Carleton, and "At Home and Abroad," led by George Sherwood Eddy. The services were after the order of those conducted in New York City on Washington's Birthday.

Churchmen's Conference

By the will of Miss Louise C. Rodney the trustees of the Fund for Disabled Clergymen and Widows and Orphans of Deceased Clergymen will receive \$5,000, and St. Luke's Church, \$2,000.

The Rev. Samuel P. Kelly passed to his rest on Saturday evening, February 13th, at his home in Philadelphia. Mr. Kelly was graduated at Princeton as B.A. in 1865, and M.A. in 1868, and at the Philadelphia Divinity School, 1867. He was ordained deacon in the latter year by Bishop Stevens, and priest a year later by Bishop Clark. After a brief period in the East he went to Nevada in 1870 as a missionary, continuing as such until 1883, and being, during a part of that period, state superintendent of public instruction. From 1884 till 1887 he was general missionary of the diocese of Pittsburgh, and from the latter year until 1891 occupied the same position in the diocese of Central Pennsylvania. After that he was abroad much of the time, being curate at the American church in Paris for several years, and residing at times in England and Wales. His last charge was at Haddington, Philadelphia, and in recent years he has been retired from active work with broken health.

Death of Rev. Samuel P. Kelly

WHAT A BLESSED and glorious thing human existence would be, if we fully realized that the infinitely wise and infinitely powerful God loves each one of us, with an intensity infinitely beyond what the most fervid human spirit ever felt towards another, and with a concentration as if He had none else to think of! And this love has brought us into being, just that we might be taught to enter into full sympathy with Him, receiving His—giving our own—thus entering into the joy of our Lord. This is the hope—the sure and certain hope—set before us—sure and certain—for "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—*Thomas Erskine.*

DOWNTOWN PARISHES IN CHICAGO ARE SOCIAL CENTERS

How the Problem of New Environment is Solved in Each

CRIMINOLOGY DISCUSSED AT NORTHEASTERN DEANERY

Reception Tendered the Bishop of Iowa

OTHER CHURCH NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, February 15, 1915

MORE and more the down-town churches are becoming social centers. Most of the old families have moved away, and the churches are ministering to an ever-growing population of the poor and transients. This is the case with St. James' on the north side, with Trinity and Grace on the south side, with the Church of the Epiphany and of course with the Cathedral, on the west side. New devices are constantly being used, in addition to the old, by these parishes to adapt themselves to changing conditions. All of them are making great efforts to reach and keep the young people.

In St. James' Church, for example, a Young Women's Club has just been organized with a prospective membership of about eighty.

It has six committees, viz., social, entertainment, industry (sewing, millinery, and embroidery), athletics, nominations, and luncheon. The club meets every Wednesday at 8 P. M., considering the purposes of its chief committees. On the social nights it is in session until 11 o'clock; on other evenings until 10. Tea is served in the parish house to the members and their friends after Evensong on the first Sunday in the month. St. James' has both senior and junior chapters of the G. F. S. The attendance at the regular meetings of the latter branch averages almost fifty a week. A Junior branch of the Woman's Auxiliary is being formed.



REV. WALTER S. POND
Dean-elect of the Cathedral, Chicago.

Trinity Church (Twenty-sixth street and Michigan avenue) is becoming the centre of social service for the neighborhood. Through its various organizations, it is providing wholesome recreation every day in the week for the less prosperous people of the south side. About ninety-five per cent. of the boys and girls, and men and women who are members of the various organizations have no connection with the parish, or with any Episcopal church; the intention of the rector and the vestry of Trinity being to serve the neighborhood in any way they can. Hundreds of young people are finding their social life and abundant friendliness in the Trinity Social Centre. A careful census shows that six thousand people pass through the doors of this parish house in one month.

Two activities should have special mention, the Luncheon Club and the Tuesday Evening Club. Every day from 11:30 to 1:30 the Luncheon Club, for the business girls of the neighborhood, meets. Daily a luncheon is served, without loss, consisting of bread, butter, coffee, meat, a vegetable, and dessert, at the small cost to the girls of fifteen cents. After luncheon the girls may go to the first floor for dancing, or to the second floor to the rest room, where music and magazines are provided. The club has passed the one hundred and fifty mark in its daily attendance.

Every Tuesday evening the whole parish house is devoted to the use of the Tuesday Evening Club, a social organization modelled on the lines of similar clubs. There is dancing from 8:30 to 11 P. M. on the first floor. An excellent orchestra furnishes the music, and all improper dancing is rigorously excluded. A waiting list of four hundred indicates the popularity of the club. It is operated at a profit, which is devoted to the institutional work of the parish. The rector, the Rev. John McGann, who has personal direction of the club, says that there has not been a single case of discipline in two years. It is his opinion that so far "municipal dances" have not been properly and safely conducted in Chicago, and that young people attend them at their peril. Social workers come from eastern and western cities to study the methods of directing these dances at Trinity.

Every evening and certain afternoons the gymnasium and pool room are open to young men, and help offset the evils of the pool rooms in the vicinity. A conservative estimate shows that not less than \$300,000 is necessary to provide suitably for the ever-increasing

activities of this Neighborhood Centre. The great need of Trinity as of other Chicago churches in similar localities, is a large endowment fund, if the good work is to go on. Already \$60,000 has been given or pledged towards such a fund by members of the congregation of Trinity.

Grace Church (Wabash avenue near Fourteenth street) has many branches of social service work. Its "Evening Service Forum" has been attracting wide notice. This is "a service and free discussion to make plain the social applications of religion." The Forum endorses no cause or propaganda; its purpose is solely educational. On February 7th the Protocol Trades, as worked out in New York and Chicago, were discussed under the leadership of James Mullenbach, Secretary of the Illinois Commission of Social Legislation. The topic on February 14th was "The Righteousness of Single Tax," led by Andrew P. Canning, retired builder and capitalist.

The extensive work of the Young People's Society at the Church of the Epiphany has been referred to before in this column. It is good to know that the newly appointed Dean, the Very Rev. W. S. Pond, will take his place at the head of the Cathedral work and city missions on March 1st.

The demands on these parishes by the poor and unemployed have probably never been so many and so insistent as this winter. The experience at St. James' is perhaps typical of all. The rector, Dr. Stone, says: "Our relief department continues its work with unabated zeal and with promising results. In the thirty days ending the middle of January there were fifty calls at the parish house for relief. Help was given to nearly thirty of these. Most of the people asking monetary help are honestly out of employment. No doubt in some cases we have been deceived, but of late none have come to us intoxicated. The crying need is employment." Dr. Stone is one of the city committee for "Bundle Day" in Chicago.

The 164th chapter meeting of the Northeastern deanery was held on Tuesday, February 9th, at Grace Church. The meetings of this deanery have been very well attended during the year, probably because the programmes have been invariably good, and because, too,

**Northeastern
Deanery**

of the keen and practical interest of the clergy generally in diocesan and city work. Some sixty clergy were present at this meeting. The Holy Eucharist was celebrated in the chapel at 11 A. M. by Dean Pardee. There was a vested choir of members of the deanery. The topic of the morning session was "The Humanization of Criminal Law." The first speaker was Colonel William Nathan MacChesney, a member of the Chicago bar, and former president of the American Institute of Criminal Law and Criminology. Colonel MacChesney said that criminology was a comparatively new science, and that the American Institute of Criminology had been established first in Chicago. He cited the Lombroso theory, "that there is a definite criminal type, the born criminal, distinguished from other men by physical stigmata which can be easily determined." This theory he thought true only in a minor degree. The work of the American Institute had tended to modify this and similar theories. He deplored the prevalent lawlessness in the United States, and attributed it in large part to the lack of discipline in the American home. American children, he said, are not looking to the Church, and must be brought back to her. He pleaded for the more effective enforcement of the law as against the popular spirit of sentimentality. The punishment, he said, should be made to fit the man, not the crime. Some of the best work in this humanization of criminal law and methods is being done in Chicago. He commended two well-known local agencies, the Juvenile Psychopathic Institute, and the Municipal Court, for their work.

The second speaker was Dr. Robert M. Gault, professor of psychology in Northwestern University, and editor of the *Journal of Criminal Law and Criminology*. Dr. Gault pleaded for higher ideals, in addition to modern methods, in dealing with crime. He spoke of the psychological outlook on crime. Psychology he described as the "science of behavior," and crime as "a form of behavior." It was significant that both speakers laid stress upon the moral and religious factors in life and conduct, which professional men have heretofore been content to tolerate, and even to ignore. The discussion that followed was general and showed a live interest in the topic. Luncheon was served by the ladies of Grace Church.

The afternoon topic was "The Church Home for the Aged." The speakers were Bishop Anderson and Dr. Waters, the rector of Grace Church. A new home is sorely needed, and it is planned to build one at a cost of \$75,000 when the funds are forthcoming. The Bishop thanked the clergy for their support of the Home, and asked their help to devise ways and means for erecting the new building at an early date. Dr. Waters supplemented what the Bishop said. A general discussion followed, and suggestions were made by the clergy at the invitation of the Bishop. It is probable that a concerted effort will be made shortly to raise sufficient funds to justify the Board of Trustees to rebuild the Home soon. Sunday, February 21st, is appointed by the convention as the day for the annual offering in all the churches for the support of the Home, a support very necessary.

Reports of the committees on the organization of the deanery, and on the Cathedral Shelter, were read.

A novel "social" was held on February 9th at the parish house

of the Church of the Epiphany (Rev. H. W. Prince, rector). Some time ago Bishop Morrison had promised that he would come as the guest of his old parish through the Epiphany Social Club, and he kept his promise then. It was thought it would be most fitting to ask many of the former parishioners and friends of Bishop Morrison to be present, and especially those whose munificence had helped build and complete the church. Many of these old friends and supporters were guests. The president of the club spoke of the past days and of the loyalty of the men and women who stood by their church and rector throughout those difficult times. Bishop Morrison, in his reply, gave a most interesting account of the early days of the parish. He recalled the names of those who had cheered him by their enthusiasm, and sometimes perplexed him by their seeming extravagance in incurring indebtedness. He told how, little by little, the church debt was cleared by the devotion and generosity of the officials and members, and of the munificent gift of the Champlain family, which finally cleared off every encumbrance. He also gave tribute to Mr. William J. Wilson for his gift of the chapel. The rector, the Rev. H. W. Prince, in his address expressed the thankfulness of the present congregation to those who, by their loyalty and generosity, had built the present church and parish house.

At a meeting of the Western Society for the Increase of the Ministry, held at the Church Club rooms, February 5th, it was decided to change the name of that society to "The Western Theological Society." The reason for this change of name is the possible confusion that may arise between this society and "The Society for the Increase of the Ministry" of Hartford, Conn. The name chosen represents the feeling of the members generally that the first purpose of the society should be the maintenance and development of the Western Theological Seminary. The society at the close of its first year numbers about sixty members, and it is hoped during the coming year to increase the membership. The officers for the ensuing year are: President, the Bishop of Chicago; vice-president, Mr. Charles H. Conover; secretary, Dean De Witt; treasurer, Mr. Francis P. Butler; executive committee, Mr. James O. Heyworth, Mr. A. A. Sprague, Mr. Charles H. Conover.

**A Change
of Name**

A stimulating meeting of the Girls' Friendly Society was held February 10th in the Church Club rooms. The Social Service chairman, Miss Carlyle, reported the success of the "Diocesan Class in Home Nursing and First Aid," numbering forty-two members,

**Girls' Friendly
Society**

that is taught at Grace Church by Miss Barnes, a trained nurse. The cost to each member for the course of ten lessons is \$1.50. A letter read from Miss Cornelia Marshall, New York, told of the decision of the National Society to have an exhibit and lectures at the Panama Exposition and to establish a G. F. S. Lodge in San Francisco for young girls and women for the next six months, with the hope of making it permanent. For this, \$4,000 will be needed, besides a further guarantee of \$2,000. Miss Marshall, who established and helped run the successful G. F. S. Lodge in New York, has offered her services to open this one, an offer gratefully accepted. The need of a G. F. S. Lodge in Chicago has been felt for a long time by a few earnest women, and now that the Holiday House at Glenn, Mich., is nearly completed and paid for, it is hoped that the city home will be started within a year. Ways and means were discussed, and it was shown that the Lodge will probably be self-supporting. The usual "Union Box" for missions for which the branches sew during Lent will be sent this year to the mountain whites in Tennessee.

The Lenten noonday services in the down town district will be held every week day, from 12:10 to 12:30 in the Majestic Theatre, Monroe street, between State and Dearborn streets. They began on Ash Wednesday, and will continue until Saturday, April 3rd.

Noonday Services

- The list of speakers is as follows:
- February 17-20. The Rt. Rev. C. P. Anderson, D.D., LL.D., Bishop of Chicago.
 - February 22-26. The Rev. George Gunnell, rector of Trinity Church, Toledo.
 - February 27. The Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, Ill.
 - March 1-6. The Very Rev. Almon Abbott, D.D., Dean of Trinity Cathedral, Cleveland.
 - March 8-12. The Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, Minn.
 - March 13. The Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago.
 - March 15-19. The Very Rev. F. S. White, Dean of the Cathedral, Grand Rapids, Mich.
 - March 20. The Rev. John McLauchlan, rector of the Church of Our Saviour, Chicago.
 - March 22-26. The Rev. Z. B. T. Phillips, D.D., rector of St. Peter's Church, St. Louis, Mo.
 - March 27. The Rev. Frank E. Wilson, rector of St. Andrew's Church, Chicago.

The Holy Week Services are in charge of the Bishops. The Rev. John McGann, rector of Trinity Church, is chairman

of the "Bundle Day" committee, and a letter has been sent out over his signature to the clergymen and educators of Chicago asking for a strong appeal to their congregations and students in connection with the charitable objects of "Bundle Day." Washington's Birthday, February 22nd, is the day appointed, and the recipients of the letter are asked to see that their flocks collect their bundles at the earliest opportunity.

"Bundle Day"

The statement made last week in the account of Bishop Anderson's address to the Woman's Auxiliary meeting on Bishop's Day, as to the amount of indebtedness for the diocese carried by the Bishop, requires explanation. The Bishop does not carry any personal loans, nor assume any personal financial responsibility for the churches. There is an aggregate of loans on mission churches whose property is vested in the Bishop, amounting to something like the figures quoted, \$125,000 to \$150,000. These loans are, however, not a personal nor a monthly obligation.

An Explanation

The Rev. Frank Erwin Brandt has just completed four years of service as rector of Trinity Church, Aurora. During that time the rectory debt has been paid, large sums spent upon the parish house, the church renovated and decorated, and many gifts received for its use and adornment. Trinity Church is one of the most progressive parishes in the diocese, and forward in diocesan and general interests.

Trinity Church, Aurora

The Rev. Clyde B. Blakeslee, formerly of St. Mark's Church, Coldwater, Mich., has been in charge of the Church of the Atonement since August last. During this time he has done valuable work as a parish priest, particularly in compiling a new parish register

Miscellany

and in Sunday school work. The Sunday school has a large growth, and gave as an Advent offering the sum of \$77.13.—AN EVERY MEMBER CANVASS for missions has recently been made at Grace Church, Oak Park (Rev. F. R. Godolphin, rector). The result was 335 subscriptions for missions, with a total in cash and pledges of \$2,735.50. There was also an addition for current expenses of subscriptions totalling \$672, which was unsolicited.—MR. AND MRS. EDWARD YOUNG, whose son is the Rev. Charles H. Young, rector of Christ Church, celebrated their golden wedding on February 13th. The entire family of five sons and one daughter, with their children, were present at the rectory of Christ Church. There was a celebration of the Holy Communion at 10 o'clock, and this was followed by the anniversary dinner. In the afternoon there was an informal reception at the rectory. Mr. and Mrs. Young have lived in Illinois during their entire married life, and have always been actively identified with the work of the Church. Sixty years ago Mr. Young and his father were the leaders in the erection of St. Paul's Church, Manhattan, which was built upon the bleak prairie twelve miles from town. It has continued to be one of the strongest of the rural parishes in the diocese.—ASH WEDNESDAY will be observed as a day of intercession at Christ Church, and at the mission of St. Edmund's. At St. Edmund's a parochial quiet day will be conducted by the priest in charge, the Rev. H. B. Gwyn.—THE YOUNG WOMAN'S AUXILIARY, recently organized, holds meetings on alternate Saturdays at the Church Club rooms and will continue till May 8th. The meetings last one hour, and the programme includes mission study and general discussion of the purpose and plans of the Woman's Auxiliary.—ON THE WEEK previous to his consecration, Bishop Page held a conference with the students of the Western Theological Seminary on "Pastoral Work," and made an address in the chapel on "Characteristic Marks of the Church Work of James L. Houghteling." Dr. William E. Gardner, General Secretary of the Board of Religious Education, was the guest of the seminary during his recent visit to Chicago, and addressed the students in the chapel. H. B. GWYN.

A BIRTHDAY GREETING

The stream of life is widening to the sea,
And though, perchance, the stormy winds must be,
Oh, may the voyage end in peace for thee!

CLARA OPHELIA BLAND.

DOLLIES HAD THE MEASLES

WHEN Queen Wilhelmina was a little child, she was not allowed ordinarily, says the Chicago *Herald*, to share dinner with the older members of the royal household. Only on special occasions was she permitted to make her appearance at dessert and place herself beside some special friend.

One day she was seated beside a fine and courtly old general. Presently she exclaimed:

"I wonder you're not afraid to sit next to me!"

Everybody in the room turned at the sound of the child's treble.

"On the contrary, I am pleased and honored to sit next to my future queen. Why should I be afraid?"

Assuming a woebegone expression, the little queen replied: "Because all my dolls have the measles."

SOME "ATLANTIC MONTHLY" ARTICLES

BY THE REV. PAUL ROGERS FISH

I WONDER if the readers of this paper have noticed that of late there is much to interest Churchmen in the current issues of the *Atlantic Monthly*. For example, in the February number there are two papers on "The Church as a Social Institution." If the writers were selected to entertain the readers after the fashion of an intellectual duel, it was cleverly done. The Rev. John Howard Melish opposes the Dean of Fond du Lac; and the debate, for the lines of thought run almost into such a form, follows the Protestant and Catholic conceptions of religion which underlie the matter of social service. The Dean successfully defends the Catholic position and disposes of the difficulties advanced on the other side.

But the "gentle reader," like the mariner coming suddenly on quiet waters, without even the necessity of turning a page sees before him a pleasant little story by Meredith Nicholson entitled "The Church for Honest Sinners." The Churchman will settle himself anew, after strife, to enjoy this thoughtful tale; remembering probably that Mr. Nicholson once wrote an article of some notoriety answering the questioning heading, "Should Smith Go to Church?" Also he may remember meeting in some of Mr. Nicholson's novels, sisters, a fighting priest, and a distinct ecclesiastical atmosphere.

Now one does not like to confess that he has missed the point to a story that evidently is written to convey some particular point to the careful reader; but I readily confess this for myself. Here is the story: A neurologist, seeking data for a magazine article on occupational diseases, comes back to his home town, and on Sunday morning in the hotel lobby is invited, by a member of a guild of the parish church, to attend the service. He had been baptized in the parish; but having planned to spend the morning in the slum, he "hardened" his heart "against the young solicitor." Apparently both men forget their plans for the morning, for they settle down to an interesting talk about "Church"; and out of it comes the young man's story of the Church for honest sinners, which a lady of the town had, some years previously, founded and built. As it happens, the psychological (to use a term of the day) effect of the story is heightened throughout by the description which will inevitably remind the astute reader of Dr. Melish and Dean Bell; and at the very end, when the foundress of the church is discovered to be the mother of the young solicitor. She had been devoted to the poor, and the town thought her "queer." She did not dispense charity and help through the churches, but did it "all herself." And the new church was to be for honest sinners. "There's too much of the saint business and general smugness about our churches," said the narrator. So the church was built; and the lady watched for people to go into the church. It was expected that the church "would, so to speak, play to capacity." No one ever entered the church for two years; then, one Sunday morning at church time, the lady walked down the street, entered—and at noon was found dead within the church! And the building was closed and boarded up.

Now what is the moral? One does not write for the *Atlantic Monthly* and tell about sin ("the Churches can't go after sin the way they used to with hell and brimstone; the people won't have it"), about saints ("I'm uncomfortable among the saints"), and smugness, and business men and factory hands; one cannot create all this atmosphere, without its being meant for something. If it is intended to argue, through the tale, against the Catholic Faith and the sense of sin, then the setting of the scene and the paragraphs of the speakers are weak and sentimental and unconvincing. If the writer is upholding the notion of a real "Church for honest sinners," then the fate of the venture in the mind of the reader is only saved from contempt and ridicule by the tragic note in the spectacular demise of the foundress.

If there is a third solution of the matter, I should be happy to see it pointed out. There may possibly be others as stupid as myself.

EVERY MENTAL movement and religious activity of life should be a heartfelt plea for deeper and sweeter fellowship with God. Only as we spiritualize our meditation, making it a hungering and thirsting after righteousness, will our lives be hid with Christ in God. "As a man thinketh in his heart, so is he." The believing heart is a laboratory through whose secret processes of thought and feeling the nutriment of the Gospel is made available to the hungry soul.—*Selected*.

"Has the Church Collapsed?"

A Sermon Review of an Article in the "Century"

By the Rev. GEORGE CRAIG STEWART, Rector of St. Luke's Church, Evanston, Ill.

THE Church has always seemed to be collapsing. The first collapse was in the Garden of Gethsemane, when "they all forsook Him and fled." Under the twin emperors of the East and West, Diocletian and Galerius, she collapsed again. Indeed these emperors erected two pillars in Spain stating that "the superstition of Christ was blotted out," and that "the name of the Christians was erased."

Then she collapsed in the sixteenth century; and according to Voltaire, again in the eighteenth; and now a writer in the *Century Magazine* concludes that she has utterly collapsed; the "ebb of the tide," he says, "is complete and world-wide. Apollo has conquered Christ." The bridge between Christ and Caesarism is complete, and over it have marched the spiritual forces of the Nazarene disappearing in the fortresses of the rich and influential, the worldly and the wicked.

Let us examine the four points of the author and see how his argument collapses, how each successive span of the bridge he has so carefully builded comes crashing down.

1. His first charge against the Church is the worship of Jesus Christ as very God of very God. "Undoubtedly," he says, "this claim was invented and has since been adroitly insisted upon for the same purpose as that for which a similar claim was made for the Caesars—to overawe, and thus lay the foundations for outer authority"—an amazing statement that is on the face of it preposterous. The earliest record of Christianity in our possession is, of course, the Epistles. They are earlier than the Gospels themselves; and if there is one unmistakable teaching throughout them it is that Jesus is the Son of God. That is the testimony of St. Peter, St. John, St. Matthew, men who were close to the Master. That they were mistaken might indeed be possible, but who, witnessing their eager willingness to suffer every kind of persecution and even to die in defense of that central vital belief, could dare to say that they "invented and adroitly insisted" upon it for some sinister, ulterior end?

Besides, Mr. Schoomaker forgets that the Gospels, which give us the Sermon on the Mount—and by the way he seems to consider that an adequate expression of Christ's life—give us also the account of His death. And His death was upon just one charge, that of blasphemy, and that blasphemy consisted of His own serene claim to equality with God. The author is evidently ignorant of the recent developments in biblical apocalypics. His ignorance of the apocalyptic literature of our Lord's day betrays him into the silly inference that Christ's use of "Son of Man" as a title was a kind of denial of His supernatural character. On the contrary, every modern scholar knows that this expression, borrowed from the literature of the Maccabean period, refers to a supernatural being, and that our Lord's use of it was a daring though veiled claim to be that great divine One whom prophecy foretold.

"The denial of the humanity of Jesus" is, he claims, the first span in the bridge of Christianity's defeat. He mistakes. The span collapses, for Christianity has carried her paradox triumphantly through the centuries, defending the humanity of Jesus as valiantly as she has her claim for His divinity.

2. "Unquestionably," says the author again, and he is prone to excessive adverbs—"unquestionably the greatest tragedy of the early Church, save only the Crucifixion of Christ, was the obscuration of St. John!" And then he goes on to picture St. John, the one spiritually-minded apostle, confined at Patmos, while St. Peter strides in with his keys to shatter Christianity with his papal claims. A strangely distorted picture that, of the facts. If there was one man in the early Church who was not obscured it was St. John. If there was one man who did more than any other to emphasize the divine character of our Lord, it was St. John. If there was one who can be accused of interpreting the simple Nazarene in terms of Greek metaphysics and His life and death into doctrines of cosmical significance, it is not St. Paul, but St. John—while St. Peter, well—let anyone turn to his Epistles. See there how he expects daily the return of the Lord, and exhorts the early Christians as "strangers and pilgrims" to be "sober and watch unto prayer" because "the end of all things is at hand." "Feed the flock of God," he says to his fellow-presbyters, "not by con-

straint but willingly, neither as being lords over God's heritage, but as ensamples to the flock." Has Mr. Schoomaker never read the New Testament? Does he not know that to the early Church the Lord's return seemed so imminent that they wasted no time or energy in schemes for earthly power? This author fails to make his second point, because the Church did not obscure John to elevate Peter, but rather obscured Peter to follow Paul.

3. This is the third charge of the indictment: "St. Paul," says the author, "was a philosopher. He is to blame for scooping out the ethical content of Christianity. Conscience gives way to ratiocination; conduct to creed; love to disputation and calling of names." The answer to that is, of course, first, that St. Paul was not a philosopher but a missionary, not a man of books but a man among men, not an academician but a flaming evangelist who dashed off his letters in the midst of "the care of all the churches." As to the charge of doctrinaire against him—let us turn to that great thirteenth chapter of I. Corinthians and see whether the essential spiritual content of our Lord's message has been "scooped out," eviscerated by the metaphysician. "Though I speak with the tongues of men and of angels, and though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The fact is that any stick is good enough to beat the Church with: if she uses her mind, she is too philosophical; if she doesn't, she is too credulous. She is too worldly on the one hand, too unworldly on the other; she is too easy-going, lax, indulgent of sin, she is too strict, ascetic, and unpractical; she is too authoritative, not authoritative enough; too powerful, too weak; too rich, too poor—all according to the particular work in hand and the desirable indictment that will catch the popular fancy.

4. The fourth span is, as we might expect, the organization of the Church. Christ's religion was personal and spiritual—here is something organized, corporate. And away we go, ringing the changes, as Newman would say, on the poor half-dozen notes, all about altars and buildings, patens and chalices, vestments and candles, wine and bread, forms and ceremonies and sacraments and symbols, to the glory of iconoclasm and the confusion of the Church. Now, of course, no one but a silly young ritualist or a hardened old pharisee ever supposed that externalism constituted religion, but no one who has thought very deeply can conceive religion without any external form at all. So long as the human spirit occupies the body, so long, we may be sure, the spirit of Christ will inhabit an institution. The material body has been called "the secretion of the spirit," the Church is the secretion of the Spirit of Christ—His Body, St. Paul calls it; and argument number four is as utter a collapse as it was when the Manichean brought it forward in another and profounder form.

In short, this writer is like a man who has suddenly blundered into the domain of the theologian. His feet are on strange thresholds; he stumbles in the very porch of the church and sprawls headlong. He sees stars! To his bewildered mind they seem pagan stars shining through the broken roof of a decrepit institution that has long been abandoned to the jackal and bittern and owl. He is mistaken. What he probably sees, though he knows it not, is the mingling of the flashes from his own ecclesiastical upset with those of the tapers being lighted anew on the ancient altars of Christendom.

OBEDY HIS blessed call now, and, having obeyed it once, never again disobey any call within you, to do His will. While we mourn our neglect of past calls, our sorrow, which is still His gift and call within us, will draw down His gladdening look, which will anew call us unto Him. Pass we by no call which, however indistinctly, we may have, and He will cheer us with clearer and gladder calls. Our very sorrow and fear will be our joy and hope; our very stumblings our strength, and dimness our light, while stumbling or in darkness we feel after Him who is our Stay, our Light, our Joy.—Edward B. Pusey.

The Church Pension Fund

A Consideration of Some Objections

By MONELL SAYRE, Secretary

THE LIVING CHURCH has recently published numerous letters expressing disapproval of the Church Pension Fund. Letters to the press are a doubtful index to public opinion, the constituency they represent being uncertain. The heavy correspondence of the Church Pension Fund would indicate that the opinion of the Church is decidedly in its favor. The Secretary of the Fund has conferred, in many dioceses, with the committees appointed by the last diocesan conventions. Thirty of these committees have already decided to report in favor of their dioceses entering the system of the Fund. The committees have often convened apparently representative bodies of the clergy and laity; they have often reported the result of conferences with archdeacons, clericus meetings, and vestries. Such meetings indicate that the laity take absolutely no interest in the objections raised against the Church Pension Fund, and that the objections among a certain section of the clergy almost always disappear upon a full discussion.

It must be remembered, however, that public opinion does not always flow along the lines of official correspondence or other official channels; official action may misinterpret it.

Two things are nevertheless certain. The Church has abandoned the idea that the aged clergy can be cared for through charity. The General Clergy Relief Fund is not expected to solve this problem. The Trustees of that Fund are arranging a merger with the Church Pension Fund. The Church, having ceased to expect impossible things from the General Clergy Relief Fund, can now appreciate the noble history of that body, and the splendid labors of Dr. McClure. It is a great step forward to recognize the futility of charity as a means of providing pensions.

The Church has also recovered from the delusion that one big sum, like five million dollars, can finance clergy pensions. The Church grows so rapidly that ten times five million dollars would soon be inadequate. The so-called Five Million Dollar Movement would have failed if it had collected that amount. But in collecting much less money, Dr. Wilkins drove home the vital need of providing for the aged clergy by an adequate plan. It would be well if secular organizations would also learn this lesson.

The Church, therefore, no longer hopes to provide for the aged clergy through bounty, either individual or on a large scale. The size of the Church, the number of the aged clergy, require a system as comprehensive as that which supports the active ministry.

The Church Pension Fund has secured the unanimous acceptance of another principle. When a pension plan is proposed for an organization already old, there is the very difficult problem of financing the support of those already retired or approaching retirement. To neglect or slight this problem means inevitable bankruptcy. The Church Pension Fund has put this problem in the forefront. Its solution—that of a rigidly separate account for these accrued liabilities—protects the solvency of the main fund from its greatest danger. This is the chief contribution of the Church Pension Fund to the science of pensions. Not one voice has been raised in opposition. Most encouraging is the firm grasp by the Church of one of the fundamental financial principles, whose disregard has brought many pension systems to disaster and will soon wreck many more.

What then are the objections to the Church Pension Fund? That the pensions are based upon premiums paid by the parishes, the premiums corresponding to the stipends paid. The pensions therefore vary according to the stipends received. It is urged that all of the clergy should receive equal pensions, or at least that any differentiation should be based upon a less iniquitous standard than that of stipend. In the background is the ideal that pensions should represent the spiritual assistance given to the Church. I think that this is a fair statement; it is intended to be.

Let us clear the ground by three incontrovertible facts.

First. The method of distributing pensions bears a vital relation to the method of collecting the money to pay them. The two things are inextricably intertwined; if one is altered the other must be correspondingly altered. A correspondent

rather naively writes that all he remembers of the Fund's plans is the unequal pensions. This happy forgetfulness is not possible for the framers or administrators of pension systems.

Second. A flat pension to all of the clergy of more than \$600 is absolutely prohibited by the cost. The normal stipend in the Church is \$1,200. The Church Pension Fund will pay a minimum pension of \$600, or normal half-pay, to all. This will cost seven per cent. of the active stipends, about all that the Church can bear. A flat pension of appreciably more than \$600 would make the cost fly up. Thus flat pensions of \$900 would cost at least fifteen per cent. Even flat pensions of \$750 would cost beyond the financial ability of the parishes. The slightest increase of every pension involves a heavy increased burden.

Third. It is the multitude of small pensions that cost, not the few higher ones. Therefore flat pensions of \$600 would be almost as great a burden on the parishes as the Fund's plan of a minimum of \$600, with higher pensions according to stipend. The relief would not be appreciable.

There is thus the alternative of a minimum of \$600 with higher pensions according to stipend, at a cost of seven per cent.; or flat pensions of \$600 at a cost a trifle below seven per cent. Equal pensions of more than \$600 are not an alternative unless someone will reform the multiplication table and the longevity of the clergy, or persuade the Church to shoulder an overwhelming burden.

The above alternative is, however, only a theoretical alternative. Practically there is no alternative. Practically a flat pension of \$600 is as impossible as a flat pension of \$1,000.

The reason is that the method of collection must correspond to the method of distribution. Pensions according to stipend, with a minimum equal to the normal half-pay, can be financed on the insurance principle. Flat pensions of \$600 can be financed only on the principle of an apportionment, like the missionary apportionment.

The system of the Church Pension Fund means a payment by a parish corresponding to the pensions later paid to the clergy of that parish. In order to guarantee the minimum of normal half-pay to all, the premiums paid by the larger parishes include a small sur-tax. This sur-tax, however, is included in the seven per cent. on the stipends paid by the parish, and when spread over many dioceses, does not alter essentially the insurance principle. Clergy who do no work for the Church, and for whom no money is paid in, get no pension. When the full payment required is not met, the pension abates proportionately. This may seem very hard and mercantile, but it means that the Pension Fund can make promises and can keep its promises. The pension system cannot go bankrupt. The plan is workable.

Of course, parish is here used as a short term for any ecclesiastical organization. A missionary supported in whole or in part by a diocesan board of missions or the General Board will look to the appropriate board for the payment of the proportionate premium. The General Board of Missions has already resolved to pay premiums for all missionaries in receipt of stipends from it, as soon as the system of the Church Pension Fund is ready to be put into operation.

The flat \$600 pension cannot be financed upon the insurance principle. There is no relation between the pension and the payment. The payment is therefore a tax sufficient to enable the Church to pay \$600 pensions to all. But, and here is the core of the difficulty, the Church cannot really tax. A tax means that if it is not paid, it can be seized. A government can sell property to enforce a tax; a government can therefore guarantee flat pensions. A business corporation can deduct from salaries and discharge to enforce the deduction; a business corporation can therefore guarantee flat pensions. Neither the National Church nor a diocese can sell parochial property to enforce an assessment or seize parochial money in the hands of a parochial treasurer against the will of the parish. A tax in the Church is a metaphor. What is meant is an apportionment. A flat pension can therefore only be carried by an apportionment. And an apportionment is voluntary.

What does it mean to carry pensions upon the apportionment plan rather than the insurance plan? On the insurance plan the failure of any one parish to pay fully affects only the

pension of that particular parish's rector. On the apportionment plan the failure of any one parish to pay fully affects every pension. A parish in Wisconsin, struggling to meet its pension apportionment, cannot be sure of the effect of its self-sacrifice unless a parish in New Jersey is equally self-sacrificing. A priest in Wisconsin who has struggled in 1915 to bring his parish up to its pension apportionment will not know the result unless he can prophesy what his parish and a multitude of other parishes will do in 1925 and 1935.

What would happen if the pension apportionment were not paid fully? When the missionary apportionment is not paid fully, the Board of Missions can curtail its operations, unfortunate and difficult as that is. But the pension board could not reduce the number of pensioners. Clergymen would continue to arrive at the pensionable age, and clergymen who had passed that age would continue to live out their natural term, regardless of whether the pension apportionment was paid or not. The pension board would therefore be forced to cut the pension below the \$600 figure. The Church would be then right back in the method of the General Clergy Relief Fund, a method found utterly inadequate by the experience of three-quarters of a century. All that will have been accomplished would have been done as well by introducing into the General Clergy Relief Fund a little scientific bookkeeping. The General Clergy Relief Fund does not get its appeals answered now, with as zealous and energetic an administration as could be desired. Can it reasonably be supposed that its present income will be increased at least five-fold, together with several million dollars down for accrued liabilities, by installing card-indices in its office and calling its appeals an apportionment? And unless its appeals can be immediately increased at least five-fold annually, and accrued liabilities paid up, the \$600 pension cannot be guaranteed.

If the pensions cannot be guaranteed, the whole moral effect of pensions is lost. The justification of the cost of pensions is not that certain individuals are relieved from suffering, desirable as such a result is. The justification is the increase in efficiency during active service when a guarantee of decent support in old age can be furnished. Such a guarantee cannot be furnished on the apportionment plan. On the insurance plan the guarantee is under the rector's control. If he can persuade his vestry to pay the premium, that much pension is laid up for him under a guarantee that is impregnable. To it he has a vested right. He goes along accumulating a pension year by year, the guarantee rolling up. His guarantee cannot be dissolved because in a distant diocese is a rector too rich to believe that he will ever need a pension or a vestry too parochial to participate in the corporate life of the National Church.

Furthermore, flat pensions or unequal pensions can only be guaranteed to the present generation of clergymen if a huge sum is collected from individuals for the accrued liabilities. This is the biggest single financial undertaking ever seriously proposed to the Church. The appeal in it lies in the promise that by this self-sacrifice of individuals a sound pension system will be established. But a pension system relying upon an apportionment cannot be sound; it is the old charity method that the Church thought that it had discarded. The accrued liabilities will be as large an amount for a flat \$600 pension as for the Church Pension Fund's adjusted system. The difficulty of raising this amount will be enhanced many-fold.

What advantage, moreover, has a flat \$600 pension over an adjusted pension with a \$600 minimum? Merely that all clergy in retirement should be on an equality that the Church has never enforced in her active ministry. It would be a theoretical equality only, limited to the ledgers of the pension system, for many parishes would make extra grants to their rectors *emeriti*.

No mention has been made of the additional complications caused by the clergy who do no work for the Church, who may be as high as twelve per cent. of the clergy list. To include them in the equal pensions would make bankruptcy seem near; the invitation to draw rules that would exclude them has always met with a declination.

It has generally been suggested that the difficulty of the non-working clergy be met by basing the pensions on service. This merely rolls the difficulty along into a still more tangled thicket. The writer has asked scores of diocesan conventions to frame rules defining service in the Church, and he has never seen a volunteer.

So we get back again to the Fund's plan of pensions adjusted, through insurance premiums, to stipends. Nobody main-

tains, as some correspondents seem to think the Fund does, that there is a ratio between ecclesiastical stipends and spiritual gifts; it might plausibly be argued that such a ratio, if one could exist, would be an inverse ratio. But it passes the wit of the Church Pension Fund to know how rules could be drawn rewarding spiritual virtues with the appropriate pensions, and the Fund thinks that this would be an equal puzzle to any other board, ecclesiastical or lay. In the convention of the diocese of Connecticut a clergyman urged that the pensions should be granted according to "merit." Both clergy and laity laughed him into his seat.

If the Church will establish equal salaries to all her active ministry, she can have equal pensions automatically. If the Church will change her organization so as to be able to tax really, she can have equal pensions, or pensions adjusted on any basis. Until she effects either one or the other of these two reforms, she has only a choice between two alternatives—the system of the Church Pension Fund or haphazard charity. The Trustees of the Church Pension Fund believe that the decision of the Church at large will be the same as was the decision of the Church in General Convention.

STRENGTH OF AMERICAN RELIGIOUS BODIES

A SERIES of bulletins issued by the Federal Council of the Churches of Christ in America gives the conclusions of that eminent statistician, Dr. H. K. Carroll, in regard to the numerical strength of religious bodies in the United States for the year 1914. One wishes that in the compilation of these figures Christian bodies had been distinguished from those of other religions, and that some account was taken of the Christian population comprised in the children of recognized Christian parents, who are as truly to be reckoned among the Christian population of the land if they are baptised—and in some sense if they are not, when reckoned of those bodies not practising Infant Baptism—as though they were adults. By omitting the child population, the Federation of Churches is doing a grave injustice to the numerical strength of organized Christianity in the United States, the common assumption being that the figures there given for communicant population are to be contrasted with the remainder of the population, which latter is then assumed to be outside of organized Christianity. This assumption is not only false, but one against which all Christian people should protest.

But notwithstanding these limitations, the figures presented by Dr. Carroll are of interest. It appears that the adherents of organized bodies of religious people have increased by 763,078, being over three-quarters of a million, during the year 1914, and that the total number of adult communicants of such recognized bodies for 1914 is 38,708,149.

The following table of the numerical strength and the increase in the bodies exceeding 100,000 in membership is the most interesting section of the elaborate report:

DENOMINATIONS OF ONE HUNDRED THOUSAND OR MORE	INCREASE IN COMMUNICANTS BY PERIODS			
	TOTAL IN 1914	INCREASE SINCE 1910	INCREASE SINCE 1900	INCREASE SINCE 1890
Roman Catholic	13,794,637	1,228,590	5,621,686	7,423,120
Methodist Episcopal	3,603,265	416,403	693,334	1,362,911
Southern Baptist	2,592,217	309,151	953,332	1,222,151
Baptist (Colored)	2,018,868	228,703	424,304	669,899
Methodist Episcopal, South	2,005,707	154,558	537,317	795,731
Presbyterian (Northern)	1,442,498	113,784	495,065	654,274
Disciples of Christ	1,363,163	55,047	213,181	722,112
Baptists (North)	1,238,323	27,610	238,666	437,873
Protestant Episcopal	1,015,238	86,468	304,892	483,194
Lutheran Synodical Conference	850,772	84,481	269,743	493,619
Congregationalists	755,088	19,688	123,728	242,317
African Methodist Episcopal	620,000	120,000	255,462	167,275
African Methodist Episc. Zion	568,608	21,392	32,337	218,320
Lutheran General Council	479,765	20,541	123,364	154,919
Lutheran General Synod	340,441	38,001	140,852	175,801
United Brethren	322,044	38,362	82,405	119,370
Reformed (German)	312,660	15,544	69,829	108,642
Southern Presbyterian	310,602	28,682	84,712	130,881
Latter-Day Saints, Utah	296,000	a*64,000	a*14,000	141,648
German Evangelical Synod	290,803	54,188	87,229	103,371
Colored Methodist Episcopal	240,798	6,077	35,826	111,415
Spiritualists	200,000	50,000	154,070	154,070
Methodist Protestant	180,382	48,055	43,332	38,393
Greek Orthodox	175,000	50,000	170,000	174,900
Lutheran United Norwegian	168,363	6,399	38,363	48,391
Churches of Christ (Disciples)	a156,658	.....	.....	.....
United Presbyterian	148,220	13,210	32,319	53,818
Jewish Congregations	143,000	.....	.....	12,504
Lutheran Synod of Ohio	136,923	9,493	59,561	67,418
Reformed (Dutch)	123,143	6,328	15,549	30,173
Cumberland Presbyterian	122,000	7,000	258,192	242,940
Lutheran Synod of Iowa	116,912	10,319	6,854	.....
Evangelical Association	115,243	6,578	18,399	.....
Christians	113,887	26,409	.....	.....
Primitive Baptist	102,311	.....	.....	.....
Orthodox Friends	100,568	496	8,100	19,913

* Probably not due to actual decrease. Due to more correct figures.
 a Result of division reported since 1900.
 a Decrease.

THE EPISCOPAL CHURCH FOR ITALIANS

BY THE REV. HENRY S. WHITEHEAD

NO one of the clergy or of the interested laity can fail in these days to be enormously interested in the question of how the Church to which we owe our allegiance shall meet the problem which the great influx of foreigners into New England has brought before us. In more than one way, it is the problem of the day. Many other questions must be faced, and are being faced and answered with varying degrees of success, but this is a peculiarly insistent one. The present writer does not see how we can escape the conclusion recently presented to the Middletown conference of clergy and laity of Connecticut, that indifference to this problem is suicidal.

The practical side of the problem is *how* shall we meet it, of course. That it must be met, somehow, is no longer even debatable.

It is the belief of the writer that some methods which appeal to many are hopelessly inadequate. Chief among these is the naked "social service" idea. It will be argued that "social service" work among foreigners is excellent as a means of approach, a good strategic movement of the Church to attract those of foreign birth or the children of such persons, and that, having attracted them, the next step is to bring them into the Church on the basis of aroused interest in the organization which does for them what it can in the way of supplying amusement and instruction, and with all the force of the confidence which has been begotten through the interest displayed in their "welfare." But it must be taken into consideration not only that foreigners have distinctive characteristics, but also that they rapidly acquire the American point of view. This is especially true in respect to the children. As the rector of St. Paul's Church, New Haven, pointed out in his address at the Middletown conference, there are a number of points to be considered "for and against" the Italians, by anyone who tries to deal with them. One point which might have been added is that the descendants of the Gracchi have had a continuous tradition of Catholicity for almost exactly nineteen hundred years. When the social service efforts of an organization interested in foreigners—and especially in the case of Italian people—are understood by the beneficiaries to proceed from a religious society of Protestants, it is inevitable that their suspiciousness should be aroused, and a rather unnecessary and extremely difficult stumblingblock is placed in the way of bringing them into the Church, which is probably the chief end (if not the sole end) of the preliminary work of social service.

Here, then, appears a means for dealing with foreigners of the Catholic tradition which in reason and because of common sense, if for no other motives, should not be neglected. If the catholicity of the Church means anything, it means that the Church is an all-inclusive organism. That it is not all-including cannot be questioned. If the catholicity of the Church (as the writer has heard more than one even of the clergy assert) means that it is all-including, then there is not, and never has been a Catholic Church. Nor indeed, will there ever be a Catholic Church Militant, until every human being alive on earth shall have been numbered among those who have accepted the faith and been baptized into it.

That the Church, however, is all-inclusive is a position which it has maintained since St. Paul settled the question, and made it clear that all persons, without distinction of race, might accept Christ and be baptized. The Church is Catholic, therefore, on the broadest basis, because she teaches all truth and is by her very nature capable of taking in all kinds of people, black, white, and yellow, red and brown, high and low, wheat and tares; and her task is to mould them into men and women acceptable in the sight of the Lord, to make them capable of working out their destiny and to feed their souls.

If the Episcopal Church is nothing more than a Protestant denomination, it is difficult to see why it should continue its existence at all, because on all sides, and in many dresses, there are Protestant religious bodies, very much more representative of the general principles of Protestantism. And that work on a Protestant basis among foreigners who have the Catholic tradition brings out in them their worst characteristics is reasonably obvious to all who examine that work. I mean that the foreigner with a Catholic tradition in his blood and bones, who is along with his good tradition racially endowed with the instincts of Machiavelli, ready to lie, willing to acquire what he can get, suspicious, trained in duplicity, faces that which labels itself "Protestant" as viewing a thing in which he has neither

part nor lot, and naturally, inevitably, he takes what he can get, *but probably goes no further.*

Nowhere in the modern world, recent history gives clearest evidence, is there more pronounced hostility to Curial absolutism than among the Italian people themselves. The wretched history of Roman tyranny in modern times is the life history of the Italians. They know about Minocchi and why he left the Church. They know how the modernists of the city of Rome felt when they turned with acclamation to their Jewish mayor with an address of congratulation after his anti-clerical speech of September 20, 1910. Some of them have read the words of that address, where it said: "The Vatican, which has stifled . . . Christianity, has no right to speak in the name of the Church, because the best part of the Church in Italy has no wish to cooperate in the papal programme." These Italian people look upon the political papacy and the Curial autocracy as subversive of liberty, enlightenment, and religion. *But they love the Church.* They are, above all things, Catholics. Beyond all things they fear and dislike Protestantism. And when anyone, however desirous of holding out the hand of Christian fellowship to these children of an ancient civilization who flock to our New England hills and farms and factory towns, goes to them in the name of the despised "Protestant religion" he commits a strategic blunder: the consequences of which are so far-reaching as to bring tears to the eyes of anyone who knows even a little of this fundamental trait of the Italian.

The opportunity of the Episcopal Church for work among Italians in this country is unique. And the factor which makes it unique is that we have something to present which meets with acceptance at face value (where tried), other things being equal. This something is a Catholic Church, catholic fundamentally, catholic in theology, in doctrine, in everything but (as in many instances) the outward and visible signs of the catholicity inherent in it. It is "just what the Italians want," so to speak, but they will not know this unless they are shown. And I submit that they cannot be "shown" by means of social service alone, however well meant, or by the outward appearance and terminology of Protestantism.

Isn't it about time that all of us realized two things? First, that most of the people we have to deal with as new citizens, and as prospective Churchmen, our future source of supply, are not seeking in the Episcopal Church for an attractive Protestantism, but for a Church which is truly Catholic, within and without, and that if this is presented to them, they will be eager to grasp what is offered.

Secondly, that it is about time to drop the timidity which has held us back for so long a time from taking our place in the light, for standing on our own feet, for proclaiming ourselves honestly and without reservation or equivocation—not as a hybrid, a hodgepodge of conflicting views which will not even emulsify in the crazy quilt of Anglican "comprehensiveness"—but as what we know ourselves to be, God's Catholic Church of the English-speaking peoples. When we do that, we will grow, and rapidly, as we shall deserve, into a position of commanding respect and influence, and we shall not totter along on our tracks. We shall lead these brothers from beyond the seas out of their muddle of papal obscurantism into the clear light of God's truth—the truth of the Catholic Church of these United States—the land of promise and of hope.

IN ONE of George Macdonald's books occurs this fragment of conversation: "I wonder why God made me," said Mrs. Faber, bitterly. "I'm sure I don't know what was the use of making me."

"Perhaps not much yet," replied Dorothy; "but then He hasn't done with you yet. He is making you now, and you don't like it."

It would give us more patience with ourselves if we always remembered this. We would not get so discouraged with our infirmities, imperfections, and failures if we always kept in mind the fact that we are not yet made, that we are only in process of being made, that God is not yet through making us. . . .—*Rev. J. K. Miller, D.D.*

GOD WANTS to be more to us in time of keen suffering than at any other time of our lives. "May her days of suffering be her best days," prayed one for the pain-racked, disease-stricken wife of a dear friend. A parent's love is never so tender as when a little child clings to it through tears of sorrow, in agony of body or mind. So God's love, unsearchable in its richness at all times, means most to us when we cling close to Him unseeing, in the midst of suffering. The closer we get to His love, and the more we realize our utter dependence upon it, the better our days will be. Let us not rob ourselves of the blessings He longs to send us in these our best days of need.—*Sunday School Times.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

PRISONER RECLAIMED

THE editor of this Department has an old friend who for years has made a practice of taking boys who have gotten into trouble and giving them a chance to start again in life. Several years ago this friend saw something about a boy who had fallen into a sudden temptation and who had gotten within the clutches of the law. The boy was an employee of another friend. The first friend, seeing the reference in the paper, looked the boy up, and both came to me for information about each other. The result has been altogether happy, because the boy has been under the constant scrutiny and has had the constant coöperation of a devoted Christian man. In a note a few days ago my friend wrote:

"By the way, that young man whom I took out of Moyamensing (our local county jail), has turned out beautifully. He was a very valuable acquisition to my office force and has since gone into the automobile business, is saving money and doing finely. I have since secured four others, all of whom are doing well."

We hear so much about failures, but not as often as we should about the successes, simply because everybody takes them for granted.

QUESTIONS OF THE NEW YORK COMMISSION

"Do you know your own parish, and what do you know about it?" asks the New York Social Service Commission. "Do you know how many saloons you have? Are they observing the law? How about your dance halls, moving picture shows, vaudeville, and other theatres? Remember, these can be used constructively and destructively. Dr. Laidlaw advises every one to see the play, 'Polygamy,' at the Park Theatre. This is constructive work. How about unemployment in your parish? Do you know anything about the question of tenements or of individual houses where the poorer classes live? Are your street walks, etc., in good condition? How about the roads? Innumerable other questions arise. The Commission will be glad to help you make a survey if you will do some real work."

WHY THERE IS ANTAGONISM TO LAW AND ORDER

One frequently wonders at the strong feeling of antagonism to law and order manifested by laborers, but experiences such as those at Hull House, already described in *THE LIVING CHURCH*, and at Roosevelt, N. J., go a long way toward explaining this sentiment. Concerning the killing of the strikers at Roosevelt, Graham Romeyn Taylor, one of the editors of *The Survey*, declares, as a result of his personal investigation:

"Every newspaper man and investigator who has been upon the ground has been impressed quite as much by the good nature and gentle spirit of the strikers as by the feeling that the shooting on the part of the deputies was wanton and unwarranted."

May the proverbial Jersey justice overtake those who are responsible for the useless taking of life, and for the breaking down of confidence and faith in American institutions, especially in the necessity for the maintenance of law and order!

A NEW YORK COMMUNITY EXPERIMENT

Hyde-Park-on-Hudson, New York, has a community well worthy of study, according to the Social Service Commission of New York:

"It has two fire companies which have a social room for pool tables, checkers, cards, etc. Practically all of the young men of the town are members. Liquor and gambling are forbidden on the premises. The result is that the town has reduced its saloons from five or six to one, and the proprietor of that one says he would be obliged to go out of business if he had to depend upon home custom. Transients alone make it possible for him to keep his bar open. Hyde Park, however, with its very excellent conditions, has a great opportunity of doing real social service work by creating an enlightened public opinion and by establishing its influence in the interests of unemployment and moral legislation. The Men's Club of St. James' parish should feel a special obligation having this opportunity in making themselves felt as a force in both the community and the state."

CIVIL SERVICE ON THE PACIFIC COAST

There is one greatly modifying condition in the civil service on the Pacific Coast that, in the judgment of some students there, has rendered the need of a non-partisan administration less urgent than in the East, and that is the fact that opportunities of employment outside of the public service have in many instances been equally good or even better than in the public service, and there has been no great pressure brought to bear to secure subordinate positions. In the words of a correspondent: "Many times we have to seek the applicant by wide advertising rather than have the applicant seek us through any form of importunity. The public service has heretofore taken on much less of a partisan character than in those portions of the country where vastly greater numbers seek positions in the public service."

Conditions, however, are gradually changing with the increasing population and with diminishing opportunities of employment in private lines, so that it is none too soon to establish definitely the merit system.

OBJECT OF A DIOCESAN COMMISSION

Robert A. Woods, of the North End House in Boston, had this to say about the Social Service Commission of the diocese of Massachusetts:

"I have the privilege of being one of the members of the diocesan Social Service Commission. The object of that commission is something apart from the ordinary scheme of parochial work. Its object is to try to get Christian people generally to confront the problem of their own local community. Dr. Parkhurst many years ago said: 'The congregation is not a minister's field, it is his force.' To a far greater extent we have got to realize that there is in every congregation a very important fraction that for one reason or another is at present not engaged in the contest, but which can be engaged, and which has the challenge of a great moral opportunity before it."

A PHILADELPHIA SURVEY

A survey of the convocation of South Philadelphia has been authorized by that body, and a special committee has been appointed for the purpose. It is expected that the work will be undertaken in conjunction with the Social Service Commission. The significance of such a survey is more fully realized from the fact that a large part of Philadelphia's foreign population resides within the boundaries of the South convocation.

FARM COLONIES for the city's insane prisoners, drug victims, and feeble-minded persons have been recommended to the crime committee of the Chicago city council by Professor Robert Gault of Northwestern University, the expert retained by that committee to investigate this subject.

"WILL THE State of Texas Give Her Unfortunate Girls a Fair Chance?" is the subject of a leaflet given widespread distribution in that state by the Social Service Committee of the Women's Federation of the State.

"THE HISTORICAL DEVELOPMENT OF TRADES UNIONS" is the title of the leading article in the *American Federationist* for February. It is very well worth thoughtful attention of students of the labor problem.

THE UNIVERSITY OF IOWA (Iowa City) has issued a university extension bulletin dealing with the work, wages, and schooling of 800 Iowa boys in relation to the problems of vocational guidance.

THE COLORADO mine war has so far cost the Rockefeller interests five millions of dollars, according to the testimony of John D. Rockefeller, Jr., before the Industrial Commission.



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.

"IN THE SERVICE OF THE KING"

To the Editor of *The Living Church*:

WILL you give me a little space? I just want to do a kindness to my kind—Bishops, clergy, and candidates for orders—"parsons," all of them. I want to commend to them a book, just out of the press, entitled *In the Service of the King: A Parson's Story*, by the Rev. Dr. Dunn of Lynchburg, Va. (G. P. Putnam's Sons, New York.) It is one of the most helpful books of the kind in many a day. Its chief excellence is in its sane, wholesome, practical exposition of the working essence of Christianity, especially so far as the ministry is concerned. It will make us all thankful again that the Master "counted even us trustworthy, putting us into His service." It will make us all try again to do a truer and more worthy service. And then the fresh and delicious yet always reverent humor pervading the book makes it simply delightful reading, too.

Yours,

Cincinnati, February 11, 1915.

BOYD VINCENT.

A CORRECTION

To the Editor of *The Living Church*:

I SHOULD be glad to have written the admirable article "The Business of Lent" in your issue of this date, but must waive this credit in favor of one of my most valued clergy, the Rev. Leonard B. Richards, rector of the Church of the Incarnation, Atlanta. It was furnished by him for publication at the earnest request of the Atlanta clericus.

Yours truly,

C. K. NELSON, *Bishop of Atlanta*.

[The Editor begs to add his apologies for the error.—EDITOR L. C.]

THE BURIAL OFFICE

To the Editor of *The Living Church*:

IT would seem hardly necessary to point out to your Oklahoma correspondent why every Burial Office should *not* be a miniature Easter service.

On Good Friday we strive to body forth in the Liturgy the mystery of the death of the God-Man; which sin, begun by the disobedience of our first parents, finally accomplished.

On Easter Day, the Liturgy aims to show forth the mystery of eternal life, gained for us by the obedience of the God-Man, our Brother, even unto death.

Now the pledge of this mystery is the accomplished fact of our Lord's physical Resurrection; and we being still in the flesh, that part of our joy and worship to which we give expression through the senses will concern itself chiefly with the pledge; that is, the firm belief in the identity of the Lord's risen Body with that which hung dead on Calvary.

However, when we assist at an office for the Burial of the Dead, it is plain that we do not come together to celebrate an accomplished Resurrection. Rather, looking for the Resurrection, we are not unmindful of the fact that even the best Christians have, through the tempting of the devil, or the lusts of the flesh, done those works which bring forth death. Nor do we forget that the death of the physical body is the temporal punishment of original sin, the eternal deserts of which were remitted to us in Baptism.

Therefore it is eminently fitting that the Burial Office should set forth the fact that "in Adam all die," and why; and also that even in eternally redeemed souls there are usually both the "remains of sin" which deserve temporal punishment and also loving contrition for the same.

Fr. Hall's selection of Psalms seems quite the best that could be appointed; and I venture to suggest, that the antiphon, "rest eternal" etc., be sung entire, before and after the whole of the psalms appointed, retaining the *Gloria Patri* after each psalm.

The lesson could very well be shortened; and after it, as an anthem, the last six verses of the Easter invitatory might well find place. This would lead up to the Creed (which there is no reason, which we need heed, to omit here), and the collect.

Above all, in the anthem from Rev. 14: 13, let us avoid any seeming agreement with heresy, and complete the text with "and their works do follow them."

Lastly, is the Burial Office said only for "the comfort of those who grieve"? Should not the great note be fervent, hopeful intercession for the comrade gone before?

Very respectfully yours,

HERBERT W. B. CONENHOVEN.

Crestwood, Bronxville, N. Y., February 9, 1915.

FOR GOOD FRIDAY

To the Editor of *The Living Church*:

HAVING used the sayings of Christ from the cross for meditation at the Passion Service on Good Friday for many years, I have decided this year to consider the comments of Christ's enemies as bringing out the impress of His character upon others, as prefaced by the Saviour Himself. I would suggest the following as the texts:

Introductory. "And I, if I be lifted up from the earth, will draw all men unto me" (St. John 12: 32).

First comment. Judas. "I have sinned in that I have betrayed the innocent blood" (St. Matt. 27: 4).

Second comment. Pilate. "I have found no fault in this Man touching those things whereof ye accuse him" (St. Luke 23: 14).

Third comment. Pilate's Wife. "Have thou nothing to do with that just Man" (St. Matt. 27: 19).

Fourth comment. The Multitude. "His blood be on us and on our children" (St. Matt. 27: 25).

Fifth comment. The Chief Priests. "He saved others, Himself He cannot save" (St. Matt. 27: 42).

Sixth comment. The Penitent Thief. "This man hath done nothing amiss" (St. Luke 23: 41).

Seventh comment. The Centurion. "Truly this was the Son of God" (St. Matt. 27: 54).

Now possibly among the many utterances of that awful day, by his enemies or friends, other appropriate texts might be chosen, but these appear sufficiently representative to suggest many good thoughts for that service.

Very respectfully yours,

West Park, N. Y.

RICHARD C. SEARING.

EVENING SERVICES DURING LENT

To the Editor of *The Living Church*:

MAY I through your columns plead for more evening services during Lent; is not the call of Lent for the whole world—not for a chosen few?

Evening is the only time when the really poor, hard working people can attend church; will not some of our good, earnest priests hold services for them; and put the notices where they will see them? Few very poor *non-churchgoers* ever see our Lenten service lists.

There is room and to spare in our half-empty churches for the outcast and the loafer, and yet we seem content to go on, year after year, beneath the cloak of our respectability, hiding our empty pews.

Providence, R. I., February 8th.

J. A. ELLIS.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

KINDLY allow me space sufficient to submit the following suggestion relative to the work of the Commission on the Enrichment and Revision of the Book of Common Prayer. In the Litany office add the word "air" to the following petition, so that it shall read, "That it may please Thee to preserve all who travel by air, land, or by water, etc." Since the greater use of aircraft for various purposes, and the large number of fatalities to those who operate them, as well as those who are passengers, I have never said the Litany without mental use of the addition, as noted. I have felt that it was such a serious matter that we should petition Almighty God to preserve the venturesome airmen.

With the addition of airships to the fighting equipment of the nations this petition has seemed to me to be even more necessary. Whatever views we may entertain regarding the nations making use of this mode of warfare, the value of a human being is such that we should pray God to watch over those whose safety is thus menaced.

Since I have been giving this matter some attention I have noted in the English papers that one or more Bishops has authorized the public prayer for those who "travel by air."

The following verses seem to me to echo a fervent spirit of prayer:

Lord, guard and guide the men who fly
Through the great spaces of the sky.
Be with them traversing the air
In darkening storm or sunshine fair.

Thou who didst keep with tender might
The balanced birds in all their flight;
Thou of the tempered winds, be near,
That, having Thee, they know no fear.

Control their minds with instinct fit
 What time, adventuring, they quit
 The firm security of land:
 Grant steadfast eye and skilful hand.

Aloft, in solitudes of space,
 Uphold them with Thy saving grace.
 O God, protect the men who fly
 Through the ways beneath the sky.

ALAN PRESSLEY WILSON.

Baltimore, Md., February 12, 1915.



NEW DEVOTIONAL BOOKS

With the coming of Lent we usually anticipate a goodly array of new devotional literature, appropriate to the season. We have, this year, much less than usual—world conditions not being such as to promote the contemplative, higher life. A few, however, are at hand, and in quality these are quite up to the standard of the highest.

Two new books come from the pen of the Bishop of Vermont. *An Exposition of the Litany* is well described by its title. Bishop Hall discriminates at the outset between the old-time invocations of the saints which formerly had place in the Litany, and the prayer to Almighty God which is now found to the exclusion of all other invocations in the Anglican office books. He is particularly happy in his statement of a "way of regarding the Trinity," on page 9. Proceeding then with the several petitions, he treats of their leading thoughts and brings out meanings very clearly, often such as would not occur to a superficial reader. The book is replete with healthful thoughts. [The Young Churchman Co., boards, 50 cents.] His second volume consists of *Notes on the Proper Psalms for Holy Days*, "the result," he explains, "of a good many years' accumulation in an interleaved Psalter for personal use." Preliminary tables dealing with the whole Psalter give "the fundamental thought of each psalm" and analyze the appropriate occasions for which Selections of Psalms may be used, after which the "annotations" on each of the Proper Psalms for holy days follow, comprising the main portion of the book. The author brings out carefully the relation of the psalm to the day for which it is appointed to be used, and lays stress upon the devotional use of the psalms, recalling that they are generally "to be regarded as said *by* and *with* our Lord Jesus Christ rather than *to* Him." [Longmans, Green & Co., cloth, 75 cents.]

A new book by Father Longridge, of the Community of the Resurrection, is entitled *The Joy of Redemption*. It consists of devotional papers on many topics. First is a series of three meditations on the *Benedictus*, next a series appropriate to feasts and fasts of the Christian Year, including three for Lent, an address to teachers for Holy Week, and chapters for Good Friday and Easter Even. Six meditations have for their general topic The Joy of the Christian's Life, and one bears the title, The Joy of Nature. The style is throughout very charming. [Mowbray, 80 cents.]

A new edition of Gertrude Hollis' *That Land and This: A Series of Allegories for the Seasons of the Christian Year*, comes adorned with six handsome colored illustrations. Miss Hollis has a happy way in writing for the young, and this volume, now so attractively made, has already been instrumental in earlier and more humble editions in bringing—as Canon Body well says in the preface—"some of the truths of the Catholic Faith to the children of the English Church." [Mowbray, \$1.00.]

An attractive devotional booklet is *Thoughts on the Anima Christi*. It is an expansion of the thoughts in each of the lines of that prayer, and well preserves the thought throughout. The booklet is attractively bound in white. [Mowbray, 15 cents.]

The Way of the Cross, arranged as an intercession for those who are serving or suffering in the present war, with a little Litany of the Saints for the contending nations, is a devotion issued by the Rev. S. C. Hughson, O.H.C., for use in the present distress. There are introduced the direct invocations of the saints which are deprecated by most Anglican writers, but those who cannot easily use those invocations can heartily make use of the remainder of the devotion. [Paper, 5 cents.]

The Happy Warrior. Daily Thoughts for All Who are Serving their Country (whether on land, or sea, or in the air). By the Hon. Mrs. Gell. With a Foreword by the late Field Marshal Earl Roberts, K.G. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price 20 cents; by mail 23 cents.

As the title of the book indicates, the author compiled this little book for the use of the soldiers in the field, in order to give them brief thoughts from Holy Scripture for each day of the year. The book, however, may well be made to serve its purpose for all earnest soldiers in the Church militant, as just such helpful words are needed by all. The book is of pocket size, so that one can have it always with him, if he be so minded—a soldier in the field, of course, would always find the need, if he used it at all, to have it as a pocket companion. The book will long survive the war, as it is a compilation too valuable to be restricted to soldiers in the field.

There is a pathetic interest to it for all English soldiers, in the fact that Lord Roberts wrote the Foreword on the eve of his departure for France, five days before his death.

To the Editor of The Living Church:

HERE are many things that I should like to see revised in our Prayer Book, but there are three places in particular where the phraseology should certainly be changed.

(1) In the Apostles' Creed, in the Order for the Visitation of the Sick, we read, "the Resurrection of the *flesh*." Although this word "flesh" is the literal translation of the original, it is surely advisable to change it to "body" (as in the Creed in all other places), which term permits us to think, not of the fleshly body, but of St. Paul's "spiritual body" (I. Cor. 15: 44).

(2) In the Burial office, in the second sentence, occurs the unfortunate phrase, "in my flesh." The translation of this whole Hebrew verse is very uncertain, but surely it would be a boon to most modern-minded people to be able to use the translation of our American Revised Version, which makes it "without my flesh," or even the marginal reading of the "Revised," which has "out of my flesh."

(3) The third objectionable phrase is in our Baptismal office, "conceived and born in sin." The fact that we are all born of sinful parents and all born into a world where sin is prevalent, does not mean that the divine process of conception and birth is itself sinful. What we shall say instead I leave to some better liturgical phrase-maker than myself.

Truly yours,

New Haven, Conn., February 8th. GEORGE L. PAINE.

CLERGY PENSIONS

To the Editor of The Living Church:

BEING much interested in the correspondence in your columns on Clergy Pensions, I venture to say, if I shall not be thought presumptuous, that in the diocese of Toronto we have a superannuation fund graded upon the length of service the clergy have rendered in the diocese, so much for each year up to the fortieth. This does not prevent large and rich parishes, without ceasing to contribute to the general fund, paying a pension to their own retired rector, while no one complains if such pension is many times greater than could be paid from the general fund. This seems a more equitable system than one based upon the flat rate, or upon a rate proportioned to the stipend a clergyman may have received when in active service.

Toronto, Canada, February 6, 1915. T. W. PATERSON.

To the Editor of The Living Church:

WRITE to repudiate the insult to the laity—that the unjust, un-Christian, dishonorable scheme of making pensions for the clergy proportional to salary is the only one they will support! How many of the laity will rise up in indignation?

Norristown, Pa. M. M. COOKE.

GIFTS

TO OUR BELOVED IN PARADISE

A cheery smile, a brighter thought,
 Hard-earned through battles bravely fought,
 A self forgot for some one's sake,
 A hand outstretched for him to take.

A song of praise (though it be faint,
 'Twill silence what were else a plaint),
 A taking still, my needs to meet,
 The well-remembered counsel sweet.

When faith is weak, in waking dreams,
 To glimpse anew the God-sent gleams;
 These gifts, beloved friend, I give—
 We still, in sweet communion, live.

HELEN ELIZABETH COOLIDGE.

TRUE PEACE is when the soul revolves around its centre, Almighty God, craving for nothing but what God continually supplies, its passions subdued to itself, itself lovingly loyal to God, in harmony with its God and His laws. God made the soul for Himself, to have its bliss in His infinite, unchanging, exhaustless love. The soul then "must needs be restless, until it repose in Him." Everything, whether it belongs to the keenest intellect, or the lowest senses, is an idol if the soul rests in it, apart from God. The soul's craving for peace is its natural yearning for its End, its Maker and its God. Since the soul is large enough to contain the infinite God, nothing less than Himself can satisfy or fill it.—Pusey.

SERMONS AND ADDRESSES

The new volume by the Bishop of London is entitled *The Eyes of Flame*. "Little did I think when I chose the title," he says, "and made the vision of One whose 'Eyes were as a Flame of Fire' its main theme, that the title would have the tragic appropriateness which it has to-day." Only one of the sermons—that printed last in the book—however, relates to the war, that being the remarkable sermon, *Drinking the Cup*, that was preached in St. Paul's Cathedral on the second Sunday in August, when the English people were first facing the terrible problems that lay before them. The other contents of the volume are such as characterize the earlier sermons of the Bishop. There are addresses to the clergy given during two quiet days, the subject giving the title to the volume. There are miscellaneous sermons "to Church-workers" and addresses to men, as well as six "sermons upon special occasions." One of these is the thoughtful sermon on *The Invocation of Saints* that so cleared that subject in the minds of many hearers when the Bishop delivered it at the opening of the Southampton Church Congress. Bishop Ingram's volumes of sermons are always eagerly welcomed by large numbers of American Churchmen, and this is quite equal to the best. [The Young Churchman Co., \$1.00; by mail \$1.10.]

A volume by the Rev. M. Cyril Bickersteth of the Community of the Resurrection is entitled *Unity and Holiness: Sermons and Addresses on the Church, the Ministry, and the Sacraments*. First is a series of four sermons on *The Church*, preached at All Saints', Margaret street. Next is a series on *The Ministry* in various aspects, and finally nine sermons on *The Sacraments*. One earnestly wishes that preaching of this sort was more common in the Church. Certainly these sermons may easily be taken as models of their kind. [Mowbray, \$1.00.]

Two volumes of sermons give the war a central place in their thoughts. Bishop Gore's new volume, *The War and the Church, and Other Addresses*, consists of a series of visitation addresses delivered as a charge to his clergy on subjects pertaining to the war, and the religious aspect of its issues. There is appended also an essay on *The Place of Symbolism in Religion*, reprinted from the *Constructive Quarterly*. [Mowbray, 60 cents.] The other is *In the Day of Battle*, by the Bishop of Stepney, a consideration of the Lord's Prayer in its application to the war, to which the Bishop of London contributes the preface. [Longmans, 90 cents.]

SOCIAL AND POLITICAL

Open Air Politics, by "Junias Jay," is a discussion in popular form of some pressing modern problems. Its sub-title is "the conversion of Governor Soothem." In the opinion of the publishers (Houghton, Mifflin Co.), "both in plan and execution the book is far from the beaten track. In the first place it contains what are perhaps the most brilliantly suggestive discussions of syndicalism and allied subjects ever put into print; in the second place, thanks to the story form in which the book is cast, the author is able to show by a series of absorbing adventures, how far these theories are of utility in guiding the actual affairs of life." The text of the book is really to be found in the concluding page, where the Governor declares that he will not be a candidate for reelection, but will run for the presidency on this platform: "We pledge ourselves to defend the right of every person to exercise his lawful occupation and to pursue his legitimate business under the full protection of the law without being subject to the menace of violence to his person or his property; and we expect all good citizens to support us in an effort to redeem this pledge."

The Social Disease and How to Fight It, by Louise Creighton, the biographer of the Bishop of London, is an English discussion which "does not profess to reach final conclusions." It was suggested by the fact that a Royal Commission had been sitting in England "to inquire into the prevalence of venereal diseases in the United Kingdom, their effects upon the health of the community, and the means by which these effects can be alleviated or prevented." In Miss Creighton's judgment, venereal diseases constitute the evil to be fought, and it is "only faith in God that can give the assurance of victory in the fight against sin." We can only begin the fight, "but let us see that we hand it on to others not made more difficult by our mistakes, but illumined by the wealth of our experience and the radiance of our hope." (Longmans, Green, & Co., 36 cents.)

The Question of Alcohol, by Dr. Edward Huntington Williams, is a courageous discussion of this difficult question which as a rule invites much hypocrisy on the part of some writers and irrelevant consideration on the part of others. Dr. Williams faces the problem fully and frankly, and in his chapter on "What Shall We Do About It?" outlines a substantive programme well worth the careful study of social reformers. His chief insistence is upon shielding the adolescent, building up strong statures and character, and providing substitutes. The book, which is one of "The Personal Question

Series," edited by Dr. Henry Smith Williams, is published by The Goodhue Company of New York (75 cents).

CHARLEMAGNE TOWER has had a useful career abroad as our minister to Austria and ambassador to Russia and to Germany. This has given him an insight into European affairs vouchsafed to but few Americans—for that matter to few people in the world. His experiences and observations therefore give a peculiar value to his volume of *Essays: Political and Historical*, the second edition of which has just been published by the J. B. Lippincott Company of Philadelphia. In this volume, with the exception of two essays concerning interesting features of the American Revolution, the author treats of subjects dealing with the United States as a world power and with our country in relation to the other nations of the world. His topics are: European Attitude toward the Monroe Doctrine, The Treaty Obligations of the United States Relating to the Panama Canal, The Relations of the United States to Arbitration for the Settlement of International Disputes. These are matters which all Americans intelligently interested in matters political will be anxious to have treated by an experienced statesman and diplomat. (Price \$1.50.)

Social Historians is a charming discussion of the social messages of a group of Southern novelists: George Washington Cable, Charles Egbert Craddock, James Lane Allen, Joel Chandler Harris, and our beloved and delightful Thomas Nelson Page. The author, Harry Aubrey Toulmin, Jr., has done his work well and sympathetically, giving us in good English and concise language the more significant messages of these much beloved Southern authors. As Professor Charles W. Kent, of the University of Virginia, points out in his introduction, "The South with its romance, first of political power, and then of defeat and sorrow, has always attracted attention, but never more so than now when to its unique and absorbing history it has added a marvellous resiliency and a regnant optimism." Mr. Toulmin, although a young man, has done a very considerable amount of effective writing. This volume, which is his earliest, shows careful and mature thought and holds out bright hopes for the future. It may be interesting to readers of THE LIVING CHURCH to learn that he has turned his attention to municipal affairs and has prepared a manuscript on the City Manager plan for the National Municipal League Series.

Social Historians is published by Richard G. Badger (The Gorham Press), Boston, Mass., \$1.50. C. R. W.

THE CHURCH

IT IS ANNOUNCED by the Church Literature Press, New York, that they have issued the twentieth edition of *The Episcopal Church, Its Doctrine, Its Ministry, Its Discipline, Its Worship, and Its Sacraments*, by Dean Hodges of the Cambridge Theological School. This little booklet has been of much value in past years, and no doubt will continue so in days to come. It is published at 25 cents in paper, 50 cents in cloth.

LITURGICAL

A SERIES of English translations of the various Liturgies of foreign Churches is published under the general title "Christian Liturgies," and by reason of the interest in the subject of Prayer Book revision in this country, and the great desirability that these Liturgies should be carefully studied by those who will follow the subject in the revision of the Prayer Book, editions of each have been imported by The Young Churchman Co. In detail they are the following: *The Russian Liturgy*, *The Armenian Liturgy*, *The Ambrosian Liturgy*, *The Coptic Liturgy*, and *The Old Catholic Missal and Ritual*. The price of the first four of these is \$2.00 each, and of the last \$2.40, postage additional. They may be obtained from The Young Churchman Co., Milwaukee, Wis.

CHRISTIAN SCIENCE

THE TWO ARTICLES on the subject of Christian Science which appeared in the *North American Review* last year from the pen of the Rev. R. H. McKim, D.D., LL.D., rector of the Church of the Epiphany, Washington, have been gathered and reprinted in pamphlet form with the title *Christianity and Christian Science*. The pamphlet may be obtained at the price of 10 cents by inquiry of The Secretary, Church of the Epiphany, Washington, D. C. The articles are of much value, and no doubt have already been widely read by Churchmen, many of whom will be pleased to retain them in this more permanent form.

WISE, cultivated, genial conversation is the best flower of civilization.—Emerson.

GOOD COMPANY and good conversation are the sinews of virtue.—Stephen Allen.



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 unsolved problem of to-day for the small Sunday school is—What shall I teach? It is not a question of grading nor of organization. It is much more radical. The difficulty that shows itself in the questions that are constantly asked is the difficulty of finding suitable text books from which to teach. It is all very well, they tell us, to recommend this or that sort of book or to suggest that we should follow the Standard Curriculum put forward by the General Board of Religious Education. But what books can I use in my school, with its twenty or thirty children and its utterly untrained teachers? I cannot wait until the teachers become trained. They are already under fire. The enemy are upon them and they must do their duty. The question is not how to train but what to teach the children.

We confess that this question always gives us the shivers when we have to face it; and the shivers are often worse when we see how it is faced here and there. The question is really a very much larger one than its application to the "small school." It is the question of the text books available for the entire range of schools. What have we? There are the various leaflets which are prepared by different writers under the business guidance of one and another publishing house; following the schedules set forth by the Joint Diocesan Lessons Committee, which in turn follows the recommendation of the General Board as to subjects for any given year. For a large school that aims at a fully graded division of its scholars, these leaflets, however useful or excellent any set may be, are impractical, because they give but four courses for any one year and the Standard Curriculum calls for at least twelve.

Then we have the New York Sunday School Commission lesson books, which have had a large use and have been of the greatest value to many schools. They are adaptable to the Standard course, but were prepared before it and as a matter of fact do not wholly fit into it. They constitute a series complete in itself, in which one book follows its preceding volume in consistent order. And experience has proved that these books, excellent as many of them are, do not fill the requirements, and it is probable that if they are to do to-day what they were doing a short time ago some of them should be recast and their method varied to suit the different grades more than they do now.

We have no other series of text books that are known to us that in any sense comes near to the Standard Curriculum. There is a series to which we called attention a year ago, and for the revised form of which, as it lies before us, we can again speak similar words of commendation: *The Practical Four Year Lesson Course*, published by The Practical Publishing Company, Westfield, N. J., together with good Teachers' Outlines for each of the four years. But again this series does not in any sense pretend to follow the Standard Curriculum. It is a good, practical, independent arrangement of the Church's teaching and the main things that should be taught from the Scriptures. We would advise a perplexed rector to write for samples. It may suit his needs. The cost of the series in its completeness is prohibitive for the poorer school. The outlines and text books are within reach. It is well printed and prepared with care. But it does not meet the need as we see it to-day.

There are the English books, the London series published by Longmans, and the Marden Manuals published by Mowbray (The Young Churchman Co., American representatives), and there are the several books of the National Depository publications. But they are not what we want. Their outlook is naturally English, the illustrations are English, the applications are suited to English children, not to our own. The year's grades are different to ours and they too are built up on a schedule of instruction that is not that of the Standard Curriculum.

Finally there are—to refer only to the more modern books in method—the non-Church series published by one and another of the denominations, or by independent publishers such as

Scribners, or the University of Chicago. Their whole outlook is unchurchly, often distinctly opposed to the presentment of the truth as this Church hath received it. They can only be used with the greatest care, if at all.

In writing this we have assumed two principles. First that the books should be along what are conceived as modern lines, and second that the arrangement of courses should follow the Standard Curriculum.

What is the actual outcome of our brief survey? First that there is no one single set of lessons that is entirely satisfactory. That, no doubt, is to be expected. It is obvious that in a body as large as ours, and as diverse in theological standpoint as are its clergy, no single series of books could suit everyone. But are we not in a rather anomalous position as to the matter? Here is a Standard Curriculum that has been before the Church for over two years, and is, as a matter of fact, simply the last revision of schedules that had been urged for some time prior to that; and there are no suitable text books that the General Board can recommend following this schedule. We say this because the question was asked of the Board recently, and the recommended best text books were, for the lower grades, chiefly non-Church books. If it is so that we have to go to the Methodists for our best primary text books and to Scribners for the best books in the Junior school, is it not time that the Church woke up to the situation? In spite of what we have said above, we do not believe that any such necessity is laid upon the Church, although we do believe that we have not as yet seen a thoroughly adequate solution of the problem among our own books. But what we have are, for us, better than the more technically correct books, from the pedagogical standpoint, of writers whose whole outlook is contrary to the Church's teaching.

BUT AGAIN the question lies back still further. Is the Standard Curriculum as yet sufficiently well tested to deserve entire commendation? We speak with greater freedom as having been one of those who helped to prepare it. There are certain principles in the Standard Curriculum that we would hope to find, whatever revision it may have in the future. The general divisions of the schedules into the intellectual and devotional and service sections is well worth retaining. Experience will no doubt suggest modifications of things by which the outside interests in community life and in Church life and the deeper expression of the soul's personal relation to its Master shall be trained. But it is not of these that we would speak. The memory work includes most things that ought to be learned, but we wonder how far they are being taught. When we come to the arrangement of studies, the topics assigned to the several grades, we are more than ever inclined to ask, is this the best we can do? The Primary Department's work has been revised, we believe, though this Department has never seen the revised schedules. It is to the Junior and Senior Departments that we would call attention. The primary aim for the Juniors is to quicken the boys and girls in love for the Lord Jesus Christ as the source of blessing and help to His people. The subjects for study as given on page ten call for two years on Old Testament biography, the third year on stories from the life of Our Lord, the fourth on personal and social duties, taught from the Catechism, illustrated from the Bible, and the fifth year is set for Missions of the Church. We do not believe that this is the proper arrangement of topics. The central emphasis is laid upon the Old Testament. The final year on Missions does not, we believe, follow in any logical order the preceding years, and we certainly do not believe that a child's interest at thirteen is normally or naturally best expressed by a year's study of the spread of the Church. As has been suggested in this Department more than once, the living, working Church, *i. e.*, the Church growing and spreading, or the missionary Church, should always be before the children. Particular, detailed, careful study of the Church activity on

this side would best come in the Senior Department. It is a matter for careful study. Different minds will naturally think differently. Every one will not agree with us. But is it not time that some practical discussion of the topics of the Standard Curriculum should take place with a view to forward revision later? And in the matter of revision, what place is to be given to teaching the Catholic Faith? Is it to be wholly by indirection? Can we expect our boys and girls to grow up well instructed Churchmen, when there is not definite time given to that end—save as in explanation of the Catechism—during all the formative years of their lives? Have we come to the point when teaching the truth as to our Lord and the Trinity and the Church and the Sacraments has no proper place in the Standard Curriculum of the Church?

These words by one whose name carries weight are well worth consideration:

"The end which both the language of the Church and the requirements of religion *in se* make imperative, is to give each child such a firm and intelligent grasp of the faith and of the religious duties growing therefrom, that the known difficulties which he or she will have to face in later years will not shake his convictions or reduce their power over his life. . . . It is of course an important principle that concrete modes of teaching are desirable. But it is a vital principle indeed that, in the application of such method, the point of view—the faith—should be directly, explicitly, and with time-taking thoroughness bred into the child's mind. . . . The problem—a serious one, I admit—is to construct a curriculum of this kind that shall avoid the two opposite dangers of doctrinaire and partisan priggery and of indeterminate miscellany without definition of the point of view."

This is to many thoughtful men the great objection to the schedule of work now set forth under the Standard Curriculum. It is not of itself sufficiently definite in its Church point of view, in the matter of topics chosen.

The Senior Department would require revision, if the Junior was revised, so that they might be a coördinate whole. It would suggest itself, that the topics proposed might stand in better order if they dealt first with the Story of the Hebrews (not stories), *i. e.*, the preparation for the Kingdom of heaven; then the preaching of the Kingdom, our Lord's teaching; third, the spread of the Kingdom, or the Acts and following years so far as possible; and finally, the Church to-day.

We have not answered the question that was asked at the start for the small school. Space forces us to leave it until next time, when we shall hope to meet it.

SUNDAY SCHOOL UNION PRIZES AWARDED

THE American Sunday School Union has just announced the result of the prize competition under the John C. Green Fund on the two subjects of Christian Unity and Amusements.

The first prize of \$1,000 for the best manuscript on "Christian Unity" has been awarded to Rev. Robert A. Ashworth, D.D., of Milwaukee, Wis., for his manuscript entitled, "The Union of Christian Forces in America."

On the subject of "Amusements: How Can They Be Made to Promote the Highest Well-Being of Society," the first prize of \$600 was awarded to Rev. Howard P. Young of Table Rock, Neb., for his manuscript entitled "Character Through Recreation"; and the second prize of \$400, to Robert Whitaker of Los Gatos, Cal., for his manuscript on "A Christian View of Amusements."

The number of manuscripts submitted was large, and many of them were so excellent that the decision, which was unanimously reached by the committee, involved much careful examination. The names of the writers were unknown to the committee, the award being made solely upon the merits of the works submitted. The successful manuscripts will be published in book form by the American Sunday School Union.

Do you feel yourself alone and empty-hearted? Then you have necessity indeed for fortitude and brave endurance, but above all and before all you must get out of your solitude. You cannot command for yourself the love you would gladly receive; it is not in our power to do that; but that noble love which is not asking but giving,—that you can always have. Wherever your life touches another life, there you have opportunity. To mix with men and women in the ordinary forms of social intercourse becomes a sacred function when one carries into it the true spirit. To give a close, sympathetic attention to every human being we touch; to try to get some sense of how he feels, what he is, what he needs; to make in some degree his interest our own,—that disposition and habit would deliver any one of us from isolation or emptiness.—George S. Merriam.

HUSHED

A WHISPER FOR LENT

The tumult of the world shut out,
Its luring pleasures set aside,
All hushed I listen for a Voice,
The voice of Christ, once crucified.

The tumult of my thought at rest,
My every care with Him I leave;
All hushed, I hear the gentle voice
Of One I would not, willing, grieve.

All hushed, with Him I would abide,
As silent I, in spirit, plead;
Till, through the stillness, comes the word,—
The one most suited to my need.

HELEN ELIZABETH COOLIDGE.

APPRECIATION*

WHEN THE LIVING CHURCH was brought into the house the other morning, the thought came to me, Why not write an appreciation of it and its able Editor? Truly, after subscribing ceaselessly for it until now, ever since the first copy was circulated, it comes to me like a dear old friend, whose contents I read, from end to end, wondering how those realizing its increasing worth can be willing to do without it; with its timely editorials, every Sunday meditation, foreign letters, illustrations, Sunday school helps, regular information about the Church at Work, etc., while we are favored with reading, now and then, appreciations of noted characters, living and departed, and of world-wide happenings.

Certainly this bold, outspoken paper meets a great need, emerging from the dim colorless pietism of former years to the sunlight of "Apostolic Faith and Order," diffusing its bright beams throughout the length and breadth of the land, to all who will bask in its glowing light and warmth, read attentively that which it has to say that they may be able to refute all error and misbelief.

Would that this open avenue of true Catholic teaching might be found in many more Church families, becoming more and more a rooted principle; not, "We can do without it, but not without the daily papers and fashion magazines."

That the circulation of this valuable bureau of information may increase more and more and from shore to shore, is the earnest wish and prayer of her who writes these few, appreciative words.

* We feel that generally the words of commendation and appreciation which our very good friends address to the Editor may better be restricted to his own eye, lest they should seem to be used in the way of boasting. An exception is made in the present instance, at the request of this writer, who feels that her acquaintance with THE LIVING CHURCH from the first number issued, nearly thirty-seven years ago, entitles her to give this expression of appreciation. To her, and to many others as well for very kind expressions of like appreciation—never received in greater numbers than now—the Editor returns grateful thanks, praying that his labor and those of his associates may continually be blessed, to the well-being of the readers and of the Church, so long as Almighty God may enable the work to be continued.—EDITOR L. C.

IDEALS

The Devil to an Angel said:
"How like to beasts they die!
Mere ants beneath the oxen's tread
The embattled millions lie."

The Angel to his taunt returned,
With wonder-raptured mien:
"How gladly they life's best have spurned
For joy of things unseen."

L. W. B.

THE NEW YORK *World* has recently suggested in a graphic way the tendency to murder in the United States. It appears that whereas the number of murders per hundred thousand inhabitants is 0.9 in London, in New York it is 7.1 and in New Orleans 24.5; also that whereas in Canada only seven persons in every one million are murdered in a year, the number in the United States is 126 per million. Between 1903 and 1913 the increase in the murder rate in Savannah was 21.2; in New York 1.4. The highest percentage of increase is found in four southern cities.

Some time ago a writer pointed out that if you commit murder in the United States the chances are, on the actual record, three to one that you will never be tried for your crime, ten to one that you will never be sentenced, and eighty to one that you will never be hanged or electrocuted.

Church Calendar



- Feb. 1—Monday.
- " 2—Tuesday. Purification B. V. M.
- " 7—Sexagesima Sunday.
- " 14—Quinquagesima Sunday.
- " 17—Ash Wednesday.
- " 21—First Sunday in Lent.
- " 24—Wednesday. S. Matthias.
- " 24, 26, 27—Ember Days.
- " 28—Second Sunday in Lent.

CALENDAR OF COMING EVENTS

- Feb. 20-22—Conference of New England Student Churchman, Cambridge, Mass.
- 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, unless otherwise indicated below; 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.

SHANGHAI

- Dr. W. H. Jefferys.

JAPAN

KYOTO

- Rev. Isaac Dooman.

MONTANA

- Rt. Rev. L. R. Brewer, D.D.

NEW MEXICO

- Rt. Rev. F. B. Howden, D.D.

SPOKANE

- Rt. Rev. L. H. Wells, D.D.

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.

WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter.

Personal Mention

THE REV. WALTER S. CAIN has become an assistant at Trinity Church, Asheville, N. C.

THE REV. THOMAS J. COLLAR, rector of the Church of the Good Shepherd, Omaha, has been elected member and secretary of the Standing Committee of the diocese of Nebraska, to fill the vacancy caused by the resignation of the Rev. Frederick D. Tyner. Please send all communications for the Standing Committee to the Rev. Thomas J. Collar, 1621 Wirt street, Omaha, Neb.

THE REV. GEORGE HILTON, formerly rector of Sturmer, Essex, England, has accepted a call to Grace Church, Morganton, N. C., with its associated missions.

THE REV. WYTHE LEIGH KINSOLVING has declined the call to St. John's Church, Johnson City, Tenn., and will remain in Winchester.

THE REV. F. J. MYNARD has accepted a call to St. Michael's Church, North Yakima, in the district of Spokane.

THE REV. GILBERT PEMBER should after March 7th be addressed at St. Michael's Rectory, 244 High street, Germantown, Philadelphia, Pa.

THE REV. ROYAL K. TUCKER has accepted a call to Gloversville in the diocese of Albany, entering upon his work there about the middle of March.

THE REV. W. S. WATSON, formerly of St. James' Church, Dillon, Montana, is now in Kansas City.

BAPTIZED

NEWELL.—In Chatham, N. Y., February 1, 1915, by Rev. Charles Judd, BERENICE, daughter of Norman A. and Harriet L. NEWELL, age 2 years, 11 months.

DIED

MAHON.—On Saturday, January 30, 1915, MAJOR SAMUEL MAHON, senior warden of Trinity Church, Ottumwa, Iowa; entered into rest at his home in Ottumwa, in the seventy-fourth year of his age. His faithfulness and service to the Church extended beyond local and diocesan interests.

"Grant him rest, O Lord, and may light perpetual shine on him."

MEMORIAL

REV. GIDEON D. POND

At the winter meeting of Litchfield Archdeaconry, held in Trinity parish, Torrington, Conn., the following minute was adopted:

In the passing away of the Rev. GIDEON D. POND, rector of St. Mark's Church, Bridgewater, and for many years secretary and treasurer of our Litchfield Archdeaconry, the Church has lost a faithful priest, and our Archdeaconry an ideal secretary and treasurer, and a valued friend and brother.

A veteran of the Civil War, a New York business man of forty years experience, at one time city treasurer of Mount Vernon, N. Y., he came to the ministry late in life, but keen in intellect and strong in faith, and he left a lasting mark for efficiency in holy things.

He was willing to do things. His desire to serve God truly, and his strong business sense taught him to do them well. In his Mount Vernon days he taught a boy choir of non-music readers to memorize four complete and difficult settings of the Eucharistic office. Late in life when urged to prepare for priest's orders he was offered a dispensation from Greek. He declined to avail himself of this offer, and began the study of that language, having for his instructor his grandson, a student in college. He passed a creditable examination before his chaplains and continued the study of Greek through his remaining years.

Reverent in manner, careful in speech, charitable in judgment, brave for the truth, his was a knightly character. We were the richer for knowing him, and we thank God for his good example.

May God grant to us to be like him, faithful in holy things, true to God and before men. May we, when our work on earth is done, be partakers with him of the heavenly kingdom.

J. CHAUNCEY LINSLEY.

STORRS O. SEYMOUR.

R. V. K. HARRIS.

Committee.

Torrington, Conn., February 10, 1915.

RETREATS AND QUIET DAYS

BROOKLYN.—At St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Holy Name Convent, on Friday, March 26th, beginning with Mass at 10 a. m. The Rev. Fr. Henry Herbert Leeper of Devonport, England, will be the conductor. Applications should be made to the Reverend Mother Superior, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Fr. Leeper will also conduct a Parochial Mission at St. Paul's, beginning March 24th, and continuing until Easter. The church may be reached by Court street surface from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This car stops at Carroll street, one block east from St. Paul's.

HANNIBAL, MO.—A mission is being conducted in Trinity Church by Fr. Jesse McVeigh Harrison, O.H.C., to continue until February 28th.

NEWARK.—A retreat for the associates of St. Margaret's and other ladies will be held at St. Barnabas' Hospital, Newark, N. J., on Friday, March 5th. Conductor, the Rev. J. G. H. Barry, D.D. Those wishing to attend please apply to the Sister in charge.

NEW YORK.—A retreat for associates of the Sisters of the Holy Nativity and other women will be held on Tuesday, March 23rd, at the Mission House of the Church of St. Mary the Virgin, New York. The Rev. Dr. Barry conductor. Apply to the Sister in charge. 133 West Forty-sixth street.

NEW YORK.—A day's retreat for women will be given in Lent at Holy Cross Mission, avenue C and Fourth street, New York, on Saturday, March 27th. Conductor, the Rev. W. A. McClenthen, D.D. Apply to SISTERS ST. JOHN BAPTIST, Holy Cross House, 300 East Fourth street.

NEW YORK.—A day of devotion will be held Wednesday, March 3rd, at the Church of the Transfiguration, 1 East Twenty-ninth street, New York, for the Altar Guild of the City Mission Society and their friends. Holy Communion at 9:30 a. m. Addresses at 10, 11:30, and 3 o'clock. Conductor, the Rev. Father Huntington, O.H.C. An invitation is extended to all who may wish to attend.

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 WANTED—CLERICAL

REV. M. ZARA, lately of L'Emmanuel, Philadelphia, is able again to resume Italian work and organize new missions. He will also supply English speaking congregations. Address 324 Hansberry street, Germantown, Pa.

PRIEST, 36, unmarried, resigning cure at Easter, wishes to communicate with parish or Bishop needing pastor, assistant, or missionary. Refers to Bishop. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 32 years, married, rector western parish, desires parish in east or south. Minimum salary \$1,500. WESTERN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LAY ASSISTANT WANTED by rector of rural parish in diocese of New York having several outlying missions. Beautiful country and interesting work. Man of some means preferred who could accept small stipend and give entire time. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER for a church in the Middle West with one thousand communicants. Male choir with forty boys and twelve men. Best of references required. Address "W," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

EDUCATED, efficient man, desires position as companion—nurse to epileptic, neurasthenic, or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

MECHANO-THERAPIST, graduated with diploma, seeks position in hospitals or in doctor's offices. Speaks Italian, French, Spanish, and English. Priest in good standing in the Church. Married. Address Rev. LOUIS LOPS, Box 65, Sturgeon Bay, Wis.

ORGANIST.—Graduate of the Guilman Organ School desires position. Has had experience in choir training. Fully conversant with the Church service. Address Miss HELEN L. MAXNARD, 905 West Third street, Williamsport, Pa.

PRIVATE TUITION.—Backward young gentlemen receive special attention. Music. Recreation. Healthy fruit ranch. Moderate fees. Catholic training. Address VICAR, Kettle Valley, near Midway, British Columbia.

POSITION by Organist and Choirmaster. Many years experience. Highest possible references, both from the Continent and America. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

BY CHURCHWOMAN, position as companion or amanuensis; one able to revise manuscripts and correct proofs. Unimpeachable reference. Address XYZ, 1700 North Twentieth street, Philadelphia.

ORGANIST and Choir master, experienced, successful, Fellow of American Guild of Organists, earnest Churchman, desires suitable position. Address EDWIN H. PIERCE, 16 Seminary street, Auburn, N. Y.

RECTOR would gladly recommend musician bearing excellent moral character and reputation to any church needing a competent organist and choirmaster. Address FRIEND, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER—Man of exceptional ability and experience desires position, temporary or permanent. Expert trainer and director. Recitalist. Churchman. Address "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and choirmaster wants position. Can show record for twenty years. Thoroughly competent. Address "ORGAN," care LIVING CHURCH, 19 South La Salle street, Chicago, Ill.

EXPERIENCED ORGANIST and Choirmaster desires change. English training. Communicant. All references. "CHOIRMASTER," care LIVING CHURCH, Milwaukee, Wis.

INSTRUCTOR IN LATIN desires position in girls' school for next year. M.A. degree. Experience. Address "A," care LIVING CHURCH, Milwaukee, Wis.

BY GRADUATE NURSE. Position for summer. Willing to travel. References exchanged. NANNIE D. GARRETT, M. B. S., Staunton, Virginia.

WORK for July and August, by a teacher, willing to travel. References exchanged. MISS B. H. GARRETT, care "V. S. D. B.," Staunton, Virginia.

PARISH AND CHURCH

AUSTIN' ORGANS—Recently completed or being erected: Three manual organs in Trinity, Chicago; Trinity, St. Augustine, Fla., and Trinity, New Orleans; two manual, St. Stephen's, Sewickley, Pa.; two manuals, All Saints', Norristown, Pa., and St. Clement's, Wilkes-Barre, Pa.; four manual, St. Clement's, Philadelphia, recently finished; contracted for, St. John's, Jersey City, 49 stops. Illustrated circular of Pan-American Exposition organ, 114 stops, on request. 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.

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.

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.

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.

PIPE ORGAN FOR SALE. Two manuals, pedals, modern desk. New York make. Rare chance to get good organ: low price. Rev. C. H. BEERS, Washington, Conn.

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is the Church's executive body for carrying on its general extension work at home and abroad.

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

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of 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.

LOANS, GIFTS, AND GRANTS

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

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.

AN APPEAL

GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to \$120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

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

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. MCCLURE, Treasurer, Church House, Philadelphia, Pa.

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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.

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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

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

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

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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, 480 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.

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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
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The Young Churchman Co., 484 Milwaukee St.

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LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford
Circus, W. (English agency for all publica-
tions 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 ob-
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ASSOCIATED AUTHORS AND COMPILERS, Inc.
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The Making of Christianity. An Exhibit of
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tical Philosophy and Literature. By John
C. C. Clarke, D.D., formerly Professor in the
Old University of Chicago and the Chicago
Baptist Union Theological Seminary.

LITTLE, BROWN & CO. Boston.

The Young Rival Inventors. By Gertrude
Hunting. With Illustrations by W. W.
Clarke. Price \$1.00 net.

MACMILLAN CO. New York.

The Episcopal Church. Its Faith and Order.
By George Hodges, Dean of the Episcopal
Theological School, Cambridge, Mass. Price
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The Rise of Modern Religious Ideas. By Arthur
Cushman McGiffert. Price \$1.50 net.

Modern Religious Movements in India. By
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National Council of Young Men's Christian
Associations, India and Ceylon. Author of
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duism.* Price \$2.50 net.

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In Praise of Teaching Missions. And How to
Conduct Them. By Gerard Sampson, C.R.,
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The Ambrosian Liturgy. The Ordinary and
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D.C.L., LL.D., Bishop of Oxford. Price 50
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FROM THE AUTHOR.

A Book of Common Verse. By Albert L.
Berry, Evanston, Ill.

BAKER & TAYLOR CO. New York.

Jesus. A Passion Play. By Max Ehrmann,
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GINN & CO. Boston.

*Geographic Influences in Old Testament Mas-
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CHURCH PEACE UNION. New York.

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(Poetry.)

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the Lord Bishop of Liverpool. Liverpool
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The Holy Trinity. By G. H. S. Walpole,
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Christian Morals. By R. L. Ottley, D.D.
Regius Professor of Pastoral Theology, and
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THE CHURCH AT WORK

BISHOP HULSE IN 'CUBA

THE RECENTLY consecrated Bishop of Cuba
arrived in Havana on Tuesday, February 2nd.
He was greeted at the dock by the members
of the Council of Advice, the Cathedral Chap-
ter, a committee of the Protestant ministers
of the city and of the Y. M. C. A., the Arch-
deacon of Central Cuba, and the Archdeacon
of Havana, together with the Dean and
Canons of the Cathedral. After a few words
of welcome he was escorted to the residence
of the Dean of the Cathedral, whose guest
he will be for the present.

On Wednesday evening the Dean and Mrs.
Myers accorded him an informal reception, to
meet the members of the Council of Advice
and the Cathedral Chapter. On Thursday
evening a general reception was given by the
Dean and the members of the Cathedral Chap-
ter at the residence of the Rev. H. B. Gibbons,
rector of the Cathedral schools, and a Canon
of the Cathedral. It was largely attended
by representative people from all parts of
the city. On Saturday morning a luncheon
was given him by the various Protestant



THE LATE REV. GEMONT GRAVES, D.D.

ministers of the city and a delegation from
the Y. M. C. A., the Rev. J. Milton Greene,
the Presbyterian minister, acting as chairman
and toastmaster.

Although the city of Havana was experi-
encing a "Northeast" on Sexagesima Sun-
day, nevertheless a large congregation assem-
bled in the Cathedral to worship with the
new Bishop in his first service there, and to
hear his first message to his people.

IN THE INTEREST OF THE
UNEMPLOYED

ONE PRACTICAL outcome of the interest
aroused in the Open Forum held on Sunday
evenings in the chapel of the Church of the
Ascension, Baltimore, is the opening, on Feb-
ruary 8th, of the "Community Workshop and
Exchange," designed to provide temporary
employment for the worthy unemployed with
dependent families. Between twenty-four and
forty persons will be employed at the start,
and the number will gradually be increased
to one hundred persons. Bandages for use in



THE BISHOP AND CLERGY OF THE DIOCESE OF OREGON. AT ST. STEPHEN'S PRO-CATHEDRAL, PORTLAND, JANUARY 21.

the local hospitals and infirmaries, and also by physicians and individuals, will be made in the workshop, the returns from which will be used to pay the wages of the workers and to buy materials for the bandages. Emphasis is placed on the fact that it is not to be a workshop only, but a labor exchange as well. The movement was started by the rector of the Ascension, the Rev. Richard W. Hogue, with the efficient cooperation of Miss Elizabeth Gilman, a prominent Churchwoman, and has been heartily endorsed both by Bishop Murray and by Cardinal Gibbons, and by other prominent men and women. A member of the congregation of the Church of the Ascension has contributed \$500 towards the enterprise.

DEATH OF REV. H. T. GREGORY

THE REV. HENRY TROWBRIDGE GREGORY was born in Albany, N. Y., September 29, 1834, and died on Thursday, December 24, 1914, in the eighty-first year of his age, having been a minister in the Church of God for almost sixty years. At the early age of 16 he entered Trinity College, Hartford. After a few months he entered the Berkeley Divinity School at Middletown, Conn., completing his course when but 20 years old.

After his ordination as deacon he became assistant rector of the Church of the Holy Trinity, Brooklyn, N. Y., remaining in Brooklyn not more than a year. Sixteen years ago, after forty-four years of service, he went to Southern Pines, N. C., and took charge of Emmanuel Church.

The funeral services were held in Emmanuel Church, Sunday morning, conducted by Bishop Cheshire, assisted by the Rev. Dr. Hunter of Raleigh, and the Rev. Mr. Nash, rector of Emmanuel Church. On Monday the body was borne, with reverent care, to Greensboro and placed beside that of his late wife. A brief service was held at the grave, conducted by the Rev. J. T. Miller of Greensboro.

He is survived by two sisters, Miss Mary L. Gregory, who has shared his home for many years, and Mrs. E. J. Rogers of Geneva, N. Y. A brother, Mr. Alexander Gregory, for many years connected with the Brooklyn Navy Yard, remains. Only one or two of his college classmates survive.

OBSERVANCE OF PEACE CENTENARY

INDICATIONS are that the Centenary of Peace between the United States and Great Britain was very generally observed in our churches on Quinquagesima Sunday, and that while the special office authorized by the Presiding Bishop may not have been used in full in all of the churches, many of the special prayers contained in that form were used at the regular services of the day. The form of service authorized by the Presiding Bishop was licensed for use by the Bishops of Alabama, Arkansas, Bethlehem, California, Central New York, Chicago, Connecticut, Delaware, Duluth, Easton, Erie, Georgia, Harrisburg, Indianapolis, Iowa, Kansas, Kentucky, Lexington, Louisiana, Maryland, Milwaukee, Missouri, Montana, Nebraska, Nevada, Newark, New York, North Carolina, North Da-

kota, Ohio, Pennsylvania, Porto Rico, Salina, San Joaquin, South Dakota, Southern Florida, Southern Ohio, Southern Virginia, Texas, Washington, Western Colorado, Western Michigan, Western Nebraska, West Texas, and West Virginia.

REV. WM. HEILMAN SUCCEEDS DR. GARDAM

THE REV. WILLIAM HEILMAN of St. John's Church, Covington, Ky., has accepted the call to the rectorship of St. Luke's Church, Ypsilanti, Mich., to succeed the late Dr. Gardam. Mr. Heilman was born in Evansville, Ind., January 29, 1882. After completing his course at Northwestern, Mr. Heilman went to Milwaukee to take a position in the chemical laboratory of the Pfister



REV. WM. HEILMAN

& Vogel Leather Company. He was confirmed by Bishop Nicholson in All Saints' Cathedral, Milwaukee, and became a member of the St. Lawrence Guild of Servers. Two years later Mr. Heilman entered the General Theological Seminary and graduated with the class of 1908. He was admitted to the diaconate in St. Agnes' chapel of Trinity parish, New York City, by Bishop Francis and a year later was priested by the same Bishop in St. Paul's Church, Evansville, Ind. During his diaconate Mr. Heilman was secretary to Bishop Francis and a member of the staff of Grace Pro-Cathedral. Subsequently he was vicar of St. James' Church, Newcastle, and rector of Christ Church, Madison, diocese of Indianapolis. Two years ago Mr. Heilman became rector of St. John's Church, Covington, Ky. He was the chairman of the diocesan Sunday school commission and chairman of the commission on the teaching of Church history in the public schools of Kentucky, and was recently appointed chairman of the diocesan board of religious education. Mr. Heilman will begin his rectorship of St. Luke's on March 1st.

CHURCH SERVICES IN SAN FRANCISCO

A COMMITTEE of the San Francisco clergy has been appointed to convey to those who may attend the Panama-Pacific International Exposition a cordial invitation to the services of the Church in that city. Pub-

licity is given to the hours and places of worship in the city papers and elsewhere. "To those," say the members of the committee, "who may wish information as to the Exposition or touching hotel and boarding-house rates, we suggest direct correspondence with the following general agencies established in connection with the Exposition, viz.:

"1. The Traveler's Aid Society of California, headquarters in the Ferry Building, Room 909; also at the Exposition grounds.

"2. The Hotel Bureau, 702 Market street, Telephone, Sutter 4916.

"3. The Young Women's Christian Association, 12 Geary street, Room 301, or 320 Russ Building, or Exposition grounds, left of Fillmore street entrance.

"Provision will be made for those who will kindly do so to register their names and addresses at Grace Cathedral, California street, near Taylor."

The committee consists of the Rev. Messrs. Frederick W. Clampett, J. Wilmer Gresham, James P. Turner, and W. E. Hayes, secretary, 1051 Taylor street.

CLERGY PENSIONS

THE BOARD OF MISSIONS, at its meeting on February 10th, unanimously approved a resolution reported from the Executive Committee, that the Board should make the appropriations necessary to enable it to enter the system of the Church Pension Fund. This action of the Board not only applies to all of the clergy in the foreign and domestic mission field who are paid in full by the Board of Missions, but also means that the Board will pay the proportionate premiums for those of the clergy in the domestic mission field who receive part of their stipends from the General Missionary funds.

Two more diocesan committees have passed resolutions favoring the adoption of the new Pension Fund system. The committee appointed by the convention of the diocese of Central New York met on Wednesday, February 3rd, at the residence of Mr. Thomas R. Proctor in Utica, and after full consideration resolved to report favorably. A similar committee appointed by the council of Southern Virginia has also resolved to favor the system.

STUDENT CHURCHMEN CONVENE IN CAMBRIDGE

THE THIRTEENTH annual conference of the New England student Churchmen, for all professors and students of the New England colleges who are members of the Church, opens in a three-day session on Saturday, the 20th, at Harvard University, Cambridge, Mass. The Churchmen of Harvard plan to furnish free entertainment. At the 6:30 supper on Saturday, in the Harvard Union Mr. Robert H. Gardiner will respond to President Lowell's address of welcome. Dean Rousmaniere will conduct a preparation service in Christ Church at 8:30 P. M.

Bishop Perry will be celebrant at the Sunday morning Communion in Christ Church, and Dean Sills of Bowdoin will address the students after breakfast in the

Harvard Union. The annual sermon will be preached in Christ Church by the Bishop of Western Massachusetts.

At later hours on Sunday the students will be addressed by Bishop Perry, Bishop Lawrence, Hon. Rathbone Gardner, and Dr. Talcott Williams, Dean of the Columbia School of Journalism. The Rev. Stanley Kilbourne will give a "National View of Church Work in the Colleges," and the Rev. G. W. Davenport will discuss the "Challenge of Missions to the College Churchman." Again in the Harvard Union after supper Mr. Norman Nash will tell "Why I have gone into the ministry," and Mr. T. Takamatsu will speak of "The Call of the Orient."

On Monday morning after breakfast in the Harvard Union the conference will be addressed by the Rev. W. A. De Witt. Later, after a conference on various subjects, the Rev. Paul Micou will speak on "Student Work in Its Larger Aspects." At 1 P. M. Bishop Davies will deliver the farewell charge.

INTERDENOMINATIONAL LENTEN SERVICES IN COLUMBUS

PLANS ARE nearing completion for a series of interdenominational noon-day meetings for a portion of Lent. The use of the grand opera house has been donated by the management. The meetings will be from 12 to 12:30 and will begin March 8th and continue for three weeks.

The committee in charge, which is made up of representatives from many churches, is working on a list of speakers of national reputation. Several of these are already assured.

The Rev. Drs. Carl S. Patton, Luther Freeman, T. F. Chambers, J. F. Britan, and E. F. Chauncey, rector of Trinity Church, comprise a committee, with lay members W. O. Frohock, J. Warren Smith, Victor G. Beebe, Joel E. McCarty, James Douglas, making arrangements for the meetings.

DEATH OF REV. DR. J. B. DRIGGS

THOSE FAMILIAR with the missionary annals of the American Church will recognize the name of the Rev. John B. Driggs, M.D., whose death in northern Alaska, far beyond the borders of civilization, occurred sometime during 1914, particulars not yet having been received. Dr. Driggs was sent some twenty years ago as a medical missionary by the Board of Missions to Point Hope, Alaska, where the condition of the Eskimo natives was very low indeed. There for thirteen years he worked alone as a layman, and at the end of that time, in 1903, was made deacon by Bishop Rowe. After his ordination he continued in the work for several years, and was retired a few years ago.

DECLINES BISHOPRIC

THE REV. DR. ALEXANDER MANN, who was unanimously elected Bishop Suffragan for the diocese of Newark on January 26th, has declined to accept the office. In his letter, received on February 13th by the committee on notification, he declares the conviction that the work as head of the Boston parish demands his continued labors. It is not known whether the convention will be called for an adjourned meeting, or whether the matter of episcopal assistance will be considered at the regular meeting of the diocesan convention to be held in the latter part of May.

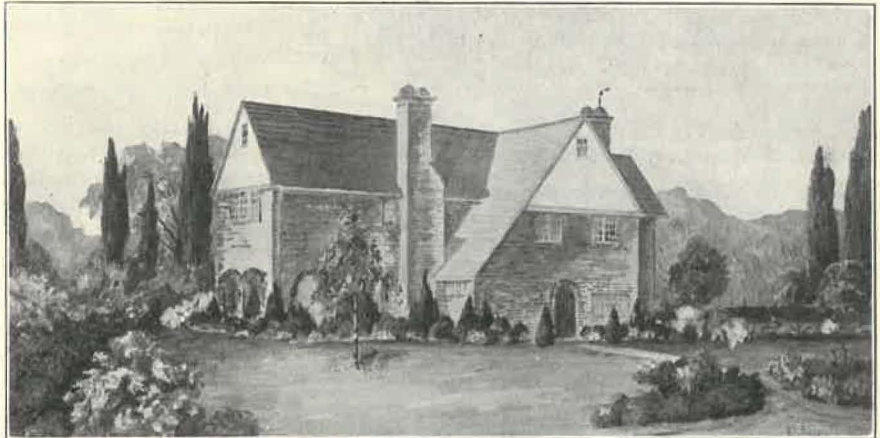
RELIEF AGENT SAILS FOR EUROPE

THE REV. WALTER DE FOREST JOHNSON, rector of Christ Church, Clinton street, Brooklyn, sailed on Saturday, February 6th, on the steamer *New York* as agent of the

executive committee of the International War Relief Commission, to visit Belgium and obtain first-hand information of conditions there for the assistance of the committee in its work. He goes via London, Rotterdam, Antwerp, and thence into Belgium. He has been given permission to travel on all boats, railways, and roads controlled by the Germans, and is allowed the use of the telegraph and telephone. Mr. George Denny accompanies him as his secretary. The trip will extend over a month or six weeks.

NEW RECTORY IN ROSELLE, N. J.

THE MEMBERS of the parish of St. Luke the Evangelist in Roselle, N. J. (Rev. C. S. Wood, rector), are proud of their new rectory which has recently been completed at a cost of some \$7,000. The building is constructed of hollow tile faced with brick, and



RECTORY OF CHURCH OF ST. LUKE THE EVANGELIST
ROSELLE, N. J.

is a ten room house equipped with all modern conveniences. Of an architecture similar to that of the new church edifice, it makes an attractive addition to the property.

St. Luke's parish will now turn its efforts toward the construction of a parish house, which is the third of a series of buildings contemplated during the present rectorate. The first was the \$25,000 church building.

DEATH OF REV. JOHN HUSKE

THE DEATH of the Rev. John Huske, rector of St. George's Church, Newburgh, N. Y., occurred at the rectory in that city on February 11th. Mr. Huske was born in Fayetteville, N. C., in 1854, and had been in charge of his present work for a number of years.

ASKS FOR DIVISION OF THE DIOCESE OF CONNECTICUT

THE CLERICUS of the New London archdeaconry in the diocese of Connecticut has passed resolutions asking that the question of the division of the diocese may be taken into consideration and acted upon at the coming diocesan convention, and for themselves endorsing such division.

REGIONAL DISTRICT MEN'S CLUB ORGANIZED

A DELEGATION of men from the Lima district of Ohio came together on Monday night, February 1st, to organize the men's club of the district in accordance with the plan of Bishop Du Moulin, nearly every parish and mission being represented. They were guests of the men's club of Christ Church, Lima; and dinner was served by one of the ladies' guilds. A constitution modeled on that of the Toledo district was presented by the committee and approved. Every man present became a charter member of the club. The following officers were elected: F. T. Cuthbert

of Lima, president; J. E. Miller of Bellefontaine, first vice-president; H. W. Whetta, second vice-president; E. L. Kirk of Lima, secretary; H. A. Weyer, treasurer. These with E. C. Chenevert, J. E. Stenson, F. B. Starton and W. G. Wissler constitute the executive committee. The next meeting will be held at Finley on the Tuesday after Easter, April 6th.

MEMORIALS AND GIFTS

MR. GEORGE FAIRWEATHER HOULISTON of Willoughby, Ohio, who died December 31, 1914, provided in his will in memory of his mother, Jane Fairweather, a bequest of \$1,000 for the benefit of Grace Church, Willoughby, a mission, in which Mrs. Fairweather was a devoted worker and communicant.

THROUGH THE generosity of Mr. James W. Wadsworth and family of Geneseo, N. Y.,

St. Michael's Church, chapel, and parish house have been equipped with electric lights. The system has been installed and is already in working order. The guild of the same parish has undertaken to place a new heating apparatus in the parish house.

IN ST. MARGARET'S CHURCH, Westminster parish, Anne Arundel county, Md., at the morning service on Sunday, February 7th, the rector, the Rev. J. M. Magruder, unveiled and dedicated a handsome stained-glass window, presented to the church by Mr. and Mrs. William H. Singleton of Washington, D. C., in memory of their son, William Duvall Singleton.

A HANDSOME ELECTRIC cross has just been installed over the main entrance of Trinity Church, Hannibal, Mo., as a memorial to Mr. William Munger, a former vestryman and faithful Churchman, by his sister, Mrs. Lucy M. George of New York. A pair of Eucharistic candlesticks was also recently presented to the parish by Mrs. Helen K. Garth of Hannibal.

TWO HANDSOME tablets have recently been placed in St. Paul's Church, Baltimore, in memory of two former prominent vestrymen of the parish. The inscriptions on the tablets are as follows:

IN MEMORIAM.
CHARLES MORTON STEWART.
1828-1900.

Life-long, faithful member of St. Paul's Church.

Member of the Vestry 1860-1900. Treasurer from 1870-1900. Trustee of the Boys' School for more than thirty years.

IN MEMORIAM.
JAMES KEMP HARWOOD.
1824-1895.

Paymaster United States Navy. Vestryman St. Paul's Church, 1878-1895. This tablet is here placed as a testimony to his tender parental affection and to his worth as a man.

By his only surviving son.

HARRISBURG

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

Missionary Institute for Woman's Auxiliary in Harrisburg

A MISSIONARY INSTITUTE for the Woman's Auxiliary of the diocese of Harrisburg was held in St. Stephen's Church, Harrisburg, on February 9th, 10th, and 11th. The speakers were Miss Lindley, Miss Ely, Canon Bratenahl, Bishop Wells, and the Bishop of the diocese. Several sessions of mission classes were held for both seniors and juniors, in which women and girls were not only instructed in the facts of missions but were also instructed in methods of teaching others. On the first and second days parlor meetings were held, at which inspiring addresses were made. A special feature of the occasion was the presentation of the mystery play, "The Great Trail," in one of the local halls. Women were present at the institute from some of the most distant parishes as well as from some of the smaller and more distant missions.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Quiet Hour for Woman's Auxiliary—Laymen's League and Noonday Services—Woman's Auxiliary Reports and Plans

THE ANNUAL quiet hour for the members of the Woman's Auxiliary was held at Grace Church, Louisville, on the Feast of the Purification, under the auspices of Grace Church branch. Three meditations were given by the rector, the Rev. Lloyd E. Johnson, one introductory to the teachings of the day, one on "Humility" and one on "Love," closing with Evening Prayer. About fifty women attended, including representatives from nearly all the city branches and some from New Albany and Jeffersonville in the adjoining diocese of Indianapolis.

AT THE annual meeting of the Laymen's League, recently held at the Cathedral House, the following new officers were elected for the ensuing year: President, George P. Walton; vice-president, R. A. Robinson; secretary, F. S. Gilmore; treasurer, W. G. Hesser. The league is well organized and doing excellent work in its various departments, one of the principal being the arranging for the noonday services which will again be held at Macauley's Theatre this year for both men and women. The speakers for these services this year are: Bishop Woodcock; the Rev. William C. DeWitt, D.D., the Rev. Stewart McQueen, the Rev. James M. Maxon, the Rev. William Way, the Rev. F. J. Mallet, and Bishop Bratton.

THE QUARTERLY meeting of the executive board of the Woman's Auxiliary was held at the Cathedral House on Thursday morning, February 10th, Mrs. T. U. Dudley presiding. Encouraging reports were read from all departments. The educational department has arranged seventeen mission study classes besides two normal classes for leaders, two interparochial Bible classes and one mission study class for men. The treasurer reported that \$567.35 had been received on the Apportionment to date. The United Offering Fund amounts to \$681.73, with the prospect of being considerably augmented by the semi-annual collections in March. A new branch of the Junior Auxiliary has recently been formed at St. Paul's mission, Hickman; the Babies' branch has been increased to two hundred and twenty-one members and it is hoped to have an annual service for them in each parish. A very interesting series of missionary talks and discussions has been arranged by the educational department for the six united meetings during Lent, including one stereopticon lecture and a missionary "demonstration."

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Reopening of Chapel in St. James' Church, Brooklyn

IN ST. JAMES' CHURCH, Brooklyn (Rev. Edgar Morris Thompson, rector), the chapel of the Blessed Sacrament was reopened on Ash Wednesday. Three weeks ago it suffered great damage from a fire which destroyed all the altar cloths and hangings and burned the altar badly, except the tabernacle, which was unhurt. The chapel has been freshly decorated and restored, and is more attractive than before. The clergy of St. James' will hold a parish retreat on February 22nd, beginning with Holy Communion and ending at 4 P. M. with Evensong. This will be the first quiet day ever held in the parish, and it is in a measure a preparation for the eight days conferences to be preached by Father Officer later in Lent.

MAINE

ROBT. CODMAN, D.D., Bishop

Diocesan Auxiliary Meets in Gardiner

THE WINTER quarterly meeting of the diocesan Woman's Auxiliary was held at Gardiner on February 8th and 9th. On Monday evening, in Christ Church parish house, the rector, the Rev. R. W. Plant, exhibited and explained stereopticon views of Alaska. At 9:30 the following morning Mr. Plant said a litany for missions, and then celebrated the Holy Communion. At 10:30 Bishop Codman gave his regular pre-Lenten instructions, his subject being "How to be Good." After luncheon had been served, the business session was held, the president, Miss Harriet S. McCobb of Portland, in the chair. Thirty-four delegates, representing seventeen branches, responded at roll call. The Advent boxes contained \$271.46. Special prominence was given to the United Offering and St. Hilda's School, Wuchang, China. Plans for Lenten work were discussed. After the adjournment, many of the delegates visited the House of the Good Shepherd, the home for orphan and destitute children.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Elaborate New Window in Emmanuel Church, Baltimore—Churchman Honored—Governor Addresses Churchmen

A VERY HANDSOME stained-glass East window has just been placed in the chancel of Emmanuel Church, Baltimore. It consists of five main lights with tracing, having for its subject what is known in ecclesiastical art as a "Tree of the Church," being a conventional illustration of the Saviour's words, "I am the vine, ye are the branches." In the central light at the top appears a glorified and radiant figure of the Saviour—"Emmanuel"—crowned and robed as a king, with His hand raised in blessing. In the base of the light is a seated figure of St. Paul, writing his Epistle to the Romans. At the top are shown the figures of St. Clement of Rome, St. Athanasius, St. John Chrysostom, and St. Benedict. A second tier of figures shows St. Gregory, Robert Grossetete, Bishop of Lincoln 1235-1253, and St. Anselm, Archbishop of Canterbury, 1093-1109. In the fourth light is the figure of Martin Luther, and next to him is Archbishop Cranmer. In the lowest tier are the figures of Archbishop Laud, Robert Hunt, the first chaplain of the James-town colony, Bishop White of Pennsylvania, and Bishop Phillips Brooks.

JUDGE THOMAS J. C. WILLIAMS of the juvenile court of Baltimore, has been selected as the state orator at the Maryland Day exercises on March 20th, at the Panama-Pacific International Exposition in San Francisco. Judge Williams, who is an authority upon

the history of the state and an accomplished public speaker, is also one of the most prominent laymen of the diocese and a vestryman of the Church of St. Michael and All Angels.

AT A LARGELY attended meeting and dinner of the men of St. John's Church, Hagerstown, Washington county (the Rev. S. H. Orrick, rector), on the evening of February 3rd, the principal address on the subject "The Responsibility of Laymen to the State and to the Church," was delivered by Governor P. L. Goldsborough of Maryland, who is himself a devoted Churchman.

MILWAUKEE

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

Convocation of La Crosse Meets in Chippewa Falls—Noonday Services in Milwaukee

THE ANNUAL Epiphany-tide meeting of the convocation of La Crosse was held at Christ Church, Chippewa Falls, during the last week in January. In spite of the extreme cold weather of that week the members with one exception were present and the meeting was of more than usual interest. The following papers were read: "Uniformity of Ritual," by the Rev. W. E. Johnson; "Methods of Bringing About a Closer Union of the Convocation with the Diocese," Dean Linley; "Finances of Missionary Congregations," by Archdeacon Hood. A discussion followed, which lasted all of one afternoon, on the general subject of "Parish Organizations," twenty minutes being allotted to a discussion of each type of organization. In addition there were the usual clergy reports and discussion. One very significant feature of the reports was the evident growth of work amongst children and young people, both in Sunday school and along other lines. The special preacher at the choral Evensong the last day was the Rev. Arthur H. Lord, rector of St. James' parish, Milwaukee. The first evening the clergy were entertained at a dinner given by St. Agnes' guild. On invitation of the clergy from Superior, it was voted to hold the next meeting at that point.

THE NOONDAY SERVICES during Passion Week and Holy Week will be held under the auspices of the Church Club at the Majestic Theatre, Milwaukee, as in former years. The speaker during the first three days of Passion Week will be Bishop Webb. He will be followed on the second three days of that week and the first three weekdays of Holy Week by the Rev. Frederick Edwards, vicar of Grace chapel, New York, formerly rector of St. James' Church, Milwaukee. On Maundy Thursday and Good Friday the speaker will be the Very Rev. Dean Bell of Fond du Lac, and the series will conclude on Saturday, Easter Even, when the address will be given by the Ven. Archdeacon Blossom, rector of St. Stephen's Church, Milwaukee.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.

Three Deaneries Meet in Austin

THE DEANERIES of Mankato, Faribault, and Winona met in Christ Church, Austin (the Rev. G. H. Ten Broeck, rector), on February 9th and 10th. At the opening service on Tuesday evening Bishop Longley preached from Psalm 77: "Thy way, O God, is in the sanctuary." After an address by Bishop McElwain on Wednesday morning, reports of the missionaries were read, especial attention being paid to the work being done by students in Seabury Divinity School, who serve several missions in southern Minnesota and northern Iowa, under the direction of a professor in Seabury. A discussion of Sunday school topics was led by the Rev. Messrs. Lofstrom, Johnson, and Twichell. The meeting of the Auxiliary was addressed by Bishop

McElwain and Mrs. H. C. Theopold, the new diocesan president. The Rev. C. J. Shutt and Dr. Kramer of Seabury made addresses at the closing services on Wednesday evening.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Ep. Coadj.

Eight-Day Mission in Anaconda—Clerical Changes

THE REV. G. G. BENNETT of St. James' Church, Bozeman, has just completed an eight-days' mission in St. Mark's Church, Anaconda (Rev. J. L. Craig, rector). The congregations, which were good from the start, increased until at the last service the church was packed, and overflowing. Mr. Bennett's addresses were plain practical talks on the great fundamental truths of Christianity in relation to life.

THE DIOCESE of Montana has lost three of its clerical workers of late, through their removal to other fields. The Rev. F. J. Mynard goes to Spokane, the Rev. W. S. Watson to West Missouri, and the Rev. Royal K. Tucker to Albany. The Rev. Allen C. Prescott of Milwaukee has been called to succeed the latter. With Mr. Mynard the diocese loses also the services of his wife, who has been the efficient president of the Woman's Parochial and Missionary Society of the diocese.

NEWARK

EDWIN S. LINES, D.D., Bishop

Institution of Rector at St. John's Church, Dover

THE REV. WALTER E. HOWE, formerly rector of the Church of the Ascension, Jersey City, was instituted rector of St. John's Church, Dover, N. J., on Sunday, January 24th. Bishop Lines commissioned the rector emeritus of this parish, the Rev. Dr. John F. Butterworth, to be the institutor. A sermon on "The Christian Ministry" was preached by the Rev. Prof. Edmunds of the General Theological Seminary. The mayor and members of the common council of the town and a large congregation were present.

OHIO

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

Men of Youngstown District Organize—New Vested Choir—Lenten Services in Cleveland Theatre—Missions

ONE HUNDRED and thirty-four men, representing ten parishes and missions of the Youngstown district, attended a supper served by the women of the parish at St. John's, Youngstown, Monday evening, February 8th, and organized the Mahoning Valley Church Club. The rector of the parish, the Rev. Abner L. Fraser, presided and introduced Bishop Du Moulin, who made an address. Officers and an executive committee were elected. The next meeting will be held at Christ Church, Warren, April 28th. In the afternoon of the same day the women of the district met in conference at St. John's Church and organized a missionary society.

ON SUNDAY, February 7th, at St. Andrew's mission, Youngstown (Rev. Alfred Izon, rector), on the occasion of Bishop Du Moulin's first visitation, a vested choir of twenty-seven voices was introduced and sang for the first time. Nineteen persons were confirmed.

THE CLEVELAND local assembly of the Brotherhood of St. Andrew, cooperating with the clericus, has provided for week-day services at noon throughout the Lenten season, to be held in the Priscilla Theatre. The special preachers are: Bishop Leonard, Bishop Du Moulin, Bishop Van Buren; Rev. Robert L. Harris, and Rev. George Gunnell, Toledo; Rev. Thomas Jenkins, Fremont; Rev. Arthur Payzant, East Cleveland; Rev. L. P. McDonald, D.D., Warren; Rev. Edward S. Travers, Pittsburgh; Rev. Franklyn C. Sher-

man, Akron; Very Rev. H. P. Almon Abbott, D.D., Rev. John R. Stalker, Rev. Virgil Boyer, Rev. Gerard F. Patterson, Rev. Walter R. Breed, D.D., and Rev. Leslie E. Sunderland, Cleveland.

THE DIOCESAN board of missions meeting in Cleveland, February 9th and 10th, decided to ask the parishes and missions for \$25,000 for missionary work in the diocese for the year beginning May 1, 1915, \$20,000 for maintenance, and \$5,000 for mission properties.

TWO NEW MISSIONS have recently been organized in the diocese: Sebring, St. Matthew's, by the priest in charge, the Rev. Frank Albus, fifty-three members, and Struthers, St. Paul's, by the priest in charge, the Rev. William H. Pond, thirty-three members. Upon the occasion of Bishop Du Moulin's first visitation of St. Matthew's, Sebring, February 5th, he confirmed ten persons, and accepted a tender of a lot for building purposes.

PITTSBURGH

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

Quiet Day at Home for Incurables—Concert for War Relief—Lenten Speakers at Grace Church, Pittsburgh

THE REV. W. E. VAN DYKE of St. Luke's Church, Smethport, held a quiet day for the brothers at St. Barnabas' Home for Incurables, McKeesport, on Tuesday, February 9th.

A PRE-LENTEN meeting of the Pittsburgh assembly of the Brotherhood of St. Andrew was held in Christ Church, Pittsburgh, on Tuesday evening, February 9th. The subject for the evening was "Lenten Opportunities," and addresses were made by the Rev. F. O. Johnson, rector of the church, and Mr. T. M. Hopke of McKeesport.

A SACRED CONCERT for the benefit of the English War Relief Funds was given on Sunday afternoon, February 14th, at the Miles Theatre, to which admission was free, with a collection for the funds. A combined choir of boys and men to the number of a hundred, under the direction of Mr. Harvey B. Gaul, organist of Calvary Church, Pittsburgh, and a quartette from the Church of the Redeemer, with prominent soloists, presented the programme. The Rev. Dr. J. H. McIlvaine, rector of Calvary Church, delivered an address on "One Hundred Years of Peace between England and America."

THE MID-WINTER dinner of the Church club of the diocese of Pittsburgh took place on Thursday evening, February 11th, at the University Club. The subject of discussion for the evening was "Christian Social Service through Medical Science." The president of the club, Mr. Charles S. Shoemaker, was toastmaster. The first address was delivered by the Rev. Dr. McIlvaine, rector of Calvary Church, on "Medical Science—Its Place in the Programme of Christianity." The second speaker was Dr. Richard C. Cabot of the Massachusetts General Hospital, whose subject was "The Function of a Church Hospital in the Plan of Christian Social Service." The last speaker of the evening was Dr. Percival J. Eaton, head of the staff of the St. Margaret Memorial Hospital, Pittsburgh, who gave a talk on what the hospital is doing in medical social work. Pictures were shown of the hospital and its work. During the last year there were treated in private rooms at the St. Margaret Memorial 250 patients, and in the wards 799. Monetary receipts were \$57,234.74, and expenditures \$55,890.91.

THE PITTSBURGH branch of the Woman's Auxiliary has just issued its second Lenten Missionary Plan, which is a scheme whereby all the parochial branches of the Auxiliary engage during the six weeks of Lent in concerted work for different departments of the

Church's work. All the articles contributed are to be sent to the Church Rooms each week, and there packed and shipped to their various destinations. The leaflet contains an appropriate prayer for the meetings of each week.

THE PITTSBURGH *Gazette-Times*—the largest daily paper of the city—is to publish, for the Sunday issues of Lent and Easter Day, seven sermons by the Rev. William Porkess, rector of Grace Church.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Quiet Day and Conference for Clergy—A "Round Robin" for Lent

THE BISHOP'S pre-Lenten quiet day and conference for the clergy of the diocese was held at the historic old Church of St. John's in Providence, on Monday, February 8th, beginning with a celebration of the Holy Communion at 10 o'clock. Bishop Perry took for the meditation of the quiet hour, 11 to 12, (a) The source of power in the Church and the priesthood; (b) The right use of that power. The subject was developed from the interpretation of the breaking of the seventh seal in Rev. 8:1. After luncheon the afternoon was given up to conferences of an informal character in the parish house.

SEVERAL OF the clergymen of the diocese have entered a "Round Robin" for Lent, taking as a subject for the series "Messages from the Master," and dividing the subjects and churches as follows: (1) Peace, the Rev. Levi B. Edwards, the Transfiguration, Edgewood; (2) Strength, the Rev. Alva E. Carpenter, St. Peter's, Manton; (3) Faith, the Rev. Charles W. Forster, St. James', Providence; (4) Good Cheer, the Rev. F. J. Bassett, D.D., the Redeemer, Providence; (5) Comfort, the Rev. Alfred H. Wheeler, Christ Church, Providence; (6) Courage, the Rev. Herbert C. Dana, St. Mary's, East Providence.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Mid-Day Lenten Services in Memphis—Sacred Cantata Presented

THE MEMPHIS local assembly of the Brotherhood of St. Andrew has completed all arrangements for conducting the usual mid-day Lenten services. Instead of holding these meetings as before, the full period of Lent, three weeks only of the time will be used, from February 22nd to March 14th. Services begin promptly each day (except Sunday) in one of the down-town theatres, at 12:05, ending at 12:30. In addition to the mid-day services a mission will be held each night in Calvary Church, and in behalf of this effort all the rectors of the city have pledged their hearty cooperation. The speakers for both the services and the mission will be: The Rev. Dr. Floyd W. Tomkins of Philadelphia, the Rev. Herbert Parrish of Baltimore, and



the Rev. J. M. Maxon, president of Margaret College, Versailles, Ky.

W. B. BRADBURY'S sacred cantata of "Esther" was rendered in excellent style by the choir of Calvary Church, Memphis, on the evening of February 11th.

WASHINGTON

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

A Missionary Mass Meeting—Needlework Guild

BISHOP HARDING has made arrangements for a missionary mass meeting in the hall of the Daughters of the American Revolution, Thursday, February 18th, at 8 P.M. The speakers will be: The Bishop Coadjutor of Virginia; Rev. Arthur M. Sherman of Hankow, China, and others. The Bishop of the diocese will preside.

THE FIRST needlework guild of Washington was organized January 30, 1889, by Mrs. Jane O. Mahon. It was composed of members from all the Christian bodies. Each member is obligated to give at least two garments a year. Mrs. Robert Craig has been president for some years, but at the last meeting, November 23rd, Mrs. Wallace Radcliffe, wife of the pastor of the New York Avenue Presbyterian Church, presided, owing to the illness of Mrs. Craig. At this meeting the ladies voted to put the organization under the Cathedral Foundation, with Bishop Harding as warden, for one year. Owing to this action the Roman Catholic members withdrew. The guild has accomplished a splendid work, distributing 3,425 garments last year, and the Church ladies are anxious that the efficiency of the guild may be increased.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Lenten Preachers in St. Mark's, Grand Rapids—Grace Church Pledges Large Sum on Parish Debt

THE SPECIAL Lenten preachers at St. Mark's Church, Grand Rapids, will be Bishop McCormick, Bishop Charles D. Williams, the Rev. H. H. Fox of Detroit, the Rev. George Gunnell of Cleveland, and the Rev. George Craig Stewart of Evanston, Ill.

THE CONGREGATION of Grace Church, Grand Rapids (the Rev. G. P. T. Sargent, rector), pledged almost \$16,000 to reduce its parish debt, after a statement by the rector and an explanation by the senior warden, at the close of morning service on Sexagesima Sunday. Since then over \$2,000 more has been pledged, and as the total debt was only about \$18,000, it is hoped that soon all will be cleared off and the church consecrated.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Interparochial Services—Quarterly Meeting of the Woman's Auxiliary—Tenth Anniversary of Dr. Ritchey

AT A MEETING of the clericus of Greater Kansas City, held with Dr. Ritchey on Monday, February 1st, it was decided to have two series of interparochial services. One series will be held at St. Paul's Church on Tuesday afternoons at 4:30 and addresses will be made on ideals in the Christian life. The other series will be held at Trinity Church on Wednesday evenings at 8 and there will be addresses upon key words of the Lord's Prayer.

THE QUARTERLY meeting of the diocesan branch of the Woman's Auxiliary was held in St. Paul's Church on Thursday, February 4th. The feature of the session was the address by the Rev. Charles E. Betticher, Jr., on the importance of the work of the Woman's Auxiliary. Later in the afternoon he

gave a very interesting talk on the work in Alaska, illustrated by pictures of the people and the scenery. This lecture was repeated in the evening at Grace Church. On Friday, the 5th, the women most deeply interested in the work of the juniors met at the Y. W. C. A. for a conference with Miss Emily P. Tillotson.

ST. PAUL'S PARISH has been celebrating the tenth anniversary of the rectorship of the Rev. J. D. Ritchey, D.D. The Sexagesima morning service commemorated the event and on the Monday evening following a reception was held at the parish house.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Daughters of the King Assemble in Salamanca—Peace Services—Death of Miss Frances S. Ingalls

THE FIRST LOCAL ASSEMBLY of the Daughters of the King of the diocese was held at St. Mary's Church, Salamanca, Saturday, February 6th. The Rev. R. D. Baldwin, the rector, was assisted at the Communion by the Rev. Dr. W. H. Overs, of the Church of the Ascension, Bradford, Pa. Luncheon was served by St. Mary's chapter at the country club, where the business session was held. A paper was read by Miss Millard of Christ Church chapter, Rochester, and a round table was conducted by the rector of St. Mary's. Committees were appointed to urge the formation of new chapters.

TRINITY SUNDAY SCHOOL, Buffalo, held a special service on the morning of Quinquagesima Sunday to which the parents were also specially invited. At this time the Lenten mite-boxes were given out, and in place of the Sunday school lessons the Rev. Mr. Crum, the curate, delivered an illustrated lecture on the achievements of the Church in her general mission fields.

ON QUINQUAGESIMA SUNDAY, the day appointed to mark the centenary of peace among the English-speaking peoples, special prayers of thanksgiving, set forth by the Presiding Bishop of the American Church and the Primate of all Canada, were used, the Bishop of the diocese consenting, throughout Western New York. Special sermons appropriate to the day were preached. In some cases clergymen of British allegiance occupied Buffalo pulpits, and American clergymen preached in Canadian churches.

MISS FRANCES S. INGALLS of St. Paul's Church, Rochester, died January 5th. She was the first president of the Girls' Friendly Society in Western New York, being elected in 1893. Miss Ingalls gave seven years of faithful service, laying foundations that have made possible what has since been accomplished.

THE BUFFALO CLERUS held its monthly meeting on Monday, February 15th, at the Church of the Ascension. Following a celebration of the Holy Communion at 11 A.M., the business meeting was held and luncheon was served in the parish house. The Rev. David L. Ferris of Christ Church, Rochester, made the principal address at the gathering.

CANADA

News of the Various Dioceses

Diocese of Fredericton

THE FORTY-SIXTH annual meeting of the diocesan synod of Fredericton was concluded on February 4th. This was the best attended meeting on record, and the reports show the diocese to be in very satisfactory condition.

Diocese of Nova Scotia

THE BISHOP of Nova Scotia has written a letter to the clergy of his diocese, urging

upon them the observance of Sunday, February 14th, as a day of special thanksgiving to Almighty God for the one hundred years of peace between the British Empire and the United States of America.

Diocese of Montreal

THE ANNUAL session of the diocesan synod opened with the usual service in Christ Church Cathedral, Montreal, February 9th. The preacher was the Rev. W. Craig of St. Martin's Church, Montreal. There was a good attendance of clerical and lay delegates. At the opening of the business session in the afternoon, after roll call, the synod rose to greet a distinguished visitor, Archbishop Germanos Shahady, Metropolitan of Baalbec, Syria, who, accompanied by a priest and an interpreter, was invited to a seat on the platform. The Archbishop was present also at the synod service and celebration of Holy Communion in the Cathedral, in the morning, when he pronounced the benediction. Some time previously Bishop Farthing had paid an official call upon the Archbishop, who, when he returned the visit, invited Bishop Farthing to be present at the Syrian service of Holy Communion on Sunday, January 17th. Bishop Farthing accepted the invitation, and was accompanied by his chaplain and staff bearer at the Syrian service. The representatives of the Anglican Church were publicly welcomed by the Archbishop at this service and the prayers of the people present were asked for them and that these sister Churches might soon be in communion with one another. Bishop Farthing in his charge gave a very encouraging account of the year's work in the diocese. Notwithstanding the war the finances are all in a flourishing condition. Speaking of the war the Bishop said, "This is the Church's opportunity. The Church's sons have been brave enough to face death for the cause of righteousness, and the Church must be brave enough to fight the enemies of righteousness here at home, whether they be rich or poor, high or low, whether in social, political or commercial life, with the same spirit of sacrifice, the same sense of honor and the same love of God and country as they have shown in the battles of the Empire." A discussion on the revision of the Prayer Book occupied a good deal of time on the second day.

THE USUAL committee meetings, preparing their reports for the synod which meets February 9th, were held January 28th. Notwithstanding the war and the consequent financial stringency, the report of the finances of the diocese is a remarkably satisfactory one. There is a large increase over last year in the receipts both for the General Missionary Society and for diocesan missions.—REGRET IS felt that Principal Rexford will not allow himself to be nominated again for the office he has filled so well of chairman to the Sunday school committee.

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Diocese of Ontario

THE BEAUTIFUL new Church of St. Alban, Ameliasburg, was dedicated by Bishop Bidwell, January 10th.—AN EXCELLENT address on the problem of missionary work in the diocese was given by Archdeacon Dobbs in St. Luke's parish hall, Kingston, at the banquet of the men's association of the parish, January 28th. A number of clergy of the city were present who also gave short addresses.

THE OLDEST clergyman in this diocese, the Rev. William Fleming, died at the residence of his son in Belleville, January 24th, in his eighty-seventh year. He had educated and trained four young men for holy orders.

Diocese of Niagara

THE NEW addition to St. Stephen's Church, Mount Hamilton, is finished and Bishop Clarke preached at the opening service, February 3rd.—THAT VETERAN missionary to the Eskimos, the Rev. E. J. Peck, preached in St. George's Church, Hamilton, to large congregations.

Diocese of Toronto

A QUIET DAY for the clergy, in preparation for Lent, was arranged for February 12th, conducted by the Rev. D. T. Owen, rector of Christ Church Cathedral, Hamilton, in St. Simon's Church, Toronto.—A MEMORIAL service was held in the Church of the Redeemer, Toronto, on the last Sunday in January, in memory of the late rector, the Rev. Canon Jones. Bishop Sweeney preached.

THE NEW chancel and vestry of All Saints' Church, Peterborough, was dedicated by Bishop Sweeney January 14th. It is now one of the finest churches in the diocese. A large number of the clergy assisted in the service.—WORK ON the new Church of St. Martin's-in-the-Field, Toronto, is going on rapidly.—CALVARY CHURCH, Silverthorne, was formally opened by the Bishop, who in conferring the name "Calvary" on the church mentioned that it was the only one bearing that name in the diocese.

THE DEATH of the Rev. Canon Jones, January 24th, removed one of the best-known clergymen in Toronto. He was the first rector of the Church of the Redeemer, Toronto, and retained that position for many years, only retiring from active work in 1902. He was in his eighty-fifth year.

Diocese of Calgary

A NUMBER of good papers were discussed at the January meeting of the archdeaconry of Red Deer. There was a quiet day, conducted by the Rev. Canon Boyd, when the rule of silence was enforced as far as possible. With reference to the work of the Church in the West, an excellent paper was read on "The Dearth of the Clergy."

Diocese of Rupert's Land

ST. MATTHEW'S CHURCH, Brandon, has raised the full amount of the apportionment of the parish for missions this year. This has not been the case for several years.—ARCHBISHOP MATHESON will leave Winnipeg to attend the consecration of Dean Doull as Bishop of Kootenay, February 26th.

THE FINANCIAL report presented at the vestry meeting of the Church of St. Michael and All Angels, Winnipeg, was a very encouraging one. The congregation expect to build a new church soon.—THE AMOUNT raised for missionary purposes in the diocese during the past year was larger than ever before in the history of the diocese. About \$7,000 was contributed to the Missionary Society of the Canadian Church, and \$20,000 to home missions.—THE WOMAN'S AUXILIARY connected with St. Matthew's Church, Winnipeg, entertained the officers and men of the Twenty-seventh Battalion Winnipeg Rifles, to the number of 1,100, on the evening of January

20th. After a good programme had been carried out, the ladies provided refreshments. This was quite an undertaking, but was a great success and much appreciated by the men.—SEVERAL OF the churches in Winnipeg held their vestry meetings on the 18th of January. Reports show a satisfactory increase in the finances.

Diocese of Columbia

THE PRINCIPAL speakers at the meeting in Victoria in aid of St. Mark's Hall were Bishop Roper and the Principal of the hall, the Rev. Dr. C. A. Seager.—THE AGED rector of St. John's Church, Victoria, the Rev. Percival Jenns, died at his home in that city, January 22nd. He was in his eighty-first year and had been forty-seven years rector of St. John's Church.

Diocese of Huron

THE CHURCH of Holy Trinity at Lucan was consecrated by Bishop Williams January 17th. It is only five years since the church was built.—THE INDUCTION of the new rector of St. James', Brantford, took place the same day, the Ven. Archdeacon McKenzie conducting the service.

Diocese of Quebec

A GREAT MISFORTUNE befell Bishop's College School, Lennoxville, February 2nd, the building being almost centirely destroyed by fire, which it was thought originated in the furnace room. It is said that the loss is well covered by insurance, but the inconvenience of hurriedly housing so many boys was great.—THE PREACHER at the consecration of Bishop Williams of Quebec, January 25th, was the Archbishop of Ottawa. The service of consecration was held in the Cathedral of Holy Trinity, Quebec. The presiding Bishop was Bishop Worrell of Nova Scotia; the pre-

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sending Bishops were the Rt. Rev. Dr. Farthing of Montreal and Bishop Richardson of Fredericton. Assisting in the service were the Bishops of Toronto, Ontario, and Kingston, and Bishop Courtney of New York. The Metropolitan of Baalbec, Syria, Archbishop Shahady, was also present in his vestments and attended by two priests of the Greek Orthodox Church. His Grace of Baalbec offered prayer in modern Greek on behalf of the newly consecrated Bishop, for the fostering of friendly relations between the Eastern and Anglican Churches and for the success of the armies of the Allies.

The Magazines

MR. BISHOP'S article in the February *Scribner* gave a very clear impression of the "Personality of Colonel Goethals," the kind of man he really is, his outlook on life and things. In the March number Colonel Goethals begins his own story of how he built the Panama Canal. The narrative is like the man in its directness and clear statement of essential facts. There is no fine writing here, but it is the kind of writing to expect from a man big enough to think more of his work than of himself, broad enough to appreciate the coöperation of those who helped to make the canal a success. "Those who looked into the work during its progress and who were competent to judge agreed in the assertion that the team-work and the *esprit du corps* developed in the organization have never been surpassed, for many Americans declared themselves proud of belonging to a people who could do such work with so much spirit."

"MISSIONARY Propaganda in India" is the title of a very interesting article written by Dr. J. P. Jones of the Hartford School of Missions in the January number of the *Harvard Theological Review*. Of the missionary attitude toward non-Christian faiths he writes: "This attitude has undergone a marked transformation during the last third of a century. It was till then generally believed that all the ethnic religions of India, and Mohammedanism too, were of the devil. It would have been blasphemy for one to say that God had had anything to do directly in the development of the past religious history of that great people! It was under the influence of this conviction that former missionaries, the writer included, offered themselves for service in India. To-day a missionary candidate, with this conception of a God-deserted India, would not only be an anachronism but would also be spurned by India as an alien to the present missionary body itself. India is the most religious country on earth. That God should have left to its own ignorance and misery a people who are so 'God-intoxicated' in their temperament and whose aspirations after God, during the last thirty centuries, are so marked in all their writings and institutions, is preposterous."

Dr. John P. Peters of St. Michael's Church, New York, writes in the same magazine on "Excavations in Persia." No excavations have been more scientifically and elaborately conducted, he says, than those of Dr. Morgan at Susa. And the French excel other nationalities in that the publication of the results of their labor has followed so quickly upon discovery. The present unhappy war, however, is likely to "put an end for many years to the finer acts of peace, including French and German explorations in Persia and Babylonia. All the more it behooves Americans to take up that work; and especially the Universities of Pennsylvania and Chicago should resume their long-suspended excavations in Babylonia."

NIETZSCHE is the subject of a critical estimate in the January *Bibliotheca Sacra*.

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"One may do with Nietzsche," says the author of the article, Mr. James Lindsay, "as one does with Schopenhauer, take the elements of inspiring value for mental enrichment and spiritual culture, discriminating for one's self what is to be left aside. Behind his characteristic extravagances such as the saying, 'If there were a God, how should I endure not to be God?' there is still an interesting but immature personality, engaged in his own way with the deep problems of life."

BE OF SOME ACCOUNT IN THE WORLD

IF ANY young man will make up his mind to be of some account in the world, he can do it. Let him cease dawdling with no clear-cut aim! Let him forsake the habit of trying to get through each day as easily as possible, working with one eye on his job and the other on the clock! Let him cease spending five evenings a week at vaudeville or moving picture shows! Let him cut off all useless waste of time and energy, putting into his work the best of himself, not the second best! Before the gray hair begins to show above his ears he is likely to find himself among the picked men in his line, enrolled with Gideon's three hundred.

Hear Emerson, poet, philosopher, transcendentalist though he was, holding fast that cast of mind characteristic of New England! "Let any man learn to do some one thing better than the average man is doing it and though he build his hut in the heart of a forest the people of the world will make a pathway to his door."

We hear the wail about competition being so keen and all the conditions of success so disheartening to the man who stands at the foot of the ladder. But what are youth and health for if not to go out and measure their strength against heavy odds.

You cannot possibly bridge all the rivers of difficulty which flow between you and the object of your desire. You cannot wait until some kind friend shall come to ferry you across—he may never come. Wade them! Put your own unwearied, undaunted strength into a heroic fight against those surging currents which would sweep you away, and boldly push ahead. The men who are doing just that are the men who share in the joy and the honor of Gideon's three hundred.—C. R. BROWN in *The Congregationalist*.

THE DYNAMITE OF GOD

IT IS rather a forced translation, for the word in the text has no suggestion of violence, which we associate with dynamite, but it is the same word in the Greek. It is worth while to remind ourselves of the transliteration—for it is only that in effect—not that we may impart any violence into the text, but that we may have a full suggestion of the idea of power as it lay in the mind of Paul. When he said the gospel was the power of God unto salvation he did not have in mind any feeble kind of power. It was a kind of power sufficiently active to cause the very same word to be chosen as a name for our most notable modern explosive. The gospel, said Paul, is the *dynamis* of God—the dynamite of God.

There is a moral dynamite as well as that which rends rocks. It is differently applied, and it works in different fashion, but it accomplishes its end. It is potent. It seems absurdly inadequate, but so does dynamite. What could be more absurd than that a stick of heavy, dull matter, an inch in diameter, should lift ten tons of rock? But it is very simple when you know what dynamite is.

Even so is the power of God in spiritual things. It seems absurdly inadequate, this application of self-denying love to the lifting of an inert and hostile world. Nevertheless, it is the dynamite of God, applied to salvation.—*The Advance*.

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