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The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—MARCH 13, 1915

NO. 19

NEW YORK 11 WEST 45th STREET



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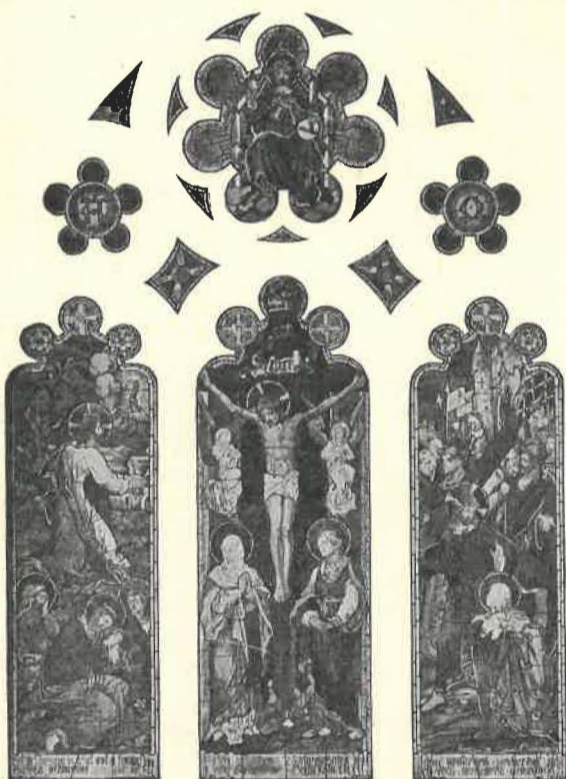
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THE LIVING CHURCH

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

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

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

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HE WHO ACTS with a view to please God alone, wishes to have that only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him; and, whether he have it or not, he is equally tranquil and contented, because in either case he obtains his wish, and fulfils his intention, which was no other than purely to please God.—*Lorenzo Scupoli*.

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 13, 1915

NO. 19

EDITORIALS AND COMMENTS

"As Others See Us"

IN a December issue of *THE LIVING CHURCH*, our advertising department used a full page to present a statement to the subscribers and to ask questions of them under several headings. The preliminary statement reminded the subscriber that fully half the cost of production of *THE LIVING CHURCH* is paid by the advertisers, the subscribers paying only about half the cost of publication. Such being the case, it was felt that many would be willing to assist the advertising department in obtaining statistics relating to the quality of the subscription list of *THE LIVING CHURCH*, and thereby perhaps stimulating the advertising end of the business.

When these questions were sent out, it was assumed that the replies would be of interest only to the advertising department. The editor, having had the opportunity of examining them, ventures to think that there are readers—perhaps many of them—sufficiently interested in the welfare of *THE LIVING CHURCH* to welcome some statement of what was learned by means of these replies.

Especially is the editor assuming this interest since he has learned that at a clerical gathering in Columbus, Ohio, recently held in the interest of Religious Education, the question of the reading of Church papers was discussed, and the high cost of them was said to stand in the way of their greater circulation. "Why," writes one of the clergy who participated in the discussion, "can we not have more outside advertising, with a cheaper subscription, and secure a greater circulation? The laity judge the Church by the information that they have concerning her work, but the many are not willing, nor are they sufficiently interested, to give \$2.50 a year simply that they may learn. I hope to see you start a vigorous campaign for a dollar *LIVING CHURCH*."

Questions of this sort require a frank statement of facts in reply; and since not only here but in a number of other places we have discerned real interest in the extension of the circulation of *THE LIVING CHURCH* for the sake of building up an intelligent, virile laity, we believe that many will be interested in that statement.

Twenty-five and more years ago, the religious press was very largely used as the medium of the general advertiser. The magazines carried almost no advertisements except those of a few publishing houses; the daily papers had local advertising and, in large quantities, the advertisements of patent medicines. The great bulk of high-class, general advertising went to the religious press.

With the advent of the popular magazine, this condition was changed. The circulation of the magazines was quickly raised into the hundreds of thousands. It was much more convenient to the advertiser and his agent to place large sums in a few huge circulations than to divide them into small portions according to the relatively small circulations of the religious papers.

In the days when advertising was a large factor, the experiment was tried of placing the price of *THE LIVING CHURCH*

at one dollar. It was felt that the clergy, at least, would appreciate the opportunity of placing the paper, on a general scale, in their congregations. The experiment was a disastrous one. The circulation was, indeed, increased; but not nearly enough to justify sufficiently high rates for the advertising, nor sufficiently to increase its volume, to offset the huge deficit resulting from the sale of the paper at so great a loss. The daily papers in the large cities can do that; the religious papers cannot, because their circulations cannot be advanced into what advertisers would deem really large figures.

Since then the general advertising in the religious press has largely dwindled and the cost of production has greatly increased. To produce such a paper as *THE LIVING CHURCH* is a very expensive matter. *Each subscriber costs the publisher about five dollars a year.* The advertising support given to it is much better than that given to religious papers generally; and it was in order to try to induce the general advertiser to see the actual constituency of *THE LIVING CHURCH* as it really is, and thus justify his greater patronage, that our readers were asked to reply to the questions already referred to.

But \$2.50 a year is really a very low price for what is actually contained in a year's subscription to *THE LIVING CHURCH*. During a year the paper comprises nearly two thousand pages. After liberal deduction for the space devoted to advertising, the actual reading matter consists of about *two and a third million words annually.* A 12mo book of 75,000 words, fairly closely printed on the page, will make about 300 pages. The actual reading matter in *THE LIVING CHURCH* for a year is therefore equivalent to more than *thirty 12mo volumes* of that bulk. Is \$2.50 an unreasonable price for that amount of carefully prepared matter?

TO THE QUERIES to which our readers were asked to reply, 293 responses were received, of which 87 were from the clergy, 107 from laymen, and 99 from women. One usually expects replies from about one per cent. of a subscription list on such enquiries; this is a somewhat larger proportion than that. The sources of replies are interesting as disproving the contention of hostile critics of the religious press that men do not read the religious papers and that they appeal only to women, and—it is sometimes even added—to the least intellectual of these. Many more replies came from men than from women, more from laymen than from clergymen.

Of the laymen, the classification by vocation shows professional men to be in the majority, lawyers, physicians, educators, engineers, etc., being a large factor, manufacturers, bankers, and merchants being but little behind, while there is a considerable sprinkling of clerks, and other employees. There is, therefore, a fairly representative division as to callings. There are judges, officers in the United States Army and Navy, government officials and employees, etc.

The first question asked was "Why do you subscribe for *THE LIVING CHURCH*?" In the replies, that question and an-

other, "What parts or departments [of the paper] are of particular interest to you?" are often confused. The number replying, both of clergy and of laity, who frankly place THE LIVING CHURCH at the head of the Church press or of the whole religious press is a surprisingly large proportion of the whole; and while this might have been assumed of those who read THE LIVING CHURCH alone (for if they thought another paper was better they would take it in preference to THE LIVING CHURCH), a considerable number of these mention that they are subscribers to other Church or religious papers as well. With respect to the parts that are of particular interest, a surprisingly large number name the editorials first, the news departments being the only considerable rival of the editorial pages as first in interest. After these, however, the various departments and features are frequently noted, none being omitted, the proportion of each being reasonably uniform.

A foreign missionary, calling THE LIVING CHURCH "the best Church paper," says that it helps him "to keep up with both current events and material for study." A clergyman in New York state finds the paper "Churchly, spiritual, modern, and practical." A New Jersey priest finds that the paper keeps him "in touch with the best and most uplifting forces." A Chicago clergyman considers it the "best exponent in America of the religious interests of over one million Church people and of about 6,000 clergymen." Its fairness to adversaries is frequently mentioned. A Pennsylvania clergyman, declaring himself "a graduate of and loyal to the broad principles of the Cambridge Theological School," likes the paper because it "stands for something. Broadness to me can only come by definiteness." He "frequently disagrees with THE LIVING CHURCH," but considers it "intellectually strong" and "better than other Church papers." To a Maryland clergyman it is "the best, most representative journal of the Church," and its editorial leaders are "the most sagacious and Churchmanlike I ever see in a religious journal." A Michigan clergyman wittily says that he likes the paper "because the editor prints the truth of the Church without an interrogation point after either sentence or paragraph; because I get the truth minus the All-Day-Sucker and the rye straw; because the editor is a man with a heart like a rubber dishpan." Nor are such commendations confined to the clergy. A layman in New York state holds that "the large amount of meat in its columns is much that is not to be found anywhere else." Many lay stress upon the value of the information contained in its pages. A Pennsylvania manufacturer finds the paper taking editorially "the only position that squares with the related facts of all the ages." A railroad man takes it "because a loyal Churchman should be well posted on Church affairs as well as on state and national affairs," and triumphantly inquires, "How can one get the Church news, its workings and thoughts, unless one reads THE LIVING CHURCH?" A banker takes it "for its high toned editorials and generally elevating reading matter." A linotype operator considers that he "ought to know what the Church is doing," and "enjoys reading it very much." A New York layman voices the view which many express in other words in saying "its tone is invariably courteous toward its opponents." A Virginia layman "rates it intellectually as of the very highest standard" and is particularly interested in the editorials "on account of their instruction, and the correspondence, as they broaden my view." A Kansas layman declares that he subscribes also "for other publications of the Church, and THE LIVING CHURCH serves as a balance in forming opinions on subjects that are controversial." A pleasing testimonial comes from a clergyman in British Columbia who, he says, was led to take THE LIVING CHURCH because "in the old country the *Church Times* always spoke highly of it. When I came to British Columbia I felt interested in the American Episcopal Church." An Australian layman is also good enough to say that THE LIVING CHURCH is on a level "reached only by the *Church Times*" in addition. These views are hardly more than selected at random from a great number. There are, on the other hand, a clergyman who declares that he takes THE LIVING CHURCH as "Hobson's choice, in the case of two evils choose the least"; while an Oklahoma merchant takes the paper "to see what the attitude of a sixteenth century organization is toward twentieth century progress." One correspondent likes everything in THE LIVING CHURCH "except its socialism" and another laments that the editor cannot see that socialism is the obvious cure for the evils of the day.

PASSING OVER a number of questions asked by the advertis-

ing department, it is interesting to discover what is the attitude that the readers of THE LIVING CHURCH take toward its advertisements. We have already stated the reason why each subscriber is under obligation to the advertisers for fifty per cent. of his paper. It is a pleasure to find very many readers stating that they are accustomed to defer largely to the advertisers in the columns of THE LIVING CHURCH. From the Philippine Islands comes a statement: "I always consult THE LIVING CHURCH as to parish purchases." A Canadian clergyman tells of the excellent results of dealing with our advertisers and has "just sent off to three bell firms and one stationery house for catalogues and information." A Chicago clergyman has "always been disposed to blame your advertising manager or agent. It has seemed to me that the advertising matter should be quadrupled." It would be if the general advertiser could be induced to see how THE LIVING CHURCH is regarded by its own readers. A Pittsburgh clergyman "always refers to these advertisements for Church supplies." A New York priest has "bought books and vestments as a result of the advertising. My parish has bought an organ and windows from these ads, and I know of people who have gotten positions in this way and also of people who have taken European tours as a result." A Baltimore clergyman is "always on the lookout for purchases of books, specific wearing apparel, Church furniture and ornaments, stereopticon and moving picture accessories, etc." A Connecticut clergyman mentions purchasing a Celtic cross for \$550 not long ago and has made other purchases from advertisements in THE LIVING CHURCH. "I buy many things through advertisements in THE LIVING CHURCH," writes a Texas clergyman. "I use the advertising pages habitually for reference when ordering Church supplies of all kinds," writes another from California. "We frequently buy of advertisers in THE LIVING CHURCH," says a clergyman in Connecticut. A Cincinnati clergyman wishes that Church architects, builders, etc., would use the advertising columns more frequently, since he is accustomed to defer largely to our advertisements. "I often buy from advertisers in THE LIVING CHURCH," writes a clergyman in Washington, D. C. "We purchase all Church supplies from LIVING CHURCH advertisers and have often used to advantage the supply service maintained by THE LIVING CHURCH in Chicago, which is excellent," declares a clergyman in Arkansas. A Philadelphia clergyman will shortly require a furnace and dining room furniture and equipment for small private chapel, and wishes such articles were more fully advertised in our columns. A Nebraska clergyman uses the advertisements for "investment of savings in conservative bonds."

The laity also use the advertisements. An officer in the United States Navy says: "I would say that the faith I have in THE LIVING CHURCH would give more weight to advertisements I saw there than in any of the magazines that I take." A manufacturer in Michigan states that he has "patronized bond brokers and book dealers advertised in THE LIVING CHURCH because of their advertisements in it." A college professor declares himself interested in the advertisements of "stocks and books." A Pittsburgh physician "corresponded with several advertisers." An insurance official states that he "consults and uses its advertising columns oftener than those of any other publication." A traveling salesman would "think purveyors of foodstuffs would find ready response to well written ads if placed in THE LIVING CHURCH." A West Virginia postmaster is "more apt to answer advertisements in THE LIVING CHURCH than those in the magazines." A Philadelphia financier, well known in the world of finance, writes that he has "made a good many purchases through advertisements appearing in THE LIVING CHURCH" and has sent "numerous inquiries." A Texas real estate man has "made purchases at various times through the advertising columns of THE LIVING CHURCH; also entered my boy in — School, which was first brought to my attention by their advertisement in your paper." This latter is of especial interest because of the great difficulty of discovering what influences the determination of the schools to which young people are sent and the impossibility of "keying" such advertisements effectually. A Louisville lawyer uses the columns of THE LIVING CHURCH when he wishes to find the addresses of dealers in ecclesiastical goods. A decorator in Texas is "continually sending for goods advertised in the paper." A Virginia credit man "frequently makes purchases from advertisements in your columns." A wholesale druggist in Philadelphia says the same. The replies from women indicate that they also use the information obtained from the advertising columns on a considerable scale. A government official in the Philippines is interested in the

investment advertisements and "expects eventually to put considerable money into securities" that he has seen advertised in these pages. A Yonkers woman uses the book advertisements very frequently, an Alabama woman has had pleasant relations with houses with whom she had corresponded from LIVING CHURCH advertisements, particularly a large dealer in bonds, one in monuments, and several book houses; and so they go.

Of course in these statements we have merely touched the fringe of the information placed at the disposal of our advertising department by our friends who have been so kind as to reply to the questions. The promise has been given that their names shall not be used. We desire simply to express thanks to all who responded to the request, and to acknowledge the value to the publication which is derived from their thoughtful courtesy.

One more rather curious item of information gleaned from these replies may be noted. From the 291 subscriptions embraced within these replies, there are 1,102 actual, regular readers, being nearly four readers to a paper; and in addition, 52 subscribers mention that the paper is afterward sent to another party, and an unknown number of readers are thereby added. This ratio of readers to subscribers, and the passing of the paper on to others, is probably much larger in connection with THE LIVING CHURCH than with the cheaper magazines and periodicals generally, which are of more transient use.

The Church press is not so well sustained that facts of this nature are uninteresting.

WHETHER the Church should participate in a formal conference of Protestant workers in South America was discussed at the February meeting of the Board of Missions and was decided in the negative. In our judgment this was

the only decision that was possible to the Board. The last General Convention refused to adopt a resolution expressing the opinion that the Board "has full authority to take such steps as it may deem wise to cooperate with other Christian Boards of Missions in this country and elsewhere in united efforts to arouse, organize, and direct the missionary spirit and activity of Christian people," etc. We do not hold that failure to adopt the resolution is equivalent to a formal ruling to the contrary, but it does undoubtedly indicate that a large section of the Church deems such formal cooperation to be at least of very questionable wisdom; and the Board would certainly have precipitated a very unpleasant controversy upon the Church, at a time when it was asking for united effort to clear away existing encumbrances, if its action had been otherwise.

For though, in one sense, "conference" is less than "coöperation," and though Churchmen are undoubtedly warranted in "conferring" with other Christian people on any conceivable subject that may be of common interest to them, yet in this case it seems clear that conference would be futile on any questions that would be apt to arise, the position of this Church on questions at issue in South America differing so radically from the position of the various Protestant boards.

This Church enters South America to make its people better Catholics than they were before; to give them free access to sacraments that are alleged to be withheld from them by the Church of the land except upon terms, sometimes pecuniary, sometimes intellectual, that are in themselves unrighteous; not to proselyte from the Church of the land, but to make Anglican historic Christianity and Catholicity accessible to those who, in the western world, are not willing to be bound by the limitations of Latin Christianity, to people who wish to be Americans and not Romans.

These ideals differ *in toto* from the ideals of the Protestant boards that sustain missions in Latin America. These are a destructive force; ours seeks to be constructive. These would make Protestants out of Catholics; ours would make Catholics out of lapsed Romans.

If there were to be a conference of all Christian forces in South America, including, as a matter of course, the Roman Catholic Churches of the various countries, we should be quite ready for our board to be represented, though we should be far from confident that any good would come from the conference.

But to confer with only those workers who are seeking to accomplish wholly different ends from those which actuate

our board would not be a movement to try to coördinate our Catholic ideals with their Protestant ideals; it would resolve itself wholly into a discussion of how, most effectually, to substitute Protestantism of any and every form interchangeably for Catholicism in South America. In that work this Church can have no part.

Let it be remembered that whatever limitations we can see in Roman Catholicism in Latin American lands—and they are serious—the fact remains that officially this Church sustains closer relations to the Roman Catholic Church than it does to the Protestant Churches; for it recognizes the full validity of the ministry and the sacraments of the former and denies that validity as to the latter. It would therefore be invidious and culpable for our board officially to confer with those whom we cannot officially recognize as corporate branches of the historic Church, in an effort to tear down such a branch, in spite of its limitations.

Since, then, conference on the subject would be misleading and fruitless, we feel that the Board of Missions was very wise not to take the embarrassing step.

All of which is quite consistent with the belief, which we have often expressed, that conference with other Christian people on the subjects that divide us is fitting and proper, whenever local circumstances are such as to indicate that it would be of value.

THE perennial question of the taxation of Church property has again arisen in New York state, as it arises from time to time in other places, and it is said that a strong effort is being made in the legislature to repeal the exemption of such property.

Taxation of Church Property Of course property belonging to churches in New York state, as in most other states, is already taxed when it is not directly used for religious purposes. Thus Trinity parish is one of the largest tax-payers in New York; but if, to the legitimate taxation of the residence properties, there should be added the taxation of the real estate and the buildings of the churches that are non-productive in a financial way, that wealthy corporation, and most of the other downtown churches, would promptly be bankrupt. Indeed it would be impossible, under a system whereby churches and the land upon which they stand were to be taxed, to maintain such downtown churches as Trinity and St. Paul's chapel, with their quiet, peaceful churchyards surrounding them, nor to build such churches as the Cathedral and many others in New York. The taxation of church buildings means practically their confiscation, and the removal of such buildings would be a crime and an everlasting disgrace to the state.

This is clearly set forth in an able editorial in a recent number of the New York *Commercial*:

"On its face, this is class legislation, because it exempts property valued at less than a given sum. This is a sop to the rural communities and smaller towns and cities which do not contain churches, colleges or other institutions of the class mentioned valued at one hundred thousand dollars each. Such discrimination is grossly unfair and should not be considered for a moment. In this country laws of this character are in force and lands owned by such corporations are exempt only when they are used for the proper purposes of the corporations and not as revenue producers. In this city the corporation of Trinity parish is one of the largest taxpayers, its ancient endowment or glebe from which it derives rentals being assessed and taxed as private property.

"To tax Trinity Church or St. Paul's Church just as adjacent real estate is taxed would deprive the city of two of its most precious inheritances. These two parcels of land are worth at least twenty-five million dollars and the taxes on them might amount to half a million dollars a year. They yield no revenue in their present condition, but, on the contrary, these old churches are maintained at great expense, chiefly for sentimental reasons in which the whole city shares irrespective of creed or race.

"An attempt to collect a tax of half a million dollars a year would probably force the ecclesiastical authorities to sell, and New York city would lose more than money could buy in historical associations. It would be rank vandalism to substitute gigantic steel skyscrapers for these monuments of our past, but the corporation of Trinity parish cannot pay half a million dollars a year for the benefit of the people of the city, the state and the whole country.

"It is not easy to change what is. Had property of this class been taxed from the beginning few old and historic churches would be standing in the lower part of this city. If the church authorities talked of selling Trinity Church or St. Paul's after centuries of exemption from taxation the whole city would rise in protest. Long

years have given the city certain moral equities in this property which are tacitly admitted by the legal owners. It is a poor rule that does not work both ways and it is a century too late to talk about taxing such invaluable landmarks."

THE War Relief Fund of THE LIVING CHURCH will be considerably stimulated by the receipts of last week, due in part, no doubt, to the detailed report from Archdeacon Nies as to the uses of the fund and the continued needs, which was printed in last week's issue. This week's receipts augment the fund by more than ten per cent. Still, we regret that the number of contributors to the fund is somewhat less than the average of previous weeks.

As with everything else connected with the war, so with this fund, there is no end in sight. The world's misery is added to daily. The Church cannot stop the contest. She can only do her work of alleviation as far as may be possible, binding up wounds, relieving distress, feeding the hungry, where she can. This fund has proven a great blessing to our own churches on the continent, each of them in the thick of distress. There, especially, is our opportunity as Churchmen. Thank God, the many contributions, large and small, are helping us to fulfil that opportunity.

The following are the receipts for the week ending Monday, March 8th:

Rev. Stephen Van Rensselaer, New York.....	\$ 10.00
K. G. M., Elizabeth, N. J.....	10.00
Anon., Lansing, Mich.....	5.00
A member of Calvary Church, Syracuse.....	1.00
Massachusetts Churchwoman.....	300.00
M. G. S.....	1.00
H. S. Walter, Wakefield, Kan.*.....	5.00
Miss Caroline Rogers, Baltimore.....	2.00
Anon.....	15.00
Holy Trinity Cathedral, Havana, Cuba, Charity Fund.....	8.95
Same, St. Agnes' Guild.....	21.45
Anon.....	5.00
In memory of Rev. Russell Woodman†.....	10.25
Bishop and Mrs. Peterkin†.....	20.00
"From a Pro-Allies".....	250.00
A St. Clement's Church boy, Philadelphia.....	1.00
H. M. A., New York.....	2.50
"An inexcusable procrastinator, Diocese of Newark".....	10.00
"Sympathy," Providence, R. I.....	5.00
Trinity Church, Fort Wayne, Ind.....	20.25
Church of the Ascension, Pittsburgh.....	18.32
Rev. Arthur Piper, D.D., Racine, Wis.....	5.00
S. P. M., The Nativity, Washington, D. C.*.....	5.00
J. Wareham White, Chicago.....	1.00
Mrs. Lydia A. Hayward, Bronxville, N. Y.†.....	30.00
Miss Rosalie Winkler, Milwaukee.....	5.00
Total for the week.....	\$ 767.72
Previously acknowledged.....	7,534.97
	\$8,302.69

* For relief of Belgians.

† For work in Paris.

A CORRESPONDENT points out that the verse "To Prayer," attributed to Gene Stratton Porter in a recent issue of THE LIVING CHURCH, was not written by Mrs. Porter, but by Horace Smith, being a verse of his poem, "Flowers." We gladly note the correction. The verse was copied into one of Mrs. Porter's novels, and apparently the error was thus caused.

ON SELF-DENIAL

WHEN WE read statements published to the effect that during the past year the American people spent nearly two billion dollars for strong drink, nearly a billion for tobacco, several million for confectionery and soft drinks, and even \$15,000,000 for chewing gum, while only \$7,500,000 went for the spread of the Gospel of Jesus Christ among the nations of the world—then we can see where a reasonable degree of self-denial might well come in for our own good and for the good of all mankind, particularly at this time, when human suffering is so intensified by the dreadful conflict across the sea.

But this is by no means the only kind of self-denial that we human beings need—it should go deeper into the life and character. Self manifests its evil propensities in more subtle forms, more dangerous to the spiritual life. They have to do with what may be called "the worship of self." We call it "pride" or "self-conceit"—self-will, which must have its own way, no matter to whom it may cause inconvenience or discomfort—disobedience that injures the quiet working of the nation or the Church, that its own sweet will may be accomplished. It is selfishness of this sort that has brought about the disruption of the Church of Christ into so many jarring sects, and we are having the most terrible illustration of a similar spirit among the nations in the awful war now raging in Europe.

It is for this reason that the Lord Himself said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—*Bishop Olmsted.*

THE SCHOOL OF THE CROSS

FOURTH SUNDAY IN LENT

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

A FEW summers ago I had the privilege of visiting Oberammergau and witnessing the Kreuzeschule, or the Lesson of the Cross, reproduced for the first time since 1875. Nine living pictures from the famous Passion Play were introduced into this drama.

I find that the sacred tragedy which these humble peasants enact every ten years becomes a real part of their lives. Even the most casual traveler notices a hallowed and sweetened influence pervading the entire community.

I visited Anthon Lang, who takes the part of Christ. I went into his workshop where he practices his lowly trade as a potter and wood carver. We sat together upon a bench and talked about the life of the villagers. Some little boys passed wearing long hair, and I asked for an explanation of this custom. The answer was, "These children are being raised up to take our places when we are gone. This boy is to be the Christ some day; another, the Apostle Paul."

And I thought what a beautiful idea that little children from their earliest years should be raised up to be Christs. Their life must become in its unfolding more like the great pattern they imitate.

In the afternoon of the sacred drama I saw these same villagers whom I had learned to love gathered about the table enacting the solemn scene of the Last Supper. I saw Anthon Lang hanging on the cross, portraying the tremendous sacrifice of Calvary. The scene was transcendently impressive, not on account of the acting, which was inferior to our highest artistic standards, but because the lives of the actors were in harmony with the spirit of the solemn events presented.

But suppose in my visit to this quiet village I had observed a spirit of greed, selfishness, jealousy, slander, backbiting, which, alas! so frequently is found in communities called Christian, would not the sacred scenes of the drama have been a parody on the lesson of Calvary? What does the name "Christian" mean? Is not its full significance an acting the part of Christ in the world? Does it not mean life's manifestation of the forgiveness and love of Christ? Was not the Church of God instituted to be simply the continuous and increasing revelation of the spirit and life of its divine Founder?

The Greeks called him who was acting on the stage a part different from his own personality *hypokrites*—a word which has given us our grievously suggestive term, hypocrite.

And yet, how many, very often unconsciously, in prayer, praise, and profession, are acting out a part not really vital to themselves! Alas, the bickerings over creed, formulas, and polity which for centuries have disgraced the followers of Christ! Alas, the rivalry, jealousy, and lust for power among those who profess to show to the world the image of our Lord! Christianity is to be a Christ in the home, in business, in society, in the Church of God. It is nothing more than this, and certainly it is nothing less. May the great lesson of our responsibility come home to us, that, like the peasants of this humble Bavarian village, we who bear the name of Christ have this solemn part to play in Christlike ministrations to the poor and the outcast and the degraded!

We are justly proud of the history of the Church of Christ, but our pride should not be in the wealth and culture of her communicants, in the beauty of church architecture, in the grandeur of the ritual, but in that great number of Christ-like lives which have gone forth to bless the world, to give comfort to the sorrowing, strength to the weak, and balm to the suffering.

Far greater is the company of those who have been called home than of those who remain, and if the departed are permitted to share in the joys of those who were near and dear to them in this life, we must believe that a great company which no man can see is watching over us and inspiring us for greater service.

The cross which adorns our altar often bears many jewels, the pious offerings of self-denial. So our acts of love and service form the rich gems of our cross of sacrifice which will sparkle forever in the brightness of the eternal city.

HIS EYES were bright with intelligence and trained powers of observation; and they were beautiful with kindness, and with the well-bred habit of giving complete attention to other people and their affairs when he talked with them.—*Juliana H. Ewing.*



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

OF all the classic proverbs, surely none is truer than "*De gustibus nil disputandum.*" And, because it is so true, one resents the endeavors of any self-constituted authority to set up his taste as a final standard to judge the rest of mankind by whether its oracles are accepted or not.

An English author named Frank Harris has lately undertaken to tell the American reading public its faults. We "insist on second-rate men as first-rate, and sometimes ignore great men altogether," he informs us. In proof of the latter proposition, he instances the late David Graham Phillips. "A prophet and seer on the highest intellectual level, the level of Schopenhauer and Emerson," he calls him; and by that sentence reveals to many of us his own extraordinary mental limitations. "The greatest novelist who has yet written in English, the only man of this generation I would class with Emerson—one of that strange race called immortal!" By way of confirming our suspicion that he must be "authoritative," he misquotes Emerson, refers to William Black as "some utterly insignificant American theological writer," and says that Milton was "intellectually on the same level as the man in the street, with the same anthropological view of God, the same belief in a physical life beyond the grave, and the same cheap, conventional ideal."

After this, one is not surprised to learn that Mr. Harris "doesn't care much for Dickens"—is it possibly that the critic resents Dickens' "Mrs. Harris" as a slur on his ancestry?—does not consider Mark Twain a great man in any sense of the word, certainly not a great man of letters," and says "Longfellow has not written a line of poetry," but only "versified copybook headlines, childish, sentimental rhymings." All this is "part of Mr. Harris' message to Americans."

Was it Dogberry who insisted on being written down an ass? Mr. Harris has saved us that labor. I must acknowledge that I do not know his works—which, if he is indeed the prophet he declares himself, is doubtless my loss. But he must be as lacking in an ear for music as in a sense of exquisite imagery, vividly beautiful language, and crystal-clear purity of thought, if he dismisses Longfellow so absolutely from the company of poets. Dickens' abounding vitality is serenely unconscious of Mr. Harris and his dyspeptic fellows; the world will continue to rejoice in *Tom Sawyer* and *Huckleberry Finn*, even while it smiles a little at those who would find a philosophy in Mark Twain's pages; and the poet of the "Hymn on the Nativity" is secure. But there are people, too many, who will echo unreflectingly such a criticism of Longfellow; and I am bound to say a word in answer.

IT IS NOT ESSENTIAL to true poetry that it deal with heroic themes, nor that it despise melody, nor ignore "things lovely and of good report." "The exquisite expression of exquisite impressions," Joseph Roux has defined it; and again, in an untranslatable phrase, *La poésie est la vérité endimanchée.* Measured by these definitions, no truer poet ever wrote in English than Longfellow. It is quite possible to be a true poet without being a great poet; let Gray and Crashaw and Herbert and Tennyson illustrate this—to take four names almost haphazard. No one would put Longfellow with Dante or Shakespeare, or Browning. But I submit that for lyrical perfection, for extraordinary melodiousness of narration, for quite unsurpassed skill in translation, and for matchless sonnets, Longfellow is well worthy the place our childhood's affection gave him.

I am writing in a Virginia hotel, far from any volumes of poetry, except Vachel Lindsay's *Congo* (of which more presently), but I enumerate from memory something under each or those heads, in proof. "Chrysaor"; "The Legend of the

Monk Felix"; the early versions from the German and Spanish; and the sonnets upon the *Divina Commedia*. Read them over, even if you have to search for the volume—more shame to you! Then tell me what you think of this self-assured oracle.

Marie and I were once riding from Canterbury to Sandgate, with Sebastian for comrade. Marie (as perhaps you don't remember) was the dearest eleven-year-old in all Kent; and she was dreadfully afraid of thunder. A most terrific thunderstorm broke over us at Elham; and, until it passed, we comforted ourselves by repeating "Robert of Sicily" line by line alternately. It was good medicine; and child and man profited by it. But fancy repeating, say, Thomas Hardy's "Dynasts" for consolation under such circumstances!

I SPOKE a moment ago of Vachel Lindsay. There is a new planet, surely! Don't be repelled by his deliberate grotesquerie, his audacious use of onomatopoeias, his humorous "stage directions" for reading aloud; all these are used purposefully and effectively, and the writer knows what he is about, even though he is not always able to accomplish his purpose as well as in *The Congo*, which gives its name to this volume, published last autumn by Macmillan. His idea is to bring poetry back to its virginal status, as primarily something *read aloud*, not read silently; with musical effects accompanying, sometimes only rhythmic cadences, sometimes actually taking shape in tunes; and he frankly acknowledges a debt to "American vaudeville, where every line may be two-thirds spoken and one-third sung, the entire rendering, musical and elocutionary, depending upon the improvising power and sure instinct of the performer."

It sounds rather unpromising at first, I own; but to hear the poet himself chant his own verses, bringing out contrasted sounds with a lingering relish, swaying, poising, balancing, his face as expressive as a comedian's, is a new experience, and a delightful one. I saw a brilliant company quite carried out of itself the other evening—grave college professors of both sexes, famous authors, and tired clergy, all as enthusiastic as the youngest school-girl there, over "The Santa Fe Trail," a poem of automobiles, with its contrasted bass refrain:

"Ho for Kansas, land that restores us
When houses choke us, and great books bore us!
Sunrise Kansas, harvester's Kansas,
A million men have found you before us."

Its imitative description of the motor-horns:

"Hark to the *calm-horn*, *balm-horn*, *psalm-horn*,
Hark to the *faint-horn*, *quaint-horn*, *saint-horn*,
Hark to the *pace-horn*, *chase-horn*, *race-horn*.
And the holy veil of the dawn has gone.
Swiftly the brazen car comes on.
It burns in the East as the sunrise burns;
I see great flashes where the far trail turns:
Its eyes are lamps like the eyes of dragons,
It drinks gasoline from big red flagons.
Butting through the delicate mists of the morning,
It comes like lightning, goes past roaring.
It will hail all the wind-mills, taunting, ringing,
Dodge the cyclones,
Count the milestones,
On through the ranges the prairie-dog tills,
Scooting past the cattle on the thousand hills—
Ho for the *tear-horn*, *scare-horn*, *dare-horn*,
Ho for the *gay-horn*, *bark-horn*, *bay-horn*!"

Its catalogue of place-names, whence the cars come, to be read "like a train-caller in a union depot," the *scholium* tells us; and its burden of the bird-song in the hedge (the bird the old negro calls "jus' Rachel-Jane"):

"Love and life,
Eternal youth—
Sweet, sweet, sweet, sweet,
Dew and glory,
Love and truth,
Sweet, sweet, sweet, sweet!"

BORN in Springfield, Ill., Mr. Lindsay exults in being one of Lincoln's fellow-townsmen, with all that ought to mean.

He studied at Hiram College, being, like Garfield, a member of the religious body known as "Disciples of Christ"; he was an anti-saloon lecturer (as witness his poem about "the red bar-tender"), a Y. M. C. A. instructor, and a tramp, working and singing his way from Illinois to the Pacific. And now, at 36, he has been recognized, in our great cities, and by distinguished men of letters abroad, as a true American poet.

Read "Abraham Lincoln Walks at Midnight," "A Curse for Kings," "How a Little Girl Danced," "General William Booth Enters Heaven," "The Traveller-Heart," "The Lotus and the Rose," "Darling Daughter of Babylon," and "Galahad, Knight Who Perished"; and you will be grateful to me for telling you about him.

BRITISH COMMANDER INDORSES WORK OF CHAPLAINS

Sir John French Writes of the Value of Their Services

NEW SOCIETY OF PRIESTS AT CAMBRIDGE UNIVERSITY

The Living Church News Bureau }
London, February 10, 1915 }

IN his dispatch of February 2nd, which has just been issued by the War Office, Field Marshal Sir John French, commanding the British forces in France, refers to the chaplains at the front, and bears testimony to their having worked with devotion and energy in their respective spheres. The number with the forces in the field at the commencement of the war is admitted to have been comparatively small, but towards the end of last year the Rev. J. M. Simms, D.D., K.H.C., principal chaplain, assisted by his secretary, the Rev. W. Drury, reorganized the branch, and placed the spiritual welfare of the soldiers on a more satisfactory footing. It is hoped that the further increase of *personnel* may be found possible. "I cannot speak too highly," says Sir John French, "of the devoted manner in which all chaplains, whether with the troops in the trenches, or in attendance on the sick and wounded in casualty clearing stations and hospitals on the line of communications, have worked throughout the campaign."

A particularly interesting item of news was contained in last week's *Church Times* in its Cambridge University intelligence. Reference is made to a small society of priests who are engaged in college work, and which has existed for some time

Oratory of the Good Shepherd

under the name of the Oratory of the Good Shepherd. Its object was originally to supply a devotional rule to its members and to provide means for the observance of such a rule. But they have found it possible to make their organization available for a wider circle. By the kindness of the vicar of St. Edward's Church, they are able to announce that there will be a daily offering of the Holy Eucharist and a daily midday service of intercession in that church, and that members of the Oratory will be in church at certain set times, presumably to hear confessions. On Sundays there will be a sung Eucharist at an hour which does not interfere with the parochial services. It is felt that this is an important step forward in the spiritual life of the university.

In presenting their report for the past year, the committee of the Gregorian Association record an increase of twenty-four members, of whom three are life members. It is with much satisfaction that the committee are able to announce the election of the Duke of Argyll as the new president, in succession to the lately deceased Canon Rhodes Bristow. The list of patrons has been strengthened by the addition of the Earl of Shaftesbury; Mr. Sydney H. Nicholson, organist of Manchester Cathedral, and Dr. Cyril D. Rootham, organist and fellow of St. John's College, Cambridge.

Special daily services and courses of addresses by many well-known Churchmen to men and women during the luncheon hour are again this year a marked feature of the observance of Lent at some of the more central and prominent London churches. Midday addresses to business men in the heart of the city have for many years been specially provided at St. Edmund's, Lombard street, by the City of London Branch of the C. E. M. S. The subject of the six addresses this Lent is "Authority in Religion."

Lenten Services

The Rev. W. Temple delivers addresses on Fridays in St. James', Piccadilly, of which he is the new incumbent. The general subject is "Church and Nation." At St. Margaret's, Westminster, lectures are being given on Thursdays, by Canon the Hon. J. G. Adderley on "Religious Teaching for the People"; Canon Lord William Cecil on "War from a Christian Point of View"; the Rev. Father Puller, S.S.J.E., on "A Visit to the Russian Church" and "Why English Church People should take an Interest in the Russian Church," and Canon the Hon. E. Lyttelton, head master of Eton, on "A Warning as to Teaching of Religion."

The Rev. Dr. Figgis, who is now resident at the London house of the Community of the Resurrection, preaches on Sunday mornings in St. Barnabas', Pimlico, on "Our Catholic Inheritance in the English Church," and on Sunday evenings in St. Mary Magdalene's, Paddington. During the week he is at St. Matthew's, Westminster; St. Mary Abbots, Kensington, and St. Paul's, Knightsbridge.

The Bishop of Worcester gives some excellent advice regarding the Lenten fast. He is of the opinion that so far from

dispensing ourselves from the fast this year, "there have been few times when the need of such humiliation and self-denial

as fasting implies can have been more obvious." Soldiers on duty, chaplains at the front, doctors and women in the hospitals, ambulance and transport workers, and others are doing a duty involving such sacrifice that they are justified in claiming dispensation from food fasting, but he sees no reason for the release of the great mass of Church people from their obligation under the plain direction of the Prayer Book. With regard to the method of fasting, the Bishop points out that there is no principle involved in the choice of fish as a Lenten diet; any other non-flesh food, when it can be got cheaply, will serve the purpose. With conscientious people, it would suffice that they themselves should determine to fast, "not in any particular form of diet, but by refraining from one meal a day, the cost of which they give to charity, while at other meals they eat moderately of what is ordinarily provided." What is required of us, he adds, is to fast in such a way that we exercise a self-denial which is real and profitable. Yet as he writes of this matter the Bishop feels deeply that what we need is that behind these outward tokens of fasting there should be spiritual sacrifices which tend to a closer approach to God's Will.

A silver chalice, which was used exclusively for invalids at St. Peter's Church, Bournemouth, and had been lost for over eight years, has been discovered by a gardener while digging in a garden near the church. The chalice, which was given to St. Peter's in memory of the first vicar, the Rev. A. M. Bennett, was missing in August, 1906, and no clue could be discovered.

Treasure Trove

J. G. HALL.

THE DECEASED SYRIAN BISHOP

THE death of the Rt. Rev. Raphael Hahaweny of Brooklyn, Bishop of the Arabic-speaking Syrians, and, by appointment, assistant to Archbishop Platon of the Russian Church in this country, has already been noted in these columns. Bishop Darlington of Harrisburg, who was preaching one of the Lenten course of sermons in the Church of the Redeemer, Brooklyn, spoke to that congregation of the Bishop's life and work and closed with prayers for the bereaved people of the Syrian diocese. At 3 o'clock on the same afternoon, by special request of Archdeacon E. Abo-Hatab of the Syrian Cathedral staff, with the Rev. Dr. Thomas J. Lacey acting as chaplain, both robed in the customary vestments of the Orthodox Church, Bishop Darlington pronounced an eulogy of the dead Bishop to a congregation especially assembled to meet them, and led the weeping congregation, gathered around the casket of their dead Bishop, lying in front of the Iconostas, in prayer and dismissed them with the benediction. The body of the dead prelate, fully robed, lay in the St. Nicholas' Cathedral all the week and daily services were held by Bishop Alexander of the Russian Cathedral. The final services and interment were to take place at 12:30 noon on Sunday, March 7th.

ARMED PEACE

I KNOW MANY colored people who spend more on a pistol every year than they do on the education of their children. The pistol, in nine cases out of ten, not only does not protect the individual, but leads him into trouble.—Booker T. Washington.

WORK OF NEW YORK SOCIAL SERVICE COMMISSION

Educating Churchmen and Watching State Legislation

SOCIETY FORMED AUXILIARY TO ST. JOHN LAND

Bill Introduced at Albany to Tax Churches

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }
11 West 45th St. }
New York, March 8, 1915 }

CHE Social Service Commission of this diocese is endeavoring to carry on a propaganda divided into three parts:

First, it is seeking to educate the Church generally on the great movements of the day: Child Labor, the Relation of Capital and Labor, Excise, and kindred subjects. In order to accomplish this work, it is advocating the coöperation of the Church with the societies organized for advancing these reform movements, and the establishment of forums in the various parishes.

Secondly, it is calling upon the individual parishes to know their own conditions. This can be done only by the parish survey which several of the parishes have already begun. The plan in these surveys is the listing of community agencies and, later, designating them on a large map of the parish, together with charts and a community balance sheet.

Thirdly, the matter of moral legislation is constantly brought before the parishes. Bulletins are issued monthly, calling the attention of the parishes to the most vital measures before the state legislature and urging that the Church make itself heard in the halls of legislation. In connection with this, the commission issues, to all who wish, a card giving the political divisions and representatives and their addresses for federal, state, and city government. This makes it easy for definite action.

On April 5th, the constitutional convention for the state of New York convenes, and it is the intention of the commission to keep parishes well informed of its progress.

The time of the executive secretary is divided between the office and addresses and sermons delivered in the various parishes of the diocese.

The trustees of the Society of Saint Johnland have announced the formation of an auxiliary of ladies under the leadership of Mrs. James Herman Aldrich. The object of the auxiliary is to increase interest in the work of the society, to assist the trustees in improving existing conditions at St. Johnland, and to plan for its further development. The most immediate need at St. Johnland is a new school house. The society is educating one hundred children from kindergarten to high school. Lack of a suitable building requires this work to be carried on in cramped quarters in three different buildings. The auxiliary has sent out appeals in an effort to provide funds for this purpose and has already received over \$5,000. It is expected that the building will cost about \$10,000. The treasurer of the School Committee, to whom all checks for the fund should be sent, is Mrs. James Herman Aldrich, 150 West Fifty-ninth street, New York.

The Auxiliary is composed of twenty-four active members. Mrs. James Herman Aldrich is chairman; Mrs. Prescott Hall Butler first vice-chairman, and Miss Mary Benson second vice-chairman. Mrs. Henry Mottet is chairman of the chapel committee, Mrs. J. Hull Browning of the infirmary committee, Mrs. Spencer Aldrich of the grounds committee, and Mrs. Robert W. B. Elliott of the school committee.

Church circles were much disturbed this week over the introduction of a bill at Albany, which would impose a tax on all Church property valued at more than \$100,000.

Taxation of Church Property As yet there is no concerted action to defend the exemption of such property. The untold amount of work and means expended every year for the sick and afflicted in the community might well be described as a proper consideration to take in the present discussion.

It is pointed out in the papers, that such taxation would mean the confiscation of the larger churches of New York. According to the *Herald*, the taxable value of the non-productive property of Trinity parish alone (its churches, schools, and cemeteries), is about \$25,000,000. Its productive properties, not thus included, have always been taxed. It is said the total value of New York churches of all sorts exceeds \$150,000,000. Not one of them could pay a tax on the usual valuation and continue its work.

While a number of worshippers were in St. Patrick's Roman Catholic Cathedral at an early mass on Tuesday, March 2nd, a lighted bomb was discovered and quickly extinguished. The plot was known to the police and elaborate preparations were made for the

capture of the plotters. Two young men were soon under arrest and held in heavy bail. The agent who made it possible for the authorities to preserve the lives of many people, and the sacred building, was a member of the police department, who had joined a secret organization in which the work of destruction was planned. Now he is charged by some as being in a large measure responsible for the affair as the two men in the Tombs say he did much of the work himself and unduly influenced them to commit the crime. Until the constituted legal tribunal has finished with their cases it is better to suspend judgment, and to be thankful that no damage was done to human beings or to property.

The combined services for the churches of Trinity parish held on Wednesday nights are remarkably well attended. On one of these evenings in a perfect deluge of rain St. Chrysostom's chapel was filled to the doors, while on another evening there were 1,200 in St. Agnes' chapel. Indeed, excellent congregations are quite generally reported at special Lenten services throughout the city.

The Cathedral Club, connected with the Cathedral of St. John the Divine, has issued invitations to a lecture to be given in Synod Hall on Friday evening, March 26th, by Hon. W. M. Chandler of the Nineteenth New York congressional district, that in which the Cathedral is located. His subject will be, "The Trial of Christ from the Viewpoint of a Lawyer," most appropriate at this season. The invitations are extended to the general public. There is no admission fee.

DR. MANNING ADDRESSES PHILADELPHIA CLERGY

War May Assist the Movement for Christian Unity

LENTEN SERVICES CONTINUE TO BE WELL ATTENDED

Dr. Tomkins Defends Billy Sunday

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, March 8, 1915 }

AT the monthly luncheon of the Bishop and clergy of the diocese, held in the Church House on March 1st, the Rev. William T. Manning, D.D., was the speaker on the subject, "Church Unity at the Coming of Peace." Dr. Manning treated the subject in a truly masterly way. The war broke out at the time the commission was on its way to confer with the European Churches, and compelled its members to return to this country. At this time, he said, the outlook for the conference, as a result of the war, was not favorable. Now he feels that conditions may be even improved, since the war has driven the contending peoples to religious thoughts and practices. Christian unity, Dr. Manning said, was world-wide in its character and aim. If the question should be treated on any lesser scale its problems would be almost unsolvable. But since it is a conference having for its object the study of the world problem of Christianity, its very bigness gives hope of success. He said also that the fact that it is to be a conference and does not commit anybody to any action gives the hope that good results may follow. He then referred to the influx of so many members of the Eastern Church to this country and the establishment of that Church for the care of its people. The Eastern Church, which is about as large numerically as the Roman communion, he says, presents a strong argument for unity in that it has recognized the close unity between itself and our own body, and has on many occasions invited our priests to join them in their services, accepting also invitations from our Church.

Bishop Rhinelander presided at the luncheon. Bishop Garland and Bishop Tyler were present.

The interest in the Lenten services still continues unabated. This week the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, will be the preacher in Garriek Theatre. Bishop Woodcock always attracts a great crowd. In St. Stephen's Church, the

Lenten Services Rev. Carl Grammer, D.D., has secured the Rev. Dr. G. A. Johnston Ross, a Presbyterian minister, as speaker for this week. This is the second Presbyterian minister who has taken active part in these services in the past few years. Dr. Ross is said to be a man of unusually scholarly attainments.

Before dismissing the subject of Billy Sunday's work and actions while in this city—and Philadelphia is not likely to forget that remarkable character for a long time to come

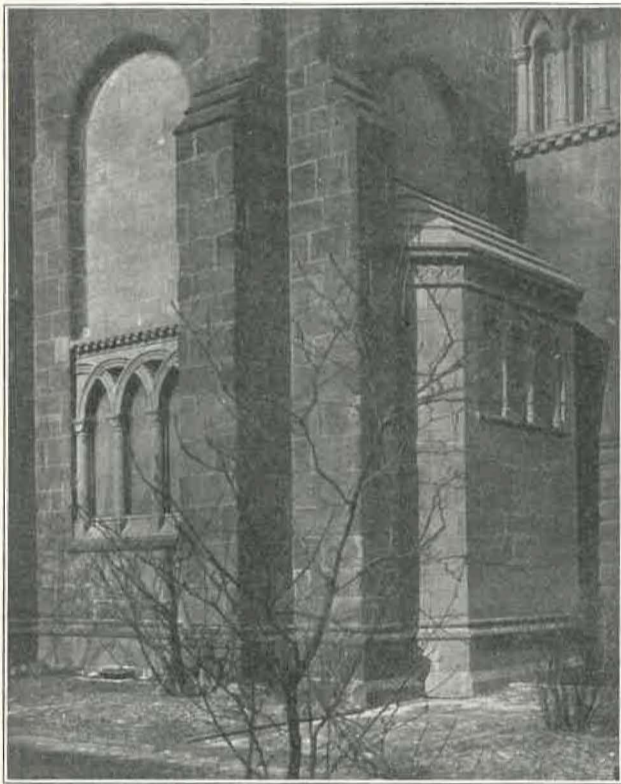
Dr. Tomkins on "Billy" Sunday —it is proper to quote from one of the city newspapers the view expressed by Dr. Floyd W. Tomkins, rector of Holy Trinity Church, who has been through-

out one of the consistent supporters of Mr. Sunday. Dr. Tomkins says:

"It is the absolute sincerity of this man that attracts and gives power. I have known him from the days when he began to serve his Master and his fellowmen in the Chicago Y. M. C. A., and no matter how or when or by whom he was struck he always rang true. Since the days of his conversion he has had but one desire—to bring men to Jesus Christ, that their sins might be washed away and their lives made clean. There is no unicity in him. He plays to no galleries. If he seems histrionic it is not because he "acts," but because he "feels," and he feels because he loves God and loves men.

"He is untiring. Nothing is kept back of strength or nerve or heart. He preaches because he cannot help it—he must preach—and no matter what the cost his virtue goes out of him into his words and work. That he stands this strain and has stood it for years is a proof to me that God is with him.

"He preaches the old time religion, not mediaeval, but apostolic, Biblical, the old gospel of the reformation period which has made Christianity a real thing. Nothing can so surely attract men to-day as the "old, old story," and Mr. Sunday tells it because he knows it is true. It has stood and it will stand 'when all that seems shall suffer shock.' He knows the Bible, from Genesis to Revelation, and holds it to be the inspired word of God.



EXTERIOR OF NEW CHAPEL
St. Clement's Church, Philadelphia
[See THE LIVING CHURCH, February 13th]

"Christ and the cross are real to him and he makes them real to others. He speaks as one who knows; his authority comes through experience. So he speaks of the devil and hell as the Bible speaks of them; not as figures of speech or poetic imagery, but as facts having existence to-day as in Christ's day when He conquered Satan in the desert and cried to the hypocritical Pharisees: 'How can ye escape the damnation of hell?'

"It is a relief to hear, in this questioning and dilettante age, good solid Scriptural truth."



ST. CLEMENT'S CHURCH, PHILADELPHIA

The case of the Rev. George Chalmers Richmond has taken a somewhat new turn. As will be remembered, a few weeks ago Mr.

The Richmond Case

Richmond was summoned before Mr. Henry Budd, chancellor of the diocese, on a charge of conduct unbecoming a clergyman. He appeared and requested a postponement, which was granted. Later the chancellor overruled the demurrer which offered and fixed the trial for April. Since that time new charges have been presented, in addition to the others already made. These include a violation of his ordination vows, in that he is alleged to have called a member of his congregation a thief, and is alleged to have struck a young girl, also a member of his congregation. Also he is said to have demanded \$15,000 from the late Bishop Mackay-Smith. Mr. Richmond is said to admit both charges. In referring to the demand for the money, he is quoted as saying: "We wanted \$15,000. Out of this I wanted \$10,000 for myself. I demanded this of Bishop Mackay-Smith in writing for the trouble he had put me to. I had threatened to sue him on that account, and consulted a lawyer who was about to institute suit." This occurred in July, 1911. Other charges are now made also. The case is to come up April 12th.

The annual catalogue number of the Bulletin of the Philadelphia Divinity School was sent to the alumni and others interested in the school last week. It is an unusually interesting number. The history of the school from the beginning is fully presented, in view of the fact that this will be the fiftieth anniversary of the Alumni Association. The report shows the school to be in a healthy condition and the outlook and hope for the future to be very bright.

Catalogue of Divinity School

The vestry of Christ Church, Ridley Park, has extended a call to the Rev. Albert E. Clattenburg, to succeed the Rev. Gilbert Pember, who entered upon his duties in St. Michael's Church, Germantown, last Sunday. Mr. Clattenburg has been in Wilmington, Delaware, for some months.—The Rev. John Mockridge, D.D., took charge of St. James' Church last Sunday. He preached in the morning, Dr. Wells being the special preacher at four o'clock.—Last Sunday the Rev. John A. Goodfellow observed his forty-third anniversary as rector of the Church of the Good Shepherd.

Rector Called to Ridley Park

VESTRYMEN BREAKING THE LAW

BISHOP LAWRENCE, in an address to the Laymen's League, referring to the unbusinesslike and sometimes illegal methods often pursued by business men when they serve on vestries, said:

"A parish paper in this diocese printed a notice something like this: 'The church needs a new heating plant badly. Last year some \$350 was contributed for the purpose. This year we want to make up the full amount.' In the next month's issue was a statement: 'In our notice of last month about a heating plant we ought to have said that the \$350 given for that purpose has been borrowed by the vestry to meet current expenses. It will, of course, be returned to the fund.'"

"I cut these out and sent them to the warden, who is an able business man, and wrote him: 'Your vestry borrowed that heating-plant fund of \$350. Did you borrow it as a vestry? If you did, you know that there is no security for the loan in you as a vestry. Did the members of the vestry personally indorse that note? If so, though the system is bad, the note is good. Or did you just take it out of the treasury without putting even an I O U in its place? If so, what do you think of it as a business transaction?'"

"He wrote me acknowledging that there was no security given; that it was all wrong; that he would see that it was repaid immediately, and that it would not happen again.

"I ask you, business men, is that the way you do in your business? I am sorry to say to you that this is far from the only instance in my knowledge in which good business men have handled the Church's business.

"Some vestries in parishes composed largely of working people are made up of men not accustomed to exact business methods. Such a vestry, hard pressed for current expenses, borrows from a special fund. I happen to hear of it, and I write that it is all wrong and the money must be returned; so they pay that debt by *borrowing from another special fund*. And even though I write that they may be subject to action under the law, they assume that the current expenses must be paid, even though the funds entrusted to them for other purposes disappear.

"Laymen should see to it that in their parish their finances are handled on right principles. I have sometimes wished that the people in such a parish would take legal action. Such publicity might be a healthy tonic in many places."—*Massachusetts Diocesan Paper*.

ANNUAL MEMORIAL OF SAILORS TO BE HELD IN BOSTON

Hope Expressed That the Day May be Observed Throughout the Church

RECENT HAPPENINGS IN THE CITY

The Living Church News Bureau }
Boston, March 8, 1915 }

THE regular monthly meeting of the Clerical Association of the diocese was held on Monday, March 1st, at the Cathedral rooms. After luncheon, the Rev. Philo Sprague, rector of St. John's, Charlestown, spoke on "Jesus Christ and the Industrial Problem." Mr. Stanton H. King, superintendent of the Sailors' Haven, Charlestown, was given ten minutes in which to speak of his work and especially of the memorial service for sailors lost at sea to be held at the Cathedral on Sunday, April 18th, at 7:30 p. m., which will be attended by sailors in port. Mr. King urged that the sailors and the work of the Haven at Charlestown and at St. Mary's, East Boston, be remembered in every church in the diocese on that Sunday, that hymns be sung and prayer offered for those at sea, and that the children of the diocese be told something on that day of the sailor work of the Church, and an offering be taken. It is hoped that this will be the beginning of a movement to be taken up by other dioceses, and that in two or three years the whole American Church in all its parishes and missions from the Atlantic to the Pacific will observe the Second Sunday after Easter as Sailors' Day.

The conference of New England College Churchwomen, which was mentioned in last week's issue, was held at Trinity Church under the auspices of St. Hilda's Guild, and was attended by representatives from Wellesley, Jackson, Radcliffe, Boston University, Simmons, Smith, Middlebury, Vermont, and Pembroke, Rhode Island. Miss Goldthwaite, student visitor at Trinity Church, was elected secretary, and the conference voted to meet again next year at the beginning of Lent. Much interest was shown, and it was felt that a good beginning had been made toward rousing our New England college Churchwomen to a sense of their privilege and responsibility.

The February meeting of Trinity Club of Trinity Church was a notable success. A number of the members of the Old South Club were present as guests, including the Rev. Mr. Butler. The addresses by Mr. Chesley of the Massachusetts Children's Aid Committee and Mr. Benjamin L. Young of the State Board of Parole were most interesting, and pointed out clearly certain existing defects in our prison system. Both speakers heartily endorsed the proposed legislation, putting the county prisons and jails under state control.

The club was also most fortunate in having present Mr. Thomas Mott Osborne, warden of Sing Sing prison. His description of the changes thus far effected in Sing Sing was heard with great interest. No more important legislation is before the legislature at this time than the proposed bills dealing with the prison situation. Judging by statistics, the present system has largely failed. It is a matter upon which good citizens ought to inform themselves, and then express their opinion to their senators and representatives.

Under the direction of the Rev. George W. Davenport, provincial secretary, on Sunday, March 7th, messengers were to visit all the Sunday schools of the metropolitan district, and speak to the scholars for ten minutes on the Lenten offering, bringing a message from the Board of Missions to the schools. It is expected that a similar plan will be adopted in other large centers of the Province, such as Providence, New Haven, Worcester, etc.

THE WHOLE CREATION

(Romans 8: 22)

BY CAROLINE FRANCES LITTLE

IN these last terrible months our sympathies have been aroused to the uttermost for the war-victims; our hearts have bled for a suffering humanity; for the wounded and dying, for the agonies of the aged, for the mothers and children, and for the innocent babes. Of the latter it is said that fifty thousand in Belgium alone have opened their eyes upon a world of death since last summer. But how many of us have also remembered that human beings, although of more value than many sparrows, do not constitute all the creation? Has not God said, "All the beasts of the forest are Mine, and so are the cattle upon a thousand hills"? The Psalmist, he who lived very close to nature while tending his sheep, says, "Thou shalt save both

man and beast"; and St. Paul teaches that all living creatures have a share in the redemption. Then does not their blood also, in these days, cry up to Heaven in their death-struggle?

What countless numbers of domestic pets, cats and dogs, humanized by loving care, have met cruel fate, as they fled terrified by the oncoming ruthless enemy of all creation? And the beautiful European woodsey creatures, that are such a source of delight to nature lovers, where are they now?

Surely all of us must also mourn for the horses which have been left bleeding and dying upon the battle-field, laying down their lives, for what cause they know not. Creatures first made to speed care-free over the open plains, but now reduced by man to abject slavery. Granted that it may be necessary to use horses in defending those invaded countries, yet can we not spare them a thought, and mitigate their sufferings when possible?

It is said that a society on the other side, called "Our Animal Brothers' Guild," has issued the following prayer to be used during the war: "And for those also, O Lord, the humble beasts, who bear with us the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world. Lord, have mercy."

What thousands of these "guileless souls" have been sacrificed to save the Christian world from the onslaught of the would-be universal conqueror—the apt pupil of Nietzsche. These ship-loads of horses that we send over to the Allies are fighting our battles for us.

A wounded artilleryman in an English hospital says that even the animals in the French villages seemed to know the difference between them and the enemy, and would come out to meet them. Of a dog that followed their battery four days, he said, "It died a soldier's death, for it was smashed by a shell, when curled up near one of our guns in action." They gave it a soldier's funeral, with their own comrades, the following day. The hearts of soldiers are not always hard, particularly if they be fighting in a righteous cause, as another incident will show.

Some of the Allies found in a ruined Belgian house a beautiful pet cat, the only living thing there; its life had been spared because the beams fell in such a way, that although hemmed in she was not crushed. In their tenderness of heart they rescued pussie, taking possession of her as a mascot for their regiment.

The following story is of great interest. A Frenchman, severely wounded, was brought to the American Ambulance Hospital at Neuilly-Sur-Seine, accompanied by his dog, who had saved his master's life. One leg had to be amputated and he had six other wounds. They had been in the trenches when a shell burst over them, burying everyone. The poor, faithful dog dug with all his might until he freed his master's face enough for him to breathe, and then sat by him until help came. All the other men were dead beneath the debris. Dr. Crawford says that the dog has a great deal of petting, and is allowed to see his beloved master a little while each day. There are some people that say animals have no reasoning power, but this dog knew that to live his master must be able to breathe.

These lines by an unknown writer will surely reach some hearts:

"Maker of earth and sea and sky,
Creator's Sovereign, Lord and King,
Who hung the starry worlds on high
And formed alike the sparrow's wing,
Bless the dumb creatures of Thy care,
And listen to their voiceless prayer."

The people or nations whose hearts have become hardened towards any of God's creatures are never very tender to those of their own kind. It is a pertinent fact that shortly before the beginning of the war, the nation which had been long preparing for it was planning a combined effort to exterminate cats, the domestic pet of the hearthstone. It was for them but a step further to execute the death-sentence upon women, children, and helpless babes.

The poet Coleridge gave us the key-note to the spiritual life when he said:

"He prayeth best, who loveth best,
All things both great and small,
For the dear God, who loveth us,
He made and loveth all."

How MUCH would you be worth if you lost all your money?—
Life.

CHICAGO PARISH PROMOTES CHURCHLY READING

How It Is Done at Grace Church, Oak Park

LAST WEEK'S ADDRESSES AT NOONDAY SERVICES

Work for Unemployed Is Continued

OTHER HAPPENINGS IN CITY AND SUBURBS

The Living Church News Bureau }
Chicago, March 8, 1915 }

It is interesting to note in *Grace Church Items*, a parochial paper, a list of books concerning the Church to be found in the Oak Park public library. How great is the ignorance of the average Protestant Episcopalian of the history, doctrine, and thought of the Church is palpably evident to anyone. It may be that the Protestant Episcopal Church deserves her present title, which only an enlightened consciousness will get rid of. Episcopalians are very sure of their state of salvation, generally speaking, of the hallmark which is guaranteed by membership in the Church. They have the perfunctory attachment of many in the English Church to the "Establishment," but they have little burning zeal for a knowledge of the faith that is in them. Comparatively few subscribe to the excellent Church papers we have, few have enough loyalty to take their diocesan monthly, or even to read the parish paper that is given to them gratis. Yet they devour the daily newspapers and magazines. One cannot help comparing with this apathy the ardor of the Christian Scientists in their reading rooms. So it is good to see that in many Chicago churches, as elsewhere, there is the provision of a "book shelf" in the church porch, or at the entrance of the nave, where selected reading may be had for the mere taking and recording of



REV. GEO. H. THOMAS
Rector of St. Paul's Church
Chicago
(Photo by Gibson, Sykes
& Fowler)

the book, an effort that should be more widely encouraged.

Another effort at cultivating the intelligent soul of the people is to be seen in the historical articles in some of the parochial papers. Such an one concerning the English Church and the Reformation, telling first what did not happen, and secondly what really happened then, is to be found also in *Grace Church Items*, and a reminder to the parishioners that Mrs. Ella Flagg Young, superintendent of schools in Chicago, more than two years ago issued instructions to Chicago teachers not to teach the fiction that Henry VIII. founded the English Church.

The excellent habit that some of the clergy have of sharing their reading with their congregations by referring, when giving the weekly notices, to some particularly helpful book, is to be noted; for we may forget that the grown-ups in our congregations often need as much instruction as our children, and sometimes have a like eagerness for it.

The Very Rev. H. P. A. Abbott, D.D., Dean of Trinity Cathedral, Cleveland, was the preacher at the daily noonday service at the Majestic Theatre, from March 1st to 5th inclusive. Dean Abbott also preached at St. Martin's, Austin, on the evening of March 3rd, and at St. Edmund's, Chicago, on the evening of March 5th.

The Majestic Theatre, where the daily down-town services are being held, is a large modern vaudeville playhouse, just off the corner of State and Monroe streets, perhaps one of the busiest spots in the "Loop," where so many of Chicago's millions congregate and concentrate. At the noon hour the congestion is unusual. From these hustling, busy thousands come the congregations of the noonday services, and Dean Abbott in his series of talks seemed to give them the message they needed. His subject during the week has been the *Mystical Element in Religion*. Readers of von Hügel will recall his statement that there are three elements in religion: the institutional, the historical, and the mystical. The age has been hearing too much of the institutional and the historical, and too little of the mystical. Man wants more than established religion and settlements; he does not live by bread alone; he wants God, to see visions, to dream dreams, to have quiet and rest in the Lord. Man is a mystical

creature and demands the mystical. The preacher of last week emphasized this need in a remarkable series of addresses of a kind the Church at large might do well to stress more.

Theatres are the only available places for these down-town services in Chicago, and one feels they are not the most desirable places. New York, Philadelphia, and Boston, like the old world cities, are at such an advantage in having churches set in the midst of their business sections. These are cities of refuge within cities, where men may go apart to rest awhile in *desertum locum*, when they need most a fair, quiet place with our Blessed Lord.

At an adjourned meeting of the Northeastern deanery, a report on the Cathedral Shelter for the month of February was presented

by the committee in charge. The number of boys and men sheltered and fed was 3,094; of employees 196; total 3,390. The number of meals served to applicants was 6,088, to employees 588; total 6,676. An average of 103 applicants and 7 employees have been fed and lodged daily. The superintendent reported that 95 per cent. of the applicants were sent from the municipal lodging house, the others by the clergy in the city or suburbs. During February there were 66 of these whom the employees have dubbed "preachers' sons."

The religious affiliation of the applicants is interesting. The record of a night during February may be taken as typical. It was: Protestant Episcopalians, 5; Roman Catholics (including two Lithuanians), 68; Greek Church, 8; Lutherans, 10; Presbyterians, 2; Methodists, 7; Baptists, 2; Congregationalists, 2; Disciples, 3; Christian Scientist, 1; total 108. Some few Jews were taken in during the month, and these came with a note of explanation from Jewish charitable societies, stating that they had no accommodation for them at the time.

Employment of a more or less permanent kind was found for 21 boys and men during the month. The health of the boys has been invariably good. Sufficient funds have been subscribed by the parishes and missions to carry the work through to April 1st, and to leave a substantial cash balance. Many generous donations have been given during the month. It was decided by the deanery that the work be continued until April 1st, and that thereafter it be administered at the discretion of the committee.

Three sections were represented at a largely attended meeting of the Woman's Auxiliary at the Church Club rooms: the Little

Helpers, the Juniors, and the Young Woman's branch. There are 32 secretaries in the Little Helpers' division, 49 branches in the Junior, and 84 members in the Young Woman's branch. The president, Mrs. Hermon B. Butler, presided at the meeting, and Miss Harriot Houghteling had charge of the programme. This consisted of exhibits from different branches of the Juniors. Some of these were: an Alaskan village made by the children of the Church of the Incarnation, and a model of a Filipino village from St. Thomas' branch (colored). St. Ambrose's branch, Chicago Heights, sent work done by them (children only six years old) in pictures, telling the story of children in China. St. Luke's, Evanston, sent an exhibit of articles which are put in their Christmas boxes; the Juniors from Holy Communion Church, Maywood, samples of Filipino dolls. Miss Brown, one of the leaders from St. Simon's, showed a model of a mission station in the Blue Ridge Mountains, and gave a short talk on news which she had gathered from different fields. It was announced at the close of the meeting that on March 17th Mrs. Pancoast of Philadelphia and Mr. John W. Wood would hold three meetings in Chicago in the interest of St. Luke's Hospital, Tokyo; in the morning at the Church Club rooms; in the afternoon at the home of Mrs. Malcolm Carruthers, 41 Banks street; and in the evening at the room of the Chicago Historical Society, Dearborn avenue and Ontario street.

The organization of the Young Woman's Auxiliary in Chicago is the result of the desire of the women of the Auxiliary to fill the gap between the Junior branch and the Woman's Auxiliary. Many high school girls and young women have found a place in the new organization. The meetings so far held have been very well attended, and a great deal of enthusiasm has been shown. At the first meeting twenty-three parishes and missions were represented. The great work of the Young Woman's branch, as stated by the president, Mrs. W. C. De Witt, at the first meeting, is educational. The study class is conducted by Miss Amy Drake. Her subject has been "From Jerusalem to Juneau." Mrs. C. B. Davis and Mrs. E. J. Randall have been recent speakers.

One year ago last December, St. Luke's parish, Evanston (Rev. George Craig Stewart, rector), paid off its final note on the indebted-

ness incurred by the second stage of its beautiful Gothic structure begun in 1906. Immediately the rector and vestry began their plans to commence the third stage at a cost of \$90,000. Providing the rector could raise \$30,000 in cash, the vestry was willing to arrange a loan in the form of 6 per cent. serial bonds for \$60,000. The \$30,000 was raised, the loan secured, and the completion of the third stage celebrated last St. Luke's Day with a week of appropriate services.

Last week the rector summoned a meeting of men to begin an every-member canvass for builders' fund certificates to cover the

interest and notes falling due during the next ten years. This committee of thirty men met on February 28th at the close of the morning service, secured their assignments, and spent the afternoon calling on parishioners. Although only fifty per cent. of the families assigned were canvassed, the results reported at 9 o'clock that evening, when the committee reassembled in the church offices, totalled \$15,000. The committee expects to increase this amount by at least \$5,000 before the end of the week.

At a meeting of the diocesan Social Service Commission held at the City Club on Friday, Mr. W. C. Graves, the secretary of the Julius Rosenwald Fund, was elected chairman to succeed Bishop Sumner. A committee was appointed to define the scope and purpose of social service in the diocese of Chicago, to make a survey of all churches in the diocese, and to ascertain what social service work is being done in the parishes and missions as a basis for the report to the diocesan convention.

Mrs. Julia S. Whiteford, the Field Secretary, resigned her position to become Educational Secretary *pro tem.* to Bishop Page. A vote of appreciation of Mrs. Whiteford's excellent work for the commission since October was passed and ordered to be recorded in the minutes.

The Rev. Charles H. Young, rector of Christ Church, Woodlawn, conducted a quiet day for the Associates of the Sisters of the Holy Nativity at Fond du Lac, on Thursday, February 25th.—The Rev. C. D. Atwell, rector of St. Mary's, Park Ridge, whose illness was reported last week, has had a relapse, but the latest news is that he is a little better.—The congregation of the Cathedral is represented on the Woman's League of Federated Churches, the special work of which is the support of all good measures for public welfare. The most important of these just now are the child labor law and the relief of the unemployed. In an Italian tenement near Hull House there are thirteen families with many children, and only one man among them all who is at work, and he is employed for but three days a week.—Mr. George Stevens, who is known as "the senior member" of the congregation of the Cathedral of SS. Peter and Paul, recently celebrated his eighty-eighth birthday. Mr. Stevens, whose activities in the musical world in Chicago have made him notable, has always given freely of his talent with the violin to the work at the Cathedral. He received many letters and telegrams of congratulation on his birthday. One of the letters came from Mr. Julius Rosenwald, and another from Bishop Sumner.—Mr. G. Sherwood Eddy, the International Secretary of the Y. M. C. A. for Asia, has been giving a series of addresses during the past week on the general subject of "The Present Crisis in Asia." One of these addresses was delivered to an audience of about one hundred and fifty well-known business and professional men at a luncheon at the University Club on Wednesday, March 3rd. Some of our own clergy and laymen were present and were greatly impressed by what Mr. Eddy said of the conditions in China and India. After hearing his inspiring address, one can well believe the description of him, as "a leader of thousands of students to Christ in this country and in the foreign fields."—The growth of the Sunday school at St. Chrysostom's has been so steady that it is reported in the Lenten number of the parish paper that there is not room enough for the classes.

H. B. GWYN.

SURVEY OF CHRISTIAN ACTIVITIES IN CHARLESTON, S. C.

A unique work lately undertaken by the Missionary Committee of St. Luke's Church, Charleston, S. C., with much coöperation on the part of the Woman's Auxiliary, was the preparation of a careful "Survey" of the field of Christian activities in their city, and an exceedingly interesting statement of conditions is the result of their effort. This statement was lately discussed by the members of the Clericus, and the weak points in the work of the Church were discovered and efforts will be made to secure advance.

In the survey, the first inquiry is in regard to general city mission work. It appears that Churchmen maintain eight parish churches for white and three for colored people within the city, and there is also a city missionary, now the priest of St. John's chapel, whose duties include work among the poor of Charleston and specific visiting in the almshouse, hospital, and jails. The work of St. John's chapel, however, has extended so greatly that the city missionary work will shortly be made independent of that chapel, and the present rector of St. John's will confine his work to the chapel. St. John's chapel is making itself felt as a "social centre" for the northeastern section of the city. Their parish house is a centre of instruction and pleasures of many descriptions, and they are carrying on social settlement work in Cooper street. There is a tract society in the city which furnishes printed matter where desired. Other

religious bodies in the city maintain city mission work to some extent.

Relief agencies are then discussed, none of them being especially connected with the Church. The aged and infirm constitute the third topic, and it appears that St. Philip's has a home for the purpose, and the Church of the Holy Communion maintains the Caroline Wilkinson Home. There is also the "Church Home" provided by Church people in general, and there are homes for members of other religious bodies. Among the sick and the suffering we learn that "the Church does practically nothing outside of its own parish beneficiaries or the inmates of its homes." A number of institutions for such work in the city are noted, and it is stated of St. Margaret's Home Association, under the King's Daughters, that the president is a Churchwoman and she personally holds Prayer Book services every Sunday. There is work for the homeless carried on by the Salvation Army. Work for seamen is under the charge of a Church society, and a similar Presbyterian organization is now giving its coöperation, so that the two will work together. There is about to be erected the Church of the Redeemer for this work, together with a mission house composed of rooms and lodging which will be entirely under the charge of the Church, but the expenses of the mission house will be financed by the Presbyterian organization. For negroes there are maintained in the city two industrial schools under Church auspices, while the Roman Catholics also maintain several schools, and there are others under secular control. Statement is made of the good work of the Church institutions. It is shown that work among prisoners is inadequate, though there is some maintained. For children there is the Church Home Orphanage at Yorkville, while Christ Church maintains an industrial school, St. Luke's a parish school, and other parishes have kindergartens and certain other work, and the other religious bodies are interested in their own institutions. There is a section on work among the mills and factories, and another on rescue work.

The survey as a whole is indeed a model of its kind, and may well become the pattern which the Church in other cities might copy.

ACOLYTES

A great Cathedral lay in darkness and in gloom:
Within were many priceless gems of art:
Tall candlesticks and sconces, tapers held,
And splendid was the pulpit, high, apart.

Yet one who wandered through the darkened place
Nor knew, nor guessed of its magnificence;
No beauty, harmony, or richness might he trace;
The rayless dark was formless, cold, and dense.

Then suddenly one came with taper burning bright
Who, touching every candle as he passed,
Left in his path a glory of revealing light
Which o'er the church a spell transforming cast.

Now all the matchless beauty of the place appeared,
Rich colorings of sacred paintings old,
The glistening whiteness of a sculptured marble Christ,
The altar with its service of wrought gold.

Aye, and to passers-by was now at last revealed
The window patterns which unknown had been,
For clearly burned on altar and in shining sconce
The sacred radiance of the lights within!

* * * * *

Great souls there are who, like cathedrals-closed and dark,
Show not to men the beauties they conserve;
Gold, marbles, paintings, jewels, all are there,
But e'er the shadowed silence they preserve.

Then some day comes a soul who sees and understands,
Who by a word of praise, like taper bright,
Touches with fire each candle in the silent shrine,
And lo, 'tis filled with wonder-working light.

Ah, then leaps forth the greatness that has slowly grown
Through loyal service to a thing so fine,
And through the windows all the passing world beholds
The figure of a human form divine.

LIDA KECK WIGGINS.

COMMIT a sin twice, and you will think it perfectly allowable.—
Talmud.

The Apportionment and the Appropriations

By the Rt. Rev. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette

II.

THE Apportionment has never been paid in full. If it should once be paid, a good many of the criticisms which have been made upon it, and the distribution of funds under it, would soon be materially modified. But the Apportionment has its limits. It is an incomplete system, but we came to it from no system at all, and it marked a long step in advance, especially after the earnest attempt to get at some reasonable basis for our figures. Such as it is, we may work under it confidently enough, believing all we please in inequalities and the need for improvement; but *so far* it is the best thing the Church ever had, and great things, comparatively speaking, have been done through it.

But now that the Church has showed a rather near approach to paying the Apportionment, and many dioceses and districts have done their full share, it ought to be pointed out that no system of missionary apportionment can reach a much higher proportionate figure than the tithe of our general contributions, and we have very nearly reached that figure now.

We know perfectly well how many times it has been said to us that the Apportionment does not mark a debt due from the various dioceses or parishes; but it is now of so long standing, it is so much depended upon, it is so used in making up appropriation figures, that it is rapidly assuming the position of a debt, not legal but moral. It is being written about in just that strain, and in my judgment it is inevitable that this should be so. For the Appropriations are a debt: once made they stand; and if the Apportionment is not a debt you see where we are. We are relying on something insecure to pay something fixed and definite.

Personally I have not the slightest objection to regarding the Apportionment as a debt after we get the exact data worked out on which to base it. But it can never go beyond the tithe in that case. The Church raises for all parochial purposes some sixteen millions a year. The Apportionment already reaches \$1,400,000. The achievement under the Apportionment is less, \$100,000 roundly stated, but you see we are approaching sufficiently near our limit to make it high time to do a little thinking.

The limits of the Apportionment are not merely those of a certain percentage or figures, they are the limits of a business proposition. You cannot get up any enthusiasm over it. Over Bishop Rowe, Bishop Brent, Mr. Ansell, the Chinese work in Honolulu, we can get up enthusiasms, and over many others, but not over the Apportionment. So it is time to state clearly that when the law of the tithe prevailed under the Old Dispensation, there were floods of free-will offerings, thank-offerings, joy-offerings, which made God's House and God's work glorious.

Of course, if we were really working under the tithe, and instead of sixteen millions a year had for all purposes what the whole tithe would amount to, then the tithe of the tithe would be so much money that we would not, under our present information and organization, know what to do with it. It is not, of course, an impossible thing to look forward to, though "we are not under the Law but under grace." Grace ought to do better in our hearts and lives than the Law ever could, but somehow it doesn't. That it could happen is shown by the fact that we have many communicants who have been brought up to tithe. I was brought up that way myself.

The most persistent and rooted criticism of the Appropriations under the Apportionment, the one which has impressed me most in the past and occupies me much now, is the fact that the amounts sent to Domestic Missions seem so inadequate and out of proportion, and are continually dropping behind. I wish every one who is really oppressed by this situation could sit on the Board or at least with it for a year or two. It is a situation that ought to be remedied, but I do not think we can begin to touch it till we pay the Apportionment in full. I think that is an absolutely first step. If you like, say "till we replace the Reserve"; it comes to the same thing. Everything about the whole case of home appropriations is pure theory till we get money enough in hand to go at it in a large

way. A gift outright of a hundred thousand dollars, specifically for Domestic Missions, outside the favored fields, would perhaps meet the difficulty.

That the Board feels it and has felt it I can show in this way. A few years ago at the May meeting the Bishop of Chicago induced the Board to add to the appropriations for Domestic Missions \$25,000 in a lump sum, more than the individual Bishops had asked for, as a testimony that we thought our home work not adequately reached. That was done and represented an advance. But the Foreign appropriations have been steadily advancing ever since, and the advance on home appropriations was not consistently maintained, because the Apportionment was not met. What the Bishop of Chicago did then ought to be done every year, because the Board needs a constructive home policy larger than the combined individual views of the home Bishops. How we are to carry out this constructive home policy I do not quite know, because, when it has been discussed with many Bishops present they have not apparently understood it. They could have understood it, I think, if the Board had had money in hand to back it up.

What was largely had in mind when the Apportionment was first brought forward was the small giver. We have over a million communicants. We have two and a half million adherents. The two cent a week, dollar a year proposition is familiar to all of us. Really, for the best benefit of our people we ought to have them all giving for missions, men, women, and children. This aggregate of small sums would more than pay the apportionment.

Outside of that, large giving is now immensely needed. Now is the time for it. But it is conspicuously absent from our Church. Without offering statements that I cannot prove about the relative wealth of our Church, I am sure I am right in saying that there is uncounted wealth in it. The Board of Missions is competent, is organized for the very purpose, can administer any conceivable pious trust. Give us a trust of \$500,000 for Home Missions and see what it could do. We have individuals who could do that, and no better work could be done. We have many more who could give less sums, and yet our givers are supporting every possible charity and good work in the United States, except the regular agencies of our own Church. As an elected representative, sent to the front and forgotten, I am in deadly earnest that the Church should take care of her own work.

And a further word about Foreign Missions. I have always been a Home missionary. I am perfectly happy in the school houses of my homestead district. Some of my best friends are there. But we have very little here in America to compare with the scientific management of Missions in the foreign fields. I do not believe those who doubt our wisdom in keeping up the foreign schedules to the limit of our means, even when we seem to slight home work, would have things immediately different if they came close to all the facts. A foreign mission is absolutely unlike a home mission. We pay stipends here in the United States to clergymen serving small parishes which are just like any other parish. There is nothing about them to suggest a mission, except the fact that the rector's income would be too small if we did not augment it. His entire work is the routine work we are all familiar with, and as he is simply the man available for the work that we, or his Bishop, can pick up, the man may resemble a missionary inside even less than on the outside; that is, he hasn't a missionary heart.

But a foreign missionary is specially selected from a list of volunteers. He learns another language, or several of them. He is set down in the midst of a teeming native population, without helpers or even without competitors. As a result of his presence, schools will be begun, hospitals founded, orphans rescued, and a large body of native workers developed who will, ere long, leaven the whole heathen mass. There is no doubt that we do pay our foreign missionaries, such as have gone from this country, the highest rate among foreign missionaries, but a large part of their comfort comes from conditions that we did not make. A dollar to us is a dollar. It just happens that

a dollar goes further in China than it does here, *but so does the missionary*. He does infinitely more for his money abroad than he does at home. And the immense army of trained native workers work on an unbelievably low scale, so that, on the average, the foreign work shows marvelous efficiency for the amounts expended.

Then you cannot deal with a foreign work when it is once started as you may possibly deal with a home work. Home fields are often left vacant for a while and no great harm done. You cannot leave a foreign field vacant at all unless you want to destroy it. You can change your men at home from time to time. They move very freely. But you cannot change a man in the foreign field without having a man to put into his place, and it may take ten years to make a man equally efficient. It has been said that the differences between the churches perplex the native who is looking toward the light, but this must often be an overworked statement. There are so few workers compared to the need that many hear of Christianity over there who are not confronted by any second message. Practically anyone there who wants to be a missionary to 40,000 people may have them all to himself. Where would you find such a condition in a Christian country?

So, beginning with a strong bias toward Domestic Missions, sharing to the full the feeling that relatively too much attention and too large a proportion of our funds have gone to Foreign Missions, I have changed my mind. We can never give too much to Foreign Missions. And if we really mean what we say about Home Missions and their importance, we will stop picayunish methods and rise in our might to do the great work among the negroes, the neglected, the foreign immigrants, who are not asking for a just share of the Apportionment, but for a generous outpouring of our vast wealth.

The situation has gotten past any adequate apportionment. It calls for sacrifices.

THE FINANCIAL SIDE OF TITHING

BY THOMAS KANE

SAY the critics: "Advocacy of tithing because it brings financial gain to the tither is appealing to a low, a sordid motive." Is it? Do they propose to give lessons in motive to the Almighty? Is it not God who says: "Honor the Lord with thy substance, so shall thy barns be filled with plenty"? Does He not also say in Malachi 3:10: "Bring ye all the tithes into the store house and prove me now herewith if I will not pour you out a blessing until there shall not be room enough to receive it"? In the next two verses He tells them what kind of blessings they will receive for tithing—"And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field—And all nations shall call you blessed for ye shall be a delightsome land, saith the Lord of hosts." Are these not temporal blessings? If not, what are they? Does not God here promise good crops and no blight on the fruit, in short, financial prosperity, as a reward for tithing? If not, what do these promises mean? Are they not equivalent of what we would say in modern English: "Tithing pays the tither; try it and see"?

The words "tithe," "tithes" and "tithing" occur in the Bible 36 times. The "tenth" occurs 67 times. In 36 of these it has reference to the proportion in "offerings". In every instance where rewards are mentioned they are temporal, financial. The record does not show that the Jewish nation was ever prosperous when the people failed to tithe. It does show that when the people paid their tithes the nation was prosperous.

Of course there were other causes both for prosperity and adversity. Tithing is not everything, but I submit that the Bible plainly teaches that there is a very close, I might almost say, a cause and effect relation between tithing and temporal prosperity.

The question is often asked: "If tithing is so important why did not Jesus say more about it?" Is the Sabbath important? Can you find in His teaching any stronger endorsement of the law of the Sabbath than of the law of the tithe? Can you find any as strong? Is the Church important? Christ never mentioned the Church but once, and then in a passage of very difficult and, as every scholar knows, of very doubtful interpretation. Christ's teaching in all the four gospels is saturated with the "Kingdom". The words "Kingdom of Heaven" and "Kingdom of God" were ever upon His lips.

Keeping the Sabbath, paying tithes, worshipping in church, observing the sacraments, all are important, but all are means to an end. The end is the building up of the Kingdom of Heaven first in our own hearts and then helping to build it up in the hearts of others.

The Jews were tithers and are yet. Are they not financially prosperous? Do you ever hear of them begging for money to support their churches and charities as we Christians do?

A few years ago a supply of pamphlets on tithing was sent to a converted Jewish rabbi in New York who was preaching to a congregation of converted Jews. In his letter of thanks to the sender he stated that he had given the package to a neighboring pastor as his people did not need teaching in tithing. He said they had been tithers as Jews and they continued to tithe as Christians.

In a recent letter from a Methodist pastor in a small city in Pennsylvania, he says: "I preached on tithing last Sunday morning to about four hundred people. A Jew who heard my sermon said to me: 'Mr. . . ., there are only thirteen Jewish families in this city, yet we keep the expenses of our church clear and pay our minister \$80 per month. We simply tithe.'"

The numbers and power of Mormonism are due to tithing more than to all other causes combined. Does tithing make the members of the Mormon church poor? Are they not financially prosperous? The success of Dowieism is due to the same cause. The immense industries at Zion City were all built up by tithes. It is safe to say that but for tithing neither Mormonism nor Dowieism would have lasted ten years after the death of their founders.

A much fairer, as well as more relevant illustration of what tithing will accomplish in and for a denomination is afforded by the Seventh Day Adventists. There is nothing specially attractive, no special drawing power in observing the seventh instead of the first day of the week as the Sabbath of rest and worship. The Adventists are neither alone nor singular in their belief in the second coming of Christ. Mr. Moody and the late Dr. Gordon of Boston devoutly believed that Christ would come again. So do thousands of Christians in all our churches. Except by their faith in and practice of tithing, how can we account for the remarkable showing made by the Seventh Day Adventists as a denomination? They regard the law of the tithe, the tenth of income, as equally binding with the law of the Sabbath, the seventh of time.

Their official reports state that in 1870 they had a membership of 5,440. In 1910 it was 104,526. Their annual tithe in 1870 was \$2,182.46. In 1910, \$1,338,689.65. In 1913 it was \$1,771,989.60. In 1870 the church controlled one sanitarium with 35 employees. In 1910 they had 74 sanitariums with 1,989 employees and assets of \$3,368,000. In 1880 their total contribution to missions and other benevolent causes was \$5.39 per capita. In 1910 it was \$21.27. In 1913, \$23.42. This included the membership in foreign countries. In North America alone it was \$28.93 per capita for 71,863 communicants. These figures certainly do not show that they had grown poor by tithing during the thirty-three years from 1880 to 1913.

A LENTEN SERMON

WILD FLOWERS are the inspirers of poets; but wild growths spreading over the farmer's fields threaten destruction to his crops. Man's bodily appetites are good; but grown wild they choke the development of his soul. The farmer-poet must keep his wild flowers out of his wheat fields; every man must hold the satisfaction of his appetites within the bounds of reason set by the soul. It is for the repairing of the walls of these boundaries, and building them stronger, that the season of Lent is now set apart by many Christian churches. The soul is quickened to new life by special devotions to the crucified Saviour; the passions are driven back within their borders by self-denial and mortifications. Then, on the glorious Easter Day, the soul is prepared to throw off her garment of penance, and in her new strength to rejoice in the triumph of the resurrection of Christ.—*Indiana Daily Student* (student paper of the State University).

EVERY MAN has his own world, and we must, one by one, kneel quietly in front of the Crucified, and find out what our world is to which we must be crucified. There it stands before us all—the Cross of Jesus Christ, the great fact in the world's history, if what we believe is true—that the Son of God did actually come down and die on the Cross on this little planet; and it is in the presence of the Cross that we have to find out what is this world of our own, to which we must be crucified.—*The Bishop of London*.

The Church and Christian Science

By the Rev. ELBERT B. HOLMES

CO one who believes that the fulness of truth has been confided to the Church it is ever disconcerting when a part of her own faith is taken up and heralded as a discovery from the outside. And it is yet more serious when the truth, which alone can attract men, is made a decoy to lead them into a system wherein there is a grave admixture of error. If in such a case the champions of the Church are led to the attack, there is great need for caution, lest in excess of zeal they be found attacking some feature of the truth itself. It is obvious that no Churchman should be concerned to defend Christian Science as a system, but no Churchman (on the other hand) can be indifferent to the weakness of certain lines of attack which, if they militate against Christian Science, militate also against the Catholic Faith.

In the first place it is hardly to our advantage to maintain the argument that Mrs. Eddy was as ignorant as were the majority of the twelve apostles. For it is a truth which we acknowledge that God hides things from the wise and prudent and reveals them unto babes. That which God reveals unto babes is not the wisdom of grammar and of logic, but spiritual understanding. Mrs. Eddy does not, certainly, express herself as would a trained logician. Her terms are capable of a profound misapprehension, her interpretation of passages from Scripture is strained, unnatural, and sometimes ludicrous. But her absurdities in exegesis have no effect in barring her main thesis. Nothing, for example, *depends* upon her interpretation of the word Adam as a *dam*, or obstruction, nor upon any of the equally fanciful interpretations to be found in the glossary. None of these things ever had the slightest effect in turning anybody to Christian Science. And yet people do turn to Christian Science—not because of any logic or lack of it, but from apprehension of a root spiritual idea. And people remain Christian Scientists in spite of the manner in which their theories are apparently disproved by cold facts, because of the persistence of that same spiritual idea.

The persistence of a spiritual idea, in defiance of facts which seem to disprove it, is not peculiar to Christian Scientists. Who of us has not made earnest prayer, perchance for the recovery of a sick person, or for peace in war time, and then returned to prayer again with no diminution of faith in spite of the fact that our prayers were not answered? Do we not all know that, in so far as worldly logic is concerned, we are vanquished in this matter of prayer? We do not in the least attempt to answer the unbeliever's logic—but continue to pray. The unbeliever does not, of course, understand us in the least, nor comprehend how such contradictory things may be. But we do it, because we have a truth which is only spiritually discerned.

It will be seen that spiritual matters are esoteric. They do not conform to material logic, nor are they answerable to what (in the material world) is called experience. We come back, then, leaving the faultiness of Mrs. Eddy's logic, to the *spiritual idea*, which is after all the basis of her work, and the thing which makes its appeal to many people.

We Churchmen, with all our privileges as such, do not approach to the real heart of our religion until we have a personal knowledge of the all-pervading presence of God. Our Christian course is that wherein material things are becoming less real and God more real. We are taught to love not the world, neither the things in the world, but God only. And now, granted that Mrs. Eddy ignorantly and unwittingly gave to her formal teachings a pantheistic cast, just as any priest without special training might be found guilty of Sabellianism or Tritheism in his exposition of the Trinity, is not her root idea the same as ours? Certainly in the minds of thousands of Christian Scientists, who could not for the life of them define the difference between pantheism and theism and would pursue their even course whether *Science and Health* taught the one or the other, the goal they are seeking is precisely the same as that which we are seeking—namely, the realization of the absolute supremacy of God.

Let us consider what is perhaps the most outstanding feature of the Christian Science system, the denial of the existence of matter. It will help us to be more judicial in this discussion if we first turn our attention to the very prevalent and opposite

stream of thought, that practical materialism of our day which reverses Christian Science and regards matter as so very real that it reduces God to an abstraction. It is only fair to recognize that if Christian Science is an enemy we have had a deadlier enemy long with us. The belief that matter is a second entity in the universe, to which we have accorded God the honor of creation, but which is henceforth existent apart from Him, has been our curse. To this popular belief may be traced such phenomena as the secularization of wealth, with all its attendant social consequences, the superstitious worship which is paid to medicine in the healing of disease, and the practical irreligion of the majority of men, who look out upon the world and see matter everywhere and God nowhere.

Against all this folly Christian Science has come out with a boldness which is admirable, and by virtue of sheer audacity has made remarkable inroads upon the entrenched forces of materialism. This fact alone renders it deserving of kinder treatment at our hands than it has usually received. And if our contention as to the fulness and finality of the Church's faith is true, there must be some means of reconciling a true spiritual force with the body of Catholic doctrine. Now there is a significant parallel with the Christian Science idea of matter in our own doctrine of the Eucharist. We have learned there, at least, to say that such elements as bread and wine *are* precisely what they are in the mind of God, nothing more. For our ordinary use they are bread and wine, but of the Eucharist we say,

"What the Word doth make it
That I believe and take it."

If we can divest our minds of the idea that a *miracle* is performed in the Eucharist we shall find there an intimation of the true nature of all matter. We should then understand that it does not exist by virtue of an independent substance of its own, but rather that God "upholdeth all things by the word of His power," and the whole universe becomes a Sacrament of Him. If we are justified in interpreting the Christian Science denial of the existence of matter as meaning that it is not *self-existent*, and that whatever appearances there are in the world have validity only as they exist in the mind of God, we find a teaching which does not materially differ from our own doctrine, as it is determined by the Eucharist.

Furthermore, as regards the existence of evil we may find some similarity to Christian Science ideas in this, that the evil in the world is the result of man's refusal to see God in all things that are, resulting in a misuse of what God had ordained for good. Thus a wrong belief (the Christian Scientist would call it "mortal mind") is the precursor of sin, and a restored right belief is the remedy for sin. But not, however, for the *guilt* of sin—and right here is where the Church and Christian Science must part company. There are two lines in the Gospel, one which leads to the prevention of sin, and the other to the forgiveness of sin. It is on the latter point, forgiveness, that the Creed, neglected and despised by the Christian Scientist, has its value. For before one can reap the advantage of a right belief he must be cleansed from the stain of the sins which were the issue of his previous error. In so far as the Christian Scientist sees no necessity for forgiveness he is quite right in rejecting the Creed. To get on common ground with him we shall have first to show that in the use of the term "forgive" we do not imply a God whose essential goodness is less than his, and second, we shall be obliged to define the sense in which we hold sin to be real.

There are two ways of looking at things, one metaphysical, the other practical. Just as Kant wrote his Critique of Pure Reason but was obliged to supplement it by a Critique of Practical Reason, so the metaphysics of Christian Science must be supplemented by the practical sense of the Church. When the Scriptures speak of the "world" as evil they do not deny the postulates of Christian Science, but rather intimate that practically we do live in an entirely different sphere from the absolute world of metaphysics. Indeed this is recognized, in a measure, by all Christian Scientists. In most respects, in spite of their denials of the existence of matter, they conduct themselves with the same prudence as others, and the point where they draw the line is somewhat arbitrary. Just why an onrush-

ing automobile should be avoided in practical fashion, as though it actually possessed substance of a dangerous character, and a billion or so of typhoid germs are to be regarded metaphysically as of no consequence whatever, is a puzzling question. Similarly along spiritual lines. Is it not somewhat puzzling just why they proceed so far practically and leave all the rest to be taken metaphysically? Having gone so far as to insist on the strictest kind of morality for the present and future, why should the *past* be turned over to metaphysics and forgiveness be deemed unnecessary? Now the Church is not a whit behind Christian Science in maintaining God's goodness when it says that it is "His nature and property to have mercy and to forgive." Forgiveness, in the practical world, is not intended to mean an arbitrary act on the part of God, as though He might out of vengeance withhold it, but rather it is the restoration of fellowship with God by means of a change within the man himself. And so far as we can see, the spiritual forces which are most potent in bringing about this changed disposition in man had their origin at a particular point of history, that is to say, with the birth of Christ. And in the doctrine of the Incarnation, wherein we hold that the infinite and absolute God took upon Him the form of our finite nature, what have we more than the purpose of the Father to restore this practical world in which we live to harmony with that metaphysical world which the Christian Scientist recognizes as the real? Thus it will be seen that the Creed, which is summed up in the doctrine of the Incarnation, is in strict harmony with the spiritual principle of Christian Science. It seems to have been avoided in *Science and Health* only by leaving the practical and leaping into the metaphysical world just at the point where a little more tarrying would have aligned Christian Science with the faith of the ages and vastly increased its potency with mankind.

Perhaps nowhere does the Christian Scientist beget confusion more than when he leaps into the metaphysical world to avoid the idea of sin. We are told that sin is not real in that it has no place in the category of eternal things, it does not exist in the mind of God. St. Augustine is quoted to much the same effect when he says that "that only is true being which exists unchangeably," and "evil has no being of its own, because if it had any being it must be good." It will not be necessary, then, for any Churchman to deny this proposition of Christian Science, keeping in mind the sense in which it is made. But here again we must insist on a teaching which ministers to the practical world, a world which has somehow gone awry. In the absolute sense there may indeed be no such thing as a railway train, but that does not obviate for us the necessity of keeping out of its way. And although sin as a mere wrong relation, an "error of mortal mind," has no existence in the mind of God, it is for us just as concrete an experience as a railway train is, and must be dealt with accordingly. We have to learn to keep out of its way, and if we do fall in the way of it we must afterwards submit ourselves to such remedial measures as the Great Physician has pronounced necessary.

It has been proposed by a priest of the Church that Protestantism ought to adopt Christian Science. If we mean by Protestantism that body of thought which conceived of the universe as dualistic, God and Matter, then indeed let Protestantism adopt Christian Science. But there is absolutely no reason why Catholicism should adopt such a course. Catholicism can do justice, as it ought to do, to the spiritual idea that lies at the root of Christian Science, and that without pretending to despise the concrete reality of the world in which we dwell. To quote St. Augustine again, "And I regarded the other things that were below thee and I saw that they neither altogether exist nor altogether do not exist; they exist in one way, for they come from thee; in another way they may be said not to exist, for their being is not like thine, for that is true being which remains unchangeably." Thus, for the Catholic no less than the Christian Scientist, God is all, and when the Catholic view of the world has prevailed, and all things that are in the world are taken as the sacrament of Him, there will be an end (as the Christian Scientists likewise say) of pain, sickness, and death.

For the Catholic holds equally with the Christian Scientist that "God saw everything that He had made, and, behold, it was very good," and so far as there can be any explanation of the problem of evil, it lies in the fact that what is "very good" has been perverted by a false understanding (is not this what is meant by "mortal mind"?) into something very different than God made it to be. The whole warfare which the Scriptures maintain with idolatry is waged against the worship of the

creature rather than the Creator, and certainly there is no more abominable idolatry than this false understanding of matter which makes it an entity equally with God Himself. The Catholic doctrine of the Eucharist is the key to a right understanding of matter and the point of contact between the Church and what is of truth in Christian Science. For the Church to "adopt" such a system is, of course, out of the question. But it may well be that Christian Science will help us to emphasize certain elements in our own doctrine which have hitherto suffered by neglect. If we have been suffering from a spiritual lethargy, and do not as a rule exhibit the fervent zeal that our brother rightly longed for in the pages of the *North American Review*, the remedy is not in taking over bodily a system which, as it stands, is a denial of the Catholic Faith, but rather in making fuller use of a truth which Christian Science, with all its failings, has seized upon and made a blessing to thousands of mankind.

WHY ARE THEY SHUT?

[The following stanzas were composed while the author was sitting OUTSIDE a country church in Sussex, much regretting that, as it was week-day, he could not gain admittance to the sacred edifice. They have been printed several times before.]

Why are our churches shut with jealous care,
Bolted and barred against our bosom's yearning,
Save for the few short hours of Sabbath prayer,
With the bell's tolling steadily returning?
Why are they shut?

If with diurnal drudgeries o'er wrought,
Or sick of dissipation's dull vagaries,
We wish to snatch one little space for thought
Or holy respite in our sanctuaries,
Why are they shut?

What! shall the church, the house of prayer no more,
Give tacit notice from its fastened portals
That for six days 'tis useless to adore,
Since God will hold no communions with mortals?
Why are they shut?

Are there no sinners in the churchless week,
Who wish to sanctify a vowed repentance?
Are there no hearts bereft which fain would seek
The only balm for Death's unpitied sentence?
Why are they shut?

Are there no poor, no wronged, no heirs of grief,
No sick, who when their strength or courage falters
Long for a moment's respite or relief,
By kneeling at the God of mercy's altars?
Why are they shut?

Are there no wicked whom, if tempted in,
Some qualm of conscience or devout suggestion
Might suddenly redeem from future sin?
Oh, if there be, how solemn is the question,
Why are they shut?

In foreign climes mechanics leave their tasks
To breathe a passing prayer in their Cathedrals;
There they have week-day shrines, and no one asks
When he would kneel to them and count his bead-rolls.
Why are they shut?

Seeing them enter sad and disconcerted,
To quit those cheering fanes with looks of gladness—
How often have my thoughts to ours reverted!
How oft have I exclaimed in tones of sadness,
Why are they shut?

For who within a parish church can stroll,
Wrapt in its week-day stillness and vacation,
Nor feel that in the very air his soul
Receives a sweet and hallowing lustration?
Why are they shut?

The vacant pews, blank aisles and empty choir,
All in a deep, sepulchral silence shrouded,
An awe more solemn and intense inspire
Than when with Sunday congregations crowded.
Why are they shut?

If there be one—one only—who might share
This sanctifying week-day adoration,
Were but our churches open to his prayer,
Why! I demand with earnest iteration,
Why are they shut?

—Horace Smith.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

SOCIAL SURVEY BY NEW YORK PARISH

A SOCIAL Survey of the Washington Street District" is of value in itself as a careful study of a typical congested section of a great city and a striking illustration of the admirable social work being done directly under Church auspices. For this work was instituted and conducted under the direction of the Men's Committee of Trinity parish, New York. The survey was made by experts in their respective fields working under the immediate direction of the Men's Committee of Old Trinity, composed of laymen directly and deeply interested in the downtown work of Trinity.

Another significant fact is that the survey covers a district within a stone's throw of Wall street and the financial district, but the existence of this "slum" section, which lies south of Liberty street and west of Broadway, is practically unknown to most New Yorkers. In it there are 144 tenements, housing 6,400 persons, and many of the dwellings were erected more than one hundred years ago. Trinity Corporation owns no dwelling houses south of Vestry street, so that the conditions described in the report relate in no way to property under the control of Old Trinity, but the parish, nevertheless, feels its duty and obligation to the section in which it is located.

In the report, housing, immigration, recreation, industrial conditions, child welfare, delinquency, and health are freely and frankly dealt with and commented upon.

P. Barton Myers, Jr., was the social secretary of the committee and responsible for the form in which the report appears. The illustrations illustrate.

A CIRCULATING LIBRARY IN CENTRAL NEW YORK

The Social Service Commission of the diocese of Central New York has prepared a circulating library containing highly specialized books along those lines which may not be in the public library. Any book in the list prepared by the commission will be sent postpaid on request made or endorsed by a priest in charge of a parish in the diocese. The books may be kept two weeks, the borrower paying the return postage. The circular announcing the library contains the inquiry: "Are you progressive enough to make this library pay the diocese and yourself?" The Rev. R. S. Gesner of Oswego is in charge of the work.

PLEDGE FOR NEW YORK CITIZENS

A citizen's pledge issued by the Social Service Commission of the diocese of New York reads as follows:

"I believe that it is the duty of every Christian man to exercise his responsibilities to the state and nation.

"Therefore I pledge myself to look upon the responsibilities of my citizenship as duties which I owe to God.

"Therefore I will do all in my power to aid the cause of righteous citizenship and to persuade others to do so.

"I promise to exercise my influence to secure the nomination and election of none but fit men for public office.

"I promise to cast my ballot at every election; to accept jury service unless honestly prevented."

LONDON COUNCILLORS IN ACTIVE WAR SERVICE

The war has made great gaps in the ranks of municipal councillors. No less than twenty-one municipal reform members of the London county council are on service at the front. Naturally there is difficulty in manning the numerous committees of the council, and upon those members of the council who are able to continue their civic service falls a largely increased amount of work. The weekly meetings of the council since the recess have been remarkable for their unanimity and brevity. All parties on the council seem to have agreed to eliminate the party spirit and to conduct London government upon business lines. It is strange that one great aim of the London Municipal Society, for which they have striven ear-

nestly, should have been thus fully accomplished through an outbreak of war.

As regards the London borough councils, they also have lost many members who have gone on active service. Actual figures are not yet available, but probably a hundred borough councillors are serving their country.

FRENCH MUNICIPAL EMPLOYMENT BUREAUS

According to Consul John Usborne, Havre, the French law requires every city of more than 10,000 inhabitants to establish a free municipal employment bureau. Every bureau is placed under the control of a "parity commission" composed half of the employers and half of working men chosen from among the particular trades intended to be benefited by the institution. The members of the commission are named by the Mayor, who can choose them among the councillors and the administrators of organizations of employers and workmen. In all deliberations the employers and workmen have an equal voice. The total number of situations found in 1912 was 21,420. They were obtained through the agency of twenty-five bureaus operating in twenty-two communes, three of which—Havre, Lyons, and Nice—have each two bureaus. The number of offers of employment was not materially lower than that of the demand for employment, 31,315 offers being made against 31,657 demands.

WORK AMONG PRISONERS IN SPOKANE

An Honor Farm was established for Spokane county shortly before Christmas. Through the efforts of R. E. Corkery, assistant commonwealth attorney, the county commissioners leased a tract of woodland near Colbert, a little town fifteen miles north of this city, to which a certain class of prisoners are sentenced. They cut the wood used at the court house—probably 1,000 cords by spring—and the saving from the market price pays expenses and enables the men to have benefits. A Prisoners' Aid Department has been added by the Social Service Bureau of Spokane for the benefit of prisoners and their families by the Rev. J. Neilson Barry, formerly one of the curates of St. Thomas' parish, Washington, D. C. The rector of St. Thomas', the Rev. C. Ernest Smith, D.D., was interested in prison work, and Mr. Barry in this way became interested in this line of work. He found that independent work was a disadvantage, however, and that a special organization would necessarily overlap existing charitable organizations, so he proposed that the Social Service Bureau, formerly the Associated Charities, organize this new department.

MUNICIPAL GAMES FOR ST. LOUIS

The Rev. John J. Thompson of St. Louis was pleading with the Board of Estimate and Apportionment of that city for an appropriation of \$5,000 to maintain the municipal baseball, soccer, and basketball leagues during the current year. Several members opposed the suggestion on the ground that unless economy was practised St. Louis would "go broke," to which Father Thompson retorted, "Well, if this \$5,000 is going to break the city, let St. Louis be a good sport and 'go broke.'"

A MID-WEEK PAY-DAY

The secretary of the American Association for Labor Legislation, Dr. John B. Andrews, writes with regard to the suggestion of a mid-week pay-day recently commented on in this department:

"I have never made a thorough study of the mid-week pay-day but on the surface of it it appeals to me as an advantage over the Saturday pay-day."

THE CORPORATION TRAMWAYS COMMITTEE of Sheffield, England, made a grant of £150 for the payment of wages for unemployed women.



CORRESPONDENCE

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

CLERGY PENSIONS

To the Editor of *The Living Church*:

MAY I have a little space to demonstrate the difference in principle between unequal salaries and unequal pensions for the clergy?

The salary is a private, optional agreement between the priest and his vestry, which he can accept or reject, and is not intended to express more than the standard of living prevailing in the congregation which pays the salary. The pension on the other hand is not an optional, private agreement, but a compulsory, official action, and it expresses the Church's deliberate judgment on a priest's work and worth.

There are plausible arguments that can be advanced in favor of unequal salaries which do not apply to unequal pensions. For instance, it might be urged that a clergyman should live approximately as his people in order to have a proper influence over them. This of course, if true, would require a much more expensive mode of living on the part of rectors of wealthy congregations than would be necessary for rectors of poor parishes. Therefore there is justice in the unequal salary based on unequal necessary expenses. But this inequality of necessary expenses ceases when the priest ceases to be a rector and becomes a pensioner. Therefore the equality of the priesthood is the only just principle to recognize in the pensions paid.

Another thing: if this above-mentioned inequality of salary is taken to mean that the rector of a wealthy congregation is doing a more important work for the Church than the rector of a poor congregation, then it is a very serious misconception of the meaning of Him who said, "Blessed are the poor," and who told us how hard it was for rich men to enter the Kingdom.

But this is exactly the idea that is indelibly impressed upon the mind by the unequal pension based on salary.

A priest whose duty calls him can easily and gladly renounce the higher salaries in order to remain with a struggling parish of poor people who need him, but it is hardly just to ask him to shoulder an additional monetary sacrifice as represented by the unequal pension, together with the much more vital sacrifice of his self-respect necessarily involved in having his Church officially declare him a fool for his pains while it rewards the climber.

This distinction in principle may seem rather subtle and forced, but it means all the difference between joyous enthusiasm in one's work, and a bitter resentment at an unjust judgment placed upon it.

We are told that it is the unequal pension or none, and the old half-a-loaf argument is urged upon us. I for one would choke on such a half loaf.

Respectfully,

C. W. WHITMORE.

St. Agnes' Chapel, Washington, D. C., March 1st.

To the Editor of *The Living Church*:

THE articles and correspondence published in *THE LIVING CHURCH* on the question of Clergy Pensions are very interesting. The matter is of too much importance to accept a report from any committee, however well qualified, without careful consideration and close examination. The worst that could possibly occur would be to adopt plans that will not work out, and to incorporate in plans certain details which will condemn the whole scheme in the minds of a goodly percentage of our people.

The discrimination between pensioners will never be satisfactory to the Christian layman. Incidentally I wish to register my protest to any statement that the laymen of the Church demand it. As a layman I wish to advance the sincere opinion that the very small percentage of the clergy who have received stipends of over \$2,000 average, should not be included in the pension list, as by reason of such average stipends, they should have been able to pay for reasonable amounts of life insurance and make annual savings. I refer to the normal individual with an average family. (My own parish pays much more stipend than the amount stated.) It is the large number who have averaged only \$1,000 to \$1,500 who most need the benefits to be provided.

Any plans, optional in their nature, will surely prove unsatisfactory in the long run.

The adoption of the proposed plan will be very apt to cause hard feelings between the clergy and the vestries owing to very natural differences of opinion as to participation, etc. Yours truly,

Scranton, Pa., March 5th.

J. W. DUSENBURY.

A VIEW OF BILLY SUNDAY

To the Editor of *The Living Church*:

AS A Catholic and belonging to a well-known Catholic parish in Philadelphia, I should like to say in reference to Mr. Sunday that, after hearing him many times, I can object to nothing he has said, as he says it. His absolute honesty, his child-like devotion to our Lord—for whose cause he has given himself to fight with the fire of a crusader—his belief in the inspiration of the Bible, in the Incarnation, in the Atonement, in obedience to the Ten Commandments; his denunciation of the sins of drunkenness and lust, of divorce and remarriage—what is more sound or orthodox than this? What better foundation could be laid upon which to build the full sacramental teaching of the Church?

Mr. Sunday's critics appear to forget that his appeal is universal and not addressed to any one group—and one gets the impression that the majority responds. Sinners are convicted of sin, the careless are aroused, professing Christians receive a new stimulus. Can there be anything objectionable in the manner and language of a man who accomplishes this result?

The average sermon one hears in any pulpit is dull and guarded and politely preached to the people in the pews. But what of the throngs on the outside—of the two-thirds of our population who have no church connection? Among them the man in the street, the girl in the tenderloin, the deserted mothers and children, the great non-Christian army moving up and down our cities—what of them? One is thrilled to see and hear a man who powerfully preaches the simple Gospel to daily multitudes.

Of course there will be lapses, just as some of our communicants lapse—to be brought back though, if we did our duty. Billy Sunday's work is God's work just the same:

"And other sheep I have, which are not of this fold: them also I must bring."

Now for some comments: A well-known Roman Catholic layman: "He is so orthodox."

A prominent woman, not a church-goer: "He is the only man who has made feel that I should take a pew and go to church."

A well-known layman of this diocese: "Mr. Sunday is dynamiting the soil. It would be well for the clergy and others not to criticise but do some planting."

A Jesuit priest, who made Mr. Sunday's revival the subject of a noonday address this week, said in part: "How far, or in what way, the Holy Ghost is working in this revival it is not for me to judge. This only I know, that the Holy Ghost can work whensoever or wheresoever He pleases. *'Spiritus spirat ubi vult.'*"

Faithfully yours,

ELLEN LANE LEAF.

Philadelphia.

DISCLAIMS RESPONSIBILITY

To the Editor of *The Living Church*:

IN reading your paper of this week, under the "Blue Monday Musings" I noticed with both amusement and chagrin the paragraph concerning myself and a generalization attributed to me and pronounced "absurd."

Permit me to say that the sentences quoted as expressing my sentiments are not mine at all, but a part of an abstract translated from the French writer, Pierre Coulevain. Your Presbyter Ignotus somehow failed to notice this fact, and I do not wish to be held responsible for a "generalization" quoted from a French novelist.

Yours respectfully,

Hartford, Conn., February 27th.

EDWIN POND PARKER.

BENEDICTINE COMMUNITY

To the Editor of *The Living Church*:

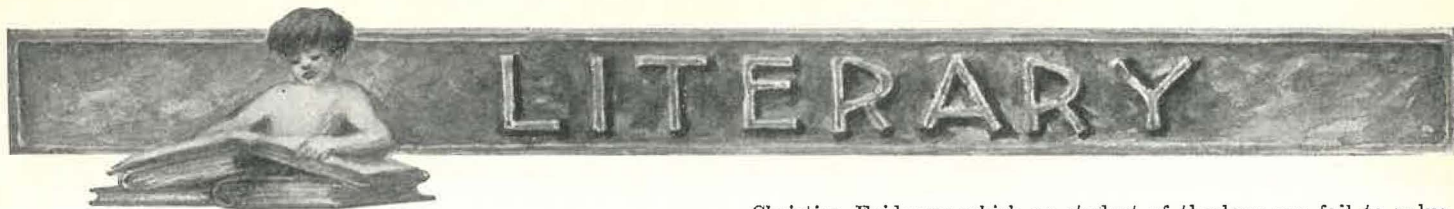
SOME months ago you published an article on the Benedictine Community at Pershore Abbey. In response to that appeal for the names of those interested a great many replies were received. May I state to all who wrote, that their names have been forwarded to Dom Anselm, the prior, and he will doubtless send out some communication soon.

Mr. Horsfield having returned to England, I suggest that all correspondence should be addressed to me, in care of St. Chrysostom's chapel, 550 Seventh avenue, New York.

Yours faithfully,

New York, March 6th.

DONALD MILLAR.



WAR SERMONS

A Day of God. Being five Addresses on the Subject of the Present War. By the Rt. Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Milwaukee: The Young Churchman Co. Paper boards, 40 cents; by mail 45 cents.

The Bishop of London has no doubt upon which side lies the right in this present contest. He does not write under the handicap of being obliged to test his public utterances by the requirements of a nation's neutrality. He is frank and outspoken in dealing with the war, as he is on every other subject. But his sermons are no appeals to prejudice; much less, to hatred. His references to his nation's enemy are always couched in charitable, even friendly language.

The first of the sermons, *Drinking the Cup*, was preached at the very outbreak of the war, in St. Paul's Cathedral. It was a presentation of the high honor of drinking the Father's cup, though one would have prayed that it might be withheld from them. The English people are challenged with the sudden question, "Are ye able to drink of the cup which I drink?" "May there be the answering response from one end of the Empire to the other," he asks, "'We are able!'" The following paragraph from this sermon well shows its spirit:

"The man who answers in the Lutheran Church to the Bishop of Berlin, and one of his leading clergy, were with me a few months ago; besides this occasion two hundred of the German ministers visited our country, and we returned their visit a year or two ago. They are with their people now in their churches, praying too, but it is one united appeal to the great Arbiter of all nations; it is the same prayer, 'Thy Kingdom come; Thy will be done.'"

The second sermon, *A Call to Arms*, was delivered on August 31st from a wagon box to 5,000 territorials in camp. There is, of course, a totally different strain from that in the first sermon, but it is also a charitable one. Perhaps the strongest of the sermons is the third, *Christ or Odin*, in which he denounces the whole miserable system of militarism, not pretending that it pertains to the enemy alone, but showing eloquently the clash between ideals in the present war, and suggesting blessings that may conceivably flow from it. *Women and the War* is the subject of an address delivered to a gathering of 2,000 women in October; and, finally, there is a strong sermon entitled *The Day of the Lord*.

Americans will find their virility strengthened by reading this little volume, and will also understand the depth of spiritual vigor that underlies at least a part of the English nation in the war upon which it is engaged. It should be noted that one of these sermons is also contained in the latest of the larger volumes of the Bishop's sermons, *The Eyes of Flame*.

RELIGIOUS

Pro Fide. A Defence of Natural and Revealed Religion, being a Text Book of Modern Apologetics for Students of Theology and Others. By Charles Harris, D.D., late Lecturer in Theology in St. David's College, Lampeter, and chaplain to the Bishop of Llandaff. New and augmented edition. New York: E. P. Dutton & Co. Pp. 575. Price \$3.50 net.

The notable increase in the number of excellent treatises dealing with defence of the Christian Faith, if appearing on the one hand to indicate a prevalence of scepticism and unbelief in the fundamentals of the Christian religion, may on the other hand be regarded as evidence that Christianity has not lost its hold on the world and is able to make a rational appeal to the confidence of thoughtful men. We have in truth entered a new era in Christian apologetic. The old arguments, while not entirely useless, require supplementing by reason of the changing method and point of attack. Philosophical and theological speculation, and the gathering of fresh data with the onward march of science, have necessarily presented new problems, and furnished the apologist with new weapons.

In the face of these circumstances it behooves the Church to keep her apologetic up to date. The present work is a successful effort in that direction. Those who have had acquaintance with the first edition of *Pro Fide* will welcome this present revised and augmented edition. Not only has the book been largely rewritten and thus improved, but it has also been immensely strengthened by the addition of a large amount of new material. While in some sections the incorporation of fresh matter has been done in a rather scrappy fashion, so as to detract from the literary finish and proportion of the volume, we have nevertheless a most serviceable handbook of

Christian Evidences which no student of theology can fail to value. This value may the better be appreciated when it is pointed out that it briefly passes under criticism some of the theories which have lately found advocates among Anglican Liberalists. Professor Lake's *Historical Evidences of the Resurrection*, and *Foundations*, are not left unnoticed. Several of the new religious cults and philosophies also receive more than passing mention.

Not the least valuable portion of this useful book is the classified bibliography, which covers over seventy pages and is accompanied with helpful comment. The task of preserving in its logical form as much as possible of the original material that possessed permanent value, and incorporating in the volume matter entirely new, has not been accomplished without some sacrifices, but there are few books which summarize in equal space a larger amount of valuable material for the student of Christian Evidences. A. T. G.

Man: A Study. By Albert Edwin Clattenburg, B.D., Vicar of Christ Church, Christiana Hundred, and Immanuel Church, Wilmington, Delaware. Boston: R. G. Badger. Pp. 102.

In this little book there is apparently the attempt to suggest the Christian view of man, his origin, his powers, his destiny, without making use of biblical language or theological terms. Just what is to be gained by this is not made clear, but at all events the writer does not succeed. He discards the word "God," preferring "Life Giver," and does not seem to realize that he is using the dogmatic language of the Nicene Creed. Again, he has no respect for organic evolution as having anything to do with man's nature, regarding such a concession as somehow detracting from man's proper dignity. Moreover the writer does not escape suggesting very definite theological views to his readers. Unless we have strangely misunderstood some of his statements, an out-and-out Pelagianism is about the only construction they will bear. We cannot call this "study" an argument, because it abounds in assertions and assumptions, which signify thought—in some cases excellent—but not proof. As a presentation of the subject with the avowed purpose of stimulating believers to attempt the conversion of unbelievers it must be pronounced unconvincing. This is the more to be regretted as the writer's earnestness is manifest throughout. T. B. F.

Visions of the Unseen. A Chapter in the Communion of Saints. By the Rev. H. J. T. Bennetts, M.A. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.10.

This volume opens the question of the communion of saints in relation to dreams, death appearances, etc. The Biblical incidents which bear any relation to the matter in hand are set forth, with many incidents from the lives of the saints and from the reports of the Society for Psychological Research. At the end is a warning against prying into such debatable matters, on the authority of the Church. The collection is of some interest to those unfamiliar with the sort of happenings involved, but no very definite conclusion is applied to the veracity of the illustrations.

ON CHURCH-GOING

A USEFUL little volume, simply written, and adapted to that sort of "plain" people who are reached by so little of the literature of the Church, is *Chapters on Church-Going: Simple Instructions for the People*, by the Rt. Rev. Edward W. Osborne, D.D., Bishop of Springfield. Beginning with the preparation for service, in a very practical manner, the Bishop shows the value of each of the regular and occasional services of the Church. The book is one that should be circulated among members of Confirmation classes, and among those many people who will not read the more elaborate treatises on the Church. The Bishop of Springfield is to be commended for the facility with which he has written in a language understood by the people. [The Young Churchman Co., Milwaukee, boards, 30 cents; by mail 34 cents.]

"I HAVE COME back from the war zone carrying the heaviest burden in my heart that I have ever carried," says John R. Mott in *The Advance*. "When this great struggle which is at present going on is over you will find these great nations of Europe exhausted not only economically, not only in having laid under the ground 700,000 bodies physically, but exhausted, I am pained to say, in hope, in faith, in courage. Then will come the solemn hour for America, when we, with our unspent energy, with our fresh courage, will place at the disposal of these nations the choicest products we have evolved. We must produce leaders not only for America, but the world."

SAHAH S. PRATT, EDITOR

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

THAT woman who has run the entire gamut of womanhood, has sounded the chromatic scale and the deep major—and minor—chords of love, marriage, and motherhood, has an advantage in sometimes daring to say things to younger women. A young matron seeking the approval of an older one recently, in displaying her wonderful new nursery, said to her visitor: "Isn't it perfect?" Her admiration was not to be wondered at, for it seemed that every beautiful thought about childhood had found material expression in that exquisite room. Sanitation had been carried to the *n*th degree, every appliance that could tend to health and comfort was there, and it was all beautiful to look upon. A bewitching frieze of Mother Goose cartoons topped the softly tinted walls, and in an alcove which might be shut off and become a sleeping porch, were three white beds. An open door disclosed the bath, with its juvenile tub, its white tiles, and even the practical clothes hamper had been enameled with white. In its pure sweetness the room was enchanting, and it was not to be wondered at that the mother gazed at it rhapsodically, and again said, "Is it not just perfect? I have wanted it so long."

"Yes," the visitor said a little reluctantly, "it is—nearly—perfect."

"Nearly perfect!" echoed the young woman. "Why, what can it possibly lack? Tell me, please."

Thus driven into a corner, as it were, and with apologies for—perhaps—seeming a sort of a prig, the visitor said: "My dear! this is the room where your three young children pass the sacred hours of their daily new birth; here they awake to a fresh day; here they sink to sleep; yet in this lovely room there is not a single reminder of God. Their sleeping and waking thoughts must be of Little Boy Blue and Tom, Tom, the Piper's son—who are of course important personages in child life—but don't you think"—she gazed hesitatingly around—"that a lovely Madonna—not one of the Fra Lippi's—or a picture of the Child Jesus, placed in the middle of this wall, would be the crowning touch of this room?"

Almost pathetic was the acceptance of this suggestion: "How could I have overlooked it?" she said. "There will be such a picture here before the week is ended."

Certain other bedrooms of children had come to her mind's eye, as the visitor spoke; rooms very plain, unadorned, but in each, where the eye would rest first upon it in the morning and last at night, hung sepia prints of such pictures as Da Vinci's Holy Family; the Mother, holding the sacred writings, with one hand rocks the wooden cradle, above which dimly seen are lovely angel forms hovering above the Holy Child. Dimly shadowed in the background is the figure of St. Joseph. Through infancy, childhood, and youth, these pictures hung in the same place and at last were carried away to be given like places in new homes. The child spends little time in the sleeping-room, but there are unconscious influences about this room which sometimes the mother does not learn until her children are grown. Common posters of merely pretty girls, actresses, pictures too poor for down-stairs, should never find their way into children's bedrooms. Better one unframed good print, fastened to the wall with pins, than old finery. Books of devotion, too, should have place in the sleeping rooms of children. "A Bible in every bedroom" should not be the slogan of "the Gideons" alone. The New Testament in good big type, the *Imitation of Christ*, Keble's *Christian Year*, Bishop Coxe's *Christian Ballads*—these, perhaps, may be called things of the past, but there is many a devout life that has drunk its earliest inspiration from these founts. There are many new devotional books adapted to children, pretty to look at, which might be the personal property of the child and find a place in the bedroom. So long as the average American mother does not impart religious instruction to her child, she might use these silent substitutes, which are saying to the child what the mother has not the courage or the strength of mind to say.

THE HONORARY PRESIDENT of the Woman's Auxiliary of the diocese of Springfield, Mrs. H. H. Candee, Cairo, Ill., writes concerning the presenting of Auxiliary reports at the diocesan council:

"As long as dear Bishop Seymour lived, the annual report of the Springfield branch of the Auxiliary was read at the missionary meeting and included, in full, the president's address and reports of various officers in the journal of the diocese. It has been only lately that we have had a separate report, printed at our own expense. The other way obtained for nearly twenty years and was appreciated. Anent the question of women appointed as Church officers, we have now serving in the missions of this diocese as clerks, treasurers, etc., twelve women duly appointed by the Bishop. In one place, Chester, there are two women officers; in the other eleven missions, there is one woman in each, serving acceptably with the men officers. As so few men are willing to leave their business to attend the Synod, the time will come, I think, when women will have to help to transact the business of the diocese, as well as the parish.

"As a result of Miss Tillotson's visit, we have a Lenten class in our branch of the Woman's Auxiliary, which meets every Thursday at the parish house to study *The Social Aspect of Foreign Missions*."

IN THE MANUAL of the diocese of Western New York, issued about Christmas, there is noted the full text of the annual address of the president of the Woman's Auxiliary. After stating that all departments show advance, Mrs. Nicholas adds that she considers the culmination of the year's work to be found in the amount given to help the undertaking of the diocesan board of missions. The amount, \$3,100, is a fifth more than the offering of last year. This valuable help was gratefully acknowledged by the secretary of the board as follows: "By resolution I was instructed to express to you and the members of the Auxiliary our heartfelt gratitude for this splendid help. It has been an inspiration to us and has contributed in no small degree to the gratifying result of last year's work. With your coöperation next year the committee hopes to place our diocese on the Honor Roll of the Board, and for that coöperation we gratefully ask again." Mrs. Nicholas, commenting on this, said: "I do not know how to tell you how much I care about this matter. I too hope to see the diocese on the Roll of Honor. The interests of the diocese seem more closely related to us since we have been asked to give a definite amount. It has been a constant pleasure to see the sum increased through voluntary interest. The amount shows that the Auxiliary has done its share in parish and diocese, while the money goes forth on its blessed mission." These words seem to refute the objection urged by so many Auxiliary women when the new plan for the apportionment was made—that we should have no definite interests to work for. It was feared by a good many that the Woman's Auxiliary would not get as much "credit" as under the old plan, but the society has risen to a consideration of bigger things than "credit." The work of the Auxiliary of the diocese of Western New York receives due and formal recognition each year from the diocesan committees and officials.

Of this diocese, the educational secretary, Mrs. Berry, sent requests at the beginning of the Auxiliary year to prominent parish leaders, that they prepare a set of three questions for discussion on each of the seven chapters of *The Social Aspect of Foreign Missions*. These questions were printed and are being used in the study of this book. Space does not permit their being given here, but doubtless Mrs. Berry would be willing to furnish them.

AN ENTHUSIASTIC Kentucky Churchwoman, visiting in the adjacent diocese of Indianapolis, has spread much interest in a plan followed for several years in her diocese, and that is the sending of a diocesan missionary box. The parochial Auxiliaries have all sent in their gifts and there has been an exhibit just before packing the box. This is thought to have united the

various branches more even than does the giving of money. Enthusiasm about this plan has been so quickening that the Indianapolis branch is doing the same thing for its practical Lenten work. The place selected is Sherwood, Tenn., where, after the manner of many missions, there is a rummage store. All gifts, which are expected to be not new but good, will be sent to Indianapolis and will be exhibited in the diocesan rooms immediately after Easter, then shipped to their destination.

The tenth annual Lenten class of the diocese of Indianapolis, meeting on Friday afternoons, is listening to simple stories of women of the Bible, told by Miss Lynch, a Church-woman, who is secretary of the Y. W. C. A.

A FEW THOUGHTS ABOUT PRAYER

I HAVE lived to thank God for all my unanswered prayers." So wrote Jean Ingelow, the English poet.

How many of us, looking backward, could give the same testimony? What Christian heart does not keep a record of petitions that have seemed unavailing? In the light of subsequent circumstances, or self-development, we may have come to realize that had we received the definite or supposed blessing it would have wrought havoc with our lives. What clearer proof then could be given us, that God does indeed answer by denial, even though it takes years to bring the recognition of it to His children?

Here, then, is the only ground for heart rest. That every sincere prayer offered to God is answered, "whatsoever ye ask," "yea or nay." We have need to let "patience have her perfect work," until God's will for us is manifest. We may say with Whittier:

"All as God wills, who wisely heeds,
To give or to withhold;
And knoweth more of all my needs,
Than all my prayers have told."

The question of believing prayer is, I am persuaded, one which gives much trouble to those who are truly consecrated to the service of Christ. It affords a vantage ground for the subtle arrows of doubt and questioning with which Satan sometimes assails us. Over it hangs a cloud of mystery which we know not how to dispel. A cloud which seems to chill faith, hope, and love. Even so would the adversary of our souls have it. Let us see if we cannot dissolve the mist with some positive, vital principle of spiritual truth, that shall act like sun warmth.

To me, one of the most beautiful of all the collects in the Liturgy of the Church is this:

"Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found. Through Jesus Christ our Lord. Amen."

Governed by this spiritual teaching, who could fail of having his prayers answered? How simple the conditions! A child might easily be made to understand them. Yet to conform to them, in actual experience, costs many a mature Christian a conflict. "To love the thing that Thou commandest." Is it always easy?

"Before they call I will answer." How great the promise, and how unqualified! Our weak faith well-nigh staggers in trying to comprehend it. Do we ever think that when our Heavenly Father has a special blessing to bestow upon us He prepares our hearts by pressing down upon them a longing for the very form of good He wills to give us? We offer the desire to Him in prayer, and wonder why the answer comes so promptly. So, we may accept it as a solution of His words, "Before they call I will answer."

The principle is embodied in a potent sentence of Phillips Brooks: "Prayer is taking hold of God's willingness; not the overcoming of His opposition."

Since I began the writing of this article, two little lines have presented themselves to me on a chance bit of paper, which seem very pertinent:

"When shall I attain to this,—
To thank Thee for the things I miss?"

THOUGH SORROWS, heaviness, and faintings of heart ever so much increase, yet, if thy faith increases also it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightest not want the holy Counsellor and Adviser, in any strait or difficulty which the wise and tender God orders to befall thee.—*Isaac Pennington.*

THE MOCKINGBIRD

Close hid in a shrinking mimosa,
The mockingbird lilt his glee.
O lover! O sweet *amorosa!*
I open my-heart to thee.
Transcendent,
Resplendent,
The moonlight is on the lea.

I creep to the vine-circled window,
The lattice I silently push,
And in on me, worshipping Hindu,
The sky-fire breaks with a rush.
Sky-fire!
Bird lyre!
And night with her finger a-hush.

My spirit I bathe in the moonlight,
That floats me afar and afar,
Transfigured this glorious June night
To mockingbird, melody, star.
O spirit,
So near it,
The portals of heaven unbar.

I steal o'er the lush, cool grasses,
As slowly as creeps a shade.
I rise, and am hid in leaf masses,
Where dryad and bird masquerade.
And my soul
Drinks the whole,
Like the soul of a love-stricken maid.

So witching the notes are, so haunting!
They echo through night's vast hall,—
Illusive, eluding, and taunting,
They swell, and they faint, and they fall.
Full moon,
Heart swoon,
The spell of the South over all.

Entranced, with my face in the leafage,
I gather the rapture that rolls,
As angels are gleaming the sheafage
Of radiant sanctified souls.
Supernal!
Eternal!
I sight the Elysian shoals.

O hark to the carol entrancing!
It leaps to the stars,—O hear!
The lyric of love enhancing
The song of yon cavalier.
With seeming
Of dreaming,
It taps at each ravished ear.

That moment of transfiguration,
Almost I had captured the clew,
The wonder, the magic creation
Of symphony, sky-ladder, dew.
O singer!
Life bringer!
The world is created anew.

LE ROY TITUS WEEKS.

MID-LENT

THESE MEDIAN days of Lent are the crucial test of endurance. The Ash Wednesday inspiration of beginning and the Easter satisfaction of achievement are too far removed to supply incentive. The Lenten resolve is tempted to lose in vigor and a supreme demand is made upon the stamina of the soul. The particular contribution of Mid-Lent is thus found to come very close to the weak point in the Christian discipleship. In the life of the Church to-day our greatest need is a sustained sense of devotion to duty. Where there is weakness, its causes can, in the general analysis, be traced back to the fact that devotion has become fickle, and faithfulness ephemeral. Mid-Lent might well suggest to us a re-affirmation of our baptismal obligations and a re-sensing of our communicant duties and privileges, a revived and restated determination to express our attitude towards our responsibilities in terms of increased enthusiasm and unyielding devotion. So would our strength become more fixed and firm, and the influence of the Church more stable and sure. "He that endureth to the end, the same shall be saved."—BISHOP DU MOULIN, in *Church Life.*

A GREAT POINT is gained when we have learned not to struggle against the circumstances God has appointed for us.—*Lear.*

Church Calendar



- Mar. 1—Monday.
- " 7—Third Sunday in Lent.
- " 14—Fourth Sunday in Lent.
- " 21—Fifth (Passion) Sunday in Lent.
- " 25—Thursday, Annunciation B. V. M.
- " 28—Palm Sunday.
- " 31—Wednesday in Holy Week.

CALENDAR OF COMING EVENTS

- April 20—Arizona District Convention, Bisbee.
- " 21—Louisiana Diocesan Convention, New Orleans.
- Massachusetts Diocesan Convention, Boston.
- " 28—Western Massachusetts Diocesan Convention, Amherst.

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.
- Rev. J. W. Chapman.
- Miss O. D. Clark.

CHINA

- Rev. Arthur M. Sherman.

HANKOW

- Miss S. H. Higgins.

SHANGHAI

- Dr. W. H. Jefferys.

JAPAN

KYOTO

- Rev. Isaac Dooman.

MONTANA

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

SPOKANE

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

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen of Asheville (through first week in March).

WORK AMONG NEGROES

- Rev. and Mrs. A. B. Hunter.

Personal Mention

THE Rev. R. W. HARDMAN has accepted a call to Cameron, diocese of Texas.

THE Rev. WALTER G. HARTER has accepted an invitation to become associate rector of St. Luke's Church, Kensington, Philadelphia, and his address after April 10th will be care of St. Luke's Church, Huntingdon and B streets, Philadelphia.

THE Rev. GEO. W. HURLBUT is now *locum tenens* at Eagle Pass, Texas.

THE Rev. W. AIMISON JONNARD, M.A., has accepted a call from St. John's Church, Johnson City, Tennessee, where he assumes the rectorship March 14th.

THE Rev. DONALD MILLAR is now curate of St. Chrysostom's chapel, Trinity parish, New York City. His new address is 550 Seventh avenue.

THE Rev. W. H. MITCHELL has resigned his charge at Kennewick, Wash., and should for the present be addressed at Lavina, Mont.

THE address of the Rev. HARRY B. MOORE (formerly known as Brother Henry, O. B. N.), is changed from Douglas, Ontario, to Woito, P. O.

THE Rev. FREDERICK TOWERS has accepted a call to St. James' parish, My Lady's Manor, Baltimore county, Md., and is now in residence.

THE Rev. FREDERICK A. WARDEN has accepted his election to Trinity Church, Moorestown, N. J., and enters upon his duties on Easter Day.

ORDINATIONS

DEACON

WEST TEXAS.—February 28, 1915, Bishop Coadjutor Wm. T. Capers ordained LEON P. F. VAUTHIER to the diaconate at Christ Church, San Antonio. The candidate was presented by the Rev. John Ridout, rector of Christ Church, and the ordination sermon was preached by the Rev. J. W. Sykes, D.D., rector of the Church of the Good Shepherd, Corpus Christi. Mr. Vauthier is a native of France and was for several years a Congregationalist missionary in Persia. For the past twelve months he has been acting as lay reader in Kingsville, Texas, and will shortly move to New York where he has been appointed assistant at the Church of the Holy Spirit. The services there are conducted in the French language.

DIED

BLISS.—At her home in New York, on Wednesday, March 3, 1915, CATHERINE ANITA BLISS, daughter of the late George Bliss and Catherine Sanford.

"For all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive."

STEWART.—Entered into rest in Pontiac, Mich., January 30, 1915, CLARA PIERCE STEWART, in the seventy-fourth year of her age.

MEMORIALS

MRS. LOUISA RUTLEDGE NICHOLS

St. Luke's Church, Racine, Wis., mourns the loss of its oldest, most devoted and faithful parishioner in the death of Mrs. LOUISA RUTLEDGE NICHOLS, who entered into rest on Sunday, February 21st, in the ninety-fourth year of her age.

She was born in Middletown, Connecticut, in 1821, and came to Racine sixty-three years ago with her husband, the Rev. Joseph H. Nichols, the fourth rector of St. Luke's Church. He passed beyond the veil in 1862, and the long years of her widowhood Mrs. Nichols devoted to the service of the Church, the poor and the sorrowing—regardless of nationality or creed. She was in fact the city almoner, and none appealed to her for help or sympathy in vain. Knowing her tenderness of heart, her gentleness and tact in ministering to the needy, as well as her wisdom in counsel, the wealthy members of the community, and especially those of St. Luke's parish, entrusted funds to her wise distribution among the poor of the city.

So self-sacrificingly and so unostentatiously did she fulfil this mission that she passed among us as a ministering angel.

No figure was more familiar than that of dear Mrs. Nichols bent on her daily round of love and kindness.

Truly it will be said of her, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me"—"Come, ye blessed of My Father, inherit the Kingdom prepared for you."

St. Luke's Church itself is where Mrs. Nichols' beloved presence was most felt. Past rectors speak in loving appreciation of her long years of devoted and faithful services as sacristan, choir mother, organist, and Sunday school teacher, including her helpfulness at St. Stephen's mission.

Who shall estimate the value of the work done for the Master by her pious soul in guiding the feet of the young brought under her teaching influence in the many activities of the Church? These her spiritual children will rise up and call her blessed, and "great will be her reward in Heaven."

To the adults of the Church Mrs. Nichols' faithfulness and regularity of attendance at the early celebration were an example and an inspiration.

In spite of advanced age (until she was long past the allotted three score years and ten; and even the four score) this faithful Christian soul came to the altar to do "her bounden duty and service" up to the last few years, when her failing health was made known by her non-appearance in her wonted place.

Realizing that her life work was over, she retired from Churchly and other activities; but without waiting for her translation, the vestry of St. Luke's placed a bronze tablet near the choir stalls, on which is the following record:

"To the glory of God, and in grateful recognition of the devoted labors of Louisa Rutledge Nichols, widow of the Rev. Joseph H. Nichols, who for many years served this parish as sacristan, choir mother, almoner and friend of the afflicted.

"She arose a Mother in Israel." The parish and the community pray: May she rest in peace, and may others follow her good example.

RETREATS AND QUIET DAYS

BOSTON.—A retreat for associates and friends will be held at St. Margaret's Convent on Tuesday, March 16, 1915. Conductor, the Rev. Henry M. Little, rector of the Church of the Advent, Westmount, Quebec.

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.

BROOKLYN.—Annual retreat for acolytes in and about New York City will be held at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, on Saturday, March 20th, from five to nine o'clock. Conductor, Father Leeper. Please advise CHAPLAIN, 199 Carroll street, Brooklyn, New York, of your intention to be present.

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 Sr. JOHN BAPTIST, Holy Cross House, 300 East Fourth street.

PHILADELPHIA.—There will be a quiet day for associates of the Girls' Friendly Society and other women, Tuesday, March 16, 1915, in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon streets, Philadelphia. Conductor, the Rev. McVeigh Harrison, O.H.C. Those desiring breakfast or lunch are requested to send their names to Miss E. F. NEILSON, 325 South Twelfth street, Philadelphia, before Saturday, March 13th.

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

SENIOR CURATE of a large city parish and vicar of two missions, desires a parish. University and seminary graduate, aged thirty-five, good reader and extemporaneous preacher, no family. Can furnish excellent references from a prominent rector. Address "SENIOR," care LIVING CHURCH, Milwaukee, Wis.

REV. M. ZARA, lately of L'Emmanuello, 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.

CHARGE of either a girls' boarding school or military school for boys, sought by priest of the Church who has had experience in both. Recommended by two Bishops. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, not needing salary, wants Bible class, or management of Sunday school, or parish social work, in or near New York. Able to create evening service. Write G. S. K., care LIVING CHURCH, Milwaukee, Wis.

RECTOR desires engagement as *locum tenens* for the months of July and August in some large city. Address B. R., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WOMAN, member of the Episcopal Church, active and of good education, to serve as assistant to head-worker in the La Grange Settlement and Training School, La Grange, Ga. Apply with references to REV. HENRY D. PHILLIPS.

CHURCH GIRLS, good singers and good teachers, please apply for positions in public schools, State of Washington. Address G., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED and capable Deaconess wanted for settlement work. Address the REV. DR. STEINMETZ, 414 Mowbray Arch, Norfolk, Va.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, Catholic Churchman, desires position in city or suburban parish, on or after May 1st, in the East, diocese of Chicago or Fond du Lac preferred. Must be active Catholic parish, with a male choir in use. Applicant deeply interested in Catholic and parochial work, particularly training of boys for choir work. Would be of unusual assistance to a priest needing such a one. Apply ORGANIST & C. M., care LIVING CHURCH, Milwaukee, Wis.

TO CLERGY AND MUSIC COMMITTEES—Organist and Choirmaster, first-class man of exceptional ability and experience, desires position. Fine accompanist and recitalist. Expert trainer and director. Churchman. European trained, and pupil of late Sir John Stainer. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," Room 11, Y. M. C. A., Building, Kalamazoo, Mich.

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

BY SOUTHERN CHURCHWOMAN, position as companion, or mother's care of child. Would travel; will exchange references. Address Miss MOLLIE J. GRAY, 511 Ann street, Lake Charles, La.

POSITION AS COMPANION-HOUSEKEEPER by a lady of education and refinement. Moderate salary. Best of references. Address L. V. B., 116 William street, Orange, N. J.

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INSTRUCTOR desires position in family or school. A.B. degree. Experience. References. BENJAMIN MEYERS, Meyersdale, Pa.

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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.

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

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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.

A MEMORIAL FUND

A fund is being raised for the purchase of a large stained-glass window, which will be placed in St. Mary's Church, Kansas City, Mo., in memory of the late Rev. John Sword, as the gift of former parishioners and friends of Father Sword. Persons wishing to subscribe to this fund will please communicate with the treasurer, R. R. SCHROEDER, 2644 East Twenty-eighth street, Kansas city, Mo.

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. McCLEURE, Treasurer,
Church House, Philadelphia, Pa.

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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.]

35 cents for single copies.

THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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If any readers of THE LIVING CHURCH would like a copy of our catalogue of Books for Lent, and Spring Announcements of new books, one will gladly be sent to all applicants, as long as supply lasts. It contains a full list of the books by the Bishop of London, which are so deservedly popular at this time. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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We can supply a limited quantity of Mowbray Easter Cards. We were unable to get our full supply, owing to the European disturbances. The assortment is of two varieties only, viz.:

- 1 dozen Cards assorted, folders and flat Cards\$0.50
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We have a supply of Post Cards, floral and Easter designs for Sunday school use, at the rate of \$1.00 per hundred in quantities of more or less. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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As a gift book nothing could be selected for a clergyman or a divinity student equal to one of these books. Such a book is of the greatest possible convenience. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FOR CONFIRMATION GIFTS

The following books are very desirable for gifts to the newly confirmed.

God's Board. A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A., *Oxon.*; the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc., illustrated, containing "Helps for Self-Examination." Cloth, .20; by mail .22. Bound in leather, .75; by mail .78.

Manual for the Holy Eucharist. Compiled by the Rector of Howe School. Contains Questions for Self-Examination; devotions before and after Holy Communion; private devotions, etc. Cloth, .25; by mail .27. Bound in leather .75; by mail .78.

Devotions for Holy Communion. By the Rev. Arthur Ritchie, D.D. Preparation for, Devotions at the time of, and Thanksgiving after, The Holy Eucharist. Cloth, .40; by mail 43.

Prayers for Daily Use and for the Holy Communion. By the Bishop of Iowa (Dr. Morrison.) Cloth, .20; by mail .22.

This Do in Memory of Me. By Pearl Howard Campbell. An Instruction for Confirmation and First Communion. Printed in two colors, illustrated with devotional pictures. A beautiful gift for young people. Bound in blue cloth, white leaf sampling. .25; by mail .27.

The Bread of Life. A Manual of Eucharistic Devotion, with Daily Preparation and Thanksgiving. A private devotional manual for adults. Compiled by a Layman. Introductory Note by the Rev. Harvey Officer, O.H.C. Cloth, .50; by mail .55. Leather, 1.00; by mail 1.05.

Don't Thou Believe? A Confirmation Memento. By the late Bishop Scadding. A simple gift for children just confirmed. .10; by mail .11. All of the above are published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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BOOKS RECEIVED

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

GEORGE H. DORAN CO. New York.
The Sword of the Lord. By A. C. Hill, author of *Shall We Do Without Jesus?* etc. Price 1.25 net.

World Power: The Empire of Christ. By John MacNeill, Minister, Walmer Road Baptist Church, Toronto. Price 1.00 net.

E. P. DUTTON & CO. New York.
The Archbishop's Test. By E. M. Green. Price 1.00 net.

LONGMANS, GREEN, & CO. New York.
Lessons on the Christian's Responsibilities and Means of Grace. A Course of Lessons on the Sacramental Teaching of the Church Catechism. By the Rev. W. Hume Campbell, M.A., Principal of St. Christopher's College, Blackheath, S.E. Author of *Lessons on the Apostles' Creed, Lessons on the Ten Commandments, Lessons on the Prayer Book in the Church, Moral Education and the Sunday School.* For Scholars aged 13-14. Price .50 net.

HOUGHTON MIFFLIN CO. Boston.
Are We Ready? By Howard D. Wheeler. Price 1.50 net.

WELLS, GARDNER, DARTON & CO. London.
St. Paul and His Gospel. By the Rev. W. S. Swayne, Vicar of St. Paul's, Cranley Gardens, S.W. Price .80 net.
The Challenge of the King and other Addresses. By the Rev. C. F. Garbett, Vicar of Portsea. Price 1.00 net.
The Bible of St. Paul's. By W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral.

RICHARD G. BADGER. Boston.
Within the Coister's Shadow and Other Poems. By Hamilton Schuyler. Price \$1.00 net.
The Seamless Robe and Other Poems. By Gustav Melby. Price \$1.00 net; \$1.10 post-paid.
Advent. A Play in Five Acts. By August Strindberg. Translated by Claud Field. Contemporary Dramatists Series. Price 75 cents net.

B. LIPPINCOTT CO. Philadelphia.
The Advance of Woman. By Jane Johnstone Christie. Price \$1.50 net.

MACMILLAN CO. New York.
Brunel's Tower. By Eden Phillpotts, author of *The Three Brothers; Faith Tresilion,* etc. Price \$1.50 net.

PAMPHLETS

MOODY BIBLE INSTITUTE. Chicago.
How the Money Was Spent. The Moody Bible Institute of Chicago Bulletin. Vol. I. No. 2, February, 1915.

ASSOCIATION OF LIFE INSURANCE PRESIDENTS New York.
Live a Little Longer—The Rochester Plan. By Miss M. E. Bingham, Secretary "Live a Little Longer" General Committee of Rochester, N. Y. An address delivered at the Eighth Annual Meeting of the Association of Life Insurance Presidents at New York, December 10, 1914.

CHURCH MISSION OF HELP. New York.
Fourth Report of the Church Mission of Help. 1915.

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge Mass.
Official Bulletin of the Episcopal Theological School. Vol. VII. February 1915. No. 3. The Faculty to the Alumni.

FROM THE AUTHOR.
Report of Saint Monica's Home, 125 Highland street, Roxbury, Mass. For Sick Colored Women and Children. Under the Care of the Sisters of St. Margaret. Founded February, 1888. January, 1915.
Preparedness for War as a National Duty. A Lecture Delivered at Goucher College, Baltimore, Friday, February 19th, 1915. By Charles J. Bonaparte.

Educational

THE ANNUAL debate for the Stires prizes at Kenyon College occurred on the evening of Washington's birthday. The question "Resolved, that the Ship Purchase Bill should be defeated" was discussed by three representatives of each of the two literary societies. P. C. Bailey, '15, of the Philomathesian Society, was awarded the first prize, and J. S. Trotman, '17, of the Nu Pi Kappa Society, was awarded the second prize.

On February 18th, Lawrence Norton, private secretary to Ambassador Herrick, addressed the college on the New France. Mr. Norton's vivid account of personal experience in France as well as his fine presentation of the subject gave his address peculiar interest. After the lecture a large number of men gathered in a dormitory parlor to ask questions and to look at Mr. Norton's war cartoons.

A WOMAN in Massachusetts has given up her pension because she believes she no longer needs the money. And so a suffragist is led to express her doubt if women are after all really fitted for political life!

THE CHURCH AT WORK

BENEDICTION OF CHRIST CHURCH, SCHENECTADY

THE NEW edifice of Christ Church parish, Schenectady, N. Y. (Rev. David H. Clarkson, rector), was dedicated at a service held on the morning of the Second Sunday in Lent. The Bishop of Albany officiated, assisted by the Rev. W. C. Rodgers, D.D., president of St. Stephen's College, and also by the rector. The service was that set forth in the Book of Offices "for occasions not provided for in the Book of Common Prayer," and was en-

of Connecticut on June 8, 1870, and advanced to the priesthood by the same Bishop the following year. He was successively rector of St. John's, Washington, 1870-71; Calvary, Colchester, 1871-74; Trinity, Bristol, 1874-78; St. Peter's, Plymouth, 1878-88; St. Andrew's, Marbledale, 1888-89; and St. Peter's, Plymouth, 1900-08; all in the diocese of Connecticut. He was also rector of Trinity Church, Tilton, N. H., 1889-1900. Failing health in 1908 caused him to give up active work, since when he has been living in retire-

ment. Dr. Driggs had been paralyzed since last spring and his condition made him decide to return to his home in Delaware by the United States revenue cutter which goes down from the far North in the early autumn. His faithful Eskimo followers carried him from Cape Lisburne to within some ten miles of Point Hope to await the arrival of the revenue cutter, but before the steamer reached Point Hope the doctor suffered a second stroke of paralysis, which resulted in his death. Mr. Hoare added that the doctor was buried on a hillside at Cape Lisburne, and next summer a suitable stone will mark his grave.

Dr. Driggs was sent to Point Hope as a medical missionary in the spring of 1890, and founded the mission of St. Thomas at that place, of which he was in charge until 1908, when he resigned. The Rev. Mr. Hoare is now in charge. Dr. Driggs was an enthusiastic member of the Brotherhood of St. Andrew in Wilmington, Del., and through his interest in the Church was led to offer himself for that very difficult work in the far North.



CHRIST CHURCH, SCHENECTADY, N. Y.

riched by the music of a choir of thirty voices. Bishop Nelson in reviewing the history of the parish said that when he first visited it eleven years ago everybody was completely discouraged, but "to-day everyone can rejoice for the completion of this beautiful new home."

The style chosen for the new church is early English Gothic. The interior is lofty and spacious, and no columns obstruct the view of the altar, for the open roof is carried on iron trusses, boxed in wood. The handsome memorials which have been used temporarily in the crypt are now in permanent place and are part of a fully furnished church. One of the marked features is a memorial window, eight feet in diameter, which is placed above the altar. Its stained glass is of deep and rich colorings, designed in the English studio of John Hardman, and is the gift of Mr. W. Pitt Reynolds of Middle Falls, in memory of his wife. There is a comparatively small debt on the property, which is valued at \$85,000.

During the absence of the rector on a Southern vacation the parish will be served by the Rev. W. C. Rodgers, D.D., and by other members of the faculty of St. Stephen's College.

DEATH OF REV. J. D. GILLILAND

THE REV. JOHN DICKSON GILLILAND, a retired priest of the diocese of Connecticut, died at his late residence in Bristol, Conn., on Wednesday, March 3, 1915. Mr. Gilliland was born August 1, 1841, and graduated from Berkeley Divinity School in the class of 1870. He was ordered deacon by Bishop Williams

ment and has been unable to perform any ministerial duties. The funeral services were held in Trinity Church, Bristol, Friday afternoon, March 5th, and the interment was private.

A MISSIONARY'S SOCIAL SERVICE

IN ELY, Nev., a school for Indian children has recently been opened, which is at present attended by about thirty children, for whom no advantages were provided previous to this venture. The school is held in a room provided by the county and is taught by a teacher who is paid by an appropriation secured from the Federal Government. All this is the result of the interest and effort of the missionary in charge at Ely. His activity aroused people to the need of doing something for these Indian children, who were not welcome in the public school.

DEATH OF REV. DR. DRIGGS

THE DEATH of the Rev. Dr. John D. Driggs, formerly missionary to the Eskimos and still at his death residing in the Arctic country, was briefly reported in a recent issue of THE LIVING CHURCH. Further particulars are now at hand from which a more definite statement can be made.

Dr. Driggs died on September 21st. His sister, Mrs. J. J. Turner, residing in Delaware, received her last letter from him written in May, in which he said he was then slowly recovering from an attack of inflammatory rheumatism. Later information is given by the Rev. A. R. Hoare, priest in charge at Point Hope. Mr. Hoare states

NOONDAY ADDRESSES IN CHARLESTON

THE NOONDAY services at St. Michael's Church, Charleston, have been well attended. Fr. Hughson was the speaker during the first week in Lent, after which the Bishop of Georgia, Dr. Mikell of Tennessee, the Rev. W. R. Bowie, the Rev. C. W. Boyd, and Bishop Guerry are to be the speakers. These services are maintained by the Churchman's Club and the Charleston Clericus. The hymns at each of the mid-day services are led by the united clergy of the city with the organ.

A PRISON FRESCO

MISS GENEVIEVE COWLES, a Churchwoman, is painting a fresco in the chapel of the state prison at Wethersfield, Conn. Some twelve years ago the inspiration came to her to place upon the wall of the prison chapel a painting that should symbolize hope and human love to the men who should look upon it. She chose for her subject the Saviour's charge to St. Peter after His Resurrection as told in St. John's gospel.

After securing permission from the board of prison directors to begin her work, Miss Cowles spent about four years in Palestine, studying the landscape and figures for the picture.

The canvas upon which the picture is being executed is twenty-five by twelve feet. The work is now sufficiently advanced to give one a general idea of Miss Cowles' conception of the incident in our Lord's life which she is endeavoring to portray. The studies for this work have received highest commendations from some of the world's leading artists in decorative art and Oriental life.

The fresco will be completed during the present year, and will no doubt attract large numbers of visitors.

PEACE EXERCISES AT KENYON COLLEGE

THE CENTENARY of peace was observed by the students of Kenyon College with appropriate exercises on the evening of February 17th, the date on which the Treaty of Ghent was ratified by the United States Senate. For Kenyon College this treaty has special significance. Between Lord Gambier as chairman of the British Commission and

Henry Clay of the American Commission a cordial and intimate personal friendship grew up at Ghent. When in 1823 Bishop Chase sailed to England, to raise funds for his projected college, a letter of introduction from Henry Clay to Lord Gambier opened the way to English hearts and purses. Gambier made a generous contribution and also personally introduced and assisted Bishop Chase in the work of gaining subscriptions. In his honor the village that was surveyed on the college domain was named Gambier.

JOINT PASTORAL OF SIX MINISTERS

SIX MINISTERS of Minneapolis, including the rector of St. Mark's Church, the Rev. James E. Freeman, D.D., and ministers of Methodist, Baptist, Presbyterian, Congregational, and Universalist churches, have united in a Lenten pastoral to their people, urging the observance of this present Lenten season as "one of exceeding profit to ourselves, and to the whole community for whose moral and spiritual welfare we, together with the people and ministers of the, other churches of various communions in our midst, must hold ourselves to be responsible." Speaking of the war and the shock resulting from it, these writers say: "More and more clearly it appears that so far from having broken down, Christianity is the only thing that has not collapsed; that so far from having failed when it actually has been tried, it is the only expedient that has succeeded. The incontestable witness is given that the surpassing and all-insistent need of the hour is a fuller measure of Christianity in the hearts of men everywhere."

ANNIVERSARY OF PITTSBURGH LAYMEN'S LEAGUE

THE TWENTY-SIXTH anniversary of the Laymen's Missionary League was celebrated on Sunday, February 28th. The corporate Communion for the members of the league took place at St. Peter's Church, at 8:30 A. M. At the morning service, held in the Church of the Ascension, the Bishop of the diocese publicly licensed ten lay evangelists and twenty-four lay readers to serve in the missions under the care of the league for the current year. The sermon was preached by the Rt. Rev. Dr. J. H. Van Buren. Bishop Van Buren preached again in the evening under the auspices of the league, at the Church of the Epiphany, Bellevue. His sermons were based on the words of St. Paul, "Not disobedient to the heavenly vision," and "What wilt Thou have me to do?" The offerings at both services were for the treasury of the league.

During the year the league supplied all the services in the six missions, and part of those held in several others. Nineteen persons were baptized during the year, twenty-eight confirmed; and there were four marriages and seven burials. The chaplain of the league is the Rev. Thomas J. Bigham.

CHINA'S PROGRESS

THE WAR has sobered the Chinese people. The country is quieter to-day than it has been for many years. It is now having an opportunity to develop without foreign interference. If left to herself for a few years, China may be strong enough to make Europe keep her hands off, and to develop another great republic in the family of nations. The early missionaries thought that if after a hundred years there would be a thousand Christian converts it would be a miracle. To-day there are, outside the Roman Catholics, 400,000 Christian communicants. There are also 40,000 public schools, requiring a million teachers. The Chinese are looking to our mission schools for models. Girls of ten and

women of forty sit side by side studying the same books. Infanticide, foot-binding, and infant betrothals are disappearing before the light of the gospel. The prohibition of opium, which is being successfully carried out, is one of the greatest moral victories of all time. There is much poverty, whole families living on four to five dollars a month. Yet there are great resources. There are great supplies of coal. The mineral wealth of China in gold, platinum, and other ores is unbounded. The Chinese are no longer granting concessions to foreign corporations, but China is retaining her immense wealth to be used for herself. Railroads are unifying the nation: Newspapers, where there was not one twenty years ago, are now moulding public opinion. This great country stands on the verge of one of the greatest industrial, political, and probably religious eras the world has ever known. These, says the *Christian Statesman*, are some of the facts brought out by the Rev. Arthur M. Sherman in a recent address before the Churchmen's Club of Providence.

LITERATURE CIRCULATED IN SOUTHERN OHIO

APPRECIATING the importance of introducing Churchly literature on a larger scale among the laity, the Board of Religious Education of the diocese of Southern Ohio has just sent out to the clergy of that diocese, for distribution among their people, some five thousand copies of a list of books on the Bible, Church history, the Prayer Book, religious education, and for devotional reading, which they have compiled from suggestions received from certain Deans of theological seminaries and others who were consulted by the executive committee. The list is, therefore, an excellent summary of the more important books of a popular character in Churchly literature and may probably be of value beyond the diocese. At the same time there has also been sent a quantity of samples of tracts and some seven thousand pieces of other printed matter issued by the General Board of Religious Education and from other sources. The hope is expressed that the clergy will interest themselves in introducing these among the laity and stimulating them to purchase and to read the books recommended. It is likely that copies of these lists may be obtained from the president of the diocesan board, Professor William T. Magruder, 342 West Ninth avenue, Columbus, Ohio.

DEATH OF REV. C. H. REMINGTON

THE REV. CHARLES H. REMINGTON, rector of Christ Church, Canon City, Col., died in that city early in February and was buried in Minneapolis, Minn., on Wednesday, February 10th, from the Lakewood chapel. The Rev. William P. Remington of St. Paul's Church, Minneapolis, conducted the service, assisted by Warden Kramer of Seabury Divinity School and by several of the Minneapolis clergy, who served as pallbearers. Mr. Remington was assistant at St. Mark's Church, Minneapolis, during the rectorship of the Rev. Harry P. Nichols, and was a stepson of the late Rev. James Cornell, who was well known among the elder Minnesota clergy. Mrs. Remington survives her husband, as does also a brother, Mr. Paul Remington of Minneapolis.

DR. TRIMBLE'S ANNIVERSARY

THE MINNESOTA *Church Record* tells happily of the celebration of the ninety-second birthday of Dr. James Trimble, at St. Matthew's Church, Minneapolis.

"Somehow everybody seemed to remember the vesper service. One after another the

pews filled up. The choir, too, was there, twenty-five strong, and they seemed to sing the rector's favorite hymns. The collect, psalms, and Scripture all seemed wonderfully appropriate and the *Bonum est* and *Nunc Dimittis* seemed to take on a new meaning. Then, wonderful always, but especially so, there was a baptism, after which the rector reverently explained the next Sunday school lesson. And then, after benediction and recessional, Mr. R. Conover, the senior warden, led the dear old pastor back into the church and in behalf of the people thanked him for his faithful care of his flock, whereupon Mr. Dan C. Brown, treasurer of the church, presented him with a plate on which were piled ninety-two silver dollars. The choir burst into a song, and with it and above it seemed the tender presence of those whose feet a little while ago walked with us to St. Matthew's, but have since journeyed through the valley that leads to the shining way. And this message seemed from them:

"Oh, blessings on his kindly voice, and on his silver hair,
And blessings on his whole life long, until he meet us there,
And blessings on his kindly heart and on his silver head.
A thousand times we blessed him, when he knelt beside our bed."

GOOD RECORD IN THE JUNIOR AUXILIARY

LAST YEAR'S record of the Junior Auxiliary of Christ Church, Hartford, Conn., is inspiring. Their only resources are such sums as they can earn. A year ago their rector suggested that \$4.00 would be sufficient for them to pledge towards the missionary apportionment, but they succeed in making their offering \$130.

WAR WILL NOT DELAY WORLD'S CONVENTION

AT A recent meeting of the executive committee of the World's Sunday School Association it was voted to proceed with plans for the World's Eighth Sunday School Convention, which is to be held at Tokyo, October, 1916, regardless of the war now raging, in the hope that peace will be declared soon enough to make possible a successful convention.

SUMMER SCHOOL TO BE HELD AT WASHINGTON

THE BOARD of Religious Education of the Province of Washington announces that it will hold a summer school at Mount St. Alban, in the city and diocese of Washington, June 7th to 11th.

The participants in the school a year ago unanimously requested a second session of the school in 1915 and this request is now being carried into effect by the coöperation of the provincial and diocesan boards of religious education, of the National Cathedral chapter, and of the principal and staff of the Cathedral School for Girls, where, again this year, will be held the sessions of the school.

Among those who have been invited to serve on the staff of instructors are the Rev. H. W. Diller, executive officer of the Provincial Board of Religious Education; the Rev. Stuart U. Mitman, Ph.D., educational field secretary of the Province of Washington; the Rev. Dr. Bratenahl, secretary of the Province of Washington; the Rev. Dr. William E. Gardner, secretary of the General Board of Religious Education; the Rev. Berryman Green of the Virginia Theological Seminary; Miss Jane Milliken, superintendent of teacher training of the diocese of Maryland, and Miss Helen I. Jennings of Pottsville, Pa.

This school is one of five to be held in the Province, the others being located at Hampton and Bedford City, Va.; Bethlehem

and Sewickley, Pa. The Mount St. Alban summer school is intended not only for the teachers and Sunday school workers of Maryland and Delaware, but also for those of the neighboring counties of Virginia and West Virginia, and for all others from points more remote who may wish to avail themselves of fuller equipment for the religious training of the children of the Church.

Those desiring further information as to plans of the school, or as to registration as members, should address Canon De Vries, Ph.D., National Cathedral School for Girls, Mount St. Alban, Washington, D. C.

MEMORIALS AND GIFTS

A STEADFAST and munificent friend of the Clergymen's Retiring Fund Society has just contributed \$5,000 to its invested funds, which now amount to nearly \$400,000.

ST. LUKE'S CHURCH, San Antonio, Texas (Rev. R. Y. Barber, priest in charge), has received a pair of altar vases, given by his widow in memory of Roy W. Tillotson of Brooklyn, N. Y. The vases are from the workshop of the Rev. Walter Bentley of Brooklyn, and are a token of gratitude for the kindness of the priest in charge of St. Luke's during Mr. Tillotson's illness in San Antonio.

MRS. ROSA VETNER JEFFREY RETT, who died in Lexington, Ky., recently, bequeathed the sum of \$25,000 to Christ Church Cathedral for the purchase and care of a chime of bells to the memory of her mother, Mrs. Rosa Vetner Jeffrey, the noted Kentucky poetess. An order has been placed with the Meneely Bell Co. of Troy, N. Y., and it is expected that the new chime, which will comprise ten bells, of which the largest weighs 3,500 pounds and is in the key of D natural, will be delivered next November. A newly devised ringing system will be employed in playing the Lexington chime. So carefully are these adjustments made that slight downward pulls on the handles sound the full tones of the bells with whatever power the chimer wishes to exert, for this new system permits of playing with expression similar to a piano.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Change of Date for Diocesan Council

THE DATE of the annual diocesan council has been changed from May 12th to Wednesday, May 5th. The meeting is to be at Anniston as announced, and the change is made to prevent taking the clergy from their parishes on the day before Ascension Day.

CONNECTICUT

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

Church Building Burned in Plymouth—Sunday School Conference—Italian Work

ST. PETER'S CHURCH, Plymouth, was burned with all its contents on Saturday, February 27th. The loss is about \$10,000, partly covered by insurance. The building was a landmark of the town, a frame structure dating back to 1796.

THE COMMITTEE in charge of the diocesan Sunday school conference to be held in Christ Church, Hartford, on May 11th, have prepared a tentative programme. Among the intended speakers are the Rev. Lester Bradner, Ph.D., the Rev. E. Campion Acheson, the Rev. William E. Gardner, and the Rev. George W. Davenport.

THE ITALIAN WORK in Hartford is in charge of the Rev. Paola Vasquez, a recently ordained deacon. The general oversight of this work is in the care of a committee of five appointed by the Archdeacon of Hartford. Mr. Vasquez last July presented to the Bishop 108 Italian men and women whom

he had prepared by a long course of careful instruction.

GEORGIA

F. F. REESE, D.D., Bishop

Men's Club Dinner—Sunday School Service

THE MEN'S CLUB of St. Paul's Church, Augusta, held its annual dinner at the parish house on January 17th. The dinner was prepared and served by the Bishop Elliott Society of the parish. Mr. John D. Twiggs presided and introduced the speakers. Mr. Charles P. Presly, vice-consul to Paris, spoke on the theme "Enthusiasm, Organization, and Coöperation," and the Rev. Dr. C. B. Wilmer of Atlanta held the close attention of his sixty auditors by a masterly address on "A World Conquest." The addresses of welcome were by the rector and the senior warden, Mr. W. K. Miller. The closing address was by the Bishop.

THE UNITED service of the Sunday schools of Augusta was held on the afternoon of January 16th in St. Paul's Church. Archdeacon Johnson and the Rev. Mr. Prentiss read the service and the Bishop made the address.

THE ATTENDANCE at the noonday Lenten services for men in Christ Church, Savannah, is remarkably good.

THE BISHOP made his annual visitation to the churches in Brunswick on the Second Sunday in Lent, officiating at St. Mark's in the morning, at St. Andrew's in the afternoon, and at St. Jude's at night.

MINNESOTA

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

Minneapolis Noonday Services

THE MINNEAPOLIS Lenten noonday services this year are being held in one of the large theatres. The attendance, larger than in years past, is steadily growing, and the local assembly of the Brotherhood of St. Andrew is rendering valuable assistance. The remaining speakers are as follows: Week of March 15th to 20th, the Rt. Rev. George Allen Beecher, D.D.; week of March 22nd to 27th, the Rt. Rev. J. Poyntz Tyler, D.D. During Holy Week the services will be taken by the local clergy.

NEVADA

G. C. HUNTING, Miss. Bp.

Every-Member Canvass in Carson City—New Missionary at Tonopah

DURING THE month of January an every-

member canvass was carried on in St. Peter's parish, Carson City. Four special sermons were preached and sent during the week to the parishioners not at service. The canvass is not yet complete, as the canvassing committees were not thoroughly organized, but the returns so far received indicate an increase in offerings for missions, with a slight increase in subscriptions for local support.

THE REV. LELAND H. TRACY, who was offered the post of Canon of the Cathedral in Honolulu, or of Archdeacon of the Isles, has entered into residence at Tonopah. Besides the work in these two organized missions, he will make a monthly visit to Belmont and Manhattan, where there has been an unorganized work for some years past. Belmont is one of the old pioneer mining camps. Years ago there was a strong parish, and the church building is still there awaiting use.

OHIO

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

Bishop Leonard Announces Convention Date—Coadjutor Addresses Business Men

BISHOP LEONARD has announced that the ninety-eighth convention of the diocese will meet at the Cathedral, Cleveland, Tuesday, May 18th. The annual assembly of the Woman's Auxiliary, second in importance and interest only to the diocesan convention, will be held in St. Paul's Church, Cleveland, the Thursday following, May 20th.

ARCHDEACON DODSHON of the diocese of Southern Ohio has recently closed a week's mission in Grace parish, Sandusky (Rev. Frank A. Zimmerman, rector).

IMPROVEMENT upon the fabric of the Church of the Holy Spirit, Cleveland (Rev. Russell K. Caulk, rector), which will involve expenditures amounting to something more than \$5,000, are now in operation. The rectory has been placed in complete order, a new pipe organ is being erected, and an architect is engaged on plans by which the parish house is to be modernized and greatly enlarged.

ON THE occasion of his recent weekday visitation of St. Paul's parish, Canton (Rev. Arthur W. Higby, rector), Bishop Du Moulin made an address at luncheon to the Adcraft Club, a business organization of four hundred members, and was accorded a splendid welcome. Some sixteen of the local ministers were present.

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PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Bishop of New Mexico Speaks in Pittsburgh—
Noonday Services

BISHOP HOWDEN of New Mexico spent Sunday, February 28th, in Pittsburgh, speaking in behalf of his work, in the morning at Trinity Church and in the afternoon at the Church of the Ascension.

THE NOONDAY services during the week beginning March 1st were very largely attended, the preacher being the Rev. Z. B. T. Phillips of St. Louis, Mo., during the first four days; the Rev. E. S. Travers making the address on Friday and the Rev. W. L. Rogers on Saturday.

PORTO RICO

C. B. COLMORE, Bishop

Boy Scouts in Action—Bishop Colmore Visits Haiti

THE REV. PAUL R. R. REINHARDT at Fajardo and the Rev. Samuel Sutcliffe in San Juan have recently organized in their parishes patrols of Boy Scouts. Those at Fajardo have just had an unusual opportunity to prove their earnestness. Incendiaries have been busy all over the island lately, and among the disasters has been the burning of the town of Maguabo, fifteen miles from Fajardo. The Boy Scouts, with Mr. Reinhardt, at once solicited aid for the homeless and made up 125 large bags of supplies, enough to last each family two days. These they distributed to the people themselves.

BISHOP COLMORE is at present in Haiti looking after that part of his jurisdiction. To reach Haiti and return is a matter of some uncertainty at any time but especially now during the war, when the German boats have no stated time of sailing. He is expected to reach Porto Rico the early part of March.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.
Services "Snow Bound"

ON SEXAGESIMA the state of South Dakota was enveloped in a blizzard. Two missionaries, the Rev. W. B. Roberts and Mr. George W. Dow of Seabury Divinity School, held services in snow bound trains, one in the southern part of the state, the other in the northern.

THE REV. W. H. SPARLING, for over forty years a missionary in the Middle West, is suffering from an apparently incurable illness in the hospital at Rapid City.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.
A New Pipe Organ in Columbus

THE CHURCH OF THE GOOD SHEPHERD, Columbus (Rev. J. Benjamin Myers, rector), has let the contract for a new organ to the Hall Organ Co. of New Haven, Conn. The specifications call for a fine instrument with twenty-six stops. It will have electro-pneumatic action, will be placed on both sides of the chancel, and the console will be detached and reversed, giving the organist full control of the choir and full view of the altar. A kinetic blower will furnish the wind. It will be erected under the direction of J. M. Rimmer of Cincinnati. It is expected the organ will be completed before the meeting of the diocesan convention in the church in May.

THE REV. J. McVEY HARRISON, O.H.C., will make addresses at St. Paul's Cathedral, Cincinnati, on the work for mountain boys at St. Andrew's School, Sewanee, Tenn., on the 24th and 25th, and on the latter date will hold a "quiet hour" for men and women from 2 to 4 P. M.

THE REV. R. H. F. GAIRDNER of Chicago

is to be the speaker at the Lenten noonday services at the Lyric Theatre, Cincinnati, March 15th to 19th inclusive. His name was inadvertently omitted in a recent announcement.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

A Missionary Campaign

A CAMPAIGN is being made for the purpose of doubling the missionary gift, in accordance with the plan suggested at the primary synod of the Province of Washington. It is not the desire to have people give double, but to have double the number of people unite in giving for missionary work at home and abroad.

RECENTLY THERE has been a missionary campaign going on under the auspices of the Laymen's Missionary Movement, and after an inspiring service had been held in St. Andrew's Church, Norfolk, the rector appealed to the congregation to consider having a missionary representative in the foreign field as well as in the home field—for that congregation is already supporting a worker under Archdeacon Rich. The congregation resolved to assume the salary of Miss Louisa Myers, a missionary sent out by the General Board, and pledged a salary of \$800. At the same time, about \$500 was subscribed for the parish debt.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Addresses by Dr. Hubert Carleton

AT THE half-hour noon Lenten service in St. Paul's Church, Richmond, on Friday, February 26th, Dr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew and editor-in-chief of *St. Andrew's Cross*, addressed a large congregation on the Church's call to laymen. In the evening he delivered another address in Grace Church lecture-room before the members of the Brotherhood, and on Saturday evening he talked to an assembly of boys in the parish house of St. James' Church. On Sunday evening Dr. Carle-

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"I find that Grape-Nuts, with a little sugar and a small quantity of cold milk, makes a delicious morning meal, which invigorates me for the day's business."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in plgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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It Represents a Long Stride Toward Pure Food and Clean Food—No One Would Wish to Go Back to Bulk Foods

The sanitary, dirt-proof food package is now the object of attack from misguided persons who imagine they are promoting the interests of the poor. The efforts of these persons are well-intentioned, but misdirected. As a matter of fact, the packaged foods, which have largely taken the place of bulk foods, represent a long stride in sanitary progress.

The modern, sanitary food package has driven the "store cat" from the cracker barrel and has chased the mice and bugs out of breakfast cereals. It has blown the dust out of tea and has scraped the germs from your breakfast bacon. It has sifted the sweepings from your sugar and coffee. Even loaves of bread sold from public bake-shops are wrapped in dirt-proof paper in many cities to comply with city health ordinances.

Freedom from dirt and disease germs, however, is not the only advantage accruing to the public through packaged foods. In the case of Shredded Wheat it not only means cleanliness and purity, but represents a process of manufacture which insures the digestibility of the whole wheat. In making this food the whole wheat grains are thoroughly cleaned of all dirt and dust and foreign matter. The grains are then steam-cooked, shredded, formed into Biscuits or little loaves and baked. After baking the Biscuits are packed in dirt-proof packages, which not only guarantees their cleanliness, but insures uniform quality. This process of steam-cooking, shredding, and baking enables the digestive juices to transform every particle of the whole wheat grain into healthy tissue, bone, and brain.

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ton met the students of Virginia Theological Seminary.

WASHINGTON

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

Lecture Before the Churchman's League

"THE CHURCH and the Economic Problem" was the subject ably presented at a meeting of the Churchman's League on Tuesday, March 2nd, in St. John's Church (Rev. Roland Cotton Smith, D.D., rector). The Rev. Romilly F. Humphries of Baltimore was the lecturer.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Quiet Day for the Clergy—A Lenten Bible Class

THE ANNUAL quiet day for the clergy of the diocese was held on Thursday, March 4th, in Springfield. Holy Communion was celebrated by the Bishop in St. Peter's Church, Springfield, at 11:15 A. M. This service was followed by meditations conducted by Bishop Davies on The Limitations of the Ministry. At 1:30 luncheon was served in the Bishop's house, and the Bishop's mother and sister, Miss Marion Davies, received the guests. This was followed by a spiritual conference on prayers for children and on religious education. About thirty-five of the clergy were in attendance.

A PARISH Bible class is being conducted on Thursday evenings during Lent in All Saints' Church, Worcester, by the Rev. Prof. Warren Gookin of the Episcopal Theological School, Cambridge, Mass. About one hundred members of the parish are taking the course.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Miss Miriam Nieh of China Speaks in Hastings—Organ Recitals—Deaths

A CHINESE student of Albion College, Miss Miriam Nieh, dressed in costume, addressed two large audiences in the parish of Emmanuel Church, Hastings, February 27th and 28th, one at the home of Mrs. Guy Bauer and the other in the parish house. She exhibited interesting pieces of fancy work and made an address on "The Influence of Missions upon the Chinese." The rector, the Rev. Carroll Bates, is the author of a mystery play entitled "The Modern Wiseman," which was recently given with great success.

AFTER THE noonday service in St. Mark's Pro-Cathedral, Grand Rapids, Prof. Walter Hartley gives organ recitals each day. They are highly appreciated by the public. Recently this half hour was devoted to Wagner's music exclusively.

AS THE Rev. Dr. Gunnell was unable to preach at the Wednesday night union service on February 3rd, the Rev. A. Worger-Slade, rector of Grace Church, Traverse City, kindly consented to act as substitute, preaching a devotional sermon on the "Cross of Christ."

THE DIOCESE has recently lost two prominent and faithful laymen in the death of William N. Brown of Mt. Pleasant, identified with the early history of the diocese, and O. Scott Wood of Ionia, for many years a member of the vestry there.

WESTERN NEW YORK

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

New Rector at St. Andrew's, Rochester—Dean Hodges Conducts Quiet Day

THE REV. FREDERICK CROSBY LEE, rector of St. Barnabas' Church, Rumford, Maine, has accepted the call to become rector of St. Andrew's Church, Rochester, N. Y. Mr. Lee was born in Utica, educated at Bowdoin College, and graduated from the General Theo-

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THE SISTER SUPERIOR.

logical Seminary. He succeeds the Rev. Dr. Thomas, who resigned the first of the year to accept a chair at Sewanee, and will enter upon his new duties May 1st. The Rev. Thomas B. Berry, D.D., warden of the Delancey Divinity School, is supplying at St. Andrew's until the new rector assumes charge of his parish. The rectory is being thoroughly renovated and redecored for the new occupant.

THE VERY REV. GEORGE HODGES, D.D., Dean of the Episcopal Theological School at Cambridge, Mass., conducted a quiet day at Trinity Church, Buffalo (Rev. Cameron C. Davis, rector), on Tuesday, March 9th. Holy Communion was celebrated at 8 A. M., Dean Hodges delivering an address on "The Hem of His Garment." At 9:30 Morning Prayer was said, with an address on "The Beginning of the Temptation." At 10:30 there were prayers and an address on "The Narration of the Temptation." At 11:30 the Penitential Office was read, with an address on "The Three Temptations." After a light luncheon served in the parish house the Litany was said at 2:30, with an address on "Incidental Meanings of the Temptations." At 3:30 prayers and address on "The Temptations for our Example." Evening Prayer for children was said at 5 P. M., the address being "The Parable of the Sower." And at 8 P. M. intercession for the peace of the world was offered, with a sermon on "The End of the World." At each service there were hymns and a period for meditation. The singing was congregational, except at the evening service, when the entire choir was present.

THE DIOCESAN officers' conference of the Western New York branch of the Woman's Auxiliary were the guests of the Bishop and Mrs. Walker for an all-day business session at the See House on Tuesday, March 9th. The meeting was preceded by a brief service at 10 o'clock in the See House chapel, which was conducted by Bishop Walker. Mrs. Philip N. Nicholas, the diocesan president, presided at the conference.

WEST TEXAS

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

Change in Date of Council

THE DATE of assembly of the diocesan council is changed to Wednesday, June 2nd. The meetings will be held at St. Mark's Church, San Antonio. Bishop Capers has suggested this change because of his necessary and prolonged absence in the East, which would conflict with the original date.

UNTIL EASTER the address of Bishop Coadjutor William T. Capers will be 2040 Christian street, Philadelphia, Pa.

The Magazines

"SPECIAL FORMS of Prayer" is the title of an article by a very competent liturgical scholar, Mr. W. C. Bishop, in the January number of the *Church Quarterly Review*. In reviewing the services which have been put forth in England in connection with the war he finds, on the whole, ground for encouragement. His general conclusions may be found in the following quotation: "Since the Eucharist is the great service of intercession, that ought to be exhibited as clearly as possible by special provision for the purpose. A short special Litany might take the place of everything in the service that precedes the collect of the day, this collect (a special one) concluding the Litany. Or if this be judged inadvisable a special 'Ecce' consisting of biddings similar to those in the present forms, with simple response, might be appointed, and also special clauses to be inserted in the Prayer for the Church, and a special collect before the Blessing. The best

form for other services in addition to this would be services of the type of the ante-Communion service—without Commandments or Creed, followed by *Orationes solemnes*. This service might also be preceded by a short special Litany. A special Litany might be used alone, or *Orationes* alone. But we do not think the provision of proper psalms at Matins or Evensong, nor the provision of anything like a special form of Matins or Evensong, suitable or to be desired."

Fr. Kelley, S.S.M., writing in the same magazine on "Eschatological Interpretations and the War," says: "We all know that the Protestants took the Scarlet Woman to be the Pope, and I believe the Jesuits took the Beast to be Luther. Some Anglican divines took the Beast to be Napoleon. Certainly, it seems to me a very good description of the military power of Germany. Of course the Germans may reply that, rising out of the sea, it is obviously meant for England. (At the moment of writing there are seven Allies, and with a little adjustment one may count ten over-sea dominions, including India.) I take all these applications quite seriously. I only demur to the assumption that because I take one, I may not take another. It is not the Pope or Luther, and it is not England or Germany. I have not the least reason to doubt that the prophecy has been, is being, may be, or will be, fulfilled in them all. I apply it to Germany, I admit with fear how often it may have been, or may yet be, true of England. The modernist insists on a contemporary interpretation. I cheerfully include that interpretation, but I refuse to exclude any other."

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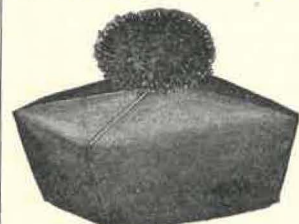
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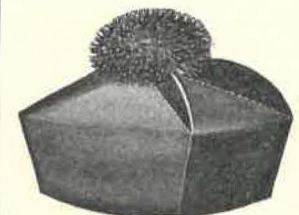
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