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THE YOUNG CHURCHMAN

THE LIVING CHURCH

**The Living Church**

VOL. LII MILWAUKEE, WISCONSIN.—MARCH 6, 1915 NO. 18

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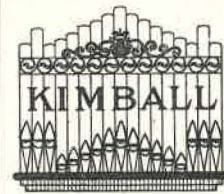
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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BREAK OFF some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope once to see God; and some gleam of faith, and life, and love, will stream down upon thy soul from the everlasting Fount of love. Follow on, and thou shalt never lose that track of light.—Pusey.

# The Living Church

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

VOL. LII

MILWAUKEE, NEW YORK AND CHICAGO.—MARCH 6, 1915

NO. 18

## EDITORIALS AND COMMENTS

### Peace Among Christian Churches

**A** PRAISEWORTHY effort is being made by Dr. Frederick Lynch and other leaders in the Peace movement of the day to reconcile some of the hostility between Roman Catholics and Protestants which, at the present time, is very acute by reason of the vicious attacks of such papers as the *Menace*, on the one hand, and the proposal to give to United States postal authorities the power to exclude religious papers of a polemical character from the mails, on the other. Dr. Lynch is trying to bring representatives of the two sides together in the hope of curbing the two extremes, which seriously threaten the peace of this country.

We have much sympathy with the attempts that Dr. Lynch is making. On the one hand the coarse, vulgar, sometimes libelous appeals to religious hatred, which such papers as the *Menace* are constantly making, deserve the emphatic condemnation of every American and, much more, of every Christian man and woman—and it is said that some forty periodicals of that sort are published in this country. On the other hand the power to exclude periodicals from the mails because of their utterances in the realm of religion is so dangerous a power that one wonders that any one could seriously propose it; but a bill to that effect was vigorously pushed in the last session of the Congress that has now passed into history.

If Dr. Lynch can find a way of bringing these extremes together, and correlating their views, he will have solved a problem that Elizabethan Churchmen in England most earnestly tried to solve, with the net result that Roman Catholics on the one hand abandoned the Church of their fathers rather promptly, and Protestants of the extremer sort, on the other hand, after pursuing a vigorous warfare from within the Church for a full century, finally followed the Roman precedent and also seceded. The precedents therefore are not very encouraging, for neither party can very well secede from its allegiance to the United States government. They must live together in peace in the same country if they can; but live together they must.

One suggestion we make, and we do it in all seriousness.

The Federal Council of the Churches of Christ in America has devoted much effort toward promoting the cause of peace. This challenge may well be addressed at this juncture to that body: *Are you gentlemen broad enough to desire to make it possible for the Roman Catholic Church to become affiliated with your organization?*

That it could not be affiliated on the basis of the present platform of the Federal Council, which includes a direct slap at the Catholic conception of the Church, is of course inevitable. The Protestant Episcopal Church is equally excluded, as its highest legislative body has determined after careful inquiry into the matter.

The Federal Council is therefore in position to do either of two things: It may continue its present policy of representing an aggregation of Protestant sects that repudiate the authority of the holy Catholic Church of history and the creeds; or it may try to find common ground whereby it may serve as representative of All-American Christianity.

There is something to be said—from the point of view of the Federal Council—on both sides of the subject. For the present policy there is to be said that very many Protestants do not wish to find common ground with Roman Catholics, or, indeed, with Episcopalians. Their ecclesiastical ancestors deliberately seceded either from the Church of England or from the Roman Catholic Church in Europe, and their descendants of to-day are satisfied with the principle of separatism. There is a negative unity in Protestantism, all the parties alike protesting against the historic body known as the Catholic Church, against the Priesthood, against Episcopacy, against “the Mass,” that would, undoubtedly, be weakened by any attempt at alliance, however informal, with any bodies that frankly stand for the authority and the conceptions of the Catholic Church. The dream of a “united Protestantism” would vanish away, to the keen disappointment of very many sincere souls, if the larger conception of a “united Christianity” should take its place.

But on the other hand, if the Federal Council really desires peace in Christendom, as it has so often declared that it does, and as, we are confident, its leading men really think that it does, it becomes, naturally, its duty to seek a point of reconciliation between *all* the divergent forces in American Christianity. First in the numerical order of Christian bodies in America stands the Roman Catholic Church, whose affiliation in the Federal Council not only has never been invited, but has been made impossible by the platform of that Council, and, even more, by its literature and the obvious ideals of many of its leading men. Far below that body in numerical strength, but still not altogether negligible, with its million communicants and its heritage in English history, stands the Protestant Episcopal Church, which has clearly pointed out that it cannot corporately affiliate with the Federal Council on the basis of its present ideals. Still further down in numerical order, but marvelous in that it has achieved an important place among the spiritual forces of America in less than fifteen years, is the Greek Orthodox Church, which is as truly repelled from this religious affiliation as are the American bodies that stand for Latin and for Anglican conceptions of the Christian religion. These three branches of organized Christianity, left out in the cold by the narrow limits which the Federal Council of Churches has chosen to create for itself, stand over against the thirty affiliated bodies of that organization. On the one hand stands the *positive* Christianity of nineteen centuries that, in spite of an unhappy division into three parts, does yet administer the old-time sacraments, at the hands of the old-time ministry, with the use of some form of the old-time liturgies, and recognizing, with some differences in conception, the authority of the old-time Catholic Church. On the other hand stands the *negative* Christianity, with a history of less than four centuries back of it, that, divided into thirty parts, is agreed only in its negations, except to the extent that it is also in agreement with some of the fundamental tenets of Christianity that are common to both groups alike.

Is any harmony, any reconciliation, any affiliation, between

these two groups possible? In a small way, but trying earnestly to meet the needs of a present emergency, Dr. Lynch, and some few seers who are working with him, are trying to discover.

But on the larger scale one fact stands out beyond the possibility of denial. Thus far the Federal Council has shown no desire to approximate a higher ideal. The polite intimation of the Protestant Episcopal Church that it could not subscribe to the platform of the Council brought no suggestion of a desire to harmonize differences or to find common ground. The willingness of the Council to stand as the representative of part of American Christianity shows that its own ideals are inadequate for the larger purpose.

When Dr. Lynch has completed the effort at harmonizing differences between the two extreme factors in American Christianity, we suggest to him the value of seeking to imbue the Federal Council of Churches with the peace ideal which he has

so well inculcated in the political sphere. We do not say that the Federal Council would find the Roman Catholic organization ready, to-day, to "meet it half-way" in any proposition of affiliation. The fact remains that *thus far* it is the partisanship of the Federal Council, its insistence upon the views of part of the Christian world in place of an effort to correlate the views of all the Christian world, that stands in the way of that correlation.

We are far from certain that a "federation of Churches" could, under the most hopeful circumstances, really promote the unity of Christendom in the holy Catholic Church. All we are sure of at this stage is that, if our Protestant friends would convince us of the Protestant Episcopal Church that the effort is worth trying, they must enlarge the scope of their own ideals, very materially.

Perhaps Dr. Lynch may be the chosen agent of Almighty God in inducing them to do so.

## The "Book of Offices"

IN a review of the *Book of Offices*, printed on another page of this issue, to which the familiar initials A. C. A. H. are appended, a criticism is made of "the exact propriety of publishing (as apparently has been done) the report of a committee before its presentation to the appointing body, whose approval is sought for the book. Its circulation in unbound sheets among the Bishops and others competent to advise would have seemed a better plan than the publication of a bound volume."

As the Editor of THE LIVING CHURCH, through his connection with the publishing house of The Young Churchman Company, is to some extent a party to the act criticised, it would be disingenuous on his part to admit to our columns a criticism of this nature without at the same time frankly avowing at least a considerable measure of responsibility for it.

The facts are these. The appointment of a committee by order of the House of Bishops must be presumed to indicate a ruling by that body that the purpose for which the committee was appointed is a legitimate and lawful purpose.

The committee of Bishops, appointed in 1907, reported to their House at the General Convention of 1910, including with their report a printed and paper-bound volume comprising the proposed Book. The hospitality granted to it was expressed in the following resolutions, adopted by the House:

"Resolved, That the Committee on a Book of Offices for occasions not provided for by the Book of Common Prayer, be continued;

"That the Bishops be allowed to retain the copies of the proposed Book of Offices which have been placed upon their tables, and that they be requested to send to the Committee such suggestions as may occur to them in regard to the same;

"That the Committee be requested to make further report at the next meeting of the House of Bishops in General Convention, and to send to each Bishop a copy of their proposed book at least three months before the next General Convention."

The members of the committee therefore returned to their labors, the result of which is related in the report which they presented to the House of Bishops in 1913 as follows:

"The Committee appointed to consider the subject of a Book of Offices for occasions not provided for in the Book of Common Prayer respectfully present their second Report.

"In accordance with the resolution of the House of Bishops at the last General Convention the Book of Offices then presented and allowed in tentative use was supplied to the Bishops and also to many of the clergy.

"At the end of eighteen months a letter was sent to each Bishop, asking his opinion of the Book and that he would send any criticisms or suggestions for its amendment and improvement. A similar request was made through the Church papers at a later date. One Bishop wrote fully, making a number of suggestions for additions and improvement, and some suggestions on similar lines were received from several clergy. The Secretary of the Committee has received verbally many warm expressions of commendation of the work. One Bishop took fifty copies for the use of his clergy, and several thousands of the separate Offices have been printed as leaflets and used on special occasions.

"The Committee, believing that the Book has been found generally useful, have thought it best to make no changes in it except some necessary corrections of references to chapter and verse in the various suggested lessons, and to offer only one additional service for

which several requests have been received—a service for the installation of a Bishop.

"They now ask that the Proposed Book of Offices as presented to the House of Bishops, with this additional Office, receive the general approval of the House, its use in any Diocese being of course subject to the will and pleasure of the Diocesan."

A third printed and paper-bound book accompanied this report. In place of giving the approval asked for, the action of the House of Bishops is thus described in the Journal:

"The resolution recommended by the Committee being under consideration, the Bishop of South Carolina moved as a substitute that the Committee be continued, to report to the next General Convention. Which was adopted."

The labors placed upon this committee, and the number of books which they have been requested to supply, have therefore been rather considerable, this being the fourth time that the committee has been called upon to supply a rather expensive book; and the House of Bishops each time overlooked the little detail of how these many successively revised books were to be paid for.

If the members of the Committee, having taken each of these opportunities for seeking the advice of their fellow Bishops, finally determined that, after the many requests made, the advice had probably all been received, it is not strange. They have now issued their newest Book in such wise that Churchmen generally can obtain it and submit any more suggestions before it is too late, probably having the hope that at the next session of the House of Bishops the Book as then presented will either be accepted or the committee be discharged as having failed in the task assigned them; and we think it likely that the hope that sufficient sales might be made of this book to pay the cost of printing was also a factor in the publication. It is an expensive task that the House of Bishops has laid upon its committee at successive sessions.

And we do not see that the most scrupulous adherence to conventional etiquette has been fractured in thus submitting the Book, in advance, to whoever desires to purchase a copy. The matter is of interest to the whole Church. The advice of the whole Church may well be invited before it is too late. And if the approval of the House of Bishops should never be given, the book is of value for its intrinsic merits. Few are the Bishops, we are confident, who would decline to license any of its offices for use, and, as "A. C. A. H." observes, some of them are too personal to require such license.

But apart from this, the careful study of our reviewer may well receive the serious attention of the Church. No book should receive the official imprimatur of the Church, such as would be given if this book received the authorization of the House of Bishops, until its offices have been thoroughly adapted to American conditions and until the phraseology has been very carefully tested. We shall hope, however, that this advance edition will be carefully studied by the liturgical scholars of the Church *in time*, and that they will communicate the result of their studies to the Bishop of Springfield as secretary of the committee as early as may be feasible, in the hope that a book reasonably free from blemishes may be presented to the House of Bishops at the General Convention of 1916, and may then receive the authorization of that House.

Not only do we feel that this committee has acted wisely,

therefore, in making so important a publication accessible before it is finally authorized, but we earnestly hope that the Joint Commission on Revision of the Prayer Book will follow the same precedent. It will very materially expedite consideration of their report if it can be made generally accessible well in advance of the General Convention that must act upon it.

**T**HE visions that some of us had last fall of the American Church rising in its strength to assist the missionary societies of the English Church in their present emergency have not really been fulfilled. In the condition wherein our

**The Missionary Situation**

own missionary work was so inadequately supported, the apportionment so far under-paid, we of THE LIVING CHURCH did not dare to lay the stress upon the matter that otherwise we should have done.

And now our Board of Missions comes to us with an earnest request for "One Day's Income" from each American Churchman, not that we may give it to the English missionary societies for their world-wide work, but because the constant encroachment upon the missionary reserve, through annual deficits, makes it necessary that a special sum of \$400,000 shall be raised to restore the depleted fund to its normal strength. It is provided in the call of the Board which is published on another page that gifts to this special fund will, on request, be credited on the apportionment of any parish; but it ought to be made clear that to be of any value for that purpose, a parish must give *forty per cent. more than its apportionment*. To pretend to give to that special fund while yet a parish is delinquent toward the apportionment for the current year is only to "pretend." We cannot restore the reserve unless we first receive money enough to pay the current expenses of the year, and then some forty per cent. additional.

Earnestly do we hope that Churchmen will heed this call to them and rescue the Church's reserve from annihilation.

**M**EANWHILE, we are not rising to our opportunity by assisting the English missions. THE LIVING CHURCH has communicated with the authorities of the leading English missionary societies, telling them of the noble visions which some American Churchmen had seen, but also telling frankly of the difficulties in the way of their realization, and asking for information as to the probable effect of the war upon the income of those societies. Our communication, we are told, was laid before the executive committee of the Central Board of Missions of the Church of England.

"They warmly welcomed," writes the secretary, the Rev. H. Saumarez Smith, "the kindly thoughts which prompted the suggestion that American Churchmen should come to the assistance of English missionary societies during this time of anxiety and distress. At the same time they recognized that there were other claims more immediately pressing on the American people.

"This year will no doubt be an anxious one for all missionary societies, more especially for the smaller ones. But the teaching of history in regard to former wars in which England has been engaged (though they were, of course, very small wars compared with this gigantic struggle), is that contributions to missionary work have increased during the period of the war: the reaction has come after the war was over. We are earnestly hoping and praying and working that our missionary work may, as a direct result of this war, be placed on a permanently higher level, and that there may be no reaction."

Under the circumstances of the appeal from our own Board for the special fund which they deem it necessary to raise, we shall not venture at this time to ask that, on a general scale, American Churchmen shall raise a fund to be given to the English Church as our thank offering for the blessings of peace which God has vouchsafed to us in this year of turbulence and anxiety, as we had hoped to do; but if it shall appear hereafter that a grave need on behalf of the English missionary societies shall arise, we shall revert to the subject, and shall hope that it may be possible for American Churchmen, not neglecting the needs for which we are primarily responsible, to come to the assistance of our brethren in the Church of England.

**W**E are printing this week the second detailed report of appropriations from THE LIVING CHURCH RELIEF FUND made by Archdeacon Nies. We are confident that our contributors will agree with him that where appropriations from

**The War Relief Fund**

this fund are needed for the continued maintenance of our churches in Europe, apart from the necessities of their relief work, it is legitimate to make such appropriations. That few Americans able to sustain the work of the churches remain in Europe is, of course, beyond question; and we cannot administer the Church's work in those cities unless we maintain the workers. It was because, without assistance from the home-land, our churches in Europe, at the very time they were needed more than they ever had been needed before, must close their doors and our workers be recalled—to the everlasting disgrace of the American Church—that the fund was established; and certainly it is more economical to sustain the "plants" already in operation than to try to administer relief apart from them. Happily we believe that the responsibilities of the American Church in European cities are being met by means, very largely, of this fund, and probably they could not have been met otherwise. That the work of these churches, in the midst of the needs that have fallen so suddenly upon them, is worth while, we believe none will question.

The following are the receipts for the week ending Monday, March 1st:

A Churchwoman, Lynn, Mass.....	\$ 3.00
A Friend, Kilbourn, Wis.....	1.00
St. Paul's Sunday School, Fairfield, Conn.....	15.00
Anon., Warrenton, N. C.....	2.00
Mrs. Isabel H. Mulhigan, Vancouver*.....	5.00
Rev. Chas. F. Collins, Jonesboro, Ark.*.....	10.00
Grace Church, Haddonfield, N. J.*.....	10.00
Mrs. E. B. Bryan, Washington, N. C.*.....	2.00
Mr. and Mrs. R. P., Mosinee, Wis.....	5.00
Mrs. H. W. Lewis, Jackson, N. C.....	1.00
Mrs. H. B. Hardy, Jackson, N. C.....	2.00
Mrs. W. S. Picard, Jackson, N. C.....	1.00
W. S. Picard, Jackson, N. C.....	1.00
"Araby".....	1.00
Rev. Chas. E. Taylor, Brooklyn.....	3.00
Missions Study Class, Church of St. John Evangelist, St. Paul..	14.00
A Churchwoman, Duxbury, Mass.....	5.00
Miss Ida Brown, New York†.....	5.00
Christ School, Arden, N. C.†.....	3.00
C. H. T., Montclair, N. J.*.....	5.00
Grace Church, Oak Park, Ill.*.....	15.00
C. B. F., New Haven, Conn.....	25.00
"Tithe," Hartford.....	5.00
Church of the Ascension, Pittsburgh.....	8.45
St. Matthew's Church Sunday School, Wheeling, W. Va.....	47.00
Mrs. Morton S. Lewis, Elizabeth, N. J.....	5.00
F. B.....	1.00

Total for the week.....\$ 200.45  
Previously acknowledged..... 7,384.52

Total received.....\$7,584.97

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

**ANSWERS TO CORRESPONDENTS**

A. F.—The term *St. Sacrament*, formerly applied to Lake George, is the equivalent, from the French, of *Holy Sacrament*.

C. J. S.—"Canonical" offerings are generally specified in diocesan canons rather than in those of General Convention. The latter require "at least one annual offering for the missionary work of the Church" (canon 55) and one for General Clergy Relief, the latter "on Whitsunday or some other Sunday or Holy Day if more convenient" (canon 57).

A SUBSCRIBER.—(1) Certainly not.—(2) We are hardly able to answer the question in a few words. See the *Living Church Annual*.—(3) It is impossible to say whether "Catholic Churchmen were in the majority" at the New York General Convention, party lines being, happily, not tightly drawn. We do not understand your meaning in the remainder of this question.

T. W. H.—(1) The established (Presbyterian) Church of Scotland has an optional liturgy, not required, differing considerably from the older liturgies.—(2) It is our impression that the black gown is frequently used by their ministers.—(3) The Presbyterians have possession of the ancient Cathedrals of the land, but, so far as we know, have no Cathedral organization comparable with those of England.—(4) There are Cathedrals in the Episcopal Church of Scotland. We have no information as to the details of their services.

LET OUR temper be under the rule of the love of Jesus: He can not alone curb it, He can make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at His feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of the divine nature shines out through our frail humanity.—*Andrew Murray*.

## THE UPLIFTED CHRIST

THIRD SUNDAY IN LENT

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

JESUS says, "If I be lifted up I will draw all men unto Me." Why is it that *all* men have not been drawn to the infinite love of our Redeemer? It is because the Christ which we are holding up to them is the Christ of our own pattern. We are holding up the likeness of ourselves in place of Christ. We are holding up the Christ of our narrow conceptions, the Christ of the religionist, the Christ of the philosopher, the Christ of the sentimentalist, and men turn away. No, it is not the Christ they turn from, but our little perverted image of the Christ. Ah, if Christians would hold up the Christ of truth, the Christ of love, the Christ of sacrifice, the Christ of manliness, every God-sent soul would respond.

In the uplifted Christ we see the great loving heart of God. That is what the world is longing for. A little child said to her father, "The road is so steep and the night is so dark I fear I cannot hold your hand." The father smiled and answered, "You don't have to hold my hand, my child; I will hold *your* hand." So God speaks to us and to all His children. But if God holds our hand, He leads us in the steps of our divine Saviour, and if we follow, then we shall surely hold up to the world His love and sacrifice. The holy pattern as revealed in our lives will be unmarred by selfishness, littleness, or meanness.

The highest joy of life is in Christly service. It is said that there was a poor laborer of London who ministered to his invalid wife. He told the physician the simple story of his daily life, how he arose early in the morning and attended to all the needs of the sick before going to the hard labor of the day, how he came home at noon and prepared the midday meal, how at night every duty was joyous with love as he arranged the pillows and made everything bright and cheerful about the room. "For," he said, "I promised I'd love her, comfort her, honor her, keep her, in sickness and in health. I've tried to and we've been so happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes you'll love her all the more." A sob and tearstained eyes told that she on the sick bed answered to every word. The humble workman placed his hand in hers as he said, "Sir, I can't wish for you better happiness than I have had. I wish for you as much, and I take it, I'm about the *happiest* man in London." Yes, he was right. No man could be happier, for he was holding up the Christly love and service, and walking in His steps.

Every visitor to Rome is interested in watching the crowd ascending the *scala santa* supposed to be brought from Pilate's Judgment Hall. The faithful mount stair by stair on their knees and after reciting a prayer bend down and kiss the holy steps where Jesus walked. Yes, Christianity is to adore and to tread the foot-steps of the Saviour. But following the steps of Jesus is not kissing a marble slab—that were easy—but it means following the divine Master in sacrifice to humanity, following His steps as they trod the hot Judean sand in loving ministrations, following them as they went in daily duty however humble, in prayer on the lonely mountain-side, in fasting in the desert, in struggle with temptation, in rebuking the proud and selfish and hypocritical. Yes, we are to follow those blessed feet as they went so weak and weary and suffering to rugged Calvary there to be pierced that humanity might realize a divine love, a divine sonship, incarnate in suffering.

To hold up Christ to the world is to be a Christ with the Christ sympathy, with the Christ heart, with the Christ love, with the Christ vision, with the Christ renunciation, with the Christ sorrow, with the Christ peace, with the Christ courage, with the Christ loyalty to truth, with the Christ forgiveness—in one word, with the Christ manhood.

THE GRACE which keeps me from falling one inch further, irrecoverably, and is not worn out by my provocations in this wilderness, is simply more visibly alive and active in my most certain experiences, more prompt, more steady, than I have any experience of among material things and persons. Everything material is simply feeble; and everything personal is shadowy, as compared with this personality under whose shadow I am allowed to dwell. And all this is the more extraordinary because of the hurry, hotness, dryness, aridity of the life I am obliged to live in London, if correspondence, interviews, letters, are to be kept down and dealt with at all. The want of time to read and think, the shortness and distractions of prayer, seem to threaten one's very existence as a conscious child of God. And yet He is on my right hand and I know it.—*Edward White Benson.*



LAST autumn I reprinted here a little poem, in praise of Denise Cartier, who bore herself so nobly when mangled by a bomb from a Taube, last September, as she was playing in the garden of the Trocadéro in Paris. Many of you expressed interest in her, and may like to see this correspondence, which I subjoin. My own letter was in French, but I give you the English of it, leaving the dear child's own words untranslated. The photograph, here reproduced, shows her wearing the little pendant the American children gave her.

"My dear little unseen Friend:

"I was in England last summer when the German bomb fell from the sky upon Paris, injuring you so terribly, and read with tears of admiration the story of your courage, and how your first thought was for your mother, and not for yourself. That is the spirit which makes saints, as well as heroes; and you showed yourself a fellow-countrywoman of the Blessed Maid of Orleans. The English papers told us nothing more as to whether you had survived the murderous assault or not; and I very much feared that you had succumbed. But I picked up last week a copy of *L'Illustration* and saw your picture, knitting for the French soldiers in the trenches, so I knew God had spared you. That day, in a public school, I told a group of children, about your own age, of what you had endured. They were all greatly moved



DENISE CARTIER

and interested; and now they ask me to send you this little gift as a sign of their respectful admiration. It is only a trifle, for they are poor children who have not much pocket-money; but it means a great deal. If you are able to write a little letter to me to read to them, we shall all enjoy it. I send this by the hand of a good American priest, who lives in Paris. I wonder if he could get some pictures of you for me and for the school?

"Your affectionate American friend,

"PRESBYTER IGNOTUS."

"Cher Monsieur:

"Je vous remercie de l'intérêt que vous me portez ainsi que vos élèves. Votre charmant présent m'a fait un grand plaisir et sera un grand souvenir pour moi, car il exprime la sympathie d'un grand peuple pour notre belle France.

"Je vais très bien. Maintenant je retourne en classe où je vais m'efforcer de toujours bien travailler pour mériter l'estime que l'on me porte. Merci mille fois; et permettez moi de vous envoyer toutes mes amitiés.

"DENISE CARTIER."

"Rue de la Manutention, Av. du Trocadéro, Paris.

"Chers petits amis inconnus:

"Je ne sais comment vous exprimer ma reconnaissance pour votre gentil cadeau. Il sera pour moi une relique et un souvenir au dessus de tous: puisque vous vous intéressez à moi, je me fais un plaisir de vous envoyer ma photographie ainsi qu'à votre bon prêtre. Je lui demande de vouloir bien vous embrasser tous bien tendrement.

"Vive l'Amérique! Vive la France et les Alliés!

"DENISE CARTIER."

A GOOD Congregational brother prints this on his parish calling-card. I like it; don't you?

"DO YOU MAKE THE BEST INVESTMENT OF ONE-SEVENTH OF YOUR TIME?

ON SUNDAY JESUS WAS NOT

Busy reading the 'Jerusalem Press.'

Playing golf on the Bethlehem links.

Attending to a pile of unanswered letters.

Lolling at home after a hard week at the carpenter's bench.

The Sabbath Found Him at Church 'As His Custom Was.' Lk. 4-16.  
 "ABSENCE ON SUNDAY EQUALS A VOTE AGAINST THE CHURCH.

"Come to Church. John 20: 19-26 is an account of the first Christian prayer-meeting. Thomas was absent. Perhaps it rained, or he was tired, or didn't feel well. What happened?

"(1) He missed seeing Jesus. (2) He missed the gift of the Holy Spirit. (3) He lost faith in Christianity."

How DELIGHTFUL it is to find gracious and courteous language in holy places! Dr. Myers, the Baptist preacher of Tremont Temple, Boston, is delivering himself of answers to "Questions of the Hour" on Sunday evenings, and on March 21st he is to dispose of this:

"What would Christ say about the robes and ritual and pomp and parade and incense and nonsense of modern Christianity?"

I can hazard a guess about what He might say concerning certain sorts of nonsense; but, as to "robes and ritual and incense," He would probably approve the pattern shown on the Mount and revealed in the Apocalypse. It is certain that He participated in the glorious Temple services with no word of rebuke for their splendor; and St. John (who is really a better authority than Dr. Myers) saw Him in heaven, the centre of such worship as makes all earthly ceremonial seem pale.

HERE IS a bit of old Dutch, inscribed on a Bible's flyleaf, and Englished by a Harvard professor's daughter:

Ons leven is een schip,  
 D' wereld is de zee,  
 D' Bybel 't peyle compas  
 Maer 't Hemebriek d' Ree.

Our life is a ship,  
 The world is the sea,  
 The Bible our compass,  
 To guide us to Thee,  
 O Heavenly Haven,  
 Where fain would we be!

FATHER VOLET, priest of the Old Catholic Church in Paris, has resumed the publication of *Le Catholique Française*, interrupted since August by the war. It is a brave and pathetic story he tells.

"The war has reduced our means as well as our numbers; so we have been forced to economize. The organ is silent, there are no night services. We have only two candles on the altar except on great festivals, when we have four. But the attendance is better than usual. After the victory of the Marne, we sang *Te Deum* at the end of the Sunday Mass. The curé of Nantes, Father Fatome, is serving with the colors."

In Switzerland, Bishop Herzog has recently confirmed 140 children in Zurich and 81 in Möhlin. Bishop Kowalski, in Poland, has been confirming hundreds, and his fellow-Bishop Prochniewski confirmed 130 in the one parish of Gegloff.

Father Gschwind, one of the veterans of the Old Catholic movement in Switzerland, sometime vicar-general, fell asleep in October, aged 81.

I AM GLAD to quote these plain words from Bishop Mills-paugh's convention address:

"One word more. The rubric in regard to confirmed persons only coming to Holy Communion has come down in every Prayer Book revision, 1549, 1552, 1559, 1604, 1662, 1790, 1892. It is simple and plain, and as the Ordinary I do not hesitate to say that any clergyman who in the face of it gives a general invitation to unconfirmed people to come, breaks the law of the Church; but should such persons come uninvited, let us throw all responsibility on them, taking the first opportunity to express our hope that they are looking forward to the Holy Rite."

By way of demonstration of Protestant "liberality," I quote without comment this, from a poster issued at Walden, N. Y., announcing sermons by a Baptist minister on "The Roman Catholic Church":

"If the teaching of the Catholic Church is true, Baptists are not saved. If Baptists are right, Catholics are lost. With an issue so great, Pastor Holmes believes it to be both kind and right to present the issue from the Baptist standpoint. No attack will be made, simply a presentation of the facts, and a clear Scriptural exposition."

HOW RELIEF HAS BEEN GIVEN IN EUROPE

Appropriations from The Living Church Relief Fund are Reported

PRESENT CONDITION OF WORK OF EACH OF THE AMERICAN CHURCHES ON THE CONTINENT

LAUSANNE, SWITZERLAND, February 4, 1915.

I AM submitting the following general account of moneys received and disbursed from THE LIVING CHURCH RELIEF FUND to February 3, 1915:

	RECEIVED		DISBURSED FROM LAUSANNE	
	Sums as acknowledged by THE LIVING CHURCH in its issues of—		FRANCS	
Nov. 14—	\$ 143.15	724.81	To Paris .....	4,361.50
" 21—	391.65	1,997.41	" Rome .....	3,500.00
" 28—	819.76	4,236.49	" Lausanne .....	3,305.27
Dec. 5—	425.82	2,200.51	" Munich .....	2,500.00
" 12—	479.35	2,427.09	" Dresden .....	2,000.00
" 19—	386.08	1,990.10	" Geneva .....	2,250.00
" 26—	289.46	1,484.40	" Florence .....	1,000.00
Jan. 2—	962.79	4,962.84	" Nice .....	328.00
" 9—	287.95	1,476.66	Taxes and Charges....	146.75
" 16—	558.15	2,884.40	Bal. on hand (Feb. 2nd)	4,993.19
	\$4,744.16	24,384.71		24,384.71
Sent direct from LIVING CH. to Paris	100.00			
	\$4,844.16			

[A supplementary letter, dated February 10th, states that since the foregoing balance sheet was drawn 2,000 francs each have been sent to Paris and to Rome.]

Apart from amounts specially designated for particular objects, I had in mind, in disbursing this fund, the conditions as stated in THE LIVING CHURCH of November 7th, with which issue the fund was started.

"It is obvious," says the editor, "that each of these churches is an American centre from which American relief work is being administered in vigorous, efficient, American fashion, and must continue to be given. Yet the problem of maintaining that work with the regular contributors gone, and the influx of tourists stopped, is one that presses very seriously. American Churchmen certainly, and perhaps other Americans as well, are now asked to rally to the support of this work in the centers in which it is maintained—impartially in Germany and France and among the great number of refugees in Switzerland and Italy.

"Let American Churchmen now rise in a body to sustain this work and to administer this relief. THE LIVING CHURCH to-day opens a fund for the purpose."

This double appeal is headed by a letter from the Rt. Rev. G. Mott Williams, D.D., Bishop in charge of American Churches in Europe, and stating the precarious position of the churches in the jurisdiction.

The Bishop, the editor, and the clergy over here have seen that a double problem faces our Churches in Europe, and faced them when the appeal was first made—the problem of pressing demands for relief and the problem of *existence*. From two-thirds to four-fifths of the parishioners and supporters of most of the churches have gone. Up to the present the churches are all open and working, but their existence is precarious and in many cases growing more so. Friends of most of them have been sending them some money, directly for the support of priest and sexton, heat, light, etc., but there is no telling, in most cases, when the limit of such help will be reached. It is obvious, that if a church should have to be closed funds sent exclusively for its relief work would be of no use, as there would be no one to administer them. So, while the relief problems of all are great, the *existence* problem is just as much so.

It was startling to me to have to see how this apparently self-evident fact has been seen and acted on, in another field of work carried on by Americans. I happened to meet Mr. Wm. D. McCracken, special agent of the Christian Science organization, and, in a conversation over the situation of his branch organizations in Europe, received the information from him that, as early as October 25th, the home organization had taken up a collection of \$80,413.90 for the needs of the European branches of Christian Scientists. He told me that the branch at Berlin had received alone \$10,000 of the fund. Another collection was taken December 6th (I do not know the amount, but doubtless, it was large) for the relief of "hundreds of others besides our own people who are in poverty and distress by reason of the war."

The point of this information is obvious. The organization itself has to exist, ministering to its own, in order to minister further relief to others.

Here then, in accordance with the stated conditions of THE

LIVING CHURCH FUND, is the distribution of it to February 3rd—and the situations that guided me in apportioning it.

The American Church in Nice has less than one-third of its regular congregation, but has a considerable endowment, and needs no help for support. They are doing a splendid relief work. Among other items, they are carrying on a high class

#### The Work at Nice

American Red Cross hospital. To help start and fit it out, I sent 200 francs from the fund, and afterwards, 125 francs designated for them. The impression which this work has made upon the community is a consideration of importance to American Churchmen. *L'Eclairneur* has this to say of it:

"Founded and carried on by neutrals, citizens of the United States, who come to Nice for the winters in search of sunshine and gaiety, the American Red Cross hospital merits a special mention. It is entitled from wounded Frenchmen to a tribute of great thanks, for it is the expression of a sympathy entirely disinterested. A considerable number of our soldiers owe their return to health to American money and the admirable devotion of American women. They will not forget it; nor will we. The organization of the hospital is perfect, and it is itself a model."

There are thirty-four beds, always filled, and each soldier, on leaving, receives a complete outfit of warm clothing and has all his effects put in perfect order. The hospital was organized by the American Consul, the Hon. D. Dulany Hunter, and Mrs. Hunter, and the Vice-Consul, Mr. Harry Lyons. Its staff of helpers is mainly from the American church. May I point out incidentally an unexpected good effect of the hospital on others than the French wounded? Many a young American gentleman of leisure who, in peace times, has dawdled away his days in the sunlight of the Riviera, soothed and lulled by the sight and sound of the blue waves of the Mediterranean, is willingly carrying dishes up and down stairs and even, in a pinch, washing them.

Beside the activities at the hospital, much efficient and generous relief work is carried on in Nice under the advice of the rector, the Rev. Francis G. Burgess, and through the leadership of Mrs. D. D. Hunter; but I have not space to describe it.

At last accounts, about two weeks ago, Florence had about two-thirds of its resident American congregation. If Italy remains neutral, there ought to be little difficulty about keeping the Church open and active. As it is, the absence of all tourists cuts off a substantial part of their income, and this is felt especially with the great increase in the demands for relief. The rector has asked if I could help a little out of the fund, as he had some pressing, deserving cases, that he otherwise could not help. I sent him 1,000 francs for this relief—and am sure of its usefulness.

#### Florence

Geneva and its environs is one of the centers for the housing and care of Belgian refugees. There is a great deal of fine

#### Geneva

personal work, among them and other unfortunates, done in Geneva under the efficient and sympathetic leadership of Mrs. Chas. M. Belden, wife of the rector of the American Church. I published part of a letter from her recently in one of my communications to THE LIVING CHURCH. There can be no question of the kind of relief work done under such leadership, not only among the Belgian refugees, but among children, traveling internes, students, and poor. I have sent to Geneva the sum of 2,250 francs and am holding more in reserve for them when they indicate to me that the present sum is near exhaustion. More of the direct work of the Belgians settled in this region is done from Lausanne, but Geneva can keep its hands full with its opportunities. Five hundred francs of this sum of 2,250 can be drawn against for the church if its falling off in income compels it. While writing this, I am in receipt of a letter from Geneva which says, among other things:

"Now, the tide of refugees, or rather internes, is pouring in so fast we don't know which way to turn. They come through Geneva by the hundreds, going from here to Annemasse, where sometimes they stay a few days or a few weeks, and then are sent farther on. Annemasse is where we are chiefly sending our clothing. The destitution is great. Last week we sent over several pieces of flannel for them to make into clothing. At the same time we work and collect anew, as much as possible. From personal inspection and reports, our Belgians in the neighborhood are fairly well looked after—but these poor wanderers, all French, are in such a terrible condition that they require all our attention at present. Strange that, in spite of their condition, they almost all say 'the Germans were not unkind to us.' Poor wanderers!"

Many are the rose colored reports of the "normality" of everything in Germany. I meet and talk with many people

#### Dresden

coming from there and am in a position to know the true conditions of things. The Germans are a stoical type and make little outcry over their sufferings, in fact, conceal them. As for the lowness of food prices, the government keeps control as a war measure. With the German press writing up life as normal, and superficial appearances being that way, it seems to many who are not a part of the inner life of the country that there is very little hardship or distress. But the poor do not write the rosy reports. Exactly the same conditions that make poverty or distress in a city like Paris, make it also in a city like Berlin, or any other city, whether in France or Germany; namely, the great upset of industrial conditions by the war. Workers of all classes are forced into idleness, while the country is full of the widows and orphans and dependent families of multitudes of the soldiers. Like causes have like effects without regard to country; and Germany, like France, has its bitter problems of poverty—poverty not only among the always poor, but among those always industrious.

Take for example the information from the American Church in Munich, where, beside the splendid hospital of the American colony, and the struggle of the Church to relieve much general poverty, they have taken the definite obligation of feeding one hundred destitute children three times a day. Why, if conditions are so normal? They are not normal. There is poverty, poverty widespread and serious, to the degree that the American Church feels forced, as a Christian body, to do what it can, out of compassion.

Much the same condition of hardship prevails at Dresden, and the Church is doing what it can. Both the rectors of Munich and Dresden have caught the German spirit of turning the rose light on their worries. The letter from Dresden, in THE LIVING CHURCH of January 16th, caused me to rub my eyes. It looked so prosperous on a first glance. All bills paid to the first of January. Splendid! What prosperity! But when one knows the situation and conditions, it is not prosperity that is shown, but a quite remarkable piece of brave self-sacrifice on the part of the handful of people left in the American colony, who, with all the other drains upon their purse, could carry their expensive church plant to the first of January without a debt. How long, under present conditions, can they continue to do it? The letter from Dresden was written about December 16th. Here are a few sentences from one written January 16th, a month later:

"I have cut down expenses so much," etc. "Last year collections were 200 marks a Sunday, and pew rents about 100 marks a week at this same season. Now collections are about 40 and pew rents perhaps 10" (total \$12.50). "We have an occasional help from parishioners." "I shall hang on as long as," etc. "I can live fairly cheaply here in spite of the war." The only sentence in the December 16th letter that would give an inkling of the precarious conditions is the rather ominous sounding sentence—"But we have nearly reached our limit (of prosperity) and confess to some concern for the months that will follow." Think of the beautiful Dresden church plant, being kept up on \$12.50 a week, with an "occasional" gift, which may come, or may not—and the charities to be carried on besides! In sending 2,000 francs to Dresden, it was with the understanding that the rector would use his discretion under the conditions of the fund; and, if necessity required, use some of the fund to help keep the church open.

The Rev. Mr. Jennings is heard from out of a flood of brave charitable work. He says: "We are like the churches in the West when the floods came. We need help from the outside to maintain our existence." The sum of 2,500 francs sent to the rector of the American church at Munich was placed in his discretion to use for relief, and if "the floods came," for "existence."

#### Munich

The same message was sent to Rome, with the first 2,500 francs. An additional 1,000 francs was sent exclusively for the earthquake sufferers, and an enormous old canvas tent, purchased with it, was the only and first shelter offered to many of

#### Rome

the survivors of four towns in the mountains near Rome. The congregation at Rome, like that of Munich, is known over Europe for efficient aggressive work, appreciated not only by Americans, but by the community in which it is placed. The rector at Rome, beside the relief work of the war, has fixed obligations, in the form of an orphans' home for boys, and a students' federation. His greatly diminished income is cause



enough for worry, but when the earthquake came, and there was a call for prompt action and sacrifice, he did not hesitate. He writes: "I thank you heartily for the gift from THE LIVING CHURCH FUND, of 1,000 francs in behalf of the earthquake sufferers. All of our funds have been used up. The last of it went for barracks—some sort of shelter being the most crying need. For eight days now it has been raining and snowing, causing the greatest misery. The last money I had to spend (about 6,000 lire) went for barracks." This is Christian courage, when the support of fixed charities, and even existence, are in the balance. [The interesting report of the rector at Rome, the Rev. Walter Lowrie, was printed in THE LIVING CHURCH of February 20th.—EDITOR L. C.]

A detailed account of the needs for relief work of the American Church at Paris has appeared in THE LIVING CHURCH and other journals, and needs no repetition. In acknowledging the receipt of money from THE LIVING CHURCH RELIEF FUND, the rector writes: "What has been received from the fund hitherto has all been expended in aid of the poor and suffering. My letter in THE LIVING CHURCH of January 2nd will give you details as to what we are doing here. It goes without saying that we are able only to meet a hundredth part of the want which we know of. That puts, as well as it can be put, the situation not only in Paris, but in most of the centers in which the American Church is carrying on ministrations. THE LIVING CHURCH RELIEF FUND has thus far been able to send to Paris about 4,871 francs, of which 1,000 has been specified for the home which the American Church has opened there for Belgian women and children.

We at Lausanne are a new mission, started last June to meet the need of ministering to the many Americans here. In peace times the work can amply take care of itself. Now, so many Americans have gone home that we are put to it to take care of ourselves and do our work without a fixed plant, and rent and other expenses going on. So far we have survived and are doing creditable work in meeting the many problems of distress forced by the war; but more Americans are leaving on every available boat.

Out of THE LIVING CHURCH FUND we have used to date 3,305.27 francs, all of which has been spent in relieving distress, with much more beside. About four-fifths of the fund assigned to Lausanne has gone for Belgian women and children in this region, 1,000 francs for rent of places to keep mothers and children of the same family from having to be separated. There are so many other pressing demands for relief beside the cases of the Belgians that we can but touch the fringe of the need, but every little we do is deeply and gratefully appreciated. I would give some concrete cases without mentioning names, but my letter is already too long.

WILLIAM E. NIES.

**DEATH OF SYRIAN ORTHODOX BISHOP IN BROOKLYN**

THE death of Bishop Raphael, Bishop of the Syrian Orthodox Church in Brooklyn and Suffragan to the Russian Archbishop in New York, occurred at his home in Brooklyn on Saturday, February 27th, from heart disease, at the age of 64 years. Bishop Raphael's relations with the American Church in recent years have been rather strained through somewhat extreme views which he held in regard to matters at issue between the two communions of the Catholic Church.

**DEATH OF PROFESSOR CHEYNE**

THE death of the Rev. Thomas Kelly Cheyne, D.Litt., D.D., Oriel Professor of the Interpretation of Scripture at Oxford, and an extreme advocate of the higher criticism, frequently in its most destructive form, occurred in London on February 17th, at the age of 73. Dr. Cheyne was a prolific writer on critical phases of the Old Testament and an erudite student of Hebrew. He was especially a student of the Book of Psalms, upon which he has written several books including the Bampton Lectures of 1889. He was also one of the editors of the *Encyclopedia Biblica*.

THE CHEERFUL live longest in years, and afterward in our regards.—Bovee.

**NEW MISSIONARY BUILDING DEDICATED IN LONDON**

**C. M. S. Now in Its New Headquarters  
PROGRESS OF LIVERPOOL CATHEDRAL**

Bishop of London Sees Great Spiritual Awakening Ahead

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, February 16, 1915 }

THE Archbishop of Canterbury dedicated last week the new building of the C. M. S. in Salisbury Square, Fleet street, which has been erected through a benefaction by the late Sir George Livesey. The offices of the society have been on this historic London site for just over a century. A brief but interesting historical review of Salisbury Square was given by the Archbishop after the dedication service. That was, he said, a bit of London which was impregnated with long association with the life of the English Church. Centuries ago the Templars had their place in one side and the Carmelite or White Friars and the Dominican or Black Friars were also established there. It was a region and centre of life, and in the midst of these great religious houses and kindred institutions, successive Bishops of Salisbury had their town house down to the time of Jewell. Although Salisbury Square had not since then been connected with the Bishops of Salisbury, it had retained its old name down to the present day.

At a recent meeting of the Liverpool Cathedral Committee it was explained that, after taking into account recent rises in wages and the cost of materials, further contributions to the extent of £44,466 would be necessary to complete that portion of the Cathedral now in course of construction. At the rate of progress attained before the war, the chancel and first transept would have been ready for consecration two and a half years hence. The committee still hope that this event may be so little postponed that it will be recognized as one form in which the diocese may celebrate the conclusion of a glorious peace.

The Liverpool Cathedral

In the course of an address at a special service in the S. P. G. chapel in Westminster, in connection with the admission of the Rev. T. Davis to the new post of Metropolitan Secretary of the society, the Bishop of London expressed his belief that the war was going to lead to a great extension of God's Kingdom. One of many signs was the intense interest which had been awakened by the prospect of the release of the Bible Lands from the "great incubus" which had so long lain upon them. He believed also that the Churches of Russia and England would be drawn together as never before. The Bishop had just been honored by a visit from the two special representatives of the Emperor of Russia, who were in this country to deliver decorations conferred upon some of our soldiers. One of them, Prince Yussupoff, he said, was one of the greatest men in Russia outside the Imperial family, and it was very impressive to see the reverence with which he entered the Bishop's chapel in London House, where "I was able to point out to him the ikon given to me when I visited the oldest monastery in Russia." The Prince had himself written a prayer for the Russian soldiers, which he read to the Bishop. In our own land, continued the Bishop of London, people were everywhere waking up to the claims of religion. There was a great desire for God, and the Church must satisfy that desire. He believed this "day of God" was leading to such an evangelizing of the world as had never been known before.

Spiritual Awakening in Prospect

The sittings of the Convocations of the two Provinces for the present session have been concluded. In the Upper House of Canterbury, the Archbishop made a statement in regard to the progress of Prayer Book revision. Of the 162 recommendations in the committee's report the Upper House had agreed to 143, without alteration. In six cases they had made amendment, some of them slight and even verbal. In five cases the matters had been postponed for further consideration by their Lordships. In six cases they had been referred back to the joint committee to consider, not merely the harmonizing of existing resolutions, but to formulate new recommendations or resolutions, if desired; and in two cases the Archbishop had been asked to arrange for a conference of the two Houses or their representatives with a view to finding an ultimate solution.

Convocations in Session

In an overwhelming majority of cases they had agreed to what the joint committee had recommended.

In both Houses the question of the relation of the Welsh Bishops and clergy to the Convocation of Canterbury after disestablishment was discussed. In the Upper House a committee was appointed to consider the subject, while in the Lower House the independence of Convocation from Parliament, the former being older than the latter body, was distinctly maintained in the resolutions, and in the debate it was shown that the court of Queen's Bench had in 1838 sustained the position that Parliament could not interfere with the independence of Convocation, the older body.

In the Convocation of York the right of an unbeneficed priest to sit as proctor was maintained, the question arising on the election of Dr. Frere, of the Community of the Resurrection, as proctor for the Archdeaconry of Halifax. A long resolution relating to the Church and the War was adopted, including a declaration that within the scope of our Christian charity should come "those who are at present our enemies."

The Bishop of Oxford, in his monthly letter to his *Diocesan Magazine*, says certainly they never shall have a better reason than the state of the world to-day supplies to them for keeping a good Lent—that is, a time when they accept the summons of the Church to prayer and fasting, to works of mercy, to recollection, and self-examination and penitence.

The Bishop goes on to say that he has recently been in France, and that alike in towns and villages, on weekdays and Sundays, he was struck by the response from men and women and children to the call to prayer. He has not so much opportunity in his own diocese of going to churches simply as a member of ordinary congregations; but, if he had, he hopes he should observe the same response: "Indeed, who can contemplate the needs and perils, the sorrows and fears, of mankind to-day without being stirred to prayer? But it is the great lesson of the Bible, Old Testament and New Testament alike, that the power of our prayer depends upon our obedience to God, upon the agreement of our minds and desires with the mind and desires of God; and in the New Testament the mind of God is made plain to us in our Lord." The Bishop would have his people set this object before them in Lent—to get nearer to the mind of Christ, so that "our prayers be not hindered." It is pointed out that the great means of doing this is meditation on the Gospels. To seek to recover the mind of Christ must be an individual effort, but there is also such a thing as corporate effort.

The Bishop of London publicly states that Churchmen of the London diocese who are at the front or in training during Lent may consider themselves dispensed from the rule of fasting from food during the war. In view of the scarcity of fish, it will suffice if others observe the Friday fast only and that in such manner as may be found possible.

The martyrdom of King Charles—"our own, our royal Saint," as Keble's muse describes the martyred King in his *Christian Year*—was more generally commemorated this year than ever since the revival of the feast. The Society of King Charles the Martyr published a list of nearly one hundred churches in London and the provinces, and King Charles' Day was also kept at ten churches in the United States. There was the usual High Eucharist at St. Outhbert's, Earl's Court, S. W. The official services in connection with the Royal Martyr Church Union were held at St. Mark's, Hamilton Terrace, N. W. There was Solemn Evensong on the eve of the feast. The sermon was preached by the vicar, the Rev. A. V. Magee, who said that we were apt to forget that King Charles died for the Church. He was offered his life if he would consent to abolish Episcopacy; and he refused. We owe to him, under God, the very existence of the Church in this land. And the Puritan spirit is still with us. The spiritual descendants of the Long Parliament would, if they could, destroy the Church. But the martyr spirit is with us also, and the memory of Charles, King and martyr, should be inspiration to us to show forth our love for those sacraments which he died to preserve. "I have a good cause and a gracious God on my side," his Majesty said, when he went out to be beheaded in Whitehall. We, too, have "a good cause and a gracious God on our side," said the vicar; in life and death may He give us grace to be as faithful and as true as he. The Eucharistic Sacrifice was offered with special intention at 7 and 8 A. M. on the feast day.

J. G. HALL.

## NEW YORK CHURCHMEN COMMEMORATE GEORGE WASHINGTON

### Patriotic Services in a Number of Churches

#### OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }  
11 West 45th St.  
New York, March 1, 1915 }

GEORGE WASHINGTON, his works and his character, were the subject of many sermons and addresses in the churches of New York and vicinity last Sunday. Perhaps the most imposing service was held at the Church of the Incarnation, Madison avenue, where the rector, the Rev. Howard C. Robbins, preached the annual sermon before the Sons of the Revolution and their friends.

A form of prayer and thanksgiving specially prepared for the society was used. One supplication asked for continued peace at home and a place among the nations of the earth. The church was decorated with American flags.

"In drawing his sword against England and separating us from that country, Washington has saved us from participation in the present gigantic conflict which is overshadowing Europe," Mr. Robbins said. "He knew the dangers of getting into European conflicts, and though France, our friend, sorely needed our aid just after the Revolution in her battle against our one-time enemy, England, Washington maintained neutrality. He did this despite a storm of protest mingled with not a little of reproach and scorn. His motives were not those of mere prudence, but rather a deep consideration of sacred things. He realized that this country had a mission, the mission to found government, not on force but on the people's will, and he knew entangling alliances abroad would hinder this great work."

Delightful weather prevailed in New York and vicinity on Monday, Washington's Birthday. Taking advantage of the legal holiday, many churches provided extra services appropriate to the day.

The Rt. Rev. J. deW. Perry, D.D., Bishop of Rhode Island, was the preacher in old Trinity Church, taking as his text the call of Christ to the disciples, "Follow Me." "George Washington, whose leadership in a time of crisis we are recalling with gratitude to-day," he said, "gave his country the impression of his power and character by reason of his personal and spiritual leadership. Men followed him because of his willingness to follow the leadership of Christ. In view of his example, learn the lesson of Christian discipleship."

Professor Charles W. Kent of the University of Virginia, spoke at the service held in the Church of the Holy Communion, and made an appeal for national unity. He criticised what he termed "long range government," and cited as an instance of its futility an appropriation of \$600,000 for the erection of a government building in Honolulu with a population of less than 50,000. He also demanded that party politics be wiped out. In speaking of Washington, he dwelt on his idealism, which he divided into three parts—sense of humanity, pride of motive, and divinity.

The Rev. Dr. Charles L. Slattery, rector of Grace Church, Broadway and Tenth street, has recommended a list of books to his parishioners for Lenten reading. Of newer books he recommends Bishop Boyd Carpenter's *Spiritual Message of Dante*, and *The Great Society*, a sociological treatise, by Graham Wallas. For those with boys at school Dr. Slattery suggests *A Schoolmaster's Apology*, by the Rev. Cyril Arlington. A volume of sermons by the Rev. William Temple, a London rector and son of the late Archbishop of Canterbury; *Mind of the Disciples*, by the Rev. N. S. Talbot; and *Present World Situation*, by John R. Mott, are also on the list. In biography he commends the *Life of Dean Stanley*, the *Life of Phillips Brooks*, the *Life of John Bright* and the *Faith of Robert Louis Stevenson*.

All Angels' Church, the Rev. Dr. Townsend, rector, has a "K. B." Society that employs the single point from the Greek letter societies of keeping secret the meaning of the letters in its name. It is for young men, and it successfully carries them over the critical period from fifteen to twenty-two or twenty-three years, wherein occur the great losses of men to the Church. After eleven years it has a membership of eighty, of whom twenty-two are active; many others grown too old but refusing to break relations with the "K. B.'s."

The society enlists especially the choir boys and Sunday school boys and gets them into Confirmation classes, keeping in touch with them after Confirmation. Its work is the all-round work of the Church, its history, its missions, its education, its ministry; and, while for serious minded persons, it does not neglect the social fellowship.

The Demonstration Church School, instituted by the commission on Religious Education of the Province of New York and New Jersey, began its work on the evening of Washington's Birthday by the first of a series of lectures on Teacher-training, by the Rev. Charles H. Boynton, Ph.D., professor of Religious Education, at the General Theological Seminary. The remaining lectures are

(Continued on page 616)

## WASHINGTON'S BIRTHDAY CONFERENCE OF THE BROTHERHOOD IN NEW YORK

New York Office of The Living Church }  
11 West 45th Street }  
New York, March 1, 1915 }

A GROUP of over a thousand seniors and juniors of the Brotherhood of St. Andrew in the metropolitan district met at the Cathedral of St. John the Divine on Monday, February 22nd, the birthday of the most distinguished layman of the American Church—George Washington. This rally has come to be a regular ecclesiastical event each year and is attended by increasing numbers. An incomplete registration this year showed the names of 450 juniors and 600 seniors. In addition to these and to the unregistered men there were, by special invitation, many Churchwomen in the galleries of Synod Hall during the afternoon conference.

The day began with a corporate Communion in St. Saviour's chapel of the Cathedral, the motto chosen for this service being "Draw Near with Faith." At ten-thirty the boys and men met separately; the former in the old Synod Hall, the latter in the new Synod Hall, where a devotional service was held under the direction of the Rev. Dr. Henry C. Swentzel, rector of St. Luke's Church, Brooklyn. Its motto was "Direct us, O Lord, in all our doings." Mr. Thomas W. Dennison of St. John's Church, Montclair, N. J., presided at the conference on "The Brotherhood of St. Andrew." The appointed speakers and sub-heads were: "Its Place in the Parish," Professor Franklin S. Edmonds, Philadelphia Local Assembly; "Its Membership and Worship," Rev. James T. Lodge, rector St. John's Church, Montclair, N. J.; "Its Relation to the Boy," Dr. Hubert Carleton, General Secretary of the Brotherhood.

Simultaneously, "The Church Boy" was discussed before an interested and large gathering of the juniors in their meeting place. The speakers and sub-heads of this conference were: "The Junior Brotherhood," Dr. Carleton; "What the Church has done for him," Rev. Duncan M. Genns, rector, St. Thomas' Church, Brooklyn; "What he can do for the Church" was discussed in papers by five boys. Mr. W. F. Leggo, National Council member, Long Island, presided at this session.

After luncheon the seniors and juniors gathered in the new Synod Hall. On the platform were the Bishop of New York, Bishop Rhinelander, and Bishop Matthews. During the session well-known hymns were sung with fine effect. Bishop Greer presided and opened the meeting by reading appropriate prayers commemorative of George Washington and other faithful departed. The Bishop also made an address of welcome, laying stress on the fact that there was not at this time a great crisis in the history of Christianity. The events of to-day are a providential summons to confess our sins and our short-comings and to strive for a more faithful performance of duty. Christianity had introduced into the world a great moral force for the reformation and renovation of human society, stronger than any other force; and this force was in possession of the Church. Have we used it? Have we believed in it? Now is the time to ask God to exert that moral force for the reformation of the world. Too long it has been held that "Might makes Right." To-day that policy is breaking down. The echo of its defeat is sounding round the world. Electricity has been in the world for centuries untold but it is only in these later years that we have discovered its manifold uses and possibilities. So now is the time for the Christian Church to look for the mighty influence of the Christian Faith which she has liberated into the world. We are here to-day to consider and discuss the militancy of this moral force—the use of moral and spiritual weapons for the subjugation of mankind.

The assigned topic for this conference was "The Church in the Conflict." The Bishop of New Jersey was introduced as the speaker on the sub-head, "Corporate Opportunity." Bishop Matthews said that the Church's conflict was with sin, which runs all through man's life and the entirety of his history. Reviewing some of the rudimentary teachings of anthropology, he said that the conquest of man over nature has been achieved by his curiosity, his constancy, and his combativeness—not query but quest. The greatest psychologist of the ages has taught men to ask, seek, and knock. The old teaching, *I am, therefore I think*, may be paraphrased *I am, therefore I can; I can, therefore I must*. Man lives an unnatural life, if it be said that it is natural to be vicious. Man is not naturally a brute. The Church is not responsible for the moral conflict. The conflict exists because man lives for victory, and he looks for answers to his prayers, the satisfaction of his hopes, and his creeds. The Church is the concrete expression of man's corporate religious life. She is a "living body," not a corporation. The Church is an organism. Saul of Tarsus—St. Paul—makes a searching analysis of sin when he speaks of sin as being unfruitful, sterile, barren. Moral evil brings forth the unfruitful works of darkness. We must contrast what he says of the fruits of the Spirit. Good seed is fruitful—sometimes a hundredfold. Evil is sterile—barren; Christianity is alive—productive—life-giving, and therefore it has corporate continuity. Apostolic Succession is one of the terms. Life comes from life; spiritual life is a Divine gift.

So we have corporate continuity and corporate consciousness and these make our corporate opportunity. Do we lack it? We must have corporate unity. The Church clamors for leadership, also for fellowship. Not parties, but principles. The day is coming for realignment on primitive and definite lines of faith. "Broad," when set up on edge, must be seen to have some other dimension. The new social order is no new discovery of these modern days, it is society instinct with the life of God.

The Bishop of Pennsylvania spoke on "Individual Responsibility" in the conflict. He took for his text, St. John 6: 28 and 29. "Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, 'This is the work of God, that ye believe on Him whom He hath sent.'" Bishop Rhinelander spoke of wilfulness and the separating of what God had joined together. This was the cause of heresy and schism. Speaking of Catholic and Protestant, he said that these were two things which should be complementary. Human sin often consisted in separating what God had joined together. Some things were only evil when separated. There was to-day the setting forth of a false antithesis between faith and works. There was much so-called "practical" talk against creeds. It is now, as it ever has been, the work of man to believe. Character, conduct, and creed, these three, form one indissoluble whole. Human life is faith pushing out into activity. Responsibility has three notes. First, it must be individual. It is character, each character, that counts. Then it is equal. Limitations don't prevent a man from forming a character. There is a spiritual democracy in the kingdom of heaven. The pauper has an equal chance with the banker in the matter of prayer and spiritual blessings. Lastly, responsibility is constant. There is no remission in the conflict; there is discharge in this war. The world is very near to the Christian because Christ came very near it. The spiritual movement in the world to-day is greater than at any other time.

What shall we do? There is only one answer, "That ye believe." Peace, Love, and Truth, and Brotherhood, shall cover the earth as the waters cover the sea. The kingdoms of this world shall become the Kingdoms of our Lord and of His Christ. Individually, equally, and constantly, this is up to you as men "That we believe." This faith in Him shall make us to have fellowship with Him, and through Him with each other."

## BOSTON CHURCHMEN IN CORPORATE COMMUNION

### Washington's Birthday Made a Notable Occasion

#### CONCLUSION OF MISSION STUDY CLASSES

The Living Church News Bureau }  
Boston, March 1, 1915 }

UNDER the auspices of the Brotherhood of St. Andrew, the annual corporate Communion of men of the diocese of Massachusetts was made on Washington's Birthday at the Cathedral and was attended by about two hundred and seventy-five men. The men responded heartily to the call, and it is encouraging to see such a large body of loyal Churchmen coming at an early hour, many from a distance, to devote the forenoon of their holiday to religious devotion and conference. The Bishop of the diocese was celebrant.

Bishop Lawrence spoke of the increasing recognition of the Cathedral as the religious centre of the diocese, and said a word of appreciation of the successful efforts made to bring together so large a number of men for the Holy Communion. His general theme was The Tragedy of Christ. Christ's enemies, the Jewish priests and Pharisees, admitted that if they let the Master alone He would draw all men unto Him, hence the tragedy. To-day there is the same tragedy and the same conditions surround the tragedy. One great general reason why the Christian churches are not the places of regular worship of more people is because men and women, filled with the spirit of honesty and sincerity, do not become members of Christ's Church, because they do not feel that they can adapt themselves to its principles. To abide by these principles would mean to them an abolition of some sin that they do not feel like giving up. They do not wish to be hypocrites, therefore they leave themselves out entirely. This is the tragedy of the Christian Church. Vice is everywhere. It is only through Christ that we can abolish it. He is the great Uplifter of humanity. Will we leave Christ alone? If we leave Him alone, letting Him have His way in our hearts and minds, sin will be abolished, in us.

After the service the men breakfasted together as the guests of the Cathedral and the conferences followed. President Kneeland introduced Dr. William C. Sturgis, who described what loyalty should mean to Christian men, and made a stirring appeal to those present to give themselves unreservedly to Christ and His work. Dr. Sturgis said in part:

"There can be no loyalty without an object. First of all there is the person of Christ Himself, and loyalty to this is to be expressed in passionate devotion. The more adoring I become to the most

lovable, virile, courageous Person in all history, the more loyal I am to Him. This is the highest type of hero-worship, not that by boys, but by men.

"Secondly, find out His commandments and then keep them. We are too liable to get the critical habit.

"In the third place, if we are loyal, we shall follow His example. 'He went about doing good.' This should be a rule of daily life. We must do good every day and everywhere we may be. There is always abundant opportunity.

"In the fourth place, we cannot be loyal to Him unless we are likewise loyal to His Church; to that branch of the Church Catholic to which we belong. We should use the Church, and bring men to Christ through His Church. To do this is the chief work of the Brotherhood of St. Andrew.

"To be disloyal is dangerous, for it is only one small step towards becoming a traitor. Join in the government of the Church, and in her defense. Attend every parish meeting. Study the history of the Church. Know your Prayer Book thoroughly. No one can be loyal to his country if he does not know her history.

The diocesan mission study classes, held Thursday evenings in January and February in the Cathedral Church of St. Paul, came to a close February 25th with a general public meeting at which the subject was "The Missionary Force of Christian Social Service."

The several speakers were as follows: "The Christian Basis of Social Service," the Rev. P. W. Sprague, rector of St. John's Church, Charlestown, Mass.; "The Church's Social Mission in Massachusetts," Dr. Jeffrey R. Brackett, director of the School for Social Workers, Boston; "The Church's Social Mission in the World," the Rev. Hugh L. Burleson, D.D., editorial secretary of the Board of Missions, New York.

Dean Rousmaniere presided, and in the large congregation were many social workers and Sunday school superintendents representing some thirty-five parishes of the diocese.

On Saturday, February 20th, at 9:30 A. M., at St. John's, Roxbury, the Burial office and a Requiem Eucharist were said for the Hon. Frank E. Fitts, father of the Rev. F. W. Fitts. The Rev. A. W. Moulton of Grace Church, Lawrence, read the lesson and the Rev. Edward Everett (celebrant), the Rev. Frederick A. Reeve (deacon), and Mr. W. J. Walsh (sub-deacon) were the sacred ministers. Mr. Fitts in former years, when residing in Somerville, was prominent in the city government and state legislature, being also president of the Board of Trade and of the Y. M. C. A. He represented St. John's as a delegate at the diocesan convention and was a member of the vestry. It is of interest that thirty-four years ago he was organist of St. John's Church, where his eldest son is now rector, and his second son, Mr. Henry King-Fitts, is the present organist and choirmaster.

Among the Lenten arrangements at the Church of the Advent are a series of special Wednesday evening preachers and another series for Friday afternoons, both consisting of clergymen from a distance. For the former series are Bishop Babcock, Professor Fosbrooke of Cambridge, the Rev. Dr. James Goodwin of Hartford, and the Bishop of Western Michigan. For the latter series are the Rev. Father Huntington, O.H.C., the Rev. Dr. Fiske, rector of St. Stephen's, Providence, the Rev. C. F. Beattie, rector of St. John's, Newport, the Ven. E. J. Dennen, Archdeacon of Massachusetts, the Rev. C. Le V. Brin , rector of Christ Church, Portsmouth, and the Rev. Prof. H. B. Washburn, D.D., of Cambridge. The rector, Dr. van Allen, is fulfilling a number of outside preaching engagements during Lent, including, among other places, Christ Church, Norfolk, Va., St. Peter's, Albany, and, for the three hours of Good Friday, at the Transfiguration, New York.

#### NEW YORK CHURCHMEN COMMEMORATE GEORGE WASHINGTON

(Continued from page 614)

as follows: March 1st, "The Way the Child Learns"; March 8th, "How to Begin the Lesson"; March 15th, "Getting Ready to Teach"; March 22nd, "Questioning the Class"; March 29th, "Helps to Realize and Remember." These lectures are given on Monday evenings in Lent, at 8 P. M., in St. Mary's parish house, 101 Lawrence street. Visitors will be welcomed.

On Sunday, March 7th, a company of volunteers will meet in the morning at the chapel of the Church Missions House in order to visit personally the Sunday schools of New York City, and carry a message urging the importance of the Children's Lenten Offering, in view of the emergency call of the Board of Missions. It is planned to begin with a celebration of the Holy Communion, after which the messengers will disperse in the hope of reaching every Sunday school that day. It is proposed that a like campaign be undertaken in Boston and possibly in Philadelphia.

You MUST make, at least once every week, a special act of love to God's will above all else, and that not only in things supportable, but also in things insupportable.—*St. Francis de Sales.*

#### STUDENT CONFERENCE AT CAMBRIDGE

A CONFERENCE of Church students of the colleges of New England was held at Cambridge from Saturday, February 20th, to Monday, the 22nd, inclusive. Names had been secured of 1,700 Churchmen in the northeastern colleges out of a total of 17,000 students, and communication was held with these 1,700 by correspondence. Eighty-three delegates, representing nineteen colleges, registered in Cambridge. The conference opened with dinner at the Harvard Union on Saturday evening. Bishop Perry of Rhode Island presided. Addresses of welcome were made by President Lowell, of Harvard, and Bishop Lawrence. Mr. Robert H. Gardiner responded for the conference. Later at Christ Church, a service in preparation for the corporate Communion was conducted by Dean Rousmaniere. The subject was "Christ, the Life."

The corporate Communion was held at 8 o'clock on Sunday morning, Bishop Perry being celebrant. Breakfast followed, after which Dean K. C. M. Sills, of Bowdoin College, addressed the conference on "The College Student and Theology" at 11:00. The annual sermon was preached by Bishop Davies of Western Massachusetts, who has just returned from England. The sermon was of great interest and spiritual power, the Bishop giving personal experience of ministrations to the English army that it had been his privilege to perform. After luncheon Bishop Perry addressed the conference. Reports from all the colleges were made, and an address was given by the Rev. Stanley S. Kilbourne, director of the Department of Collegiate Education of the General Board of Religious Education. At six two addresses were given, one by Mr. Norman B. Nash, student of the Episcopal Theological School, Cambridge, and son of the late Prof. Henry S. Nash, on "Why I have gone into the Ministry"; the other by Mr. P. Pakawatsu, student at the same school, on "The Call of the Orient."

A conference of Churchwomen students was also held in Boston at Trinity Church at this time, and the two conferences united at the Sunday evening service at the Cathedral. A large congregation of the general student body of Boston and vicinity was also present. Bishop Lawrence presided and spoke. Addresses were made by the Hon. Rathbone Gardner of Providence and Dr. Talcott Williams, Dean of the School of Journalism, Columbia College. Dr. Cann, the Rev. S. S. Kilbourne, and the Rev. Spencer Burton, S.S.J.E., were in the chancel.

Monday's conferences were held at the Phillips Brooks House, when various topics were discussed, and an address was made by the Rev. Paul Micou, counsellor to the Collegiate Department of the General Board of Religious Education, and secretary of the international committee of the Y. M. C. A. After luncheon at 1 P. M. the farewell charge was delivered by Bishop Davies, emphasizing a deeper spiritual life and finer loyalty to the Church.

The committee in charge of arrangements was made up of Bishop Perry, Bishop Davies, Mr. R. H. Gardiner, with the Rev. Artley Parson of St. Paul's Cathedral as executive secretary.

At the Church of St. John the Evangelist, on Monday, February 22nd, a day of retreat for men was conducted by the Rev. F. W. Fitts, rector of St. John's, Roxbury. About forty men were present. The day opened with Holy Communion at 8 A. M. Four addresses were given, the retreat closing with Evensong at 5:15.

M. JAURES shortly before his tragic death dwelt much on the part that America could play in binding the nations of Europe together. He spoke of the success of the policies that had been worked out here to make the United States and Germany and the United States and France better known to each other, and he thought that through the agency of the United States it might eventually be practicable to draw Germany and France together in real trust and friendship. As we parted his last words to me were: "Do not leave off trying. No matter what the difficulties are, do not leave off trying." To-day the words of this great Socialist leader of men seem like a voice from beyond the grave. They are true. We must not leave off trying. When exhaustion, physical, and economic, bring this war to an end, the task of America and Americans will be heavy and responsible. It will be for us to bind up the war's wounds, to soften the war's animosities and to lead the way in the colossal work of reconstruction. Then if our heads are clear, our hearts strong, and our aims unselfish, we may gain new honor and imperishable fame for our country. We may yet live to see our great policies of peace, of freedom from entangling alliances, of a world concert instead of a continental balance of power, of an international judiciary and an international police, of international co-operation instead of international suspicion, generally assented to, and, as a result, the world's resources set free to improve the lot of peoples, to advance science and scholarship, and to raise humanity to a level yet unheard of. Here lies the path of national glory for us, and here is the call to action in the near future.—*Nicholas Murray Butler.*

## PARISH HOUSE FOR PHILADELPHIA CHURCH

Commodious Building for St. George's  
Well Under Way

## NOONDAY SERVICES WELL ATTENDED

Death of Two Notable Lay People

## OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, March 1, 1915 }

THE new parish house of St. George's Church, West, is well under way and will be entirely completed by Easter Day. It is a commodious building, well fitted for the work of a parish located as that is. The basement is a large, airy, light, handsome, and cheerful room with kitchen and furnace rooms, one at either side. This is to be used for a gymnasium. The upstairs contains a large assembly room, wings north and south to contain hallways, room for primary Sunday school department. Men's and boys' club rooms are to be built as



GROUP OF BUILDINGS OF ST. GEORGE'S CHURCH  
West Philadelphia

soon as the funds come in with which to work. The rectory has been moved and the entire plant faces on the same street. The buildings are a splendid testimonial to the zeal and energy of the rector and people.

During the past week the noonday services conducted under the auspices of the Brotherhood of St. Andrew, and the evangelistic campaign, claimed the entire attention of the people of this city. When the noonday services were announced by the committee from the Brotherhood, fear was expressed that the attendance would be diminished by the interest which is being given the "Sunday" meetings, but those fears have proven to be groundless. The crowds which attend the Brotherhood meetings are larger than in past years, and the interest greater. Father Huntington and Bishop Williams (of Michigan) attracted the chief attention last week. Father Huntington is a favorite preacher each year, and large numbers of people who are not Churchmen await his coming with deep interest. As usual he spoke in the Garrick Theatre and the building was filled to its utmost capacity for each service. Bishop Williams was the speaker at St. Stephen's Church, and was eagerly listened to by congregations which crowded that church. The attendance was also good at old St. Paul's, St. Peter's, and Christ Churches, where local rectors were the speakers. The Roman and Lutheran churches, which have followed our example in these services, report very large congregations. Old St. John's (Roman) Church has been so crowded each day as to necessitate opening the chapel in the basement.

A notable death during the past week was that of Dr. Walter M. James, who was buried from St. Andrew's Church on Saturday by the Rev. J. J. Joyce Moore. Dr. James was one of the leading homeopathic physicians of this city and country. He came from an old Philadelphia family, his great-great-grandfather having been at one time mayor of the city. At his death he was sixty-five years old. Dr. James has been deeply interested in the welfare of the Church and city. For many years he has been a regular attendant upon the services of old St. Andrew's, and took an active interest in everything that pertained to the welfare of that parish and of the Church in the entire city. He also took an active part in reform politics, and in the election about two years ago was kidnapped and carried to a suburban part of the city where he was held for some hours. On other occasions he was persecuted for the part he took in advancing the welfare of the city.

Churchmen were shocked also to learn of the death of Mrs. W. W. Frazier on Wednesday. Mrs. Frazier was noted for her good works and philanthropic deeds in and out of the Church. She was active

in every move for the advancement of the poor in the city, and no committee was complete without her name and effort. Mrs. Frazier belonged to the Dr. C. C. Harrison family which has been so closely identified with the University of Pennsylvania for many years. She died at the good old age of 75 years.

A paragraph in the Philadelphia Letter printed in THE LIVING CHURCH of February 6th relating to the chapel of the Mediator, under the charge of the rector of the Church of the Holy Apostles, contained two errors which should be corrected. One was the statement that the rector, the Rev. George H. Toop, has appointed to be vicar of the chapel of the Mediator the Rev. George E. Osgood of North Attleboro, Mass. It is the Rev. Phillips Endicott Osgood of the Church of the Saviour, Roslindale, Mass., who has been chosen for that position. The other is that the property next the chapel has been purchased for a rectory. The property has been acquired, not for the purpose of securing a rectory or vicarage, but rather in order to secure more room for the new church.

## Errata

## KEEPING OUR HEADS

THE interchanges between our government and those of Germany and Great Britain up to the present time have produced no concrete results. Without in either case having reached an *impasse* they leave our several queries and propositions still in a very unsatisfying stage of polite discussion.

The situation, it may not be denied, has lost none of its strain, and its unhappy possibilities are exactly what they were when Great Britain and Germany first adopted their unprecedented sea measures.

Meanwhile the question in the public mind is: Are we drifting into the European whirlpool?

The answer to that anxious query ought to be, and we trust is, emphatically No. We are not drifting anywhere. The United States is moving under its own steam. The most important factor of safety is to retain control of ourselves. In that way we shall be able best to master inevitable events.

There is no war spirit in America. We were perhaps never less bellicose. But it is well for us to think definitely of our situation. The pressure of interest and partisanship on the government evidently is persistent and considerable. Public opinion should keep itself clear of these forces and consider what is best for the country as a whole.

That we are among the innocent bystanders who are being hurt by the fighting of the belligerents is obvious. Our trade has suffered. Our financial condition has been unfortunately affected. And the war account is not yet closed nor will be for years to come.

But common sense will tell us that in contrast not only to the fate of the warring nations but that of every neutral the United States is blessed by fortune. In a conflict of the proportions of the present war all the world suffers, but the people of the United States have been able to set off something against unescapable losses. No armies are trampling our fields, no cities destroyed, no lives lost. A good part of our great surplus of raw materials and manufactured products, saving cotton, has been sold at high prices. We have been able to escape a financial disaster and to meet unprecedented conditions with far more steadiness and security than would have been possible ten years ago.

In short, our national lot is happy compared to that of any other country, and we may well show intelligent appreciation of our good fortune by viewing what embarrassments and losses we suffer with philosophy, and maintain toward the rest of the world, especially the nations undergoing the ordeal of war, an imperturbable good nature and generous patience. This need not degenerate into supineness or an unmanly fear to insist upon fair consideration of our interests. But a sensible recognition of our own essential good fortune will keep us steady under greater provocations than we have yet suffered.—*Chicago Tribune.*

IT WAS a beautiful sight to see the herons come home, rising into the golden sunlight above the hills I could not tell from whence, and sailing on the glorious arches of their wings, on and on—always alone, and each as he came down with outstretched neck and pendent legs ready to settle, taking one last sweep down, then up, on to the summit of the tall Scotch fir, to take a survey of the realm, and, as another approached, plunging into the thick heads of lower trees with a loud good-night to his neighbors, and to all the fair land and water round about him, and a Deo Gratias for all his day's happiness, pleasant unto the ear of his dear God, if not consciously addressed to Him.—My Heavenly Father careth for them, I am of more value than many herons.—*Edward White Benson.*

## NEW RECTOR FOR CHICAGO PARISH

Rev. A. S. Morrison Succeeds Dean Pond  
at Holy Trinity Church

## PROGRESS REPORTED TO THE BOARD OF MISSIONS

Brotherhood Works for Success of Noonday Services

## OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau }  
Chicago, March 1, 1915 }

**T**HE Rev. Arthur S. Morrison, a son of the Bishop of Iowa, is to succeed the Very Rev. Walter S. Pond in the charge of Holy Trinity Church, South Union avenue and West Forty-seventh Place, and of St. Philip's Church, South Hamilton avenue and West Thirty-sixth street. Mr. Morrison was graduated from Shattuck School in 1904, spent two years in Kenyon College, and was graduated from the Western Theological Seminary in 1910. For six years he was a member of Dean Sumner's staff at the Cathedral, and was a member of the West Side Advisory Committee of the United Charities. Holy Trinity is in the heart of the Stockyards District, and ministers to a congregation of families dependent on the yards, most of them poor. Chase House, a settlement supported by St. Paul's Church, Kenwood, and also ministered to by Mr. Pond, is near by. Under Mr. Pond the settlement work at Holy Trinity mission particularly has grown and become "institutional," while always emphatically religious. The opportunities here for the Church are many, and it is encouraging that one so well fitted as Mr. Morrison succeeds Dean Pond as priest in charge.



REV. ARTHUR S. MORRISON  
[Photo by Gibson, Sykes & Fowler.]

Bishop Anderson announced the appointment of the Rev. Walter S. Pond as Dean of the Cathedral, at a meeting of the Board of Missions last week. Dean Pond begins his new work with an arrearage of \$1,400, which is less, however, than the arrearage that Bishop Sumner found when he accepted the Deanship. This amount is accounted for by items chargeable to the laying of new foundations, and to the building of the new assembly hall. From \$10,000 to \$12,000 yearly are required to maintain the Cathedral properly, in addition to the sums contributed by the Cathedral congregation, and those given by the Board of Missions. The Bishop spoke strongly for the establishment of a Cathedral foundation and for a Cathedral endowment fund, and said he was ready to take the lead in a movement for these things. He referred also to the splendid work being done by Canon Moore as a religious teacher at the Geneva State Home for Girls and the St. Charles Home for Boys. Fifteen girls from the Geneva Home were recently confirmed at St. Mark's Church, Geneva, of which Canon Moore is rector.

The Bishop said that he had purchased a Lutheran church at 6122 Indiana avenue for the deaf mutes' work. The buildings consist of a church and parish house of brick. The seating capacity of the church, with the improved chancel, will be 150. The price paid was \$7,000, of which the deaf mutes had in hand \$5,000. To make the necessary alterations and repairs for immediate use will require about \$5,000. The Bishop's action in purchasing the property was ratified by the Board, and \$1,000 was appropriated as a gift to be applied by the Bishop at his discretion on the purchase price.

The work of St. Timothy's mission was reported as flourishing. Three lots valued at \$5,000 have been conveyed to the Bishop. The property of this mission is appraised at \$20,000, with only a slight encumbrance. Other reports made at the meeting showed that the new church at Elmhurst is nearly completed; that the Rev. Wilhelm Blomquist has been appointed priest in charge of Immanuel mission, Englewood; that the Rev. F. S. Fleming, priest in charge of St. Paul's Church, La Salle, recently refused a call to a parish which offered a salary more than twice as large as that which he is at present receiving; that Mr. Carr, a student at the Western Theological Seminary, has finished a canvass of West Ravenswood, where he found three Church families and twenty-five parts of families; that the purchase of a lot is in prospect for St. Matthew's, West Englewood. Resolutions appreciative of Bishop Page's "ripe judgment, wide experience, and wholesome sanity, combined with an all-embracing charity and the ability to appreciate the point of view

of others" were adopted in accepting his resignation from the Board.

Mr. J. L. Houghteling, Jr., chairman of the Local Assembly of the Brotherhood of St. Andrew, has written to each Brotherhood man in Chicago, calling attention to the great opportunities of Lent. In the name of the Local Assembly he asks that the men attend as often as possible the Lenten noonday services at the Majestic Theatre, and try always to take others with them. The Local Assembly wants to have charge of the Lenten noonday services next year, but feels that it can only ask the Bishop for this responsibility if Brotherhood members will cooperate this year in getting a large attendance of men. It would seem from the congregations so far that their efforts have been successful. An appeal is made to Brotherhood members to do all they can to increase the attendance of men at the Lenten services held in their parishes. A united effort is being made to have the March Corporate Communion of each chapter well attended.

The Rev. George Gunnell, rector of Trinity Church, Toledo, Ohio, has been the preacher at the noonday services at the Majestic Theatre, February 22nd to 28th, inclusive. The general subject of Mr. Gunnell's addresses has been Personal Religion. The preacher on Saturday was the Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston.

Mr. Gunnell has also had charge of the services at St. Martin's Church, Austin, during the absence of the rector, the Rev. R. H. F. Gairdner, who has been conducting the services at Trinity Church, Toledo, while Mr. Gunnell has been in Chicago.

The public dance hall is a problem that affects smaller cities than Chicago. The regulation of these places is giving the good people of Chicago great concern. The crux of the question is in the serving of intoxicating liquors at the dances, and where this is freely done the dances have become public debauches. And now that the forces which have been preaching a "wide-open town," and "the lid off," have been given such hopes at the recent primaries, the public dance hall is likely to become more of a scandal than ever.

In Aurora this evil has been very evident. On Monday, February 22nd, there was a warm debate at a city council meeting on suggested amendments to the proposed public dance hall ordinance with reference to the serving of liquor at dances. Members of the Juvenile Protective Association and of the Woman's Club advocated certain liquor amendments, asking for the elimination of entrances or passages other than the ordinary street entrance, and that no liquor be sold, distributed, or given away in any building adjoining, adjacent to, or connected with, the dance hall. The Rev. F. E. Brandt, rector of Trinity Church, Aurora, addressed the council on behalf of the Juvenile Protective Association and of the Woman's Club. He told of two cases taken before the county judge by the association involving three girls, who had testified that their downfall was due to intoxication at Aurora dance halls. Action was deferred until the next meeting of the city council.

There were 119 boys cared for at the Boys' Home, Lawrence Hall, from January 1st to February 1st. Of these, seven have been attending the high school in the neighborhood, and 106 the L. A. Budlong Grammar School. The mid-year class of 1915, which was graduated on January 29th, included six of the boys from the Home. Five of these boys are now taking a four-year course at the Lane Technical High School.

The diocesan authorities in Religious Education are cooperating with the survey of the educational forces of the Church in the Province of the Mid-West, ordered by the Synod of the Province, and have appointed the Rev. F. E. Wilson to act as local secretary. The advantages of the survey will be many. If well made it can be duplicated in other Provinces, and the Church will be distinctly helped. The secretary has written asking from the clergy their cooperation by giving information on certain schedules of questions to be furnished by the survey.

The parish of St. Martin's, Austin, has a social service guild that has been doing active work for the needy and distressed. Many cases of poverty have been investigated, and the worthy ones relieved. Sixty-one baskets of food have been sent to different homes

and permanent employment obtained for several men. Clothing and furniture have been given to many in need.—THE REV. GEORGE C. STEWART was the lecturer at the University Club on Saturday afternoon, February 20th, on the subject, Robert Burns and other Scots.—A NEW ALTAR, reredos, and cross have been placed in St. Mark's, Glen Ellyn (Rev. John Arthur, D.D., rector). The altar formerly in use at St. Mark's has been given to the Church of Our Saviour, Elmhurst. The vestry of St. Mark's are considering plans for a new parish house. At their last meeting they reported "that the people generally are meeting their pledges, and that the duplex envelope system is in good working order."—AT THE REQUEST of the Rt. Rev. J. S. Johnston, D.D., Bishop of West Texas, the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, represented the diocese of West Texas in the National Peace Conference, which met in Chicago, February 27th and 28th.

H. B. GWYN.

## "ONE DAY'S INCOME"

### General Board of Missions Asks That from Every Churchman for a Specific Fund

#### IMMEDIATE NECESSITY TO RAISE FOUR HUNDRED THOUSAND DOLLARS

*"To each member of the Church:*

**I**T is necessary to raise \$400,000. This is to be in addition to the usual offerings for Missions. It is made necessary because the gifts of the Church through your Board of Missions have been insufficient to meet the present needs.

"How has this critical situation come about?

"(1) Because of increased obligations in part ordered by the General Convention.

"(2) Because the very success of our missionaries has created new obligations which the Board has been compelled to accept.

"(3) Because the Board can never know in any one year exactly what the receipts will be, and as a matter of fact, only once in the last seven years has the income equalled the expenditure.

"In view of the facts, your Board of Missions at its last meeting appointed a committee to secure the help of every member of the Church in giving an Emergency Fund of \$400,000.

"We are encouraged to ask this by the fact that the laity of the Church have already suggested some such action. One of them writes:

"I am deeply distressed by the failure of the Church to give the apportionment. In view of present world conditions, is it enough for the Board of Missions to say: "There ought to be no retreat"? Should it not rather declare, "There must be an immediate and determined advance"? Does the Board ask enough of us Churchmen? Are we not able to provide all that is needed?"

"This layman offers not simply to give one day's income but the income of one day for each of twelve months in addition to his usual missionary offerings.

"Will you enlist in this campaign? If so,

"1. Will you join us in prayer that we may have vision and faith and may learn the joy and blessing of sacrifice? Deeper

far than the need for money is the need for devout prayer in the Name of our Lord.

"2. Will you, in addition to your usual missionary offerings, give during Lent if possible, or not later than June 1st, 1915, at least one day's income?

"3. If this is impracticable, will you make an equivalent self-denial offering?

"Of course many can do much more than this.

"(1) The members and officers of the Board are taking the lead in contributing, and have already given over \$10,000.

"(2) The employees at the Church Missions House have pledged one day's income.

"(3) The missionaries on furlough are planning to do the same.

"(4) Wherever the idea has been suggested it has met with a unanimous and cordial response.

"Will you not join in this?

"All gifts sent to your Board of Missions for the Emergency Fund will count upon the apportionment of your parish and diocese unless you request otherwise.

"For all your loyal help in the past by prayers and gifts, your Board of Missions thanks you most heartily. We are facing a new world of opportunity, of danger, and of duty. Upon your Board of Missions has been placed the responsibility of leading the Church forward.

"Will YOU follow?

"DANIEL S. TUTTLE,  
*Presiding Bishop.*

ARTHUR S. LLOYD,  
*President Board of Missions.*

EDWIN S. LINES,  
*Chairman Emergency Committee."*

The foregoing appeal is set forth as the result of the February meeting of the Board of Missions, at the Church Missions House.

As is stated in the appeal, the emergency is a serious one. It was recognized as serious by the members of the Board in attendance. They voted at the outset—

"1. That a Committee be appointed to study carefully the engagements under the rules and report to the Board what changes, if any, seem desirable.

"2. Keep all Lapsed Balances. On no account grant their use for any other purpose whatsoever.

"3. Announce to the Church that the Reserve Deposits created for the purpose of providing a working fund for temporary needs, which must be returned, have been largely depleted, and that until the financial situation of the Board changes for the better, including a substantial restoration of the Reserve Funds, no advance in missionary operations can be made."

Together with this it was felt that constructive plans for immediate betterment of the financial situation should be sent out to the Church, and a committee was appointed, which drafted the statement that is printed above.

The Board heard the report of the committee which had under

advisement the suggestion of the purchase of land properties in foreign fields, and came to the conclusion that it is desirable to adhere to the present method rather than to attempt now to secure a fund for making additional purchases. The Board accepted the report of the committee and approved its conclusion.

Out of the undesignated legacies set aside last year for equipment in the Continental Domestic field, \$2,000 was conditionally given to the Bishop of Western Nebraska to build a rectory at Scott's Bluff, in his district. The Board heard addresses from the Rev. John W. Chapman, missionary at Alaska, and Provincial Secretaries Patton and Harding.

The President of the Board was instructed to send our congratulations to the English Missionary Societies on the splendid support given by the people to their societies as evidenced by the increase of their contributions during these months when the country has been involved in war.

The Board was entertained at luncheon by the New York delegates and the Secretaries of the Missions House. After the luncheon Mr. and Mrs. Pancoast of Philadelphia, who while travelling in the East visited our missionary posts there, gave a delightful stereopticon talk, the slides being from photographs taken by Mr. Pancoast himself.

Bishop Lloyd celebrated at the opening Eucharist, but on advice of his physician took no part in the subsequent deliberations and has gone south for a "rest cure."

## A BOOK OF OFFICES\*

THIS book is compiled by a Committee of the House of Bishops, appointed in 1907 and continued in 1910 and 1913, with Dr. Kinsolving of Texas as chairman and Dr. Osborne of Springfield as secretary, and printed by The Young Churchman Company. It is intended "For occasions not provided for in the Book of Common Prayer."

First a few words may be said about the status of the book. A Note says, "The book has no authority beyond that of the Report of a Committee of the House of Bishops, and the authorization of the Bishop is necessary before any of the offices may lawfully be used in any diocese." Without wishing to be hypercritical, a doubt may be expressed as to the wisdom or the exact propriety of *publishing* (as apparently has been done) the report of a committee before its presentation to the appointing body, whose approval is sought for the book. Its circulation in unbound sheets among the Bishops and others competent to advise would have seemed a better plan than the publication of a bound volume. On the other hand, in guarding against any undue assumption of authority, the Committee seems to have overstepped the mark. For some of the offices, which are of a purely private character, cannot be regarded as needing any authorization at all; *e. g.*, the Short Service of Comfort and Hope for Sick Communicants, with a Litany for the Dying, or the Form of Service for use in a house before a Burial. These are purely pastoral ministrations, for which a Bishop's recommendation of suitable prayers and readings may be valuable, but for which his authorization would not in many cases, and need not, be sought. A more serious question may be raised concerning services which might fairly be regarded as involving a revision of the Prayer Book. A service for the Feast of the Dedication, or of the Title of a Church, with Proper Psalms (not one or other of the existing Selections) and Lessons and Collect, may be desirable, but it is a distinct alteration of the appointed Order for Daily Morning and Evening Prayer, which the General Convention by due process, and not the House of Bishops by a general but informal approval, should sanction. The same may be said of the Service for the Burial of a Child, from which, curiously enough, the collect for a child's funeral at the end of the Burial Service in the Prayer Book is left out. For these and similar improvements we should look rather to the Commission appointed to consider the Revision of the Prayer Book than to a Committee to prepare offices "for Occasions [not adaptations] not provided for in the Prayer Book."

It may be asked, Is it worth while to appoint a committee at all for a sphere so limited on one side and the other? In our actual circumstances, the answer with little hesitation should be, Yes. Many of our clergy, including some Bishops, have not had much training in liturgical usage, and need guidance in such matters. A book to which the general approval of the House of Bishops had been accorded would be gladly welcomed by them in the way of suggestion, if nothing more.

It is to be hoped that, in spite of the expense involved, the collection may receive considerable revision before it is actually presented to the House, or receives its approval. There is need for not a little further editing. The compilation of a committee is naturally open to criticism. There is apparently here and there the incorporation of existing material, supplied by one or another, without sufficient care to see that the contents are consistent with other parts of the book, or that they are appropriate to *our* circumstances and conditions. For instance, the Office for the Installation of a Bishop bears probable marks of Canadian or Scottish origin. The officiating of "the Dean of the Diocese," and the inducting by him of the newly consecrated Bishop "into the real, actual, and corporal possession of the Bishopric" would be in most, if not all, American dioceses the use of very grand legal words without any corresponding facts. In the same office there is a singular confusion between the Election of a Bishop to a particular Diocese and his Consecration as a Bishop in the Church of God.

More serious objection may be taken to the proposed "Order for the Burial of those for whom the Prayer Book office may not be used." Such a service should surely not follow so nearly

the form and outline of the Prayer Book office, of which it would be regarded by casual spectators as a mere variation. Nor would it be appropriate to speak of an unbaptized adult, an excommunicate person, or a wilful suicide as "our dear brother."

The *wording* of prayers could in many cases be improved as regards simplicity, idiom, and rhythm. Use shows that some phrases, which may be striking in an address or at first hearing, will not stand continual repetition. Sometimes the *substance* of prayers should be altered, as in that for the Admission of a Lay Reader; "faithfully ministering God's Word" is hardly the phrase appropriate to a Lay Reader's work.

There is an inconsistency in the use of numerals for verses at the end of appointed Scripture lessons; sometimes they are inclusive, sometimes not. There are doubtful applications of Scripture which would be distracting to thoughtful persons; *e. g.* the verse "precious is the death of His saints" is used as if it meant that God took delight therein, whereas the meaning is that He will avenge them. The Litany of General Intercession is apparently addressed to our Lord Jesus Christ, as the "Good Lord"; yet towards the end He is several times spoken of in the third person. The direction, "After brief words of kindly greeting let the minister say, Brother, let me read you some words of comfort from the mind of God," is a striking example of unhappy phraseology.

These and similar blemishes can easily be removed, and the book be made really useful. Without some rather ruthless revision it may be feared that it might stereotype faulty forms and phrases.

A. C. A. H.

## MRS. LORILLARD SPENCER ON WORK AMONG MOROS

IT may be remembered that when Bishop Brent was in this country, in attendance on the General Convention of 1913, he aroused such enthusiasm that a small group of New York women offered themselves for work among the Moros in the Philippine Islands. Of these, Mrs. Lorillard Spencer is best known. Mrs. Spencer now contributes an article to the New York Sunday *Sun* telling of some of her experiences and of the work in which she has been engaged at Jolo, the Moro capital.

Mrs. Spencer reminds her readers of the difference between the Moros, who are Mohammedans, and the Filipinos, who are Christians and Roman Catholics. There has always been friction between these two, and in the event of Philippine independence she considers it wholly impossible that the Filipinos should ever govern the Sulu peninsula in which the Moros live. The Moros are very suspicious of the white man. There is one man, however, she says, who always believed that the Moros would respond to kindness. He is Charles H. Brent, Bishop of the Philippine Islands. He longed to give them a chance of proving that they would not reject a hand held out in helpful kindness. That reminds me of something a man said when I told him before sailing that all I hoped to do was to hold out a hand. His reply was that if I did they would cut it off. All I can say is it was held out, and his prophecy did not come true. On the contrary, my experience of the past year has made me realize as never before that love can win where hate spells death.

We started, Deaconess Young and myself, from New York on the 6th of December, 1913, reaching Jolo the 28th of January. We only stopped there a day and went on to Zamboango, where we remained nearly a week collecting furniture and so forth for the only available house we could get in Jolo. It was unfortunately situated in the middle of the town, surrounded by sweatshops and over a pearl exchange, which sounds very pretty and smells very bad. I do not however wish to take up your time with details that simply have to do with comfort or discomfort, because no matter how great the discomfort, it was more than made up for by the wonderful success of our venture. And, after all, the discomfort in some ways was not so bad, for we had ordered good beds, mosquito nets, etc., sent from New York and were fortunate in finding them waiting for us at the custom house, and that reminds me of my surprise when we were obliged to pay duty on anything made outside of the United States, in spite of the fact that duty had already been collected in the United States.

At first the natives quite ignored us. I mean those we met in the streets of Jolo, for we were not at first allowed to go outside the gates (you know Jolo is the smallest walled town in the world), as there existed a strong feeling that we were in

\* *A Book of Offices*—Official. Services for Occasions not Provided for in The Book of Common Prayer. Compiled by a Committee of the House of Bishops. Presented to the House of Bishops at Cincinnati, October, 1910, and after further consideration, with suggestions from other Bishops, revised and reported, October, 1913. Referred back to the Committee, and reissued, 1914, with corrections, preliminary to presentation to the House of Bishops at the General Convention in 1916. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.07.



very grave danger owing to the fact that it had been heralded we had come to proselytize. Some Mohammedans in San Francisco had written to a high dignitary that we might be expected and they hoped every possible obstacle would be put in our way, and as the Moro's idea of an obstacle seldom falls short of death, you can see the danger was very real.

The first day we did get out, accompanied by the Bishop and an armed escort, we took the precaution to leave a note of instruction with Mr. Ellis, the banker, telling what should be done in case we did not return. I remember the last sentence was, "We would both like to have it made clear to any inquiring friends that we undertook the work in Jolo understanding perfectly the existing conditions, and that none be held in any way responsible for anything that may happen. We would most earnestly beg that there be no retaliation or revenge on our account"; yet we did go out and nothing happened. And after a few weeks both Miss Young and myself went out quite alone. When Miss Katherine Buffum, also a volunteer, joined us, she took charge of our industrial class and successfully carried it on to the end. Mrs. Tryon, the trained nurse, started in with a will to assist Mr. Thompson, who had charge of the dispensary under Lieut.-Col. Charles Lynch. By the way, we were told before it started that we would be lucky if we had three patients during a month. The first thirty days we treated nearly six hundred, many coming from the other side of the island. This pleased us very much, as it meant that we had gained the confidence and were getting hold of the mountain people, who are quite different and much more difficult to get at than the natives of Tulay. . . .

So far from being chased with knives we were the guests of honor at weddings and baptisms, and always treated with the utmost courtesy. Speaking of courtesy, we Westerners have much to learn in the way of poise and politeness from our brothers in the Far East, whose manners we often might imitate with profit.

### THE ART OF PRAYER

BY EDITH A. TALBOT

**P**RAYER is an art; that is, something not to be acquired in a day by the most desirous; something which is more easily acquired by some people than by others—for which some have a talent not possessed by others. It is the art of arts; first, because all who wish may become proficient in it; and second, because of the unique rewards which it brings to the faithful student—the true artist.

In learning any art, there are two requirements: a good teacher, and the devotion of the pupil to acquiring technique; for without the latter the most beautiful vision of the mind and the utmost inspiration of the heart receive but imperfect expression. The world profits little by them.

In acquiring the art of prayer we need waste no time in inquiring who is the best teacher. There is but one. He has had several great pupils, but none who can approach Him; and He has left lessons for our instruction—lessons so clear and simple that a child may understand them; yet as we study them we discover that their seeming simplicity covers depths unfathomed, infinite complexity.

What are these lessons? We may discover them scattered throughout the accounts of the life of the Great Master of Prayer; and finally we have a summing up of the whole in a few brief paragraphs. If after fully apprehending our instructions we are willing to give time and patience to following the method laid down by our Teacher, we may be sure that in time we shall get the results which He expects us to get, for the salvation of ourselves and our neighbor and the glory of God.

The words of Christ on the subject of prayer are very clear and explicit. But while one may easily discover a climax or natural ending to them, it is difficult to settle upon any special passage as a beginning. Still one may justly consider Matt. 7:7-12 an elemental piece of instruction, suitable for beginners. With open minds let us read this familiar passage anew. "Ask and it shall be given you—" One needs not to quote the whole. The sole inference possible from this passage is that we are to ask for what we want with the expectation of getting it. If we have called this passage elemental, it is because it requires the quality of faith which is the foundation—the very cornerstone of the art of prayer. It might also be called elemental because we find it most frequently in elemental natures; in children and those who live simple lives, close to nature; in them we are accustomed to term it credulity.

It is possible to go into the practical objections which the mature and experienced mind finds to interpreting this passage literally. One might do so, yet wisely leave such questions wholly unanswered. The words "Except ye become like little children ye cannot enter the kingdom of heaven"—words always hard for the mature mind to grasp and act upon—meet all the obstacles which can be raised against a literal acceptance of the passage in question.

A second passage which throws some light on the technique of prayer is that found in St. Luke 18:10-14. It is the story of the Pharisee and the Publican. Humility of mind must be ours if we would learn to pray the prayer which prevails. This is a part of the art of prayer requiring much practice, and here many otherwise expert have failed. Deep and yet not melancholy humility is an earmark of the true Saints of Christian ages. But it is a humility which stands upright in spirit while it kneels in body.

In Matt. 6:6 is a suggestion that prayer should be offered in entire privacy of mind if not of body. We must take our minds wholly off our affairs and concentrate them on the Source of all good, and on the particular request which we have to make. Many persons cannot do this without much practice.

From the parable of the importunate widow we learn that continuous persistent prayer wins its way with God just as much as persistent effort on earth wins its way with men. "Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." These remarkable words show that the force of our prayer is much augmented by joining it with that of other believers, all aloof for the moment from worldly concerns, and met in the name of the Great Master.

We must pass on to the climax, the Lord's Prayer. This prayer, spoken in humility of spirit or rather of mind—in entire concentration of the mental faculties on God, in absolute faith that what we ask for will be given us, and in company with other believers—is certainly capable of moving mountains. If it has no special effect it is because some of these requisites have been wanting, because we have been praying—if the expression is not irreverent—in an amateurish way. The Lord's Prayer seems to add to our comprehension of the subject one more point—namely, the substitution of the demand note for the petition note. This prayer is written in the imperative mode. It seems to summon from God His best gifts to us, as well as to lay at His feet our best efforts and service. It seems to aim at the realization on earth of His ideals for society. It demands the utmost from Him that we can ask—"deliverance from evil"—with bold confidence. Truly this is a prayer for men, not babes. Truly the meek Christian here demands his inheritance of the earth. As all prayer becomes praise, on the lips of the saint—who ceases to have, any longer, demands for himself—so this wonderful summary ends with loss of the personal or even the social desire, in adoration. "Thine is the Kingdom."

Let us pursue this study, whose rewards "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

#### A LENTEN PRAYER

Despite resolves, too much I live,  
That I my lower self may please,  
And multiply the means which give  
Mere creature joys and vacant ease:  
Lord, strengthen me to fast.

From Thee I oft have turned my face,  
Forsaken truth to trust a lie,  
Ignored or spurned Thy tender grace,  
And passed Thy offered kindness by:  
Give tears, that I may weep.

Like transient morning mist is sped  
The purpose of my earlier day;  
Like barren bloom, too early shed,  
My best thought fruitless falls away:  
Give me a heart to mourn.

My will and strength are nothing worth,  
My utter helplessness I own;  
No hope have I in heaven or earth,  
No aid, save in Thyself alone:  
Lord, teach me how to pray.

JOHN POWER.

## The Casual Observations of a College President

By the Rev. LYMAN P. POWELL, D.D., LL.D., President of Hobart College

EVERY little while some one concludes that the Church is dead or dying. A writer in the current issue of the *Century* is the latest in the field, and he inquires, "Is it not apparent that the Church has collapsed?"

Not to me. Methods change with new conditions, but the faith once delivered to the saints remains the same. For five years past I have made the most of unusual opportunities to study Church attendance and Church life in general. With open mind I have visited churches, universities, and colleges, east and west, only to be obliged to infer from the facts that the Church is gaining ground.

Nowhere have I found, as in the old New England meeting houses of long ago, an officer specially designated to keep the people awake. Crisp and Churchly sermons, reverent rendering of the service, and uplifting music, prove adequate.

My duties as a college president for the past two years have taken me into churches in many states, and practically everywhere the impression has been distinctly pleasing. The preachers are alive. Their study tables, to which I instinctively resort, contain the books a modern minister must read to serve the present age. Their table talk is as timely as it is devout. It does not surprise me to hear that our theological seminaries are no longer complaining at the lack of students. Evidences multiply on every side—if I may trust to my experience—that the Church is gathering in what a recent writer has happily called "handpicked fruit" as never in those miscalled "good old times" of religious cataclysms and exemption from all competition.

In illustration of my thesis I wish to give one instance out of several.

Recently I had the pleasure of spending Sunday in a church situated in a prosperous city of 250,000. My visit was the more significant because a few years ago the most famous heresy trial of this present generation originated there, and some predicted that the Church in that city would in consequence go to pieces. In addition, only two or three years ago the rector then of the parish withdrew to Christian Science, amid the usual head-shakings of the faint-hearted. A good all-round priest trained in one of the largest and best churches in the country succeeded him, and on my visit recently the following were my impressions:

The Sunday was a stormy one. This, however, in no way interfered with the attendance at the celebration of the Eucharist at the usual early hour that Sunday morning. At 10:30 I looked out from the pulpit over a church well filled with men as well as women, though I have good reason to believe that when the weather is propitious the congregation is even larger. The service was Churchly in the truest sense. The choir entered as reverently as the congregation into the details of worship. The rector, who was evidently master of the situation, read the service so as to be a colorless medium for the transmission of the truth. Every sentence in the lessons was so deliberately and solemnly pronounced that no one could mistake its meaning. When the service ended, I felt as though I had really been to Church.

But the end was not yet. Casually the rector asked me if I would say a few words to his men's Bible class, meeting from twelve to one in the parish house during the Sunday school hour. When I arrived I found myself among some three hundred men, evidently leading citizens of a public spirited city. The room was darkened. The rector was just beginning the teaching of the lesson with the aid of lantern slides, which he had made himself. Tersely, almost in fact in the form of an abstract, the rector was explaining why Henry VIII. did not found the English Church, and everybody was listening intently to his simple, earnest, eloquent words, reinforced as they were by the following outline on the screen:

"Continental Reformation a 'Secession.'  
Anglican Reformation a 'Restitution.'  
Henry was called by the Pope  
'Fidei Defensor.'  
Lived and died in Communion with the  
Catholic Church. Never left it  
as Luther did.  
Henry's part in Reformation secular

and not spiritual, and the Church in  
England was not changed."

Then followed another lantern slide illuminated by a talk which everyone could understand from the following sentences:

"1549, First Prayer Book, Edward 6th, in English.

1552, Revision of First Prayer Book.

Reaction under Queen Mary, 1553-1558.

Elizabeth, 1558-1603.

1559, Revision of Edward's two Prayer Books.

1604, Revision under King James (Hampton Court).

1662, Prayer Book of the Restoration (Savoy Conference).

This gives five English Prayer Books."

This was a typical meeting of the Bible class, and my own words at the close seemed to me to be a useless effort to gild gold. One member of the class told me casually that not merely do men come from all over the city to attend the class, but also other churches are modeling classes after it.

In the afternoon all the Church Sunday schools in the city sent delegates to the annual missionary service held at four o'clock. Each delegation was assigned a proper place as indicated by a standard. When the dozen clergymen preceded by the choir passed down the centre aisle singing all in unison a moving missionary hymn, the church, which seats at least a thousand, seemed to be over full. Over-head and under-foot conditions were discouraging. Only the robust or the eager would leave home on such a day. Thirteen Sunday schools were represented; 775 children were at the service, an increase of 200 over last year, and from the beginning to the end the service was inspiring. Certainly I have never had the pleasure of speaking to a more satisfying congregation than that unusual one. And yet the writer in the February *Century* asks the idle question, "Is it any wonder that the tide has gone out and left the Church utterly powerless?"

I found time during a busy Sunday to interview representative people at the various services, and I used my mind in summing up the methods of the rector. Three things I discovered:

1. That he is, like all men who get results, a hard worker. He leaves nothing to chance. In collusion with his parish visitor, I got samples of cards from his parish records, which show his thorough methods. He divides the city into seventeen districts. Streets in each district are arranged alphabetically. The families on the streets are grouped according to house numbers. The rector has a street list in a small loose-leaf book. For each active communicant there is a card containing the same kind of detailed information as any trained social worker, whether for Doctor Richard C. Cabot or Professor Graham Taylor, would keep.

There is scarcely any point the rector ought to have concerning the family that is not on a card. For instance, the names are given, the date of birth of each child, the baptisms, confirmations, regularity of communicating and of attendance on services, the place of sitting in the church, pledge for parochial support, occupations of the various members of the family, how and when received from other parishes, specific organizations to which various members of the family belong, like Vestry, Woman's Auxiliary, Junior Auxiliary, Daughters of the King, Girls' Friendly Society, Altar Guild, Sunday school, and Saints' Day Guild.

The cards concerning the Sunday school children were quite as elaborate. It would be difficult indeed to think of any question concerning each Sunday school child which is not answered on some card. There are lists also of those eligible for Baptism, Confirmation, Sunday school, Bible class, and the different societies. The entire impression made was that of business efficiency sensibly adapted to Church life, and so thorough was the organization that the rector never gave the impression of being hurried. He had ample time to tell a good story, of which he has a great abundance, and altogether he was very human.

2. So systematic is the method of this effective, all-round rector, that he can get ready adequately for much preaching and for public service in various important organizations. His collection of books might properly serve as a "Five-Foot Shelf" for ministers, except that it is longer. His sermons average

(Continued on page 627)



CLINTON ROGERS WOODRUFF, EDITOR

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

## THE MILWAUKEE CITY CLUB

PROMINENT among the club's recent achievements has been a survey of the recreational and amusement problem of Milwaukee. Investigations were made into street play, gang activities, dance halls, pleasure clubs, theatres, church recreation, public playgrounds, social centers, natatoria, and parks. It was found that the spontaneous and commercialized amusements of the city involved great physical and moral dangers. As a remedy the substitution of wholesome recreation through employers' welfare work, social settlements, churches, and municipal activities, was recommended. The present regulation of commercialized amusements is inefficient, and the facilities for wholesome recreation are entirely inadequate. Steps were taken to bring about better conditions.

A practical achievement of the City Club was the securing of a citizens' board of censorship for moving pictures. Another was an investigation into the causes for the increase in local taxes during the last ten years. County and city expenditures were analyzed to determine what proportion of the tax increases were due to the undertaking of new functions of government, what proportion to growth of population, what proportion to the decreased purchasing power of money, and what proportion to increase in the expensiveness of old service. It was found that, while local government expenditures have doubled and even trebled in the last ten years, the increases are due almost entirely to the extension of the functions of the city and county into new fields, to increased efficiency in the performance of old functions, to the diminished purchasing power of money, and to growth in the population. The expenditure of public money is more, rather than less, efficient than it was ten years ago. Bulletins presenting these conclusions were published in pamphlets. The question of letting a contract to light the streets was investigated and was later held up and a lighting survey ordered by the common council. Four bond issues submitted to the voters at the election were studied by the committee and three recommended for passage while one was opposed. The latter was decisively defeated, two of the former were passed, and one defeated by a narrow majority.

The editor of THE LIVING CHURCH, Mr. Frederic Cook Morehouse, is president of this club. The Rev. Holmes Whitmore, rector of St. Paul's Church, is chairman of the committee on parks and playgrounds that made the survey of that subject.

## HOUSING REFORM IN LONDON

Some very interesting figures are reported by the census as regards public health reform in the city of London. In 1901 there were in the administrative county of London alone nearly a million people living under overcrowded and unwholesome conditions. Probably one-eighth of them lived and died in single-room tenements. Another fifth had two rooms, while about three-fifths had the comparative luxury of three-room tenements. In 1911 we find that there does not appear to have been any appreciable improvement in respect to the amount of overcrowding generally. There were, in 1911, no less than 265,553 persons occupying single-room tenements, and 673,619 occupying two rooms, while the total number occupying less than five rooms amounted to 2,627,934. There were 128,226 families occupying one-roomed tenements; 196,405 families housed in two rooms, while the total number of families found in less than five rooms in the county of London was 718,565. The report concludes that during the decade 1910-1911 there was no positive reduction of the mass of overcrowding regarded as a whole.

EACH YEAR the National Economic League takes a mail vote as to the issues of paramount importance. This year the preliminary vote showed that "world peace, international arbitration, and militarism" was the first choice of 26 per cent. of those addressed; American merchant marine that of 24 per

cent.; efficiency and economy in government that of 10 per cent; taxation and tax reform that of 7½ per cent; the national budget received the vote of 4 per cent of those addressed. On the second vote, to determine the final choice, world peace, international arbitration, and militarism received 51 per cent. and the American merchant marine 49 per cent.

IN AN ADDRESS before the North Carolina conference on social service, Secretary of State Bryan granted the capacity of man to earn any amount from society from \$100,000 to \$50,000,000 and more in a lifetime of thirty-three years; but he believed that those who earn the great amounts are so busy earning that they fail to collect them and those who succeed in collecting such amounts are so busy making the collections that they fail to earn them. The imparting of the ideas of the use of steam and of electricity in the economic life of the world was indicated as among those to society that merited the highest revenue, but they had not been collected.

THERE IS A growing feeling among social workers that properly regulated moving picture shows or moving picture theaters are undermining the influence of the saloon. The Chicago *Tribune* is authority for a statement that in Brooklyn alone fifty-nine saloons have gone out of business since the first of the year because of competition from the moving picture theatres in the neighborhood.

It will be noted that I speak of "properly regulated" moving pictures. In many communities, unfortunately, they are not so regulated and are a source of evil.

THE FEDERAL COUNCIL of the Churches of Christ in America and a group of national organizations are deeply concerned relative to vice conditions in San Francisco during the Panama-Pacific Exposition. While conditions inside the grounds, according to reports, seem to be safeguarded, the city of San Francisco, it is declared, has not taken the same precautions. The organizations interested are urging the matter upon the commissioners, asking that they take action relative to conditions outside the grounds as well as inside.

AT THE CONVENTION of the diocese of Montana in 1913 a social service committee was appointed to investigate conditions in the diocese and to ascertain how many of the clergy were doing social work, three lay members being added in 1914. This enlarged commission is endeavoring to interest the clergy in supporting social service study classes in their parishes, and hopes to have a definite outline for parish work for discussion at the June convention of the diocese.

A THOROUGHGOING borough code bill prepared by the Pennsylvania Legislative Reference Bureau has been introduced into the Pennsylvania legislature. If enacted, it will result in codifying the whole law relating to boroughs and will wipe off the statute books about nine hundred old laws. An interesting feature of the measure is that it provides that boroughs may employ borough managers if they so desire.

THE ENGLISH Garden Cities and Town Planning Association has taken the initiative in replanning and rebuilding Belgian cities. There are those, however, who feel that while the English organization should help, the initiative should come mainly from the Belgians themselves when peace is restored.

SOCIOLOGY can never take the place of the Gospel, Dr. Shailer Matthews recently declared in *Missions*; "Social service must ever be the expression of religion, not a substitute for religion."

A LABOR bibliography for 1913 has been published by the Massachusetts bureau of statistics (at Boston).



## CORRESPONDENCE

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

### A GOOD FRIDAY TEXT

To the Editor of *The Living Church*:

**A** PROPOS of the letter by the Rev. Richard C. Searing in your issue of February 20th, may I suggest a text for Good Friday, which I have never heard used at any time? I refer to St. Matt. 27: 36: "And sitting down, they watched Him there."

The easy, comfortable way they placed themselves to view the greatest tragedy of the world readily suggests too much of the Christianity of these latter days.

Yours sincerely,  
Macon, Ga. MRS. MALLORY TAYLOR.

### EVENING SERVICES DURING LENT

To the Editor of *The Living Church*:

**I** WAS, and I am sure a great many others were, greatly interested in Mr. J. A. Ellis' letter in your issue of February 20th regarding Evening Services during Lent.

I attend a very large church in New York which never has evening services except the "Stations" on Friday nights, and now it has started a series of special preachers for *Thursday afternoons* at 4:30 during Lent. Now how in the world can an ordinary person get to church at 4:30 P. M. on weekdays?

We hear so much nowadays of the Episcopal Church being only for the "better class"; some rectors make it appear as if that were really so.

Does it not seem apparent that if our church, situated as it is in the business part of New York City, were to have a week or ten days' mission during Lent, a great deal of good could be accomplished?

All that would be necessary would be one of the Fathers of the O.H.C. (no music, no choir) and the church would be crowded nightly.

Truly yours,  
New York City, February 24, 1915. CHARLES E. ELLIS.

### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

**A** LAYMAN might not venture to differ in matters theological from a priest, to whom he should defer, saying, "*Experto crede,*" save in a case wherein high authority, general consent, and reverent usage have spoken. To limit, because of the craving of the "modern mind," the inclusive scope of variant Prayer Book phrases, may well endanger the faith by a challenge of a deep purpose intended thereby. Had either form read in the credal statements stood alone—resurrection of "the dead," "the body," or "the flesh," as in ordinary use convertible—it might have sufficed. But as it is, may not the desire to eliminate "the flesh" prepare the way for the out-and-out "modern view" of the Resurrection, as a chimera, and the expurgation of St. Luke 24: 39-43 in due course?

In his suggested removal from the office of the sacrament of Baptism of the slur which is cast, according to your correspondent, upon the "divine process of conception," he does not look up, it is clear, with Keble's "eagle eyne," to Bishop Jeremy Taylor's vision of "the little coronet or special reward, which God hath prepared (extraordinary and besides the great crown of all faithful souls) for those 'who have not defiled themselves with women but follow the Virgin Lamb forever.'" ERVING WINSLOW.  
Boston.

### THE CHURCH AND SOCIAL PROGRAMMES

To the Editor of *The Living Church*:

**I**T is now admitted by all that the Church has a social duty to perform. The next question is, What is that duty? Until that question is settled, confusion and strife must reign to the great detriment of the work to be accomplished.

Unfortunately a large section of the Church—including some of the most progressive leaders—is still of the opinion that the Church is not concerned with specific programmes, her function being to supply the dynamic—"the steam for the engine" as it has been defined. Prof. Peabody appears to have been mainly responsible for accrediting this theory to the Church in his book, *Jesus Christ and the Social Question*. He is commonly referred to as authority on it.

The advocates of the dynamic theory overlooked two important facts: (1) that steam cannot be generated without fuel; and (2)

that steam is not an end in itself, but is always generated for some specific purpose.

(1) Like steam, social dynamic cannot be generated without fuel. The natural fuel for the generation of social dynamic is a programme of social needs. In other words, the normal way to arouse interest in social service is to set forth fully the specific social needs. Accordingly that is the first care of Social Service Commissions, as illustrated by the Social Creed of the Federal Council.

(2) Like steam, social dynamic is not an end in itself, but is sought for a specific purpose. The specific purpose for which the Church seeks to generate social dynamic is the accomplishment of the necessary reforms unto the coming of the Kingdom of God. That is to say, the interest and duty of the Church does not end with the generation of social dynamic, but includes the direction of that dynamic to the necessary reforms—to the necessary measures of reform. It is for the Church to see that the whole programme of reform is forthcoming, and to see that every specific measure of that programme is carried into effect. In doing this, she will in no way usurp the functions of the state, but will only be fulfilling her commission to teach the state to observe what Christ commanded.

C. C. KEMP.

### RELIEF WORK FOR PARIS

To the Editor of *The Living Church*:

**I**N response to the appeal of the Rev. Samuel N. Watson, D.D., in *THE LIVING CHURCH* of January 16th, the Woman's Army and Navy Relief of Germantown, Pa., which is working for the destitute women and children among the Belgian refugees, has sent to Dr. Watson two boxes containing 73 layettes, 73 new garments for older children and women, and 96 new pairs of stockings. It has also sent a check for \$78 for milk for children, which was collected in St. Luke's Church through the efforts of the society.

Yours truly,  
Germantown, Pa., MARY D. R. MARTIN,  
February 27, 1915. Secretary.

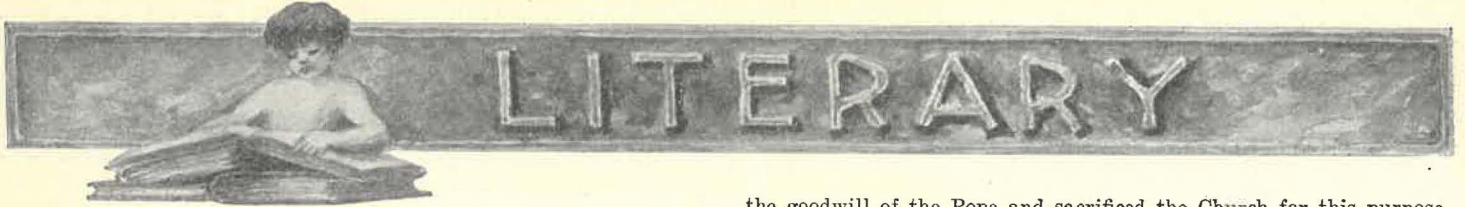
### LOVE AND LENT

[FROM THE LENTEN PASTORAL OF THE BISHOP COADJUTOR OF WEST TEXAS]

**L**OVE is the law of life, and the highest expression of this law is exhibited in the Cross of Christ. God so loved that "He gave His Only Begotten Son," and the Son so loved that "having loved His own which were in the world, He loved them unto the end." And so universal has His love ever been, and ever will be, that any man and every man may say of Him as St. Paul said of Him, "Who loved me and gave Himself for me." Love is God's only appeal to the conscience. He has set up the Cross of His Only Begotten Son upon the highways of life, that through its infinite power of love He may draw His children unto Himself.

The authority of Lent over the conscience is God's appeal to man from the Cross of His Son. Worldly amusements during the commemoration of such an exhibition of divine love are unbecoming and indecent. We read at this time of the gross and cruel indignities that Christ suffered at the hands of the high priest and other sharers in His crucifixion: They scourged Him—they stripped Him, and put on Him a scarlet robe—they spat upon Him—they plaited a crown of thorns and put it upon His head—they mocked Him—they took the reed and smote Him—they crucified Him. Brethren, if you enter into the season of Lent remember that you are coming into the presence of the sorrow and tragedy of heaven and earth. I charge you therefore not to bring the thought of the world into the sacred feelings and emotions of this blessed season.

WE SEEK GOD afar off, in projects perhaps altogether unattainable, and we do not consider that we possess Him now in the midst of confusion, by the exercise of simple faith, provided we bear humbly and bravely the annoyances which come from others, and our own imperfections.—*Fénelon*.



### THE BIBLE

*The Faith of the Old Testament.* By the Rev. Alexander Nairne, D.D. London and New York: Longmans, Green, & Co. 1914. Price 90 cents.

This book presents a constructive view of Old Testament literature in the light of the assured achievements of biblical criticism. It is judicious, reverent, and animated by a real devotional enthusiasm for this great Literature of the Spirit, whose appeal controversial criticism has so often ignored. It is written with no little freshness and charm. Its style is allusive, enriched (sometimes with a certain whimsical humor) by many happy vivifying parallels between the Old Testament and present-day Churchmanship. One can hardly find heart to criticise the writer because he has not (in view of his professed audience for this "Layman's Library," of which this book is the first volume) oftener condescended to elementary and necessarily somewhat pedestrian explanation. The great merit of the book is its organic view of the completed Old Testament as the Bible, the expression of the developed faith, of the late Jewish Church, and the consequent enrichment of meaning from reading it in this almost Christian sense. On the whole the book succeeds in its aim of presenting "what is of practical interest to a plain reader who wishes to enjoy the Old Testament as great and religious literature." An excellent biblical index makes it readily usable by the professed student.

B. H. J.

### BIBLICAL CRITICISM

*The Gospels in the Light of Historical Criticism.* By Frederic Henry Chase, D.D., Bishop of Ely. The Macmillan Co., 50 cents.

A reprint of the paper of the same title which Bishop Chase (then Norrisian Professor of Divinity at Cambridge) contributed to the Cambridge Theological Essays in 1905. Two notes of some length have been added to the text, and the whole has been amplified with a preface of thirty pages on the subjects of the obligations of the clergy and the Resurrection of our Lord. The publication of the article in convenient form and thus enlarged is very timely in view of the recent crisis in the English Church over the question of freedom of thought among the clergy. Many clergymen and theological students will for this reason be interested in reading the preface of the book, even though they be already familiar with the main essay.

Bishop Chase fails to find any point in which the results of sound and unbiased criticism have affected the articles of the Creed. However he deals sympathetically with the tension which has been set up in many earnest and conscientious minds, and gives some helpful counsel to those who are inclined to extremes in whatever direction.

C. B. H.

### RELIGIOUS

*The Spiritual Philosophy.* By Rev. J. Gurnhill, B.A. (Longman's, \$2.25.)

St. Clement of Alexandria is still alive in the Church, when such a book as this can be issued. The author wishes to show the harmony of Christianity with the modern world-view, assuming that this view be evolutionary in the most detailed sense of the word. From the standpoint of Idealism, the similarity in thought between the Christian concepts and the account of consciousness, as given in the psychology of Wundt, is cleverly worked out. Indeed, supposing that philosophic Idealism with its correlative psychology were at all final, this little book might well stand as a classic of apologetics. In view, however, of the most recent tendencies in epistemology and in the interpretation of evolution, we can hardly consider such a treatment as final. Nevertheless, to those who still think in Kantian terms the work is a happy illustration of the adaptability of any thorough-going, even if transient, philosophic system as an expression of the data of Christian experience.

L. C. L.

*Church and State in Theory and Practice.* By Gordon Crosse, M.A. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price 40 cents.

In a nutshell, one may say of this little treatise, it is a comprehensive statement of the much misunderstood question of the connection between Church and State in England. The authority of the two has grown up in mutual dependence, but, unfortunately for the Church, the State has long held the strong hand and deprived the Church of her just right of self-governance. This is due to many causes. In the middle ages some of the kings were anxious to keep

the goodwill of the Pope and sacrificed the Church for this purpose. Since the days of the Reformation many of the Church's leaders were willing to bow to the throne in order to obtain preferment. Thus with these two selfish motives at work, the poor Church was crushed between them. The author shows clearly the real conditions that ought to exist and the false claim of the State to lord it over God's heritage. For those interested in the subject we commend this volume, and American Churchmen generally know too little of it. Roman Catholics and others love to fling at us the taunt that the State owns, rules, and controls the Church of England. Knowledge of the facts is essential.

### SOCIAL TOPICS

The Russell Sage Foundation has published through The Survey Associates two more careful, intimate, and helpful studies of actual conditions. One is entitled *West Side Studies*, and embodies the investigations carried on by Pauline Goldmark as a part of a wider survey. There are two parts; one devoted to "Boyhood and Lawlessness," the other to "The Neglected Girl," this latter being by Ruth S. True, who studied 65 girls from 55 different families. The chapter on "The Grip of Poverty" is a moving tale of New York conditions, but unfortunately, while that great city has so many neglected children, she has no monopoly of them. There is a substantial ray of hope, however, because, as Miss True says, while "poverty is the enemy of adolescence, adolescence is the adversary of poverty. The vivifying forces of youth are a protection against the depleting effects of want and insecurity."

The other volume is entitled *The Middle West Side* and deals largely with "Mothers Who Must Earn." The region under review is confined to the territory lying south of Fifty-fourth street, west of Eight avenue and north of Thirty-fourth street. The worst of the district is not its congested sections, nor perhaps the dingy and noxious nature of certain of its industries, "but the sordid, deadly monotony and lack of picturesque life." The investigator might have put that here is no relief from the dull, sodden, and sordid. And yet the beginning has been and the outlook is no longer solidly drab. Parks and playgrounds are creeping in, and the social worker is there, and the day nursery, the kindergarten, the school, the Church club, and the whole group of alleviating and upbuilding forces have gotten a foothold—but the problem, in the concluding words, is of vital importance, which demands the best effort of social welfare workers for its solution.

That the Sage Foundation has made these studies and these volumes possible is not the least significant sign of the dawn of a new and better day.

DR. WOODS HUTCHINSON is as interesting as a writer as he is as a lecturer, and that is saying much. His new volume, *Civilization and Health*, is no exception, and deserves reading. "Let the community pay for being kept well instead of being cured and patched up," is his theme. He believes that the doctor should be enabled to devote his energies to building up the health of the entire community, "instead of dancing attendance upon the whims of the successful one-third or one-fourth," and that the "remedy for the evils of civilization is more civilization." (Boston: Houghton, Mifflin Co., \$1.50 net.)

### ETHICS

In *Problems of Conduct* Professor Durant Drake of Wesleyan University has given us what he calls an "introductory survey of ethics." He does not pretend to originality or sensationalism, but rightly claims that he has provided a "clear, concrete, concise, and comprehensive" (to use his own adjectives) "view of the nature of morality and its summons to men." He is fair in his statements of a position and fair in his criticisms. His comments on Socialism may be taken as an illustration. He will not agree that it is anti-Christian, nor that it is any more materialistic than any other industrial system must necessarily be, but he does not believe that there is any simple and sweeping panacea for all industrial ills, and that there must be patient thought, experimentation, and effort of generations before a satisfactory and stable equilibrium is attained. He believes that the most prominent sins of to-day are selfish money making, selfish money spending, selfish idleness. "Life has outwardly become easy for many of us," he declares; "our spiritual muscle easily becomes flabby, but there are new tasks equally importunate, equally worthy of our loyalty and sacrifice, hard enough to stir our blood." (Boston: Houghton, Mifflin & Co.)



# RELIGIOUS EDUCATION

REV. CHARLES SMITH LEWIS, EDITOR

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

**C**HIS number of THE LIVING CHURCH marks a new adventure in this department. Hitherto the attention of our readers has been almost entirely directed to matters pertaining to Sunday schools. In the four years that have passed since the first of these articles appeared, we have discussed most phases of the problem that is before the worker in the Church's training school in religion for the young. Curricula, organization, grading, training teachers, missions, social activities, summer schools, exhibits, and a host of other things have been in review, along with no small body of literature bearing upon the subject. It has been a work that lay very close to the editor's deepest interests.

## A Widened Outlook

Occasionally we have reached out beyond the narrower field of the Sunday school and ventured into the larger reaches of the Church's educational life that lie beyond this. To-day marks the adventure into these newer fields, newer only so far as these articles are concerned. They lie before us with inviting looks, urging us to reach out and enter upon one and another of them. See them there, the smaller and, alas! unfrequent parochial schools; the private schools under the influence of the Church, noble and well established foundations whose history has been a long record of the power of the Gospel of Jesus Christ over boys and girls who have come under the inspiration of godly men and women, schoolmasters and mistresses, heads and seconds or just "mere teachers" in these schools. Look further afield and see—for if one looks one can still see—the Church college, and the newer movement in the non-Church colleges to bring the students under the direct influence of the Church. Look up and beyond the colleges into the universities and seminaries, and wherever you look you see this same condition—thousands upon thousands of boys and girls, young men and maidens, busy with the enthusiasm of youth upon the single problem of training, or being trained, for their future life in the world. There lies the opportunity of the Church, to touch them and influence them and mould them and their work so that, as they come out from these days of preparation, they may be well rounded, well equipped; not simply for the struggle for existence but for their life as children of God.

It is an inviting prospect. It is the privilege that the editor-in-chief has extended to us, to which we gladly bend whatever skill or knowledge or information God may give. It is obvious that with this newer outlook there must come even more close touch with those that are at work in the educational life of the Church. So again we invite coöperation and will gladly welcome any statements of fact or comments upon work that may be sent; and so far as practicable will use them in these columns.

Education that is not religious is, properly speaking, no education whatever. A man is not a body enshrining a mind, but a soul dwelling within a human case-ment. To develop the mind without developing the soul is to ignore what, to a thinking man, is the most important part of the human being.

Moreover we are learning anew that it is impossible to separate the mind and body from the soul, and that he who neglects the one at the expense of either of the others is developing onesidedly and his judgments are in the last resort unsound. Our fathers saw this quite clearly when, in the early days of our American educational life, religion was recognized as an essential part of the education of the youth of the community. The reaction that has set in in Europe—or had set in before the war's outbreak—bears witness to the same need. As we showed two or three years ago, in both Germany and France leaders in educational circles had come to recognize that there must be moral training if there is to be adequate living. And the schemes that have been put forth from time to time for

teaching morals in our schools are loud-voiced witnesses to this necessity.

But we do not believe that there can be morals save on the basis of religion, nor do we think that the highest moral life can show itself outside the influence of the Church itself. It is here that the Church's duty and obligation come in. Modern education cannot, under our laws, be formally Christian. We see a nominally Christian nation in whose public schools the Christian religion cannot be taught. The result of Protestantism's divisions, you say—but only in part. Infidelity, Judaism, and Romanism have quite as much to do with this condition as Protestantism. We recall the attempt that was made in Indianapolis to secure the permission of the Board of Education for the North Dakota scheme of Bible credits in the high school work. It was the influence of Jews and unbelievers, and—so report said—the secret opposition of Rome, that finally defeated the scheme, under a technical ruling of the legal authorities.

To all intents and purposes, formal teaching in religion, let alone formal teaching of the elementary truths of the Gospel, is forbidden in our secular schools. The children must have religious training, if they are to have the highest development in life. They can only get this through organized Christianity. Sectarian bodies have been doing their part to bring this about in their own groups. Schools, colleges, seminaries, the training places of one and another group of Christian people, dot the face of this country more thickly than is often supposed. Rome faces it by enforcing compulsory education in her parochial school; her people paying double taxes for the sake of the religious training of their children. The necessity is widely recognized and never more emphatically voiced than now.

To meet this need our General Board is working in its widened responsibility. Parochial education, university education, have already had the attention of the Board; and these two departments are now equipped to study and help in the solution of the manifold aspects of the task of bringing religion to bear upon and so transform the normal educational training of children in the home and Sunday school and in colleges and universities. The other two fields will no doubt be organized in time, and we shall see earnest effort directed to the task as it presents itself in secondary schools and in the seminaries.

To SECURE effective work from what has been already organized, is the effort of Dr. Gardner, the General Secretary, and his lieutenants, Dr. Bradner in the parochial and Mr. Kilbourne in the collegiate department. As Dr. Gardner has reminded the Church, efficiency calls for the use of the machinery already set in motion at its full time. This involves a considerable expense. To this task of raising the needed funds, the committee of the Board is addressing itself. But we shall soon be at the time when diocesan conventions and similar organizations will be determining their budget for the coming year. Is it too much to hope that the work of Christianizing our educational life may find a suitable place in their recommendations, and that parishes may do their share in making recommendations actuality?

WE MUST close the series of articles on the small school with a definite recommendation for the year's work.

### A Curriculum for a Small Sunday School

Assuming a group of twenty to thirty children, we would probably find that they divided most practically in this way:

Group I. (a) Those under seven. (b) Those seven to nine. (c) Those nine to eleven. (d) Those eleven to fourteen. (e) Those over fourteen.

Or it might be necessary from lack of teachers to subdivide as follows:

Group II. (a) Those under eight. (b) Those eight to ten.

(c) Those eleven to fourteen. (d) Those over fourteen.

In group I. we would use the following topics:

A. Primary lessons. Miss Murray's *Hand Book for Primary Teachers for Church Sunday Schools, Kindergarten or Grade I.*, according to the age of the children.

B. Old Testament Stories. Either the N. Y. S. S. Commission volume, *Hero Stories of the Old Testament*, or the second half of the *Marden Manual, Grades I. and II.*

C. The Life of our Lord Jesus Christ, from the standpoint of His active ministry, using here again either the *Junior Course, Life of Jesus Christ Our Lord* (N. Y. S. S. Com.), or the *Marden Manual, Grade III.*

D. *Ways and Teachings of the Church*, Haughwout.

E. Story of the Hebrews. *Marden Manual V.* (which is one of the very best volumes on the subject from the standpoint of the preparation for the Kingdom of heaven).

In addition to this we would urge that the Catechism be learned fully in grades B, C, D.

For the second year we would recommend in A the next year's work in Miss Murray's book; in B the New Testament Stories of *Marden I. and II.*; in C, The Catechism Explained, Creed and Commandments: using here the N. Y. S. S. Commission volume, *Church Catechism Illustrated and Explained*; or, the London Manual on *Faith and Action*, provided the teacher is trained; in D, The Catechism Explained, London series, *Prayer and Sacraments*, or N. Y. S. S. Commission *Teachings of Jesus*; in E, we would suggest a fuller study of Christ's Life, using here Hobson's *Life of Jesus our Saviour*, London Manual.

In Group II. we would arrange as follows:

A. Miss Murray's book as above.

B. *Old Testament Stories*, followed by *Life of Christ*, and that by the *Catechism, Faith and Action*.

C. *Ways and Teachings*, followed by the Church Catechism and the story of the Acts, *Marden Manual, Grade VI.*

D. The topics given above for Grade E.

These will perhaps prove difficult in some cases, but we believe that the ordinary school could follow them.

#### A LENTEN PLAN FOR THE METHODE OF STE. Sulpice

We have been asked to give an outline of the exercises for the Methode. If it be not too late for use this year, we would suggest the following: Opening prayer, said standing at the step, followed immediately with a hymn (This should not be played through, remembering that quickness or promptness is the secret with the Methode).

First Exercise: Questioning; at least three formal questions taught in public, with a review of the last series.

Hymn, followed by the Creed, Lord's Prayer, and two collects (kneeling).

Second Exercise: The Instruction (not a sermon but a definite statement of the lesson to be learned, put formally and exactly, on which notes should be taken and, where possible, brief "compositions" written). Hymn followed by the Gospel (read from the altar).

Third Exercise, a brief Homily.

The session closing with the blessing and final hymn. The time schedule must be made out and followed closely. It cannot well be less than forty-five minutes and would better be an hour.

#### A MISSIONARY IN SOUTH DAKOTA

**H**ERE are the experiences reported by a missionary in South Dakota, taken from a private letter. Something of the life is revealed here; yet there are many of the clergy in the northern tier of states who could relate like experiences:

"Reached home Tuesday night after a strenuous trip. Was held up by the blizzard in Bonesteel Saturday noon. It was fierce up here. Slept in a hotel one night, on the train another night, and in a rocking chair another night, and on the floor of a house and in a rocking chair another night. Had service on the train last Sunday with a car full of people for a congregation. Followed the Order for Evening Prayer as well as I could with one New Testament, one Prayer Book, and no Hymnal. The offering was for the Belgian sufferers, and it was a good one, considering the financial abilities of the people. Monday A. M., I "hired out" as a snow shoveler with the Northwestern Railroad. Worked all the A. M. in the Bonesteel yards, digging out the train. Then in the afternoon I joined a gang on a snow plow. It was a rough gang, too, though there were some good fellows among them. It was mighty strenuous work, for the drifts were deep. Got as far as Herrick that night, and at 9 P. M. we were shipped back to Bonesteel for the night.

Was up at 6 Tuesday A. M. and, after a very hard day's work, reached Dallas at 6 P. M., where I discharged myself. I am supposed to receive 15 cents an hour for my work. But expectation is not fact. However, I am hoping."

#### THE CASUAL OBSERVATIONS OF A COLLEGE PRESIDENT

(Continued from page 622)

so well, I was informed, that I could easily understand that the people might be tempted to stay away if they knew a visiting preacher was to come. Surrounded by details, he has them all apparently so well in hand that he can read both deeply and widely, and I discovered that in the preparation for his Bible class of 300 men, and the making of the lantern slides he used the Sunday I was there, he spent an entire day. He is a modern man. He would make any parish go. He would be a success in any work. But he holds to the old and selects out of the new only what is true and what is useful.

3. The utmost stress, however, should in my judgment be laid on something which might easily be overlooked—a little pamphlet of meditations he has prepared on the Gospel of St. Mark. This represents the up-keep of his inner life. It is the outgrowth of his own private meditations, expanded to meet the needs of a Bible class some earlier year, and prepared for circulation "in the spare moments of a busy life." Here are some of the suggestions which he makes to those who use his booklet of meditations in his classes:

"In reading, be yourself. Try to gain something from each reading, which shall be truly your own. Use your imagination to reconstruct the scenes. Cherish thoroughness and discourage haste. See Christ in every scene; see Him not as a picture of some mystic person but as a devoutly human being, looking out at you from the Gospel's history. It means effort, time, concentration, sacrifice. But it will a thousandfold repay and bless you for the work."

This Sunday in a live parish is typical. The Church has such spirits at work the whole country over. I am convinced that the author of the article in the *Century* has not studied the subject from the inside as well as out. Else he would not ask the indeterminate question, in itself a revelation of incomplete investigation: "Is it not apparent that the Church has collapsed?"

#### THE BRITISH AND GERMAN REPLIES

BOTH THE British and the German governments now have replied to the notes submitted by our state department to them respectively touching the recent naval measures of the belligerents. These replies are elaborate and, from an American point of view, essentially unsatisfactory. It is to be doubted that either our state department or our public will be able to feel after studying them that a basis of better understanding can be found in them alone.

But this is not unexpected and should not produce undue alarm. It is not to be denied that the situation is diplomatically strained and that there are potentialities of even more serious complications necessarily involved.

The resources of friendly diplomacy, however, are not exhausted and undoubtedly will be developed fully by our government, which is neither bellicose nor disposed to take advantage of the difficulties of either belligerent.

Meanwhile the American press and public should show its patriotism and good sense by reserving its judgment in a case so involved, by avoiding partisanship and rebuking jingoism. Whatever our rights and interests they may be best maintained in calmness and the spirit of fairness. Both Germany and Great Britain believe they are fighting for existence. If we apply the golden rule we shall make allowance for that fact even if some unhappy event should occur to strain our patience to the utmost.—*Chicago Tribune.*

A SOUL that is patient waits with calm endurance for light before acting, and in virtue of this calm and patient endurance suffers no pain or anxiety, because the soul possesses herself and waits for light; and when the mind waits patiently for light, sooner or later it is sure to come. Trials of mind affect us more deeply than pains of body, and if we give way to anxiety such trials become troubles, and are immensely increased. But this cannot happen to those patient souls who feel that they are in the hands of God, and are encircled with His fatherly providence, and that all things are in His disposal. When we see not our way through some trial or difficulty, we have only to look to God, and to wait in patience, and in due time His light will come and guide us. This very attitude of waiting, this very patience of expecting, will dispose the mind to receive, and the will to rightly use, the needful light. Whenever you are perplexed as to what course you should take, if you go blindly into action you will be sure to repent it. Wait for light, wait with patience, and light will not fail you.—*William Bernard Ullathorne.*

## 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 Ven. J. H. DENNIS, Archdeacon of Western Colorado, has accepted the rectorship of St. Paul's Church, Salt Lake City, Utah, and will be instituted on Sunday, March 7th. He should be addressed at 415 South Main street, Salt Lake City.

THE Rev. ALBERT P. MACK has been called to the Church of the Epiphany, Independence, Kansas, and will assume his new duties on the first of March.

THE Rev. MEDVILLE McLAUGHLIN has charge temporarily of St. Michael's Church, Marblehead, Mass.

THE Rev. CHARLES STANLEY MOOK has assumed charge of the mission of St. John the Baptist, Corona, Cal., in the diocese of Los Angeles. He began his new duties February 1st.

### ORDINATIONS

#### DEACON

DALLAS.—On the second Sunday in Lent at St. Matthew's Cathedral, Dallas, Texas, Bishop Garrett ordained to the diaconate Mr. CHARLES FOREST SCOFIELD, who has been serving as lay reader at Mineral Wells, Texas. Archdeacon Crittenton presented the candidate, and the sermon was preached by the Rev. Francis L. Carrington, rector of All Saints', Dallas.

HARRISBURG.—Sunday morning, February 21st, Mr. DAVID YULE, formerly a prominent Presbyterian minister, connected with Parsons College in Ohio, was ordered deacon by Bishop Darlington. The candidate was presented by the

Rev. Francis C. Woodard. The sermon was by the Bishop. The Rev. Henry W. Speakman acted as chaplain and the Rev. Leroy F. Baker, missionary, was master of ceremonies. The Rev. Mr. Yule has been assigned by the Bishop to the charge of the Church of the Transfiguration, Blue Ridge Summit; Calvary Church, Beartown, and, for the present, St. Mary's, Waynesboro.

### DIED

DEAL.—Entered into rest, at Cocoa, Fla., February 21st, LUCIUS WATERMAN, youngest son of Rev. and Mrs. John Archibald DEAL.

"A good man and full of faith."

DENSLÖW.—Early in the morning of the Lord's Day, February 28th, at 2 Chelsea square, New York City, Mrs. LOUISE A. STAPLE DENSLÖW, in the eighty-fifth year of her age.

Interment in New Haven, Conn.

HIGNBOTHAM.—Entered into rest, on Monday, February 12th, at Manhattan, Kan., ADELIA ELEANOR HIGNBOTHAM (née Newell), aged 83 years.

"The strife is o'er, the battle done, Alleluia!"

KELLY.—Entered into rest February 13, 1915, Rev. SAMUEL P. KELLY of Philadelphia, in his seventy-fifth year. Graduate of Princeton; veteran of the Civil War; general missionary in three dioceses; minister of chapel in Latin quarter, Paris; rector of many churches; builder of nineteen churches; life-long friend of Bishop Whitaker; most loyal of friends.

LONG.—On Sunday, February 21st, Mrs. CAROLINE NEILL LONG, widow of the late Rev. Robert Long of Philadelphia, died in New York City. Funeral service at All Saints' Church, Morris Park, L. I. (Rev. John Graham, rector), on Wednesday, February 24th, at 2 p. m. Mrs. Long was a sister of the Rev. James Stuart Neill, rector of St. Matthew's Church, Brooklyn Manor, L. I., and also a sister-in-law of the Rev. G. De Witt Dowling, D.D., Dean of Gethsemane Cathedral, Fargo, N. D.

### MEMORIALS

#### MRS. E. OLIVIA TYLER OLCOTT

MRS. E. OLIVIA TYLER OLCOTT entered into rest at her home in Norwich, Conn., in the early afternoon of Sunday, February 21st, after a long illness, borne with notable patience and cheerfulness.

Mrs. Olcott was born in the house in which she died, and wherein she had lived for the greater part of her life, on June 24, 1841. She was the daughter of William Samuel and Olivia Ann (Clarke) Tyler, and great-granddaughter of Rev. John Tyler, for 54 years rector of Christ church. Mrs. Olcott's early education was gained partly in this city and partly in New Haven, where, in 1860, she attended Miss Edwards' school.

On November 9, 1870, she was married in Norwich to the late William Marvin Olcott, and went to Chicago to reside, returning to the home of her birth in 1888. During her residence in Chicago she was an eye-witness of the great fire which devastated that city, and about which she had many interesting reminiscences. On her return to Norwich Mrs. Olcott entered actively into the work of many of the city's interests and institutions, and her interest continued long after she had to withdraw from active participation. She was much interested in the cause of the United Workers, had served as an active worker and district visitor, and was chairman of the house committee from 1889 to 1895.

She was founder of the Faith Trumbull chapter of the Daughters of the American Revolution, one of the honorary state regents, and a life member of the national society. She was also a member of the Society of the Founders of Norwich. She was a devoted member of Trinity Church, interested in all its activities and a faithful attendant at its services until her failing health obliged her to remain away. In 1890 she presented to the church a handsome and massive Bishop's chair, as a memorial to her father, William Samuel Tyler, a former senior warden.

Personally, Mrs. Olcott was a gentlewoman of modest and retiring tastes. She was particularly well-informed in matters of Church history, especially local Church history. Indeed, it is doubtful if any one in the city was better informed in this direction. She was much interested in the study of genealogies, and had traced out twenty-four generations in her own family, going back to Lieut. Zabdiah Rogers, of colonial times. Mrs. Olcott was herself of the twenty-third generation in her family tree.

It is interesting to note that the house, 62 Church street, in which Mrs. Olcott lived has been in the family for a great many years and has had many historic associations. Originally known as the "Glebe" house, it was from the beginning closely associated with the clergy of the Episcopal Church and early gained a name for its

hospitality. Bishop John A. Paddock and Bishop Benjamin H. Paddock were both born in this house, while their father was rector of Christ Church, and it has given its hospitality to many clerical guests and gatherings all through the intervening years. The writer well remembers the delight with which he used to listen to the reminiscences of Mrs. Olcott and her mother and his admiration of the literary, theological and humorous flavors which combined to make them unique. Brought up in these hospitable traditions, Mrs. Olcott continued to maintain them as long as her health permitted, and when she could no longer do so, it was natural that she should live largely on their memory. Thus it can be seen in how many ways she impressed herself on her community and friends, and left both the better for her life and works. Though she had long been held back from active participation in them she retained almost to the last a lively interest in the activities and institutions of her native city, and her death will leave a void in the hearts of many which can never be filled. Mrs. Olcott leaves one son, William Tyler Olcott, M.A., of Norwich, author of *A Field Book of the Stars*, *In Starland with a Three-inch Telescope*, *Starlore of All Ages*, and *Sunlore of All Ages*.—J. E. B.

#### MRS. ALFRED TAYLOR

On February 6th last, in Boston, Mrs. ALFRED TAYLOR passed from the Church Militant to the rest and light of the blessed who die in the Lord. Her many friends mourn for her bodily absence here, even though we know that she is rejoicing in the clearer vision of Him in whom she so devoutly believed. Gentle, yet firm, pure as crystal, loving—words cannot express the wonderful and varied charm of such a veritable disciple of our Blessed Lord. Yet we would all wish to give some utterance to our deep gratitude for the privilege of having been counted among her friends, of having benefited by her splendid faith, her unflinching hope, and her all-embracing charity. We trust that beyond the veil she still prays for us, even as we in all humility pray that she may rest in peace eternal and that light perpetual may shine upon her. J. H. CABOT.

#### DANIEL WASHBURN

At a special meeting of the vestry of the Church of the Holy Communion, Lake Geneva, Wisconsin, the following minute was adopted:

DANIEL WASHBURN departed this life February 17, 1915, aged forty-five years.

In DANIEL WASHBURN we lose a kind friend and earnest Churchman. As junior warden, lay reader, and choirman he ever aimed to do his duty, giving willingly of his time and strength in the service of the Church which he deeply loved. His removal from our midst in the prime of life we deeply deplore. To his bereaved family we extend our deepest sympathy.

Resolved, That this minute of our appreciation be entered upon the records of the vestry, and a copy be sent to his bereaved widow.

Signed:

HERBERT C. BOISSIER, Rector.

ISAAC MOORHOUSE.

JOSIAH BARFIELD.

Committee of Vestry.

Lake Geneva, Wis., March 1, 1915.

### RETREATS AND QUIET DAYS

BOSTON.—There will be a quiet day for young women at St. Margaret's Convent, Boston, Sunday, March 7, 1915. Conductor, the Rev. Frederick W. Fitts, rector of St. John's Church, Roxbury. Those wishing to take part in the day kindly address the ASSISTANT SUPERIOR, 17 Louisburg Square, Boston.

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.

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. McClenhugh, D.D. Apply to SISTERS ST. JOHN BAPTIST, Holy Cross House, 300 East Fourth street.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR of a large city parish in the northwest desires as an assistant a young, unmarried priest with some business training, for important administrative work and to direct Sunday school and guild work. Address F. M. G., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

ACTIVE, energetic clergyman, in charge of very important resort work, will be available for duty May 1st for three, four, five, or six months. Would like to make arrangement immediately. Address "SUPPLY," care LIVING CHURCH, Milwaukee, Wis.

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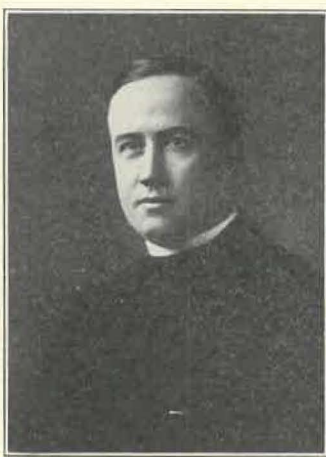
**THE GIRLS' FRIENDLY INN AT LOUISVILLE**

THE FORMAL opening of the enlarged Girls' Friendly Inn was held on Monday, February 15th, when the general public was invited to view it and to attend the house blessing conducted by the Bishop in the afternoon. Bishop Woodcock reviewed the history of the Inn, which was opened in November of 1911 with accommodation for twenty-three girls. From the first large numbers have had to be turned away owing to lack of space, and in December, 1913, a campaign for enlargement was begun. Last May the residence immediately west of the Inn was purchased, and the two buildings were connected and remodelled. The enlarged building, which is three stories high and constructed of brick and stone, was furnished uniformly throughout. The total cost was \$35,000. The new Inn will accommodate sixty-eight girls; it has thirty-one bed rooms, nine bath rooms, two living rooms, and a recreation room furnished with a Victrola, by means of which dancing and music may be enjoyed; it also contains a fine library, part of which was given as a memorial. A number of the rooms, also, are furnished as memorials. Special features are the fully equipped laundry and the sewing room provided with machines, where the girl of moderate means can do her own laundry work and make and repair her own clothing. Much of the success of the work is due to the excellent and efficient management of the house-mother, Miss Josephine Kremm, who has been at the head of the institution since its organization. On the Tuesday evening before the opening a delightful dinner was given at the Inn to representative Churchmen and business men who had lent assistance in the campaign to raise funds. The dinner was given by the ladies composing the board of the Inn, in compliment to Bishop Woodcock, who presided and acted as host. After an intro-

ductory address by the Bishop, speeches were made by Mr. Attila Cox and the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville.

**NEW RECTOR AT PITTSFIELD, MASS.**

A CALL to the rectorship of St. Stephen's Church, Pittsfield, Mass., has been accepted by the Rev. Stephen Edwards Keeler, Jr., to



REV. S. E. KEELER, JR.

take effect on Sunday, April 25th. Mr. Keeler was born in New Canaan, Conn., April 16, 1886, of an old New England family, and was educated at Hoosac School and at Yale College, graduating at the latter in 1910. At college he was a member of the four inter-collegiate debating teams and the winner of "The Ten Eyke" and "The De Forest" oratorical medals. He was also graduated at the General Theological Seminary in 1913 and was one of the two essayists at commencement. At the present time he is senior curate

at St. Paul's Church, Cleveland, and vice-president of the Cleveland Sunday School Teachers' Institute. While at Yale he was vice-president of the Yale Debating Society, vice-president of the Berkeley Association (the Churchman's organization in Yale), and chairman of the Berkeley Men's Club.

**CONFERENCE OF CHRISTIAN SOCIALISTS**

THE NINTH general conference of the Christian Socialist Fellowship of America was held in Baltimore, February 23rd to 28th, beginning with a preliminary mass-meeting on the evening of the 23rd at St. Paul's parish house. There was a large attendance, and, while representatives of most of the churches were present, members from the Church took the leading part. The Rev. James L. Smiley, assistant minister of St. Anne's Church, Annapolis, presided, and the Rev. Richard W. Hogue, rector of the Church of the Ascension, delivered the opening invocation. Professor William Tappan, head of the Jefferson School for Boys, and a well-known Churchman, made an address of welcome to the out-of-town delegates. The principal address of the evening was by the Rev. Irwin St. J. Tucker of Chicago, managing editor of the *Christian Socialist*, and a clergyman of the Church. It was an earnest defense of Socialism and its teachings. On the evening of the 24th there was a meeting in the chapel of the Church of the Ascension, with addresses on "Socialism and Charity." On the evening of the 26th the Rev. W. D. P. Bliss, D.D., of New York gave a stereopticon lecture in Albaugh's Theatre upon "Social Reconstruction," and at the closing banquet at the City Club, on the evening of the 27th, the principal address was made by the Rev. George I. Brown, rector of St. John's Church, Lancaster, Pa. The social service commission

of the diocese, of which the Rev. Romilly F. Humphries is chairman, and the Rev. B. B. Lovett, secretary, at a recent meeting, while not commending the Christian Socialist movement, by resolution called the attention of Church people to the meeting of the conference as offering "an exceptional opportunity to learn of the purpose of a movement concerning which most of us are in ignorance." The commission also gave its approval to the Owens-Palmer national child labor bill, and became a sustaining member of the National Conference of Charities and Corrections, which will meet in Baltimore, May 12th to 19th.

#### FORTIETH ANNIVERSARY OF THE DIOCESE OF WESTERN MICHIGAN

St. MATTHIAS' DAY, 1915, marked one of the milestones in the history of the diocese. It was the fortieth anniversary of the consecration of Bishop George D. Gillespie and of course the fortieth anniversary of the diocese as well. The mid-winter meeting of the men's club of the diocese was held on the same day. After the members had taken supper together in St. Mark's parish house, Grand Rapids, the members attended the memorial service in the Pro-Cathedral at 8 p. m. In the procession, following crucifers, standard bearers, and massed choirs of the city, marched in cap and gown students from Akeley diocesan school, Grand Haven, visiting clergy, Cathedral clergy, and Bishop John N. McCormick. The historical address was delivered by Bishop McCormick, who also unveiled a beautiful life-like portrait of the late Bishop Gillespie, the work of Mr. Charles Goultmann of Kalamazoo. Dr. James Wilkinson, secretary of the diocese, read a letter of regret because of inability to be present from Bishop Daniel S. Tuttle, an appropriate poem by the late Rev. J. N. Rippey, M.D., which had been read ten years before at the time of the funeral, and other items of interest, which made it seem as though the beloved Bishop was alive again. Bishop McCormick stated that not one of the clergymen who elected Bishop Gillespie was now living.

#### ASSOCIATION OF ITALIAN PRIESTS

AN ASSOCIATION of Italian priests of the Church, having the endorsement of the Presiding Bishop and other Bishops, has lately been formed, having for its aim the advancement of work in the missionary field among Italians.

It is the purpose of this association to secure more concerted action, and to create and stimulate an interest for our Church in the minds of Italian-Americans. A meeting of the association was held recently at Hartford, Conn. There was a large attendance, with much interest and enthusiasm.

The officers of the association are: President, Rev. Michele Zara of Philadelphia; secretary, Rev. C. Di Sano of New York; and treasurer, Rev. Humbert Filosa of Brooklyn.

#### GIRL-SLAVERY PROHIBITED IN A CHINESE CITY

CANTON, China, has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chang King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" School and was built with money contributed by a wealthy Chinese gentleman.

#### WISCONSIN CHURCH BURNS

THE INTERIOR of the fine edifice of the Church of the Intercession, Stevens Point, Wis. (the Rev. E. Croft Gear, rector), was wrecked by fire on the afternoon of Friday, February 26th, the guild room adjoining also being destroyed. The walls of the church appear to be intact, but the interior, and particularly the sanctuary, is very seriously injured. The rood screen, erected at Easter, 1913, however, shows little damage, and the stone altar can easily be restored. The organ



CHURCH OF THE INTERCESSION  
Stevens Point, Wis.

was injured by water and by heat rather than by flames. The pulpit and other fixtures were badly burned, if not destroyed, though most of the movable furniture was removed and the nave is less damaged than the sanctuary. The chapel adjoining was saved with almost no loss. The cause of the fire has not been determined. It commenced in the furnace room and burned rapidly, so that it was difficult to cope with the flames, but it is said that there was no inflammable material in the basement. The edifice cost about \$25,000, and was insured for \$7,500. It is likely that the full amount of insurance will be obtained and that the cost of reconstruction will not greatly exceed that amount, unless the walls should prove more seriously injured than is



INTERIOR. CHURCH OF THE INTERCESSION  
Stevens Point, Wis.

now supposed. The work of rebuilding will be commenced as soon as the insurance is adjusted, and a parish house, for which there had been hope for many years, will probably be included in the rebuilding.

There was a special thanksgiving for the saving of what might easily have been a much more severe calamity at the early Eucharist in the chapel on Sunday. The Bishop had appointed that day for his visit

for Confirmation, and the appointment was kept, the service being held in the Presbyterian church, which was offered for the purpose before the fire had been quenched. The local Methodist church was also offered. Regular Lenten services will be held in the chapel.

The edifice, a handsome one, was built during the rectorship of Bishop Weller, about 1892.

#### ASSEMBLY MEETING OF DAUGHTERS OF THE KING

THE ANNUAL meeting of the Pittsburgh Assembly of the Daughters of the King took place on Friday, February 19th, at Calvary Church, Pittsburgh. An address of welcome was made by the rector of the parish, the Rev. Dr. McIlvaine. At the business meeting eight chapters were represented by sixty-four members. Officers elected for the ensuing year are: President, Mrs. G. M. Taylor; vice-presidents, Miss Katherine Howell, Mrs. T. H. Hopke, and Mrs. Wharry; recording secretary, Miss Flora B. Crosby; corresponding secretary, Mrs. Clair Case; treasurer, Miss Mary C. Barnett.

At the conclusion of the business meeting, Mr. E. J. Edsall, superintendent of the St. Margaret Memorial Hospital, told the assembly of the needs of the hospital and of the assistance the order could render. Thirty dollars was voted for the purchase of two wheel chairs for the children of the wards, and a large donation of jellies, preserves, and fruit was made for the hospital stores. In the evening, at 8 o'clock, service was read by the Bishop and the Rev. W. L. Rogers, Mr. Rogers making the address.

On Sunday afternoon the Daughters of the King made a "pilgrimage" to the St. Margaret Hospital, made a tour of the building, and at 4 o'clock had a service in the chapel. Service was said by the Rev. Dr. Yates, chaplain, and the Rev. Mr. Bigham, chaplain of the Laymen's Missionary League, and the music was furnished by the choir of St. Peter's Church. Addresses were made by Bishop Whitehead and Dr. Watson Marshall, of the hospital staff. The chapel was filled to its utmost capacity.

#### DEDICATION OF CHURCH AT SEWICKLEY

St. STEPHEN'S CHURCH, Sewickley, Pa., has lately been considerably enlarged, altered, and put in perfect repair, and on the evening of February 22nd was reopened with a service of benediction by the Bishop. The sermon was preached by the Rev. Dr. J. H. McIlvaine of Calvary Church, Pittsburgh. Other clergymen present in addition to the rector, the Rev. Alleyne Carleton Howell, were the Rev. T. J. Bigham, Archdeacon of Pittsburgh, the Rev. R. N. Meade and the Rev. Dr. Wood of Pittsburgh, the Rev. Joseph Speers of Wilkesburg, the Rev. C. A. Thomas of Canonsburg, the Rev. C. M. Young of Oakmont, and the Rev. Dr. Archbold of New Brighton. Preceding the service dinner was served in the parish house to the visiting clergy and other invited guests. With the rebuilding of the parish house since its destruction last spring by fire, and the enlargement of the church building itself, this parish has now a complete equipment for carrying on its very extensive work.

#### DEATH OF A VIRGINIA CHURCHMAN

THE DIOCESE of Virginia suffers a heavy loss in the death of Mr. John L. Williams, who after many years of usefulness departed this life on Thursday, February 11th, in his eighty-fourth year.

Mr. Williams from his youth up took an active interest in the growth of the Church in Virginia. For many years he was identified with the missionary work of the diocese,

being treasurer of the diocesan missionary board for over forty years. The fruits of his labors are seen on every side. He was one of the founders of St. Mark's Church, Richmond, and took an active interest in the growth of St. Philip's Church for colored people. In Sunday school work he took a prominent part and was an officer in the Virginia Bible Society. The *Southern Churchman* owes its success largely to Mr. Williams, who was one of its founders and a frequent contributor to its columns.

The funeral services were held at the Monumental Church, Richmond, on Saturday, February 15th, and were attended by the Bishop and a number of the clergy. The congregation filled the church to its utmost capacity.

#### TWO MARYLAND CHURCHMEN AT REST

THE DIOCESE of Maryland has recently suffered the loss of two of its prominent laymen.

Judge Daniel Randall Magruder, a retired member of the Court of Appeals of Maryland, died at his home in Annapolis on February 19th, aged 80 years. He was the last surviving member of the class of 1853 of St. John's College, Annapolis. Judge Magruder was a life-long Churchman, for many years a vestryman of St. Anne's Church, Annapolis, and prominent in parish and in diocesan affairs. The funeral services were held at St. Anne's Church on February 21st, the rector, the Rev. J. P. McComas, D.D., officiating.

It is not too late to record the death on January 24th of Mr. Charles W. Michael of St. George's parish, Harford county. Mr. Michael was one of the most prominent, active, and valuable laymen of the diocese. He had been a member of his parish vestry for nearly thirty-eight years and its treasurer for nearly thirty-five years, and for many years represented the parish at the diocesan convention. He was also a member of the committee for diocesan missions, and president of the Harford County Vestry League. His interest in, and services for, his parish church, the diocese, and the Church at large, were constant and most helpful. The funeral services were held from St. George's Church on January 26th, Bishop Murray, assisted by the rector, the Rev. G. W. Thomas, officiating.

#### EXCAVATION BEGUN FOR ST. ANDREW'S, CINCINNATI

THE FIRST sod was turned, February 25th, in the excavation for the new St. Andrew's Church for colored people in the city of Cincinnati. The weather compelled the holding of the services in the present building, which is not to be disturbed at this time. The lot is very large and a former governor of the state once had his home there.

The Rev. Charles G. Reade as Archdeacon acted as master of ceremonies. Addresses were made by the Rev. F. L. Flinchbaugh, president, and the Rev. Maxwell B. Long, secretary of the Cincinnati convocation, the Rev. Canon S. B. Purves, vicar of St. Paul's Cathedral, the Rev. Robert Williams, curate of the Cathedral and city missionary, and the Rev. Samuel Tyler, rector of the Church of the Advent and president of the Federation of Churches.

According to the census of 1910, there are 363,591 souls in the twenty-four wards of Cincinnati, and of these 19,639 are colored. One-fifth of these 3,986 live in the ward in which St. Andrew's is to be centrally located and sixty per cent. of them are without church affiliation. The board of health reports show that the death rate among them is one hundred per cent. more than among the whites.

The enterprise is made possible by the following gifts: Mrs. C. P. Taft, \$5,000; Mrs. T. J. Emery, \$5,000; a friend, \$2,000; Mr.

Wm. Cooper Proctor, \$1,000; Bishop and Mrs. Matthews, \$1,000; the Woman's Auxiliary, \$1,000. A campaign is to be vigorously entered upon for at least \$15,000 more.

#### NEW CHURCH AT ASBURY PARK, N. J.

A BEAUTIFUL church is that recently constructed for Trinity parish, Asbury Park, N. J. (Rev. William N. Baily, rector). In its general shape the church is a well-defined cross. The architectural style is an American development, to suit local conditions of the English perpendicular Gothic of the sixteenth century. An unusual feature in American church architecture is the stone central tower, which rises from the crossing walls of the nave and the transepts to an additional height of forty feet, lifting its summit seventy-five feet from the ground level. A truly Gothic church must have aisles beyond the



TRINITY CHURCH, ASBURY PARK, N. J.

piers, from which arches carry the clerestory wall with its large windows, which in this case will insure a cool church in summer. The best way to make the junction between a transept and a nave and chancel truly beautiful is to cover it with a central tower, and this method has been followed more from necessity than from choice.

Opening to the right of the chancel through an arch filled with glass and carved wood tracery is a beautiful memorial chapel, with seats for forty worshippers at weekday services. The chapel is handsomely finished in dark wood and stone, and the morning light enters through two large stained glass windows.

During the years of planning and work for this new building the rector had the additional burden of caring for his invalid wife, and her death came with the approach of the church to completion. This double burden was very heavy, and in consequence the Rev. Mr. Baily has resigned his work, to take effect at Easter. He plans to take at least a year's rest before entering upon his next parish work, and will seek relief from his responsibilities in a changed environment.

#### DEATH OF A TEXAS CHURCHMAN

STRICKEN WITH an attack of acute disease while attending the funeral of a friend, on the afternoon of February 14th, Mr. Augustus Weyman Houston of San Antonio, lawyer, Mason, one time state senator, and a loyal member of the Church, died at his home after a week's illness. The funeral services were conducted at St. Mark's Church, Bishop Johnston and Bishop Capers and the Rev. Philip Cook, rector of St. Mark's, officiating. The Rev. J. T. Hutcheson, D.D., and the Rev. A. W. S. Garden occupied places in

the chancel. The services at the Confederate cemetery were under the auspices of the Masonic grand lodge, of which order Mr. Houston was a past grand master. Bishop Capers said the concluding prayer at the grave.

Mr. Houston had earned a prominent place in the affairs of both Church and State in Texas. Although he had held but one public office, having served as state senator for two terms, he had been much sought after as a giver of wise counsel, and he numbered many leaders in all lines among his friends and associates. For many years he served faithfully as vestryman of St. Mark's Church, a constant supporter of all good works.

#### TENTH ANNIVERSARY OF BISHOP ROOTS

BISHOP ROOTS of Hankow on November 14th celebrated the tenth anniversary of his consecration. The occasion showed the splendid loyalty and remarkable unity of the Chinese and foreign members of the mission staff in the district, and gave them an opportunity to express their loyal respect and sincere admiration for their beloved leader. Christians of all names in Hankow joined in the demonstration and the special services held were largely attended. The fruitful labors and able leadership of the Bishop endeared him to all the Christians of Central China.

#### GIFTS FROM THE VERY POOR

SPECIFIC instances of generosity among the very poor are often seen in our distant mission work. Gifts from the Indians of South Dakota to THE LIVING CHURCH WAR RELIEF FUND have several times been chronicled, and Archdeacon Stuck, from Chandalar village upon the Yukon, sends \$26 to the Board of Missions, "the value of an offering, mainly in weasel skins, taken at the celebration of the Holy Communion in Chandalar village."

#### MISSION AT WUCHANG

IT IS frequently asserted that the present opportunity for preaching the Gospel in China is unique. A proof of this is seen in the result of an Advent mission, conducted in St. Mark's, Wuchang. Every night for two weeks the church was crowded to the utmost, and in the second week overflow meetings had to be held. These were not sight-seers but persons really interested in "the doctrine." A large number of inquirers resulted and the missionary staff of this church found themselves fully occupied in giving interviews and instructions. Among others a number of soldiers presented themselves to the missionary and asked to be entered into a Bible class.

#### HELP WANTED AT FREDERICKSBURG, VA.

IN CONNECTION with Trinity Church, Fredericksburg, Va. (the Rev. H. H. Barber, rector), the need is felt for a parish house, for the erection of which a lot next to the church is already in possession of the parish, and a nucleus of between \$300 and \$400 is in hand. It is felt that about \$1,200 more is needed for the purpose, and the hope is expressed that some Churchmen from a distance may be willing to assist.

#### IN THE TENNESSEE MOUNTAINS

AN APPEAL has been issued for the work being done by the Church among the mountaineers of Tennessee. Within a radius of fifty miles of our Church institute at Monterey, in Putnam county, there are 68,000 white people, of whom twenty per cent. are illiterate or semi-illiterate, and therefore sub-

ject to the ravages of pellagra, hook-worm, and other preventable diseases. The plan of the Church workers is threefold: To give instruction in daily living, cleanliness, cooking, etc.; to provide proper medical care and advice; to provide a higher educational centre, preparing missionary workers for the ministry. The salary of the house director is provided by the General Board of Missions, but money is needed for scholarships and to pay a balance due on the property.

#### CONSECRATION OF BISHOP DOULL

THE FIRST Bishop of the diocese of Kootenay, in Canada, the Rt. Rev. Alexander J. Doull, was consecrated in Christ Church Cathedral, Victoria, on February 24th. Archbishop Matheson, Primate of All Canada, officiated, assisted by five Bishops. The diocese of Kootenay was created out of the diocese of New Westminster in 1899, but a synod for the diocese was not incorporated till 1903. The Bishop of New Westminster had charge of the new diocese until an endowment of \$50,000 was provided, or an income of \$2,500 guaranteed. This has now been done, and the diocese has elected its own Bishop. Nelson, the largest and most central town, is to be the see city, and St. Saviour's Church there will be the Pro-Cathedral.

#### PARISH CHURCH BECOMES A CATHEDRAL

ON THE First Sunday in Lent, at St. Paul's Church, Erie, Pa., there was held the unusual service whereby that church, formerly a parish church, became the Cathedral of the diocese. The Sunday chosen was the fourth anniversary of the consecration of the Bishop of that see, Dr. Rogers Israel. An act of transfer was read by the senior warden whereby the corporation of the rector, church-wardens, and vestrymen of St. Paul's Church, Erie, transferred the property with its endowment and all personal property, including the church, chapel, parish house, and rectory, for the purpose and use of a Cathedral of the diocese of Erie to be known as the Cathedral of St. Paul. Legal provision had previously been completed whereby that action became possible, and the Bishop then on behalf of the diocese accepted the transfer for the purposes of the trust described in the instrument of donation. Thereupon followed the service of benediction of the building and the Holy Communion.

#### A NEW CANADIAN METROPOLITAN

THE BISHOPS of the Province of Eastern Canada have chosen as their Metropolitan the Bishop of Nova Scotia, the Rt. Rev. Clare Lamb Worrell, D.D., D.C.L. The office carries with it the title of Archbishop, and Dr. Worrell therefore becomes Archbishop of Nova Scotia and Metropolitan of Eastern Canada. The Province consists of the dioceses of Fredericton, Nova Scotia, Montreal, and Quebec.

#### BISHOP ROPER TRANSLATED TO OTTAWA

AT THE synod of the diocese of Ottawa held last week, the Bishop of Columbia, in the civil province of British Columbia, the Rt. Rev. John Charles Roper, D.D., was elected to be Bishop of Ottawa in succession to Archbishop Hamilton, resigned. Before the conclusion of the synod Bishop Roper telegraphed his acceptance of the election. Bishop Roper will be remembered especially by Churchmen in the United States through the fact that from 1897 until 1912 he was professor at the General Theological Seminary in New York. A graduate of Keble College,

Oxford, he was ordained in England; and came to the American continent to be Keble Professor of Divinity at Trinity College, Toronto, in 1886. He spent three years in that capacity, after which he was priest in charge of St. Thomas' Church in the same city until 1897, and then entered upon his post at the General Theological Seminary. While in the latter position he was elected Bishop of Columbia, and was consecrated February 24, 1912.

#### MEMORIALS AND GIFTS

BY THE will of the late Emeline Cheney, wife of Arthur Cheney, St. Mary's Church, South Manchester, Conn., receives a bequest of \$5,000.

BY THE will of the late Dr. Daniel Kingsbury of Glastonbury, Conn., St. James' Church in that town receives \$1,000 for the establishment of a fund.

THE VESTRY of St. Luke's Church, Smethport, Pa. (Rev. W. E. Van Dyke, rector), has received \$1,000 to be added to the endowment fund, a bequest from the late D. C. Young, junior warden for a score of years prior to his death.

AT ST. JOHN'S HALL, Gambrill's, Severn Parish, Anne Arundel county, Md. (Rev. F. C. F. Shears, rector), electric lights have recently been installed, and the following gifts have been made for the proposed new church: An altar from Mrs. Parlett, alms basons from Mrs. Maynard and Miss Cook, Gothic lectern from Mr. Miller, and a stove from the ladies' auxiliary.

ON THE afternoon of Quinquagesima Sunday, at an impressive service in St. Mark's Church, Pikesville, Baltimore county, Md., the Harrison memorial window was dedicated by the rector, the Rev. Edward T. Lawrence, in the presence of the immediate family and a large number of close personal friends. The window, which occupies the centre of the rear wall of the church, is a joint memorial to Mr. and Mrs. Charles K. Harrison, who were instrumental in the founding of St. Mark's Church, and bears the following inscription:

To the glory of God and in loving memory of  
CHARLES KUHN HARRISON, 1847-1908,  
LOUISA TRIPLETT HARRISON, 1847-1911.  
"I am the bread of life: he that cometh to me shall never hunger and he that believeth on me shall never thirst."

A TABLET has been recently erected in the chapel of the Episcopal High School near Alexandria, Va., in memory of Dr. L. M. Blackford, the late honored principal of the school. A brief dedicatory service was held in the chapel on Sunday, February 13th, conducted by the Rev. Dr. McKim. There was a large attendance of the "old boys" of the school together with friends and acquaintances from Alexandria and Washington. The tablet is of white marble and bears this inscription:

In Memory of  
LANCELOT MINOR BLACKFORD, M.A., LL.D.,  
Beloved Principal of this School  
from 1870 to 1913.  
Born in Fredericksburg, Va., February 23, 1837.  
Died May 23, 1914.  
Christian—Scholar—Teacher.  
A power in the lives of many, His influence  
is undying.  
"The Lord is the strength of My Life."  
Erected in 1914 by His Old Boys.

#### ATLANTA

C. K. NELSON, D.D., Bishop  
Sunday Preaching in Atlanta Theatres—Bishop Nelson's Anniversary

THE SERVICE of preaching inaugurated by the Brotherhood of St. Andrew, for Sunday evenings in a town-town theatre, for many weeks past has drawn immense crowds. It

was originated by Dean Atkinson, and he will be heard there next Sunday night.

AT THE opening of Lent Bishop Nelson, in a strong and earnest letter in the daily press, explained its method and purpose and called attention to the tendency of other Christian bodies to also make it a season of spiritual upbuilding, wishing the gentlemen of the Chapman revival success in their efforts, but calling earnest attention to the Church's way in this quiet season of growth.

A SPLENDID advance is noted in the various parishes in missionary activities, a mission study class having been formed in every large parish and in many of the smaller parishes and missions. At St. Luke's, All Saints', and Trinity, Columbus, one afternoon each week during Lent is given up to a missionary service and address and the offerings are devoted to missions. Bishop Nelson was the preacher at All Saints', Atlanta, at its first missionary service.

BISHOP NELSON celebrated his twenty-third anniversary in the episcopate in Georgia on St. Matthias' Day at the Cathedral. The Holy Communion was celebrated by the Bishop, Dean Atkinson assisting. The service was attended by many friends and co-workers from the various parishes of the city. The Bishop in his address spoke of his happiness in the work, and the spirit of co-operation throughout the diocese that had steadily developed, breaking down parochial lines. He urged that the broad spirit of Church extension entirely obliterate these lines.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Odd Fellows' Service at Wind Gap

OVER ONE HUNDRED members of Wind Gap Lodge of Odd Fellows attended service at St. Mary's Church on a recent Sunday. The Rev. D. A. Rocca read the prayers and delivered an address of welcome. Mr. Louis N. Rocca, lay missionary in charge of the American work in this Italian centre, delivered the principal address. The work in St. Mary's is growing steadily. A Bible class has been formed in the Sunday school, and the attendance at all the services of both Americans and Italians is very encouraging.

#### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop  
The Bishop Addresses His Clergy—Work of an Aged Churchwoman—Education

ON MONDAY, February 15th, about forty of the clergy of the diocese gathered in the Cathedral in San Francisco to hear from the Bishop a most inspiring pre-Lenten address.

ALL SAINTS' CHURCH, Elmhurst, Oakland, with its parish house adjoining, is entirely free from debt, and will be consecrated at the time of the Bishop's visitation on May 2nd.

**ROYAL**  
BAKING POWDER  
Made from Cream of Tartar  
Absolutely Pure

The money for these buildings has been raised by Miss Theodosia Burr Prevost since her eightieth birthday, at a time of life when most Christians are ready to retire from active service. Saturday, February 13th, was the eighty-ninth anniversary of Miss Prevost's birth, and a few friends, including the Bishop of California, gathered at her residence in honor of the occasion. Miss Prevost belongs to the family of the first Bishop of New York, and an ancestor of the Bishop of California was that Colonel Nichols who gave the name of New York to the town which had been New Amsterdam.

THE DIOCESAN board of Christian education met early in February to organize its work for the year. At this meeting considerable progress was made toward securing a diocesan superintendent of Christian education. The Rev. H. H. Powell, D.D., professor in the Church Divinity School of the Pacific, has been induced to accept the office, and it is expected that he will soon be at work.

**CENTRAL NEW YORK**

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
Every-Member Canvass in Oneida

BY A RECENT every-member canvass in St. John's parish, Oneida, over one thousand dollars was added to the pledge list of the church. As a consequence of the enthusiasm following upon this canvass, the men of the parish have formed themselves into a class, and are also arranging for a supper with an address.

**CONNECTICUT**

C. B. BREWSTER, D.D., Bishop  
Report of Spiritual Welfare Committee—Services and Meetings

A COMMITTEE appointed by the Archdeacon of Hartford to advance the spiritual welfare of weaker congregations has addressed to the clergy a circular letter containing two suggestions. First, it offers coöperation with any parish in arranging single meetings to consist of a short service followed by two or three addresses on the subject of personal religion and related topics. Second, it suggests the arrangement of quiet days and series of special instructions in Holy Scripture.

ST. ANDREW'S CHURCH, Norwich (Rev. Frank J. Bohanan, rector), has an unusually large and prosperous men's club. For two years now the attendance has not fallen below one hundred at any meeting. There is an admission fee and a monthly due of ten cents. A third fee of the same amount entitles a member to receive a monthly card announcing coming topics of discussion. Simple refreshments are always served.

A MEETING in the interest of the Sunday school teachers in Norwalk and vicinity was held in the parlors of Trinity Church recently. An illustrated address on Sunday school work was given by the Rev. George B. Gilbert of the diocesan Sunday school commission.

THE SECOND of a series of Sunday school meetings in Norwich will be held in Christ Church Sunday school room on Monday evening, March 8th. The subject for discussion will be "Social Work in the Sunday School," led by the Rev. P. M. Kerridge of St. James' Church, New London.

THE SUNDAY SCHOOL COMMISSION is arranging for a conference of all the Sunday schools in the diocese, to be held in Christ Church, Hartford, on Tuesday, May 11th.

AMONG THE preachers at the united services which are held in Christ Church, Hartford, on Thursday evenings during Lent, are

the Rev. Arthur W. Jenks, the Rev. W. H. Garth, and the Rev. Percival C. Pyle, D.D.

CHRIST CHURCH, Middletown (Rev. Henry S. Whitehead, rector), has been recently greatly improved by the rebuilding of the altar.

THE MARY FITCH PAGE lectures at the Berkeley Divinity School, delivered this year by the Rev. Dr. J. G. H. Barry, on the four days following Sexagesima, had for their general subject "Holiness a Note of the Church."

THE MEMBERS of St. John's Church, Hartford, expect to have their new parish house ready for use early in the summer.

A NEW branch of the Girls' Friendly Society has been organized at Greenwich, with Mrs. Norman McCutcheon as branch secretary.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., Bishop  
Death of Mrs. Emma Lore Lodge—Mission Study Class by Dr. Jefferys

ASCENSION PARISH, Claymont, and the Woman's Auxiliary of the diocese lost a most active Church worker in the death of Mrs. Emma Lore Lodge of Claymont on February 11th. Mrs. Lodge, who was a sister of the late Chief Justice Lore of Delaware, was the treasurer of the Woman's Auxiliary and always active in parish and diocesan work.

DR. WILLIAM JEFFERYS of the China Mission is conducting a mission study class for men from the parishes of Wilmington. The first meeting was held at Bishopstead on the evening of February 22nd, when the class was entertained by the Bishop. Later sessions on the Mondays of Lent will be held at St. Andrew's Church.

ALMOST ALL of the parishes of the diocese have series of special Lenten sermons. In Wilmington in addition to these most of the parish clergy are giving courses of systematic instructions. The Bishop is giving a course in Old Swedes' Church on the English Reformation, and in Immanuel on Old Testament subjects. The Bishop is also giving, on Friday evenings, at St. Thomas' Church, Newark, lectures especially intended for the students of the two colleges, on general aspects of the Old Testament.

**HARRISBURG**

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
Deanery Meeting in Coudersport—Opening of Parish House at Elizabethtown

THE NORTHERN DEANERY met in Christ Church, Coudersport, on February 8th. The Rev. John W. Torkington, who recently accepted a call to St. Paul's, Wellsboro, preached the sermon. A discussion on Church Unity was participated in by all of the clergy present and some of the laity. The resignation of the Rev. Frederick Diehl was received and accepted and the Rev. John Aaron Miller was elected Dean in his stead. The Rev. Harold E. Schmaus was elected secretary.

FRIDAY EVENING, February 19th, a building specially fitted up for the uses of St. Elizabeth's mission, Elizabethtown, was formally opened. Beside the main auditorium on the ground floor there are vestry and choir rooms, and on the floor above there are four rooms for parish purposes. Bishop Darlington confirmed and preached and afterward dedicated the altar, the altar ornaments, the organ, the lectern, and the baptismal font. Afterwards addresses were made by the Rev. C. S. Kitchen, minister in charge; Mr. G. D. Snell of the vestry, and Mr. George N. Reynolds, treasurer of the diocesan board of missions. The large vested choir of St. Luke's, Mt. Joy, was present and sang the service.

**KENTUCKY**

CHAS. E. WOODCOCK, D.D., Bishop  
Musical Services in Louisville—Woman's Auxiliary—Bundle Day

A SPECIAL SERVICE was held at Christ Church Cathedral on the afternoon of Quinquagesima Sunday, in accordance with a custom of some years standing, at which Gounod's "Gallia" was magnificently rendered by the combined choirs of the Cathedral after Choral Evensong. A special series of musical services is being arranged for the Sunday afternoons during Lent, under the direction of Ernest Arthur Simon, choirmaster and organist, at which parts of Stainer's "Crucifixion" will be sung, and the work given in full on the afternoon of Passion Sunday. This is the first time this work has been given in Louisville by a boy choir of the type for which it was composed. On Maundy Thursday evening, for the eleventh consecutive year, the six parts of Gaul's Passion Music will be rendered by the combined choirs of the Cathedral.

DURING THE past week "Bundle Day" has been successfully held in Louisville, many thousands of bundles of clothing and food having been collected for the relief of the poor. A number of the city clergy have taken an active part in this and the various parish houses have been well stocked with "bundles" sent for this purpose.

THE FIRST of the united meetings of the Woman's Auxiliary was held on February 19th. Many pledges have already been made for the United Offering. After the business meeting an address was delivered by Miss L. L. Robinson on "The Church's Message to the World," which was followed by a conference and open discussion. An offering was taken for Miss Grider's work at Nenana, Alaska.

THE SECOND of the special Friday afternoon united Lenten services was held at St. Andrew's Church on February 26th. Dean De Witt was the special preacher. The Woman's Auxiliary met immediately before this service. After business had been transacted a most interesting address was given by Miss Carrie Cook on "The Gulf between the East and the West—the Church as the Bridge Builder," which was followed by an informal conference on topics suggested by the address, which was also presided over by Miss Cook. An offering was made for missions in Alaska.

THE NOONDAY services during the past week have been well attended, Dean De Witt making a deep impression by the thorough churchliness of the tone of all his addresses.

A SPECIAL series of lantern services is being held in the auditorium of the Church of the Advent parish house. After a brief service consisting of hymns, the Creed and prayers thrown upon the screen, and an appropriate lesson, the William Hole series of pictures on the Life of Christ are shown and an address is delivered by the rector, the Rev. Harry S. Musson.

A JUNIOR CHAPTER of the B. S. A. has recently been organized in Grace Church, Paducah. Four young men of this parish have signified their intention of studying for holy orders and the rector, the Rev. Clinton S. Quin, hopes soon to forward their applications to the Bishop to be received as postulants.

THE FIRST of the special Friday afternoon united Lenten services was held at the Cathedral on February 19th, at which an address was delivered by the Rev. Harris Mallinckrodt, rector of Calvary Church, Louisville.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop  
Fr. Mayo Conducts a Mission in Brooklyn  
A VERY SUCCESSFUL mission was held in

the Church of the Atonement, Brooklyn, N. Y. (Rev. Frederick H. Handsfield, rector), for eight days, from Sexagesima Sunday to Quinquagesima, inclusive. The mission was conducted by the Rev. William Francis Mayo, O. H. C. Meetings were held every evening at 8 o'clock for all people, and every afternoon for children. One hundred and fifty silver crosses were given to the children who attended every day, and crucifixion cards were given as memorials to grown people.

#### MAINE

ROBT. CODMAN, D.D., Bishop

##### A Mission of Eighteen Towns

THERE IS NO work in the diocese more interesting than the Central Maine Mission, which is carried on by the Rev. Andrew E. Scott, assisted by the Rev. Charles E. Wood, deacon, and a lay reader. From Brownville Junction, where there is a small rectory in which Mr. Scott makes his home, the work extends westerly for a long distance, and represents eighteen towns and villages. There are no organized parishes or missions in this field, but there are three church buildings, in which and in halls and private dwellings the services are held. At the beginning of Advent last Mr. Scott was enabled to report on his rolls 406 baptized persons, of whom 201 were confirmed and 144 had made a communion within two years. During the year there had been 234 celebrations of the Holy Communion and 225 other services. Although the missionary can make use of railways in making some of his visits, a great deal of his traveling has to be done by livery teams.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

##### A New Parish House—Service for the D. A. R.

THE CONGREGATION of Trinity Church, Ten Hills, Baltimore county (Rev. J. G. Carl, in charge), is making definite plans looking toward the building of a parish house to take the place of the portable chapel now in use. For several years the congregation has been using the Lycett Memorial chapel and now looks forward to the early completion of its own place of worship. The lower floor will be used for club purposes and the upper floor as a chapel. The building will be of rough faced brick, and will be 40 by 90 feet. The cost is estimated at \$10,000, one-half of which, it is expected, will be in hand when the building is completed.

THE ANNAPOLIS CHAPTER ("Peggy Stewart Tea Party" chapter) Daughters of the American Revolution, according to their annual custom, attended evening service in St. Anne's Church, Annapolis (Rev. J. P. McComas, D.D., rector), on Sunday, February 21st, the Sunday nearest Washington's birthday, when a special sermon was preached by the Rev. James F. Magruder, rector of St. Margaret's, Westminster parish.

AT ST. MARY'S CHURCH, Highland, Howard county (Rev. F. P. Willes, rector), the ladies' guild has recently purchased a new organ, and the vestry have purchased a large piece of land in the rear of the church, which will enable them to enlarge the graveyard and have more space around the church.

THE REV. CARLTON BARNWELL, rector of the Church of the Ascension, Westminster, Carroll county, was married on Thursday, February 4th, to Miss Louise Tyson Hooff of Alexandria, Va.

THE REV. HERBERT PARRISH, the diocesan missionary, who preached at the noonday services in Cincinnati, February 22nd to 27th, will conduct a parochial mission in Memphis, Tenn., beginning March 1st, and the latter part of the month will conduct a mission at St. James' Church, Irvington, Baltimore.

DR. W. H. JEFFERYS, formerly of St. Luke's Hospital, Shanghai, China, is conducting a mission study class for men each Friday during Lent at the Diocesan House, Baltimore.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

##### Bishop Anderson Speaks in Detroit

BISHOP ANDERSON has been speaking at the noonday services in Detroit this week, and the theatre has been conspicuously well filled. On Tuesday night Bishop Anderson addressed the diocesan club in St. Joseph's Church, on the subject of "Religion in Social Life."

#### NEW YORK

D. H. GREER, D.D., LL.D., Bishop

C. S. BURCH, D.D., Bp. Suff.

##### Men's Meeting in North Salem

ST. JAMES' PARISH, North Salem, N. Y. (Rev. John Sylvanus Haight, rector), had a meeting for men in the parish hall on the evening of February 24th. One hundred invitations had been sent out by the rector to the farmers of the community irrespective of their religious affiliations, and notwithstanding the fact that the night was the worst in the whole year, there being a continual down-pour the entire evening, fifty-three men responded to the call and heard an inspiring address by Archdeacon Pott. Romanist, Methodist, Universalist, and Churchman, and some who had not turned their steps towards a church for years, sang the old familiar hymns with a great heartiness.

#### OHIO

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

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

##### Lenten Activities—Peace Services

AT ST. MARK'S mission, Shelby (Rev. B. H. Reinheimer, rector), the Brotherhood of St. Andrew is engaged in a church attendance campaign, to secure the presence of not less than one hundred persons at each Lenten service.

THERE HAVE recently been placed in St. James' Church, Cleveland (Rev. James E. Craig, rector), a new set of Stations of the Cross, the work of M. Beau of Paris. They are beautiful hand-paintings upon copper, and were sent from Paris to the Cleveland parish by way of Quebec.

IN THE lobbies of the hotels in Toledo there is displayed on a large card with a red cross in the center, in attractive letters, a brief and reverently phrased invitation to the daily Lenten services at Trinity Church. Bishop Du Moulin had the services the first week in Lent, the non-resident preachers following him being the Rev. R. H. Fortescue Gairdner, Chicago; Rev. James Cosby, Buffalo; Rev. William H. Poole, Jackson; Very Rev. H. P. Almon Abbott, D.D., Cleveland; Rev. Franklyn Cole Sherman, Akron, and Rev. John M. McGann, Chicago.

PEACE SERVICES were held in a large number of parishes in the diocese on Sunday, February 21st. In Sandusky the two congregations of Grace and Calvary met at Grace with an attendance of five hundred, the music being sung by the combined choirs. The Rev. William F. Peirce, L.H.D., president of Kenyon College, preached the sermon. The evening service at Trinity Cathedral, Cleveland, at which there was a capacity congregation, was in honor of the birthday of George Washington, a feature of the office being the presentation by a local military organization of the colors, and the blessing of them by the Dean of the Cathedral. The Rev. Charles F. Thwing, D.D., president of Western Reserve University, spoke on Patriotism, his impres-

sive conclusion being, "Americans for America, Americans for man, Americans for God."

#### OREGON

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

##### Lectures with Illustrative Music in Portland

A SERIES of seven lectures on "Certain Unfamiliar Features of Our Christian Heritage" is being given on the Wednesday evenings of Lent in St. David's Church, Portland, by the rector. The lectures are illustrated with a very carefully selected series of musical compositions, beginning with the "Hymn to Apollo," of the third century before Christ, and ending on the final evening with Dvorak's Largo, "The New World."

#### PITTSBURGH

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

##### Mission Held in St. Thomas' Church, Barnesboro

DURING THE week beginning February 22nd the Ven. C. J. De Coux, Archdeacon of the diocese, held a mission in St. Thomas' Church, Barnesboro.

#### SACRAMENTO

W. H. MORELAND, D.D., Bishop

##### Successful Mission in Ukiah

AS THE direct result of an eight-day mission conducted in Trinity Church, Ukiah, by Bishop Moreland, assisted by the rector, the Rev. F. W. Crook, three converts were added to the Church, three children were baptized, and two adults asked for instruction preparatory to Confirmation. At the close of the mission the entire membership of the parish renewed their baptismal vows. The mission attained this high degree of success despite a heavy storm which continued throughout the period.

#### SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

##### Meeting of Berkeley Alumni

THE BERKELEY ALUMNI ASSOCIATION of South Dakota held a meeting at the Ogilvie conference in Yankton on February 11th. Greetings were sent to Dean Hart at Middletown and to the Rev. H. Burt, '72, who was necessarily absent from the conference. It was voted to ask Mr. John B. Clark to represent the South Dakota alumni at the commencement meeting in June, and the secretary was instructed to ask Mr. Mansfield to advocate an addition of six trustees elected by the alumni.

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

THEO. I. REESE, D.D., Bp. Coadj.

##### Archdeacon Dodshon Is Missioner at Oakley

A WEEK'S mission is being conducted at St. Mark's Church, Oakley (Rev. Arthur H.

#### ENGLISH CHURCH WAYS

Described to Russian Friends in four Lectures delivered in St. Petersburg, in March, 1914. By W. H. FREBE, D.D., of the Community of the Resurrection. Cloth, 1.00; by mail 1.10.

If there is one bright spot to be discerned in connection with the War, it is in the closer relations between England and Russia and particularly between the Churches of those lands. This book consists of lectures in which the English Church was interpreted to Russian audiences. One lecture is historical in character, tending to show the continuity of that Church, but the others deal with present conditions in the Church, designed to explain to Russians what the English Church is. The book may easily have a wider range, in showing the same picture to others.

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**SOUTHERN VIRGINIA**

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

Brotherhood Inaugurates Noonday Services in Norfolk.

NOONDAY SERVICES are being held in the Academy of Music at Norfolk under the auspices of Christ Church chapter of the Brotherhood of St. Andrew. Beginning at 12 o'clock, they last for twenty-five minutes.

**TEXAS**

GEO. H. KINSOLVING, D.D., Bishop.

Special Preachers at St. Paul's, Waco

THE SPECIAL Lenten preachers at St. Paul's Church, Waco, are the Bishop Coadjutor of West Texas, the Bishop of Texas, the Bishop of West Texas, the Bishop of Arkansas, and the Bishop of North Texas.

**VIRGINIA**

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

New Church Building in Cherrydale

THE CONGREGATION of the Church of the Epiphany, Cherrydale, Alexandria county, are rejoicing in the completion of a new church. At the opening service on Sunday, February 7th, Bishop Brown read a service of benediction and preached, and confirmed six persons, who were presented by the Rev. Dr. Wallis of the Virginia Theological Seminary, who has temporary charge.

**WASHINGTON**

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

Lenten Lectures—Social Service Conferences

THE CHURCHMAN'S LEAGUE is holding the annual Lenten lectures in St. John's Church, Sixteenth and H streets (Rev. Roland Cotton Smith, rector), every Tuesday evening at 8 o'clock. Future lectures will be as follows: March 9th, "How may the Church socialize the fundamental principles of the spiritual life?" by the Rev. Frederick Edwards, vicar of Grace chapel, New York City; March 16th, "Salvation: Is it personal or social?" by the Rev. James H. Mellvaine, D.D., rector of Calvary Church, Pittsburgh, Pa.; March 23rd, "What is the first step to be taken by this Church toward corporate Christian Unity?" by the Rev. Herman Lilienthal, rector of St. George's Church, Astoria, N. Y.

THE SOCIAL SERVICE conference of the diocese is holding its meetings in St. John's parish hall, Sixteenth near H street, N. W. On Thursday, March 4th, at 8 p. m., the Rev. J. T. Stocking, D.D., pastor of the First Congregational Church, and Mrs. Archibald Hopkins, a prominent Churchwoman, discussed municipal lodging problems. Tuesday, March 16th, at 10:30 a. m., Mrs. H. J. Patterson, wife of the president of the Maryland Agricultural College, and Mr. B. H. Darrow, secretary of the College Y. M. C. A., will discuss "The Work of the Maryland Agricultural College."

THE SENIOR CHAPTER of the Brotherhood of St. Andrew of St. Margaret's Church (Rev. Herbert Scott Smith, D.D., rector), is offering a series of special Sunday evening services at 8 o'clock. On the evening of Palm Sunday, Turner's cantata, "Gethsemane to Golgotha," will be rendered by the choir.

THE VERY REV. DEAN ROBBINS of the General Theological Seminary preached at St. John's Church last Sunday morning.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

Union Sunday School Service in Worcester—A Service for the Militia

A UNION Sunday school service in the interest of the Lenten mite-box offering was held in All Saints' Church, Worcester, Quinquagesima Sunday afternoon. Bishop Davies and the Rev. Frederick C. Lauderburn of St. Stephen's Church, Boston, made interesting addresses. The rectors and Sunday schools of seven parishes were present, representing a congregation of about one thousand. A combined girls' choir of sixty members led the singing.

AT ST. JOHN'S CHURCH, Worcester, a patriotic service was held Sunday morning, February 21st, the day before Washington's birthday, by the rector, the Rev. Walton S. Danker, chaplain of the Second Massachusetts Infantry. The 150 officers and men of the three companies of infantry composing the Worcester battalion of the regiment attended in full uniform.

**WESTERN NEW YORK**

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

Churchmen Prominent on Washington's Birthday—Renovation of St. Thomas' Church, Buffalo

WASHINGTON'S BIRTHDAY is always observed as University Day by the University of Buffalo, when students and friends gather in one of the largest theatres for their programme. This year, as has been the custom in the past years whenever possible, the invocation and benediction were pronounced by

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"For a number of years," wrote a Kansas lady, "I felt sure that coffee was hurting me, and yet I was so fond of it, I could not give it up. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely most of the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action. My breath grew short and the least exertion set me panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the coffee and began to use Postum and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats strong and regularly. My breathing has become steady and normal, and my rheumatism has left me.

"I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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Bishop Walker. In Rochester some 3,500 public school children, with seventy-five veterans of the Civil War, filled Convention Hall to pay their respects to George Washington on the 183rd anniversary of his birth. The Rev. Rob Roy Converse, D.D., rector of St. Luke's Church, made the invocation and pronounced the benediction.

THE REV. WALLACE F. THOMPSON assumed charge of St. Thomas' Church, Buffalo, on February 1st. This church has been entirely repaired, after its recent damage by fire. The interior walls have been redecorated, the pews have been refinished, and a new carpet laid in the chancel. Extensive changes are planned for increasing the capacity of the guild house. A new lighting system has recently been installed, which includes a stereopticon for Sunday school and lecture purposes.

THE JUNIOR ASSEMBLY of the Brotherhood of St. Andrew of Buffalo met in the guild hall of St. Thomas' Church on February 25th. Supper was served by the women of the parish from 6:30 to 7:30. The Rev. Mr. Broughton, rector of the Church of the Ascension, was the speaker at the conference.

THE REV. W. A. R. GOODWIN, chairman of the noonday Lenten services in Rochester, has secured the favor from the First Presbyterian congregation of having their bell rung for the noonday services at St. Luke's Church, as the latter has no bell of its own. So far the attendance at these services is far greater than it ever has been in past years.

## CANADA

News of the Dioceses

### Diocese of Montreal

THE ANNUAL meeting of the diocesan Woman's Auxiliary opened February 24th, with the usual corporate Communion in Christ Church Cathedral, Montreal. Bishop Farthing celebrated at Holy Communion and preached. A number of the city clergy assisted in the Communion service. There was a record attendance of delegates, both from city and country. Canon Gould, General Secretary of the M. S. C. C., gave an enthusiastic address, in which he pointed out the ways in which the war may have an effect upon missions, and the great impetus which he believes will be given to mission work, the world over, when the war is ended. Canon Gould's address was given on the afternoon of the first day.

### Diocese of Quebec

ON THE occasion of his first official visit to St. Matthew's Church, Quebec, Bishop Williams, in his sermon, spoke of his long connection with the parish, beginning with the time when as a boy he used to attend service in the church with his father and mother. In that church he was ordained deacon and priest, and in it he spent the first thirteen years of his ministry as curate and rector.—THE ANNUAL meeting of the Quebec Woman's Auxiliary opened with a service in the Cathedral, Quebec, February 11th. A large number of delegates took part in the Holy Communion. The preacher was the Rev. A. R. Beverly.

### Diocese of Toronto

THERE WAS a large attendance at the annual meeting of the Church of England Sunday school association at the school house of Holy Trinity, Toronto, February 15th. The medals and certificates were presented by the Bishop of the diocese, who was in the chair.—THE FEBRUARY meeting of the rural deanery chapter of West York, which was held at Eglinton, was very successful. One of the subjects was a paper on "Taking our Bearings in Faith and Thought."

### Diocese of Edmonton

THE NEW Church of the Holy Trinity at Edmonton has received some beautiful gifts towards the furnishing, amongst others a reredos and chancel chairs. Forty men have gone to the war from this parish already.

### Diocese of Niagara

BISHOP CLARK dedicated the new parish hall for St. Paul's parish, Port Robinson, February 10th. A large number were present at the dedication. The hall is the gift of a former resident of the city.

## The Magazines

WHETHER Germany was bound by international agreement to respect the neutrality of Belgium is a matter of uncertainty in the minds of many interested people. Sir Thomas Barclay, vice-president of the Institute of International Law, writing in the February *Nineteenth Century*, offers the following evidence:

In a special convention, signed and ratified by Germany at The Hague in 1907, Article 1 states that "neutral territory is inviolable." Article 2 states that "belligerents are forbidden to send troops or convoys either of munitions of war or of provisions through the territory of a neutral state," and another

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"THE NEW AMERICAN HISTORY" is the title of an instructive article in the January *Quarterly Review* by Professor Paxson of the University of Wisconsin. Professor Paxson's discussion relates to the period between the close of the war of 1812 and the outbreak of the Civil War, which period was, thirty years ago, the dark age of American history. Our new knowledge has come through the labors of Professor Macmaster, Professor F. J. Turner, and others whose work is summarized and discussed. "In 1896 two scholars at Harvard University, Edward Channing and Albert Bushnell Hart, then less widely known than they are to-day, published a 'Guide to the Study of American History,' in whose pages were references to the literature of their subject. From their bibliographies the slavery issue obtrudes itself as dominant with the historians even as late as 1896. In 1912 a second edition of this handbook was brought out, twice the size of the first and reinforced by an extensive literature of a phase of history that the first edition had hardly noticed. This second edition of the 'Guide' is not only the best manual for the reader tracing his way through American historical literature, but it reveals the displacement of those ethical canons of historical interpretation which made slavery the keynote of American history by new canons which are largely economic. Professor Turner, who was teaching in a western university when the first edition of Channing and Hart appeared, has been the leader in forcing upon American historians the importance of economic history and the significance of the frontier."

"A Revolt of Islam?" by Mr. G. F. Abbott in the same magazine brings out the interesting fact "that the Sultan's title to the Caliphate has never been accepted without question by the Arabs and that his claim to act as the guardian of the Holy Places of Islam has often been disputed by force of arms as well as of argument by rival claimants in Arabia. . . . Turkey, by her entry on the battlefield, is now imperilling, together with her political existence, her spiritual leadership. It should be our endeavor to profit by her action and to turn her mental aberration not only to our own strategic advantage but to the permanent benefit of Islam. The moment has come to exchange a hand to mouth diplomacy for constructive statesmanship. Materials for such construction are ready to hand. In the Arab-speaking world we have millions of True Believers who resent the Turk's usurpation of the Caliphate and more than one individual of whom adequately supported could replace him."

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