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The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—APRIL 10, 1915

NO. 23

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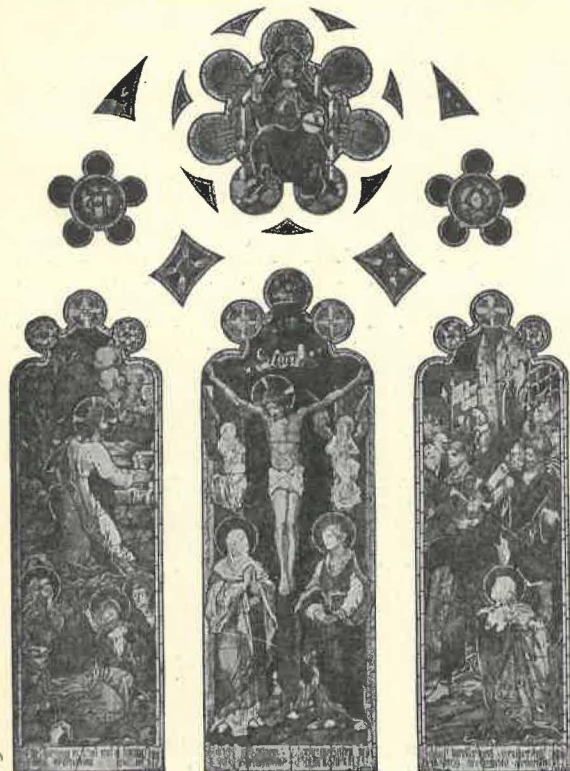
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A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

AN EASTER CARTOON. John T. McCutcheon in <i>Chicago Sunday Tribune</i> .	779
EDITORIALS AND COMMENTS. Liquor Interests as First Aid to Prohibition—An Englishman in America—Anglican Precedents Followed—Billboards and Responsibility—War Relief Fund	780
ANSWERS TO CORRESPONDENTS.	782
THE LESSON OF THE RESURRECTION. Rev. H. C. Tolman, D.D., LL.D.	782
BLUE MONDAY MUSINGS. Presbyter Ignotus.	783
CHURCH LIFE IN AMERICA AS SEEN BY A TRAVELING ENGLISH ARCH-DEACON.	784
WAR RELIEF FOR PERSIA.	784
SUDDEN DEATH OF PROMINENT NEW YORK LAYMAN. New York Letter.	785
BOSTON NOTES.	785
JANE ADDAMS ON THE MERIT SYSTEM.	785
CLOSE OF LENT IN PHILADELPHIA. Philadelphia Letter.	786
HOLY WEEK AND EASTER IN CHICAGO. Chicago Letter.	786
CLERICAL PENSIONS. Rev. Henry Anstice, D.D.	788
COMMERCIAL PROBLEMS. The Bishop of the Philippine Islands.	789
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	791
CORRESPONDENCE: The Missionary Emergency (The Bishop of Newark)—"A Prayer for a Friend out of Sight" (George W. E. Russell)—Accessibility of City Clergy (C. C. Bridges)	792
SUNDAY MORNING. Mrs. Anna H. Funnell. (Poetry.)	792
LOVE. Harriet Appleton Sprague. (Poetry.)	792
LITERARY.	793
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	794
THE APOSTLE TO THE BELGIANS. Caroline Frances Little.	795
PERSONAL MENTION, ETC.	796
THE CHURCH AT WORK. [Illustrated.]	799

MANY, who often hear the gospel of Christ, are yet but little affected, because they are void of the Spirit of Christ. But who-soever would fully and feelingly understand the words of Christ, must endeavor to make all his life like in its beauty unto His. What will it avail thee to dispute profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? Surely, high words do not make a man holy and just; but a virtuous life maketh him dear to God. I had rather feel compunction, than understand the definition thereof. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would all that profit thee without the love of God and without grace?—*Thomas à Kempis.*

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MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 10, 1915

NO. 23

An Easter Cartoon



FROM THE CHICAGO SUNDAY TRIBUNE, APRIL 4
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EDITORIALS AND COMMENTS

Liquor Interests as First Aid to Prohibition

IT really looks as though, among the wars of the day, a serious and world-wide attack upon the drink evil was to be made. When Mr. Lloyd George said that the British army was under attack by Germany, Austria, and the drink evil, and that the latter might be the worst of the enemies, he arrested the attention of the British nation. When the king immediately offered to take the lead in banishing liquors from his table, and afterward gave notice that no liquors would be served in any of his houses, the people began to realize that the government was in earnest. It may not be true to say that what Russia can do in abolishing the use of vodka can be done by the western nations as well, since an autocratic government can do quickly what a democratic government can do only with much difficulty, if at all; but it is still true that what is needed to promote soldierly efficiency in Russia is similarly needed for the same purpose in England and France and the United States.

In our own country the growth of the prohibition movement is probably more rapid than that of any other political idea. The annual report of the New York State Wholesale Liquor Dealers' Association is quoted in the papers as saying:

"The events of the last twelve months have created a situation more grave than has ever before confronted our trade. Formerly we were called upon to oppose town and county option. To-day we must combat state and nation-wide prohibition. Originally our opponents were few and scattered. To-day they are many and united."

Coöperation among liquor men and an energetic campaign of publicity, it was agreed, were essential, if the operations of the Anti-Saloon League were successfully to be combatted.

But what the gentlemen of the liquor fraternity fail to see is that *they* have created and are daily creating the prohibition movement. A generation ago prohibitionists were simply those people who deemed it wrong to drink alcoholic liquor in any quantity, large or small. To-day prohibitionists are chiefly those who have determined that the only way to get rid of the saloon viewed as an institution, and to cure the ravages of intemperance, is to abolish the whole traffic as past redemption. And the reason for this fast growing belief is that practically the brewers, the distillers, and the saloon-keepers of the land have forced upon the American people this ultimatum: Take us as we are, or enact Prohibition. The answer to this ultimatum is to be found in the rapidly growing sentiment for prohibition.

Perhaps in Wisconsin and in this city of Milwaukee one sees this process of prohibition in the making more nearly behind the scenes than it is seen in other places. In the present session of the legislature, on a bill affecting the number of saloons to be legally licensed in the state, a letter was read on the floor of the assembly from the president of a brewing company promising, in return for votes against the measure, assistance to secure the enactment of such local bills as the member might have in hand. That bill is still pending. The National Soldiers' Home, located in Milwaukee county, asked to have a "dry zone," of reasonable extent, surround the limits of the home. The bill to give that protection was killed. It may possibly result in transferring the several thousand inmates to other homes maintained by the national government for the same purpose, thus depleting the commerce of the city to that extent and removing one of its most picturesque features. Saloon interests killed a bill to close Milwaukee saloons at one in the morning a year ago. Some two years ago petitions circulated in Milwaukee asking for national prohibition were sent to congress; with the result that efforts were made to induce people not to trade with those who had signed the petitions. Not many years ago a decoy letter purporting to come from one who desired to sell liquor contrary to law in a prohibition state and asking how to do it was sent to all the breweries. All but one replied, giving full directions how to proceed.

But this is not peculiar to Wisconsin or to Milwaukee. Is a "liquor candidate" for office generally a man who stands for the highest ideals in political government? Are saloonkeepers and the saloon candidates in our city councils and state legislatures those men to whom we instinctively turn for assistance when legislation on high moral or social issues is required? "Wet" and "dry" are familiar terms at the present time in connection with the Illinois legislature; which group stands for good government in that state? We hear, now and again, that the liquor interests are supporting a given man for judge or for mayor, for councilman or for assemblyman; do we immediately feel that that candidate is one that we can probably trust? Are we, anywhere, enthusiastically in favor of a candidate because he is popular in the saloons?

But for two generations this condition has conspicuously existed in this country. It is not local. It is not temporary. It is not occasional. This is the general experience of the American citizen with the American liquor interests.

Are we not right in saying that these tactics of the liquor interests, from manufacturer down to bartender, create the demand for prohibition? People who do not believe that it *ought to be* necessary to prohibit the manufacture or the sale of liquors are rapidly coming to the belief that it *is* necessary; not primarily to prevent drinking but rather to protect our liberties and the well-being of our communities. If the manufacture of ice cream and its sale in ice cream saloons should, by the year 2015, have been attended by the circumstances that have attended the manufacture and sale of liquors in the last fifty years, we venture to say that a universal demand to prohibit the manufacture and sale of ice cream would be the result. Neal Dow and his respected associates never convinced a very large portion of the American people that it was wicked to drink a glass of beer or of champagne; the brewers, the distillers, and the saloonkeepers have convinced nearly a majority of the American people, as shown in repeated votes, that it is contrary to wise public policy to maintain an industry that for a half century at least has been characterized by stupid disregard for considerations of decency and morality, that has everywhere been allied to political venality, and that has made of itself a menace to political freedom. Neal Dow made prohibitionists by the hundred by his eloquent addresses; the liquor interests are making prohibitionists by the million by their more eloquent policy.

THE SAME THING is conspicuously true in England. At the outset of the war the government implored the people to promote temperance among themselves, not to "treat" the soldiers, not to lead them into temptation. The appeals fell on deaf ears. Not only did the treating of soldiers become immediately a national menace while they remained in training, but the absent soldiers' wives, receiving from the government an allowance for the care of their families that constituted more money than they had ever handled before, flocked into the "public houses"—the English equivalent of the American saloon—on a scale that threatened the disruption of the family at home. Did the liquor interests, in this national crisis, try to help the government as against this enemy that threatened greater harm to the nation than the whole squadron of German submarines? Not a bit of it. London is said to be placarded with advertisements reciting that every drink you take contributes a penny toward the support of the nation, and urging a greater number of drinks upon everybody so as to give greater revenue to the state!

We are not now thinking of the actual treason of this course whereby British subjects who make or sell liquor are tearing down the efficiency of the British army and disrupting the British family in the presence of the enemy, but of its colossal folly from the point of view of the liquor interest itself.

There, as here, the liquor interest is forcing prohibition upon the people.

The Englishman is not generally intemperate, though he drinks much more than does the average native-born American. "Do you mind telling me," asked a waitress in a London inn of an American traveler, "why you drink water?" "Because I like it," was the American's reply. "Well," she concluded, "I cannot understand your taste!" If the government finds it necessary to enact prohibitory measures in this emergency, it will be a necessity that the liquor interests have created by their brutal stupidity and their colossal lack of patriotism. But that they cannot see that they are tearing down their own business by pursuing this same policy of contempt for the welfare of the people and of their own government that has so conspicuously characterized the liquor interests for two generations past, would seem incredible if one were not witnessing the same thing in this country. If the woollen interest were managed with equal stupidity the people would undoubtedly declare a national prohibition against the use of wool. The relative wisdom or unwisdom, the value or the wickedness of the act of drinking, have simply dropped out of the issue. In England the question is that of preserving the army and the morals of the home. If, to do this, national prohibition becomes necessary, what moral effect upon the liquor traffic will it have on the people after the war, and upon the people in other countries? Do the liquor interests really court the experiment of a year without liquor? Does the American liquor trade, in turn, feel that it is wise to compel all those forces in our cities and states that stand for good government, and for the protection of the home, to unite themselves in favor of prohibition as being the only means to that end?

One would suppose that the stock holders in American breweries would go into court and demand the cleaning up of the business and its total separation from vice and from venal politics on the ground that the generally established policy of those who administer the business is a virtual confiscation of the amount of their investment, tending, as it does, directly toward the prohibition of the traffic. But they don't.

Say we not well, then, that, both in the United States and in England, the Liquor Interest is the chief impelling force toward Prohibition?

WHEN one travels in a foreign country, what does he see? We are printing on another page the report of a lecture on Church Life in America delivered in Cambridge, England, by an English Archdeacon, who was for a time last

**An Englishman
in America**

autumn on the eastern shore of this country. It is our impression that he did not stray far from the coast.

One might travel in London and returning—having in mind some stray show—say he had seen lions and tigers and elephants but that there were no shoestores in London and the people seemed not to miss them. The perspective would be very much akin to that of this remarkable Archdeacon.

His distinction between the "congregational" attitude of the American and the "parochial" attitude of the English parish is really well founded. Historically and legally in most parts of the country—Virginia and Maryland are exceptions—the parish consists of a voluntary group of laymen, with their clergy, who are its members, and who have little legal relationship to other citizens. It is easy to see how that should be inseparable from our un-established and numerically weak condition.

There is also some truth—but also much exaggeration—in the statement that "throughout the whole rural areas of America, people were in danger of relapsing into practical heathenism and nobody seemed to care." The English Archdeacon evidently knows nothing of the work of most of the American Archdeacons, nor of what we term diocesan missions. So far from it being true that "in America it was only in those places where religiously-minded people took the trouble to form themselves into a congregation and raise funds to pay a minister that religious ordinances and Christian teaching were provided," in many of our dioceses more than half of the congregations were established by central diocesan boards and are maintained in considerable part by them.

That "in America the Psalms were never chanted" is a rather large statement; they are perhaps chanted in quite as large a proportion of churches here as they are in England. That a Boston rector shocked him by inviting his people to knit for

the Belgians while they listened to the sermon may be referred to our own versatile "Presbyter Ignotus," whose splendid enthusiasm for the sufferers among those people may possibly have brought him into touch with the reverend perpetrator of that little indiscretion—if it was such. At least we may observe that we have seen congregations of Americans who were *not* knitting during the sermon. Possibly the question which he asks, "Did (Does) finance rule America?" may be answered better to-day by Belgians and Polanders and Serbs and French and the poor and afflicted in other lands than by our friend from England.

But it is useful to see ourselves as others see us. The curious question is this: Where is this America that English tourists see? If some latent Cook could discover it and organize personally conducted parties to travel through it, it might ultimately become as popular a resort for foreign-going Americans as other hidden by-ways of the world.

But one wishes that foreign travelers through America would also come sometimes to the United States, where, really, there is quite a creditable beginning in civilization being made, such as might fairly interest them. They would find a government that does not confiscate Church property against the protest of its owners, a land in which Englishmen and Irishmen can dwell together in peace, and a Church whose clergy have not voted away its rights of self-legislation in favor of a combination of men who represent anything and everything except the Church of the living God.

One would think these—rather than the knitting congregations of Bostonians or the unbroken heathenism of rural districts—would be the things that would impress themselves upon a traveling Archdeacon from over the seas.

THE (London) *Church Times* of recent date contains this announcement:

"It may be interesting at this moment to notice that it has just been decided at Rome that soldiers at the front may make their Communion without being fasting. Also that Anglican Precedents Followed priests who are acting as stretcher-bearers or hospital attendants may say Mass daily in any decent place, or even in the open air. The same permission is accorded to combatant priests, but only for Sundays and days of Obligation. It has also been declared that soldiers who have not time to confess may receive the absolution collectively and be admitted at once to Communion, on the understanding that they shall confess later when they have the time. But the validity of collective absolution is not conditioned by the fulfilment of this duty."

What is this but the application of Anglican principles in place of traditional Roman hardness?

Fasting communion is much to be preferred; but where the choice must be between unfasting communion and no communion, choose the first.

The accessories of worship are good; but the idea that there can be no celebration without precisely arranged altar and candles is—well, not Anglican.

Collective absolution was legitimized among Anglicans four centuries ago. If it is *valid* under one condition it must be valid under all.

This new Roman rule does not mean a preference for unfasting communion nor for Eucharists in the open air, nor yet does it mean that private confession is hereafter to be tabooed. But by it Rome is simply following the tradition that was set by the English provinces four hundred years ago. It has not altered doctrine one whit; it has simply corrected a perspective.

When fasting communion, the accessories of worship, and private confession can find their true and uncontroversial perspective as means to an end, a long step will have been taken in Christian experience.

SOME five years ago the Posters' Advertising Association, which controls a majority of the billboards of the United States, took up with the idea presented by Mr. Barney Link, a New York member, that it ought, along with its business enterprises, to do some work definitely to uplift its readers. Working in its own field, it printed a series of posters, costing \$10,000 each, and distributed them to its members at a cost for transportation of \$2,000 more for each picture. The local members paid local costs for space and posting. The writer distinctly recalls two pictures of the set, one representing the Nativity of our Lord, another in illustration of the career of General Grant. They were truly works of art and inspiration.

**Billboards
and Responsibility**

It was a campaign of education. "We saw an opportunity to do a little good in our own way."

A subsequent step in this campaign of education is now developing. After this year the bill posters will display no more advertisements for spirituous liquor. "We can't carry our educational work any further and post whiskey advertisements side by side with the uplift work we are trying to do," said the chairman of their educational committee.

The best way to learn, we are told, is to teach. The bill posters, trying to do a public good, find themselves on a higher plane of conscientiousness. To see on adjoining sections of the same billboard the pictured ideals of religion and patriotism and the sensuous pleasures of Kentucky Bourbon—this is an impressive contrast, an education!

AN interesting letter from Munich tells of the work of the American church in that city, to which something more than 3,000 marks (a little more than \$600) have been sent from THE LIVING CHURCH WAR RELIEF FUND. The rector states that the money has been used primarily for the support of the church, thus enabling them to guarantee its existence for another year, which, without this remittance, would have been very doubtful indeed. The income has been largely cut off on account of the war, and invested funds were not available. There are no refugees in that city, but many sufferers from the war, and the American Church is doing what it can for relief among them. They are maintaining especially a children's relief fund which provides meals for a hundred children three times a day. "Your assistance," writes the rector, "has been most valuable. At the last meeting of our vestry a vote of appreciation was given to be conveyed to the contributors to the fund through the Archdeacon's letter. The church's welfare for a year has been assured. We are hoping that the war will come to an end long before that. If it does not, then the need for financial support will again arise. At present, however, we do need help in this respect."

War Relief

Except perhaps in connection with funds raised in Switzerland, we doubt whether those instrumental in raising any other fund are in receipt of letters of friendly appreciation both from Germany and from France to the extent that THE LIVING CHURCH has been. If only the belligerent nations would see the propriety of commissioning the American Church clergy who chance to be within their several areas as peace commissioners, we strongly suspect that the way to end the war and all questions at issue would speedily be found. In the meantime there is nothing for us to do but administer relief to the innocent sufferers to the utmost extent of our ability.

Archdeacon Nies reports the receipt of all funds acknowledged to the issue of February 27th inclusive.

The following are the contributions for the week ending Monday, April 5th:

Anon., Brunswick, Ga.	\$ 2.00
W. A., Church of St. John Evangelist, St. Paul.	11.00
A member of St. Agnes' Chapel, New York.	7.50
St. Helena's Sunday School, Kendall Co., W. Texas.	3.00
N. H. S.	2.50
An Easter Offering, Maryland.	1.00
S. B. D., Brimfield, Ill.	2.00
"A St. Clement's Church Boy," Philadelphia.50
"A St. Clement's Church Boy," Philadelphia.	1.00
Church of the Ascension, Pittsburgh.	5.76
Caroline Rogers, Baltimore.	2.50
W. F. Hall, Yahala, Fla.	1.00
W. A., Church of St. Michael and All Angels, Anniston, Ala.	5.00
In Memoriam, George F. Ockford.	2.00
Alice H. Duff, New Bedford, Mass.	25.00
St. John's Church, Ellicottville, N. Y.*.	1.00
M. F. M., Milwaukee*.	5.00
Trinity Church, Pass Christian, Miss.*.	10.00
In Memory of Annie Molloy MacLagan*.	10.00
Mrs. C. P. Parker, Cambridge, Mass.†.	10.00
W. A. of Western New York‡.	26.10
In Memoriam, Flushing, N. Y.‡.	2.00
Jeanette M. Dyer, San Francisco, Cal.‡.	5.00
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X. Y. Z., Newport, R. I.‡.	10.25
Members Woman's Guild, Church of Atonement, Chicago, per Social Service Chapter‡‡.	10.50
Mrs. John F. Joline, Philadelphia‡‡.	10.00
	\$ 177.01
Previously acknowledged.	9,450.45
	\$9,627.46

* For work among Belgians.

† For refugees at Geneva.

‡ To be divided between Dresden and Munich.

‡ For work at Paris.

‡‡ For work among women and children at Paris.

WE CAN do more good by being good than in any other way.—
Rowland Hill.

ANSWERS TO CORRESPONDENTS

A COMMUNICANT.—The following are the legal titles of national branches of the Anglican Communion: The Church of England, The Church of Ireland, The Episcopal Church in Scotland, The Protestant Episcopal Church in the United States of America, The Holy Catholic Church in Japan, The Holy Catholic Church in China. In the British colonies the Church is generally known as The Church of England in A, though it is our impression that there is a distinctive local title in South Africa and possibly in some of the others.

THE LESSON OF THE RESURRECTION

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

FIRST SUNDAY AFTER EASTER

A DIVINE Father near to each human soul, acting in and through the events of daily life, and a Risen Christ revealing God's nature to us through our personal communion with Him! This is the Easter triumph.

Modern Christian criticism may discuss, as it is now doing, the historical and quasi-physiological problems as to whether the Risen Christ had a "material body spiritualized" or a "spiritual body materialized," whether His actual flesh and blood came forth from the grave, as the gospel narrative most distinctly gives us to understand, or whether He bore that celestial and incorruptible body which St. Paul declares is the body of the resurrection. Yet we need have no fear that the conclusion—if one be ever reached in the future—will affect that vital truth on which our Christian faith has been grounded for nineteen centuries.

The lesson of the Resurrection is purely a personal and individual one. We do well to ask ourselves soberly and seriously what that lesson is. Like all divine truths it is wondrously simple, yet deeply significant and full of transcendent responsibility. It means nothing less than such life-union with Christ as to effect in us a participation in His immortal and divine character—assuredly no easy process, but the struggle and achievement of a life in constant touch and fellowship with Him.

The lesson of Easter plainly tells us that we must die to our selfish selves, to our littleness, narrowness, pride and hate, and rise to the eternal life of service.

No Easter triumph can come to any soul without first a Golgotha of individual sacrifice and self-renunciation. Heaven is no fit place or condition for a man who knows not what service is.

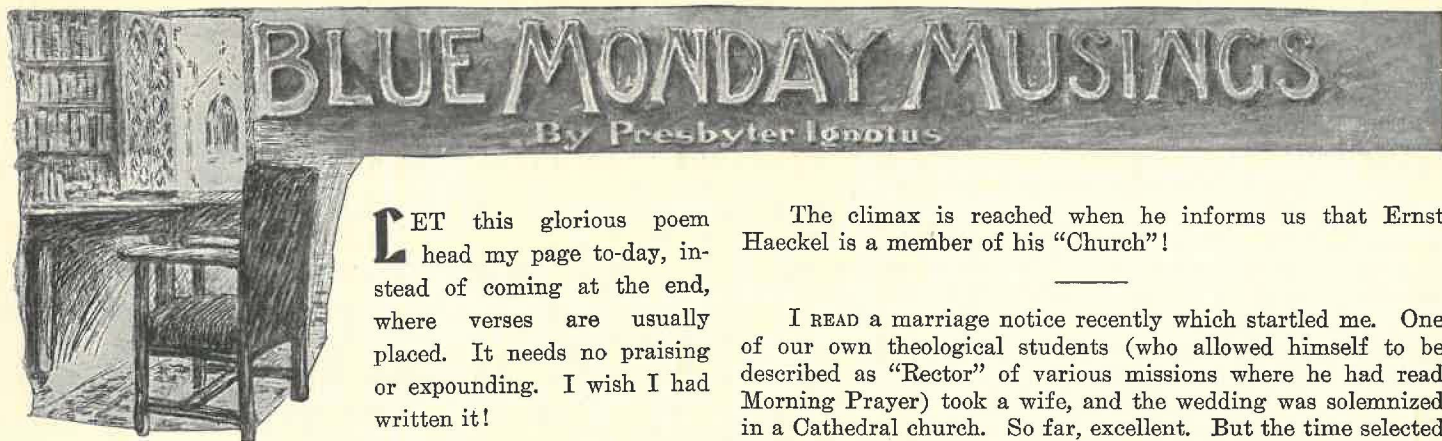
The risen Christ reveals the immortality of love realized in the soul of man, a conception briefly summarized by our Lord in the seeming paradox, "He that saveth his life shall lose it, and he that loseth his life, the same shall save it."

The risen Christ reveals the immortality of truth. The self-opinionated whose prejudices and preconceptions shut out honest inquiry cannot commune with a God of truth. The revelation of Christ was the revelation of truth, and intellectual integrity is the liberty of every son of God: "Ye shall know the truth and the truth shall make you free."

The risen Christ reveals the immortality of service. The divine activity is continually self-giving. God is forever showing the divineness of service. This is the life of God and it is a uniform, inflexible and eternal law that we must enter into such a life before we can approach the infinite ideal of humanity which reveals God. The flowers and starry heavens sing together because there is between them the affinity of showing God's beauty. But between a selfish soul and God there can be no communion.

The risen Christ reveals what was central in the mind of God from eternity. This darling thought in divine evolution was the perfect humanity revealed in the Son of Man. We call Christ our Lord, our King, our Master, and our God, and justly so, but the dearest title to Him and the one oftenest upon His lips is that of the Son of Man, because it shows what man can be in Him and through Him. To that humanity we link our hopes of immortality, and we are confident they will not disappoint us.

The lesson of Easter is simply this, that we live the immortal life here, the life of love, sacrifice, truth, beauty, and hope as revealed in Christ; that we enter into such individual fellowship with our Lord as to enable us to realize in Him the life of God, for He has said, "He that hath seen Me hath seen the Father"; that we appropriate His divine life expressed in the joy of self-denial, though it leads us to Calvary.



LET this glorious poem head my page to-day, instead of coming at the end, where verses are usually placed. It needs no praising or expounding. I wish I had written it!

"A CHANT OF LOVE FOR ENGLAND

By Helen Gray Cone

"A song of hate is a song of Hell;
Some there be that sing it well.
Let them sing it loud and long,
We lift our hearts in a loftier song;
We lift our hearts to Heaven above,
Singing the glory of her we love—
England!

"Glory of thought and glory of deed,
Glory of Hampden and Runnymede;
Glory of ships that sought far goals,
Glory of swords and glory of souls!
Glory of songs mounting as birds,
Glory immortal of magical words;
Glory of Milton, glory of Nelson,
Tragical glory of Gordon and Scott;
Glory of Shelley, glory of Sidney,
Glory transcendent that perishes not—
Hers is the story, hers be the glory,
England!

"Shatter her beauteous breast ye may;
The spirit of England none can slay!
Dash the bomb on the dome of Paul's,
Deem ye the fame of the Admiral falls?
Pry the stone from the chancel floor,
Deem ye that Shakespeare shall live no more?
Where is the giant shot that kills
Wordsworth walking the old green hills?
Trample the red rose on the ground—
Keats is beauty while earth spins round!
Bind her, grind her, burn her with fire,
Cast her ashes into the sea;
She shall escape, she shall aspire,
She shall arise to make men free!
She shall arise in a sacred scorn,
Lighting the lives that are yet unborn;
Spirit supernal; splendor eternal,
England!"

A NEW MANIAC has swum into my ken, out in Kansas. His name is W. H. Kerr and he publishes a monthly called *The Truth About God and Life*, in the name of "The Church of Humanity." This cheerful person has made certain "discoveries":

"Kerr's Discoveries. Remember Them:
THERE IS NO REAL GOD;
MAN HAS NO SOUL;
LIFE ENDS FOREVER AT DEATH."

And by way of giving a blessed assurance of despair, he adopts a new method of proof:

"AN AFFIDAVIT.—To encourage the people to have full confidence that I know Kerr's Discoveries to be true and that I never shall deny or repudiate them and thus bring ridicule on this knowledge and on those who learn it I subscribe to the following statement under affirmation which makes myself liable to prosecution for perjury should anyone prove it untrue:

"I, W. H. Kerr, truly discovered and know it to be true that the universe contains no real god, that man contains no soul, and that life, mind, and consciousness ceases forever in each person at death, and I never shall voluntarily deny nor repudiate these truths.—W. H. Kerr.

"Subscribed and affirmed to before me this 18th day of October, 1913.

"H. C. COLEGROVE, *Notary Public*.

"Commission expires September 8, 1916."

The climax is reached when he informs us that Ernst Haeckel is a member of his "Church"!

I READ a marriage notice recently which startled me. One of our own theological students (who allowed himself to be described as "Rector" of various missions where he had read Morning Prayer) took a wife, and the wedding was solemnized in a Cathedral church. So far, excellent. But the time selected for this joyous service was the evening of Ash Wednesday. Was it, then, a penance he was performing? I quite recognize that it is here impossible to enforce the old canonical prohibitions of the Church of England against marriages in Advent or Lent. But, surely, a Cathedral, which ought to set the standard for a diocese, should not be the scene of so flagrant a disregard of fitness. It is so grotesquely incongruous to associate an occasion of rejoicing, like a marriage, with one of the two great fasts of the Christian year, that a word of counsel would have caused a change of date. Why was that word lacking?

SPEAKING of weddings, here is an invitation from the Middle West, reproduced *verbatim*:

"INVITATION
To the Lodge Brethren and Friends
White and Colored, to
Anderson B——'s (minister) Wedding
March 18, 1915
He will be united in Marriage to
Mrs. D—— McF——
At 8— Avenue
God Bless the Cheerful Presents

What could be simpler?

LET THESE two paragraphs bear their own witness to advancing or retrograding civilization. The first is from the address of a negro Methodist bishop to his conference in Covington, La., last January:

"The negro must win his way to civilization as other races have done, and civilization is not a garment to be purchased at some store in town and to be worn off at first fitting, but requires years of toil, backed up with industry, honesty, and thrift. It is out of the question for our race to think that the white people are just going to pick them up and put them in high places. Earn what you get in this country.

"As ministers of the gospel, I want you to teach our people the doctrine of work. Teach them that there is a place for every man, woman, and child in America, but they must go get it. They must earn what they get. If they will help themselves the white people will help them, but no one likes a chronic grumbler."

The second, which I should be delighted to learn is untrue or at least in some respect exaggerated, is a dispatch from Bay Springs, Miss., describing the lynching of a negro bandit:

"When the negro was captured, the sheriff promised his posse the execution would be public, and the occasion was made a gala affair. The hanging was advertised extensively and the railroads ran special excursion trains there. Crowds began gathering last night, and several thousand persons slept in the open and in vehicles of all descriptions. The main street of the village was converted into a midway, where were displayed all kinds of wares. Many side shows afforded amusement to the throng and barkers made the hamlet a bedlam. This morning, after the arrival of several trains, the crowd surrounded Court House Square, where the hanging took place. Many women led and carried children. All this section of Mississippi made merry."

TURNING to a pleasanter subject. I am glad that little Denise Cartier's picture and letters appealed to so many of you; and I think it would be pleasant for those readers who feel like doing it to send that dear small heroine an Easter card, with a word of greeting, in French or English, addressed: Mlle. Denise Cartier, 5 Rue de la Manutention, Av. du Trocadéro, Paris, France.

CHURCH LIFE IN AMERICA AS SEEN BY A TRAVELING ENGLISH ARCHDEACON

THE following is taken without change or abridgement from the Cambridge (England) *Daily News* of February 17th:

Archdeacon Cunningham delivered an interesting lecture on Church Life in America at a meeting of the Cambridge Federation of the C. E. M. S. at All Saints' parish room on Tuesday night. The chair was taken by the president of the federation, the Rev. W. Haswell Norman, vicar of St. Barnabas'. There was a fair attendance. Archdeacon Cunningham placed before his audience the impressions gained during two visits to America, one about fifteen years ago, and one last autumn.

The president said that at the present moment America loomed very large in the history of the world. One could quite understand her neutrality with regard to the war, but he could not understand why she did not protest against the crimes against humanity. She had protested when financial interests had come in, and we were inclined to ask: Did finance rule America? And what power had the Church in America over the nation?

Archdeacon Cunningham said it was rather difficult to compare things in America with things in this country, because although they were similar, they were, when one came to look into them, very different. The Prayer Book was very like ours, but he was "caught out" on many occasions by finding the lessons of the day different. The Protestant Episcopal Church was small in numbers and influence as compared with other religious bodies. He thought the best way to summarize the differences between that Church and the Church of England was this: We in England were accustomed to a church that was parochial, and in America they were accustomed to a church that was congregational. There was no district definitely assigned to a particular church, for which the clergy were responsible. It was the glory of the Church of England that the whole country was divided up into parishes, and that the clergy in every parish were responsible for doing their best for the people in that parish. In America there was no such sense of responsibility for the district and the people who lived in it. The greater part of the people of a town were ignored if they did not themselves come forward and associate themselves with a particular church. He (the Archdeacon) did not believe there was a district visitor in the whole of America. There was no attempt of that kind to get thoroughly into touch with everybody who lived in the parish.

A rather curious thing resulted: religion might be said in America to be wholly in the towns, and to be almost unrepresented in the country districts. There were no village churches or mission rooms, or so few that they might be neglected. Throughout the whole rural areas of America people were in danger of relapsing into practical heathenism, and nobody seemed to care. It was an extraordinary thing about the Church that there was such complete indifference to the practical heathenism of the large rural areas and population. The idea of getting entirely outside an area where there were no religious ordinances seemed to him extraordinary. It was a surprise and pain to him to find that in clerical circles generally this did not appear to be a problem to be attacked. There was very little sense of it as a great problem that had to be wrestled with, how to reestablish the hold of Christian teaching and ordinances on the rural districts. This was part and parcel of the same thing, a Church which was congregational and not parochial. In England somebody is responsible for the religious welfare of each individual, wherever he lived. In America it was only in those places where religiously-minded people took the trouble to form themselves into a congregation and raise funds to pay a minister that religious ordinances and Christian teaching were provided.

Referring to the differences between the service of the Protestant Episcopal Church in America and the Church of England, the Archdeacon said that in America the Psalms were never chanted, although the services as a rule were very elaborate, and the people were fond of anthems. The ordinary Englishmen were struck by a certain want of reverence in the conduct of the people, who talked a great deal in the pews before and after the service. One announcement in a church in Boston, at which the service was very similar to that of St. Giles', Cambridge, filled him with amazement. The clergyman was talking about the desirability of doing as much as possible to help those engaged in the war in Europe, and invited all members of the congregation who were knitting for soldiers to bring their knitting to church next Sunday. With regard to the Church workers, both clergy and laymen he met seemed extraordinarily fine, interesting, thoughtful men, and that was just the sort of thing that made it so difficult to understand their attitude with regard to the problem of the rural districts.

The president voiced the thanks of the meeting to the Archdeacon, and while inviting questions asked whether the Church in America could speak with no certain voice in reference to a crisis such as we were passing through. There did not seem to be

any united protest in America against such acts as those of the Germans.

Archdeacon Cunningham said largely attended religious meetings were held, and protests could be made just as effectively from them as in any other way. The trouble about American policy in that respect was electoral considerations. The fear of offending the German element in the United States had, he thought, been a very real influence with Dr. Wilson in making him feel it was wise to keep silence where otherwise he might personally wish to put in a protest.

WAR RELIEF FOR PERSIA

WE are asked to present the grave needs of more than 50,000 offenseless Christian people in northwestern Persia. The capture by Turks and Kurds of Urumia, Tabriz, and other cities, which had been held by Russian troops, drove the Assyrian and Armenian people, in fear of massacre, north into Russia or into the American missionary compounds in Urumia and Tabriz.

The pitiable flight of thousands of ill-shod, poorly-clad Christians from Urumia began at midnight, January 2nd, on only a few moments' warning. Among the refugees was the Rev. J. D. Barnard, a missionary of the Church of England, connected with the Archbishop's mission to Assyrian Christians. He writes, "Practically the entire Christian population of the Urumia Plain and neighboring districts was in flight. As far as the eye could reach in both directions was a constant stream of refugees, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again; many old people and children died on the way." The long journey from Urumia to Tiflis was made afoot in the depth of winter over frozen mountains and through half-frozen swamps, with no provision for the journey. A naturalized American citizen writes from Tiflis: "During the ten days' journey we have witnessed a long chain of men, women, and children, most of them walking in cold and mud without food or shelter. We have seen many women and children dead on the way, as they could not endure cold and fatigue."

From Tabriz, Frederick N. Jessup, an American missionary, writes: "Everyone is seeking shelter with us—French, Belgian, Swede, Austrian, German, Turkish, Armenian, even Moslems. The Armenians are in great terror, and everyone dreads the Kurds and their coming. All our school buildings are given over to refugees; some from Maragha have absolutely nothing; others have walked fifty or sixty miles on foot in the winter blizzard, leading or carrying children, leaving everything behind."

American consul at Tiflis cables: "Fifteen thousand Persian Christian refugees Caucasus. Local authorities doing best, but funds needed return them home. Fourteen thousand refugees mission premises Urumia destitute. Fifty thousand dollars urgently needed. Telegraph funds Tabriz."

This disaster principally affects Christians but also includes many Moslems. Relief funds will be distributed wherever there is greatest need without regard to sect or nationality. The American missionaries in Persia are all at their posts. A Relief Committee has been organized in Tabriz under American Consul Paddock and W. S. Vanneman, M.D. Robert M. Labaree of Tabriz has gone to Tiflis to cooperate with the local committee there.

Of all those in the world suffering on account of the war, none have suffered more deeply or more innocently than these tens of thousands of wretched people driven from their homes in the depth of winter and left destitute and in many cases bereaved. They must be cared for in the cities to which they have fled and must be helped to return to their destroyed homes and to reestablish themselves. The crisis is urgent and appealing. The amount needed is limited; \$100,000 will meet the pressing, immediate need. These destitute and exiled people can look nowhere now for relief but to American sympathy, and nowhere will the moderate amount appealed for evoke greater gratitude or yield larger results.

A "Persian War Relief Committee" has been formed under the chairmanship of Robert E. Speer, of the Presbyterian mission board. Among the other members are Messrs. Stephen Baker, William M. Crane, R. Bayard Cutting, and George Foster Peabody. Six thousand dollars, received from the Red Cross and other sources, has been hurriedly gathered and forwarded. Contributions marked "Persian War Relief Fund" may be sent to Spencer Trask & Co., 43 Exchange Place, New York.

Congregational System Versus Parochial

Practical Heathenism

Knitting in Church

American Attitude to the War

SUDDEN DEATH OF PROMINENT NEW YORK LAYMAN

Colonel William Jay Passes to His Rest

GOOD FRIDAY AND EASTER IN
THE METROPOLIS

New York Office of The Living Church }
11 West 45th St.
New York, April 5, 1915 }

COLONEL WILLIAM JAY, senior warden of Trinity parish, New York, died suddenly at White Sulphur Springs, W. Va., on Palm Sunday morning. On receiving the sad news, the Rev. Dr. Manning said: "The parish will feel keenly his loss. Colonel Jay was an unusually good man and his death fills me with a deep sense of personal loss. He always stood for the best things and was a high-minded gentleman of firm principle. The state, city, and Church appreciated a man of this type, and in his death they have suffered a great loss."

Funeral services were held in Trinity Church on Thursday morning. Long before the service began the great church was thronged. Besides relatives and friends, many leaders in the realms of finance, of commerce and law, representatives of social organizations, army and navy, and city officials, and delegations from patriotic societies, were present in large numbers. Bishop Greer, Dr. Manning, the clergy of the church and chapels, the vestrymen, and the parish choir of forty men and boys were in the procession which moved down the middle alley to the main doorway to meet the body. The coffin was covered with an American flag upon which rested a white floral cross. The honorary pall bearers, who walked behind it, were Messrs. J. Frederic Kernochan, George Pollock, Prescott Lawrence, Henry F. Eldridge, and Edgerton L. Winthrop, Jr.; Justice John Clinton Gray, Messrs. John McLean Nash and Chauncey M. Depew, Justice Vernon M. Davis, Dr. George A. Dixon, and Messrs. John G. Milburn, Thomas Hastings, Isaac Townsend, and Stuyvesant Fish.

Bishop Greer read the sentences as the coffin was borne to the chancel. The lesson was read by the Rev. Dr. W. Montague Geer, vicar of St. Paul's. The Rev. Dr. William T. Manning, the rector of Trinity, read the committal service, and the Bishop the closing prayers and the benediction. The music was that of Croft's burial service, sung under the direction of Dr. Victor Baier.

As soon as the service at Trinity was ended the family and a few intimate friends went by special train to Bedford Hills, from which station the body was taken to the churchyard. The group at the grave was joined by a few neighbors of Colonel Jay, and nearby stood the employees of the estate on which Bedford House stands. The flag was removed from the coffin, but the cross of lilies remained. A brief service was held by the Rev. Dr. Manning and by the Rev. Dr. Lea Luquer, rector of St. Matthew's.

Colonel Jay was a great-grandson of John Jay of Revolutionary fame, one of the early Chief Justices of the Supreme Court of the United States. Born in 1841, he was graduated at Columbia, and during the Civil War served as captain. He was brevetted major in 1864 for "faithful and meritorious service in the field," and was made lieutenant-colonel of volunteers in 1865 for "gallant and meritorious service during operations resulting in the fall of Richmond and the surrender of General Lee." He began the practice of law after the war, and in recent years has been senior warden and clerk of Trinity Church as well as attorney for the corporation. At the time of his death he was president of the Huguenot Society, and a member of a number of other organizations.

Good Friday was well observed by Church people in New York and vicinity and an unusually large space was given to reports of the religious observance in Saturday's newspapers. More than 8,000 people were said to have attended the day's services at Trinity Church. Although for years attracting persons in large numbers, this record surpassed any former figure of attendance in the history of the old church.

The promise for Easter from a weather point of view on Saturday was very inauspicious, one of the worst blizzards of many seasons being in progress, leaving much drifted snow at night. But the storm had ceased on Easter morning, though the sun did not appear until nearly noon. The ten inches of snow then began rapidly to melt and the afternoon was pleasant. Good congregations, considering the difficulty in travel, are generally reported.

The March service of the New York chapter of the Actors' Church

Alliance was held at St. Thomas' Church on Sunday, March 21st, at four o'clock. The Rev. Ernest M. Stires, D.D., rector and chaplain, preached a remarkable sermon on the Relation of Religion to Art, which was greatly enjoyed by a vast congregation among whom were many prominent members of the profession. The Rev. Walter E. Bentley, secretary of the Alliance, also took part in the service. The April service will be held at the Cathedral of St. John the Divine and this will be the annual Shakespearian anniversary. It will be held on Sunday, April 25th, at 4 p. m., and Dean Grosvenor will be the preacher. It is expected that George Arliss and Ben Greet will read the lessons.

The Actors'
Church Alliance

able sermon on the Relation of Religion to

BOSTON NOTES

The Living Church News Bureau }
Boston, April 5, 1915 }

AN interesting talk in regard to the necessity for raising a fund to build a men's wing in the Church hospital at Wuchang, China, was given recently at the Engineers' Club, 2 Commonwealth avenue, by the Rev. George A. Strong and Rev. Thatcher R. Kimball, both of whom have visited and carefully studied that mission.

Church Hospital
at Wuchang

Mr. Strong said that all the young Chinese of both sexes have a passion for education, and the schools are crowded to an almost inconceivable degree. The pupils indulge in various forms of athletics common in this country, and a Chinese students' baseball team recently defeated a team made up of soldiers in the guard of the American legation. Chinese Boy Scouts go on long hikes like those in America and the old prejudice against physical exercise is fast dying out.

Mr. Kimball interpreted a series of stereopticon views illustrating life in China, which were exhibited by the treasurer of the hospital fund now being raised, Sturgis H. Thorndike. The amount needed is \$7,500, of which sum \$3,375 has been raised to date. The custodian of the fund in Boston is Dr. Horace Binney, 205 Beacon street.

A decidedly unique service was held on the morning of Palm Sunday at eight o'clock at St. Peter's Church, Cambridge, being a corporate communion of the godchildren of one woman, Miss Rebecca Young, who has recently celebrated her 75th birthday and

Godchildren's
Communion

who has been connected with the parish since 1868 and "choir mother" for twenty-four years. At the service there were 128 communicants, of whom thirty-one were Miss Young's godchildren. She is, however, godmother to no less than 208 people, and another, a young man, was added on Easter Even. Miss Young has kept a faithful record of the lives of each of her children and can tell their birth, baptism, confirmation, marriage, death of those who have gone beyond for a while, and the present locality of each one living. This is truly a wonderful record of her love and work and shows the love and admiration she holds in the lives and hearts of St. Peter's people. One of her boys is now rector of a church in the West. He was East last summer and officiated at St. Peter's. Ninety of the 208 have been confirmed.

The work that is being done in all the activities of St. Peter's Church is very satisfactory. The new rector should feel greatly encouraged in his work. He has certainly gotten hold of the hearts of his people.

JANE ADDAMS ON THE MERIT SYSTEM

JANE ADDAMS said in discussing civil service reform that if, in addition to the idea of efficiency in the men in the service, they could be given the same idea as the soldier has when he goes to war, that he will be cared for down to the last pension day of his life, she believed it would lift the civil service system up out of the position, in the minds of many, of being a mechanical process.

"I see a good deal of the letter carriers," said Miss Addams. "They feel very strongly, as do the school teachers, that nobody is looking after their needs, for example, for pensions; that nobody is looking after their comfort in their work, nobody much concerned that the burden should not be too heavy. We want to get away from the detective sort of civil service. The old idea that it is a plan to 'turn the rascals out' still clings too strongly to make it as popular as it deserves to be, and as it ought to be and as it must be."

Miss Addams told in this address, which was given before the National Civil Service Reform League, how at Dunning, a few years ago, she went to an exhibit of "mountains of vegetables," raised by a "civil service farmer," and how she wanted to place a flag on one of these mountains, to dramatize the point that these vegetables were the product of the merit system. But that instead she found the members of the board of commissioners of the county somehow claiming the credit. Miss Addams strongly urged ways and means of dramatizing for the public the advantages in service to the public through the merit system.

CLOSE OF LENT IN PHILADELPHIA

Good Attendance at Services Generally Reported

BISHOP RHINELANDER CRITICISES NEW HOUSING BILL

Memorial Windows Placed in Two Churches

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, April 5, 1915 }

PALM SUNDAY was a beautiful and bright day, and the churches of the city were filled to the limit of their capacity. As usual all the parishes which distribute palms, which have been blessed, did so. Many of those parishes which have not done so heretofore came into line this year, and the practice was quite general. The demand for the palms was so great as to make it quite difficult for those priests who delayed to secure them, and in many cases they were compelled to accept less than was required.

The Holy Week and Good Friday services were exceptionally well attended throughout the city. Many parishes which have never observed the three hour devotion provided for that service this year. The downtown churches were, of course, specially well attended. A large number of the business people of all religious names arranged their noonday in order that they could be at some church near and spend as much time as possible. In many cases only a few moments could be taken, but that was spent in prayer.

In an interview with a reporter Mr. Ewing L. Miller, treasurer of the diocese and an enthusiastic Brotherhood of St. Andrew worker, said that the Lenten services at Garrick theatre have not come up to expectations. Strangely, during the "Billy" Sunday campaign the theatre was usually full. The first floor, which was reserved for men, was always full during that time and the gallery well filled with women. Since the close of the Sunday meetings the men have occupied about three-fourths of the floor. In some strange way the two meetings were mutually helpful. He also said that the speakers at the theatre were exceptionally good this year. During the week Bishop Woodcock was there the crowd overflowed the building each day. The theatre has a seating capacity of 1,800 and the average attendance was from 1,200 and 1,500 daily. Altogether the services are considered to have been very successful. Dr. Grammer of St. Stephen's reports that that church was filled each day; some days large numbers were turned away. He considered the central location of the church to be somewhat responsible, and also the fact that the services were held in a church building appealed to many who could not feel at home at sunrise in a theatre. Owing to a blizzard which struck the city on Saturday morning, nothing could move, and that made an appreciable difference in the attendance at all the noonday services.

Bishop Rhinelander has sent out a letter to all the clergy of the diocese calling their attention to the Housing Bill which is before the legislature, and asking them to write to the Governor requesting him to veto the bill. In 1913 a Housing Act, drawn up by experts on the subject, and which was generally considered to be as excellent as any act of the sort anywhere in this country, was passed by the legislature. It was designed to improve the deplorable and distressing conditions which prevail in so many sections of our diocese. The act which is now before the legislature repeals all the best features of that Act, places all the power in one hand, and allows no right of private prosecutions for violations of the Act.

A window was placed in the Church of the Redemption on Easter Even in memory of Mrs. Mary Ann Ormston by her children. The subject is Faith. The window was made by Mr. Elwood Potts, a local man. The subject is well treated and the work, which is in the Antique English style, is remarkable for coloring. A similar window was also placed in the Church of the Holy Comforter in memory of Mrs. Rebecca Kissick, who died at the age of 106 a few months ago. It is given by her daughter. The same artist did the work. Also two chancel Prayer Books in memory of dear ones were given to the Church of the Holy Comforter and were blessed and used on Easter Day.

The last two issues of the *Church News* of the diocese of Pennsylvania gave photographs and descriptions of mission and parish churches in the convocation of Chester. In this month's issue several old churches are described in a very interesting way. This convocation is remarkable for old church buildings. The city of Chester was settled very early and Churchmen were the pioneers there. Future issues of the *News* will take up parishes and missions in other parts of the diocese.

In the same issue of the *News* the Rev. Robert Johnston, D.D., describes in a very interesting way the windows which have recently

(Continued on page 787)

HOLY WEEK AND EASTER IN CHICAGO

Large Attendance at Noonday Services

SACRED CANTATAS AND PASSION MUSIC IN MANY CHURCHES

Death of a Distinguished Sociologist

OTHER HAPPENINGS IN THE CITY

The Living Church News Bureau }
Chicago, April, 5, 1915 }

EASTER was balmy in a measure, though neither so warm nor so bright as had been promised. Church attendance was large, as a matter of course, and services were as joyful and as bright as they can be made, varying according to the character of the church and of the several congregations.

Holy Week congregations also were excellent. At the noonday services at the Majestic Theatre Bishop Toll spoke on the first three days on The Events of the Last Week of our Blessed Lord's Life. Bishop Anderson was the speaker on Maundy Thursday and Good Friday.

On Good Friday he said there was only one story to be told, the old, old story of the Cross. The Cross, he said, challenges courage; it asks of men the sacrifice of many things. It demands that men give of their time; time to worship God; not because worship may be pleasant, not because we may like the sermon or the music; but because God demands our time. Sacrifice the time to bring some man into the church. Sacrifice the time for the religious education of children. Take time in the name of Jesus Christ to help in the extension of peace throughout the world. Have an interest in the plea for peace, even to the extent of writing a letter for peace to the President of the United States.

There were 39 confirmed by the Bishop Suffragan at the Church of the Redeemer (the Rev. John Henry Hopkins, rector), on the evening of Wednesday in Holy Week, of whom 30 were adults, among them an Indian and a Japanese. A total of 47 candidates have been confirmed at the Church of the Redeemer since Whitsunday.

On the same evening Bishop Anderson confirmed a notable class of 101 at the Church of St. Thomas (colored), Wabash avenue and Thirty-eighth street (the Rev. J. B. Massiah, priest in charge). The crowds were so great at this service that many were turned away. There has been only one larger class than that presented at St. Thomas', being the class recently confirmed at St. Timothy's Church, which numbered 109.

Many of the churches have made the singing of sacred cantatas and Passion music a feature of Holy Week. The rendering of such,

on the largest scale was, however, by the Apollo Club, which gave Bach's St. Matthew's Passion Music in the Auditorium on

Palm Sunday afternoon to an audience which completely filled that huge place. There were 1,000 voices in the chorus, and Harrison Wild, organist of Grace Church, was the director. St. Paul's choir, Kenwood, and St. Edmund's choir, sang Maunder's *Olivet to Calvary* on Palm Sunday, and the choir of the Church of the Epiphany gave the same cantata on Maundy Thursday. The choir of Grace Church, Oak Park, sang MacFarlane's cantata, *The Message from the Cross*. Stainer's *Crucifixion* was, of course, sung by several of the churches, including Grace, St. Paul's and the Church of the Redeemer. St. Mark's choir sang *The Story of Calvary* by Schnecker on Palm Sunday afternoon. The choirs of Christ Church, Joliet, and of St. John's Church, Lockport, gave Gaul's oratorio, *The Holy City*, on Monday in Holy Week at the auditorium of the Joliet High School.

Churchmen with others in Chicago have felt deeply the death of Professor Charles R. Henderson, who died on March 29th at

Charleston, S. C., where he had gone two weeks before. He was taken ill shortly after his arrival there. His condition grew worse, and death from paralysis followed. It may be truly said of him that he was a martyr to the cause he served. A little more regard for his own health and comfort, and he might have been spared for years of additional service to his city, the university, and the causes he had so profoundly at heart. Few men in Chicago have been so universally mourned as he, for few have done such noble and unselfish work for the poor and unemployed. What was said when his death was first announced, is too true: Professor Henderson gave his life in behalf of the jobless and "down and outs." He had been very active in the work of the United Charities, of which he had been president for many terms. It was in this work that some of our leading clergy and laymen knew him best.

The Chicago City Council at its meeting on Monday, March 29th, adopted the following resolution by a rising vote:

"WHEREAS, The members of the city council to-day have learned of the death of Dr. Charles Richmond Henderson, a tireless worker for the welfare of the community, whose life was sacrificed by his zeal in an effort to relieve unemployment;

"Resolved, That the Mayor be authorized to appoint a committee

to represent the City of Chicago at the funeral services, and to prepare a suitable resolution to be presented to the City Council."

Professor Henderson was born in Covington, Ind., in 1848. He graduated at the University of Chicago in 1870. In 1892 he came to his old University as professor of sociology and later was elected chaplain of the University, being a Baptist minister. A memorial service will be held at the Auditorium theatre on the afternoon of April 10th in his honor. The call for the service was planned by the board of directors of the United Chrities, of which Prof. Henderson was a former president; it will be attended by representatives of the federal, state, county, and city governments, the churches, and social settlements of the city, the University of Chicago, and the various civic organizations with whose work Prof. Henderson had been identified.

The Local Assembly of the Brotherhood of St. Andrew is to hold four sectional conferences during April as follows:

Brotherhood Conferences
April 7th, at St. Martin's, Austin; chairman, Mr. Harry G. Jubell of St. Peter's chapter.

April 9th, at St. Peter's, Chicago; chairman, Mr. William C. Sonnen of St. Matthew's Church, Evanston.

April 13th, at St. Alban's, Chicago; chairman, Mr. M. J. Van Zandt of Epiphany chapter.

April 14th, at Emmanuel, La Grange; chairman, Mr. Frederick P. Veith of Grace Church chapter, Hinsdale.

The general topic of these conferences will be "The St. Andrew Idea in Practice." Efforts are being made to have an attendance of Churchmen generally as well as of the members of the Brotherhood.

The annual meeting of the Interdenominational Federation of Women's Missionary Societies was held in the parish house of Grace Church, Oak Park, on March 22nd. The Rev. Elmer Williams of Grace Methodist Episcopal Church gave the chief address of the day on "How we are cleaning up Chicago." After the business session, the members of the Federation were entertained by the Grace Church branch.

The vestry of St. Mark's, Chicago (the Rev. W. G. Studwell, rector), is making a united effort to raise \$2,000 to reduce the current indebtedness of the parish. The annual choir breakfast will be served in the parish house immediately after the 8 o'clock service on

Work in St. Mark's
Easter Day.

Many of the Men's Clubs have been having a series of attractive and interesting meetings during the winter. The Men's Club of the Church of the Atonement, Edgewater, had for its guest on February 16th, Mr. E. R. Pritchard, secretary of the Health Department of

Men's Club Programmes
the city of Chicago. Mr. Pritchard gave an instructive talk, illustrated by the stereopticon. On March 23rd, Mr. J. H. Mallon, Safety Engineer of the Chicago Elevated Railroads, delivered an illustrated lecture on "Safety First" on the Elevated Roads, and Dr. H. E. Fisher, Medical Examiner of the Company, had his First Aid Squad give their drill. The Grace Church, Oak Park, Men's Club has also had an interesting series of talks by men in public life, and by some who are prominent in business. On March 24th, Mr. Dutton of the Johnston Automobile Wagon and Machine Company read a paper on the technicalities of his branch of the automobile business; Mr. Richard Coombs of the Inland Steel Company spoke of the progress and development of modern methods of steel production; Mr. W. F. Sargent, Commissioner of Public Works of the village of Oak Park, gave a resume of the various branches of the municipal works under his charge; and Mr. F. W. Maynard gave a brief historical sketch of the Chicago Board of Trade from its beginning in 1848. At Emmanuel Church, La Grange, the Men's Club have recently had an illustrated lecture by Mr. E. S. Taylor on "The Plan of Chicago," and a lecture also illustrated by Dr. Frank Smithies, on the Use and Development of the X-Ray in Medical Diagnosis. The Emmanuel Club have not contented themselves with being entertained, but have entertained the Boys' Club at a recent meeting.

A letter has been sent to the clergy of the Church in the city by the Chicago Evangelistic Campaign Association formed to "promote an Evangelistic Campaign under the leadership of the Rev. William A. Sunday," asking their support of the effort. The

Preparing for "Billy" Sunday
churches of the West Side that a year ago began a movement to secure the services of Mr. Sunday for an evangelistic campaign voted unanimously on Saturday, March 27th, to make the campaign city-wide, with the cooperation of the North and South Side churches. A tentative central committee representing the whole city has been formed, and this committee has asked our clergy to join in inviting Mr. Sunday to Chicago.

Opinions differ regarding Mr. Sunday, and we must remember, as has been said, that he addresses himself first to Protestants, and they are able best to appreciate him and his methods. It is agreed that society of to-day needs a religious revival, and Mr. Sunday may be one of the great instruments, like the prophets of old, called of God to set the Church afire. Criticize his methods and manners as we may, we know that he preaches Christ crucified, and repentance, faith, justice, righteousness. He may be one of those "violent," of

whom Our Blessed Lord speaks, who are raised up by God to "take the Kingdom of Heaven by force."

Two of our leading laymen in Chicago, Mr. W. R. Stirling and Mr. E. P. Bailey, are among the strong schedule of leaders announced by the Laymen's Missionary Movement, to speak at "Employers' Officers' Conference," at the La Salle Hotel, April 15-17. Many delegates are expected also from the eastern states.

"Officers' Conference"
A most interesting meeting of the Epiphany Young People's Christian Association was held recently in the Nurses' Training Home of the Mary Thompson Hospital. Being Missionary Sunday, and the topic, "Florence Nightingale," it was a happy idea that prompted the missionary spirit to hold the meeting at a place and for a group outside of the Church. The room provided for the purpose was much overtaxed. As many nurses as could be free from their duties attended. The address was given by the rector, the Rev. Herbert W. Prince, who portrayed the life of Florence Nightingale as an inspiration to all workers. At the close of the meeting, members of the Hospital Staff expressed their desire for a repetition of the plan.

Lecture on Florence Nightingale
The Y. P. C. A. organization of the Church of the Epiphany calls for a consecration meeting on the first Sunday in every month, and a missionary meeting on the last Sunday in every month. The purpose is to hold as many of these missionary meetings as possible in surrounding hospitals and other institutions. H. B. GWYN.

CLOSE OF LENT IN PHILADELPHIA

(Continued from page 786)

were placed in the Church of the Saviour. Two years ago clerestory windows were put in, the glass of which was too thin for the strong light which they had to face in the church. The congregation was unable to sit through a service without the shelter of a fan or book. The agent who put the windows in immediately arranged to take them out. These placed instead are stronger in color and thus more suitable. The first three, Aberdeen, Orkney, Moray and Ross, represent the three Scottish Consecrators of the first American Bishop. The next two commemorate the fact that the first American Bishop was Dr. Seabury, Bishop of Connecticut and Rhode Island. The first of these two windows contains Bishop Seabury's private arms, and the second, the anchor-crook, represents Rhode Island. Then follow Canterbury, York, Bath and Wells, the three English consecrators of Bishops Provoost of New York and White of Pennsylvania. The next window contains the arms of the see of London. Then follows one with the arms of Maryland, whose Bishop was the first consecrated by the Scottish and English lines of Bishops and the first Bishop consecrated on American soil; and lastly comes the window representing South Carolina, whose Bishop was the first consecrated on American soil by men who themselves had been consecrated in America.

A Novel Lenten Service
During Lent the rector of Marcus Hook made an effort to take the Church to the people by means of out door daily prayer and preaching. He procured a wagon containing a lectern and a melodeon, and daily, a bit after noon, this was brought up opposite the gates of a large silk mill, thus meeting the operatives as they returned for work after their midday meal. By means of singing their attention was caught and they listened to a prayer and sermon. Bishop Tyler was the first speaker.

By the will of Matthias B. Colton, the Inasmuch mission has received \$500. This is left in the charge of the diocese of Pennsylvania.

Tickets have been distributed for a missionary mass meeting which is to be held in the Academy of Music on Friday, April 16th.

A Missionary Mass Meeting
Last year a similar meeting was held in the same place at the time of the convention. The success was so great as to suggest another meeting this year. This meeting will be before the meeting of the convention. There will be a great chorus present to lead the singing. The speakers will be Bishop Brewer and Mr. George Sherwood Eddy.

The annual meeting for the presentation of the Sunday school Lenten offerings in the diocese will be held in St. Matthew's Church on Saturday afternoon, April 24th, at three o'clock.

WHENCE COMES it that we have so many complaints, each saying that his occupation is a hindrance to him, while notwithstanding his work is of God, who hindereth no man? Whence comes this inward reproof and sense of guilt which torment and disquiet you? Dear children, know that it is not your work which gives you this disquiet. No; it is your want of order in fulfilling your work. If you performed your work in the right method, with a sole aim to God, and not to yourselves, your own likes and dislikes, nor sought your own gain or pleasure, but only God's glory, in your work, it would be impossible that it should grieve your conscience. It is a shame for a man if he have not done his work properly, but so imperfectly that he has to be rebuked for it. For this is a sure sign that his works are not done in God, with a view to His glory and the good of his neighbor.—John Tauler.

Clerical Pensions

By the Rev. HENRY ANSTICE, D.D.

IT is highly gratifying to know that the idea of the new Church Pension Fund has been so favorably received by the Church at large. That criticism of some points should have found utterance was to have been expected, for it is a large and ambitious scheme, but one which will prove of untold value to the Church when put in operation; and the skill and energy with which the plan has been worked out and is now being presented to the Church give promise of its eventual success.

It is understood that the General Clergy Relief Fund, which has been so ably managed and has yielded priceless blessings to its beneficiaries, will be legally merged with the Church Pension Fund under the latter name so soon as the new corporation is ready to begin its work of pension distribution. An enabling act has been already passed by the New York legislature to permit the consolidation of these two corporations when the time is ripe for such consolidation. Though much has been written about the new Church Pension Fund, its purpose and relation to other agencies, a succinct and exact statement of certain facts may be helpful to a better understanding of the whole subject.

The Church in General Convention has authorized the establishment of one pension system to be operated under certain defined pension principles. Acting under this authority the Commission on the Support of the Clergy has become incorporated under the title, "The Church Pension Fund."

Committees of this body and of the General Clergy Relief Fund are arranging terms of merger under which the work of the latter may be taken over by the new consolidated corporation, and the taking over of the funds and liabilities of the General Clergy Relief Fund will of course necessitate some adjustment of its present plan and methods to fit into the larger scope of the new pension scheme. The object is to unify the present general and diocesan agencies on the basis of the Church's making deserved provision for the declining years of her aged servants, but the scope of the new organization is not intended to embrace the Clergymen's Retiring Fund Society, on the ground that this society, which for forty years has been providing such annuities as it could for those of the clergy as had chosen to connect themselves with it, is a "voluntary organization, chiefly supported by the members themselves"; so that any annuity received from it will be regarded, from the standpoint of the new Pension Fund, as being upon the same basis as other income derived from any private source, of which the Pension Fund will take no cognizance.

Before, however, the new consolidated corporation can begin its work two things must be first accomplished:

1. A sufficient number of dioceses must have formally consented to enter the system and agreed to submit to the annual assessments actuarially determined as necessary to meet the "continuing liabilities"; which means that the dioceses will agree to pay for each of its clergy not yet 68 such annual sum as will insure to them on arriving at that age the amount of pension to which they will be entitled, on the basis of length of service and average income, after the system goes into operation.

2. A fund of not less than five million dollars must be secured to provide for "accrued liabilities," which sum at best will only very partially meet the need but which will suffice to put the plan in operation.

The dividing line between "accrued liabilities" and "continuing liabilities" is the date when the new system goes into operation. The distinction between the two may be thus stated:

"Accrued liabilities" means accumulated obligations to pay pensions on the basis of services rendered from the commencement of each clergyman's ministry prior to that date, and which are equivalent in amount to the total which should have been paid as premiums on expected pension by or for the clergy during that period.

"Continuing liabilities" means the continuing obligations to pay pension until the retiring age is reached.

The provision to meet these latter obligations is the annual assessments upon the dioceses, while the former are to be met so far as possible out of the \$5,000,000 proposed to be raised.

The pensions therefore to be looked for by men now 68 or over will not be large, because the only source from which pen-

sions can be provided for them is that portion of the \$5,000,000 not needed to be placed to the credit of the other clergy in payment of the premiums which should have been paid for them had the system gone earlier into operation.

The conditions under which any clergyman will be eligible for a pension are that he has reached the age of 68 or over and that he is no longer in receipt of salary from parish or other regular Church work or from any educational or other Church institution. The Pension Fund will not concern itself with any income which he may enjoy from other sources than these. He may have private means or be receiving income through an annuity from an insurance company or from the Clergymen's Retiring Fund Society, but, irrespective of any such revenue, pensions will be awarded on the ground of length of service and the average salary which each one has received.

This proposed new pension system is now before the Church for consideration and action. It is much to be desired that the requisite number of dioceses will agree to go into the system and that the \$5,000,000, deemed essential to be raised before the system can go into operation, may be forthcoming. But whether or not the new pension plan can be successfully inaugurated it will remain true that the intrinsic value of the annuities offered by the Clergymen's Retiring Fund Society will not be less.

If the trustees of the Church Pension Fund can secure to every clergyman hereafter attaining the age of 68 a minimum of \$600 per annum, as is proposed, it will be an inestimable benefit to the Church of the future. But to the clergy who are already 68 or over it is not proposed to grant this minimum. The plan does not contemplate it. Some smaller sum will be allotted to them but its amount cannot yet be determined.

There are moreover several points to which attention may be called.

The pension age in the new plan is fixed at 68 while the Clergymen's Retiring Fund Society annuities begin at 60. So that, during the eight intervening years, the recipients of Clergymen's Retiring Fund Society annuities will have received back all that they have paid in dues, *twice over*, before the pension at 68 can begin, and then for the rest of their lives the annuity, equally with the pension, will be paid absolutely without cost to the recipient.

In order to make a clergyman eligible under the new plan for pension at 68 it will be necessary for him to have relinquished all salary from parish or other Church work or from any educational or other Church institution, as a prerequisite to being placed upon the pension list, whereas the annuities of the Clergymen's Retiring Fund Society are paid at the age of 60 without questions of any kind being asked and irrespectively of whatever income a man may be receiving from any and every source.

Let it be clearly understood that there is not the least antagonism between the aims and methods of the Clergymen's Retiring Fund Society and those of the new Church Pension Fund. Many of its members in the past have been foremost among the loyal supporters of the General Clergy Relief, of the various diocesan agencies, of the now abandoned effort of the \$5,000,000 Pension Fund Commission, and of the Clergymen's Mutual Insurance League, because they have been well-wishers, if not active promoters, of every scheme aiming to make provision for the old clergy.

But whatever success may crown the efforts of those who are seeking to establish a scientifically constructed and comprehensive plan of pensions for the whole Church, the indisputable fact will remain that, over and above the benefit which will therefrom accrue to the clergy, it will richly pay any of them to secure in addition the annuities which the Clergymen's Retiring Fund Society offers, and which, in any case, they will be enjoying for eight years before reaching the age at which—under the new plan—pensions can be secured.

As you go on, and have begun to love Him a little, you will watch, for His sake, and be careful to *practise* yourself more and more continually in all acts of dutiful love. For love to God is like love to anyone here; it must be kept up by *acts* of love, or it will soon fade away.—*Keble*.

Commercial Problems

By the Rt. Rev. CHARLES H. BRENT, D.D., Missionary Bishop of the Philippine Islands

IDEALISM is not a luxury but a necessity. Progress in practical affairs is dependent upon uplands lying beyond past achievement and beckoning to us to enter in and possess their untrodden fields. These uplands are the ideal of every department of life, including commerce.

Part of the work of the Kingdom of God among men is the practical expression of righteousness in every-day life. The Church, which is the chief instrument of the Kingdom of God, has too often divorced Sunday and Monday, piety and morals, ideas and practice. Mr. Winston Churchill's *Inside of the Cup*, the novel of last year, was a courageous attempt to translate theology into terms of common life.

Commerce is the means by which human society provides for the material side of its existence and ought to be one of the foremost fields of Christian activity, if not the very first, dominated by Christian law, inspired by Christian motives. In claiming for it a great career, I am only giving commerce its due. There is no department of life which has more inherent dignity, ideally considered. It is man's sphere, opening up world-wide relations, and giving scope for the whole varied assortment of human gifts and talents.

As far back as the Mosaic code commerce was safeguarded by moral precepts. The fourth, eighth, ninth, and tenth commandments of the Decalogue defend it from sluggishness, dishonesty, lying, and covetousness, respectively. Shorn of these evil qualities in its agents, commerce becomes an activity of God's Kingdom.

There is no set of problems more likely to breed the vice of impersonality than those of commerce. Kant's famous warning is specially pertinent here—"The practical imperative," as he calls it, "may sound as follows: So act that humanity both in thy own person and that of others be used as an end in itself, and never as a mere mean. . . . Man and every reasonable agent exists as an end in himself, and not as a mere mean or instrument to be employed by any will whatsoever, not even by his own, but must in every action regard his existence, and that of every other intelligent, as an end in itself." This being translated into the simplest possible language means—"Treat human nature, wherever you find it, whether in yourself or others, as a person, never as a thing."

Herein consists the first problem of commerce: How so to regulate and develop its complexities as to keep persons in the place of persons and things in the place of things; how to assign to persons the work of persons and to machines the work of machines; how to provide persons with the environment of persons and things with the environment of things. As Kant goes on to say, human life must be revered—"Reverence is bestowed on persons only, never on things. The latter may be objects of affection; and when they are animals may awaken in us even love or fear. Volcanoes and the ocean may be regarded with dread, but cannot with reverence." Of course every man demands respect for himself. This leads us straight into the Golden Rule that has jurisdiction over the whole of life—"Do unto others as you would they should do unto you."

The sin of Pharaoh against the Israelites was that he used them as things and gave them no reverence. This is the essence of the sin of slavery—ranking persons with ploughs and manure. It applies equally to "white slavery," which is using womanhood as a thing, a mere commodity of commerce, wherewith to gratify or momentarily extinguish lust.

The end of commerce is primarily to develop and distribute natural products to the greatest advantage of the greatest number, including the producer. Taking our stand on the principle enunciated by Kant we are in a position to consider and in a fair way to solve its specific problems.

The etymology of the word "commerce" is instructive—*cum*, together, and *merx*, merchandise. It means the interchange of merchandise to the mutual benefit of the parties concerned. Misplaced emphasis or distorted ambition can change the whole complexion of commerce, and dethrone its dignity. Man's love of a bargain, or some similar, selfish impulse, may outrun all proportions and make commerce but a means of gain. When this is the case the element of mutuality is obscured. The rival agents of commerce are then viewed not only without reverence but also with enmity, and confusion ensues. Com-

merce can thus easily become, through the vice of impersonality, a menace and a scourge instead of a social benefactor.

Before the great complexities of commerce among multitudinous populations began, impersonality was not rife. The occasional or daily market, such a market as exists in the primitive society of Filipino provincial life, was a place of social intercourse quite as much as of buying and selling. Similarly, in the elementary forms of industry the apprentice might be a member of his master's family, sleeping under his roof and eating at his table. With the development first of nation-wide, then of world-wide, commercial relations, the great evils of impersonality, or treating persons as things, grew until trade between East and West became dyed in human blood. There are pages in the history of the East India Company so thick with shame that they hardly have a parallel. The Orient came to be considered fair game for anyone who left his conscience at home. I am told that at no distant date in the past there were two sets of scales in the Philippines, one for buying, the other for selling. Some of the present day troubles of India date back to the time when the commerce of England viewed the Indian, prince and ryot, not as a person but as a thing. Both there and in the Hudson Bay Company, as well as in our own frontier trading posts in the pioneer days of the West, behind the impenetrable walls of distance, such deeds were done in the name of commerce as outraged every human precept. Even if commerce does not claim to be a philanthropy, it is not thereby entitled to rival the highwayman. To revert again to India, government connived with and shared in commercial robbery, and it was not until 1858 that it swung free from defiling associations which plotted against and exploited the native. There may be such a thing as racial prejudice, but at its base is commercial injustice.

"The tone of the first official utterance of England to China might well have been had in remembrance by after diplomatists; Queen Elizabeth, addressing the Emperor, announced that 'by intercourse and traffic, no loss, but rather most exceeding benefits, will redound to the princes and subjects of both kingdoms, and thus help to enrich one another,' so she sped her mariners, 'for the greater increase of mutual love and commerce.'" Good Queen Bess here recognizes the element of mutuality in commerce. But alas! it was not on these lines that it was established. Sir John Davis, governor of Hongkong in 1845, says that the early conduct of traders in the Orient "was not calculated to impress the Chinese with any favorable idea of Europeans; and when in course of time they came to be competitors with the Dutch and English, the contest of mercantile avarice tended to place them all in a still worse point of view."

It was impersonality that created the opium trade. Warren Hastings was honest in his dishonesty. "Opium," he said, "is not a necessary of life, but a pernicious article of luxury, which ought not to be permitted but for the purpose of foreign commerce only, and which the wisdom of the government should carefully restrain from internal consumption." Debauch your neighbors for gain but do not debauch yourselves—treat your neighbors as things, yourself as a person! What noble advice from so great a man! In one of the British Parliamentary Papers of 1783 it is noted incidentally that at the height of a "dreadful famine" in Bengal, "several of the poorer farmers were compelled to plough up the fields they had sown with grain in order to plant them with poppies, for the benefit of the engrossers of opium." Now supposing persons had been treated as persons by British commerce from the beginning of its dealings with the Orient, what a different record of life!

At the root of commerce, and next to agriculture as its chief feeder, lies industry. During its growth to its modern colossal form impersonality pursued it relentlessly and quickly seized it. With the invention of machinery such indifference to human life developed that often more consideration was bestowed upon the machine than upon the worker. The factory "hand" became an adjunct of the machine rather than the machine of the hand. Children were used where their feeble strength and unskilled fingers sufficed, without regard to the fact that every bolt of cloth spelled stunted and ruined childhood. Under-payment, long hours, unhealthy conditions of

toil, were ignored as long as production moved apace and gave large profits to the few. It was not until the worker began to rebel against his being used as a thing of less importance than a shuttle or a bobbin, that the tide began slowly to change. The evil still crops out again and again. There are none so blind as those who refuse to see that in under-payment, long hours, and indifferent health conditions, is economic waste. Humane measures are always industrially profitable in that they result in a higher mechanical efficiency on the part of the employee, viewing him merely as a machine. But the one cure for such evils of the sort as still obtain in industry is to treat the child as a child-person, the man as a man-person, the woman as a woman-person.

Adherence to the principle would be as economic as it would be humane. If you treat people as cogs in a wheel, as things, they become as things. One characteristic of a thing, a machine, is that it has no power of reproduction. Well, industrial workers under even moderately good conditions have their reproductive and procreative powers markedly reduced. The effect of modern industry on the fecundity of women is startling. I could flood you with figures, but Germans are good statisticians and I will appeal to the results of their research. "The health of men and the fertility of the women suffer greatly under the influence of life in towns, and especially in large towns. For the years 1876-80 in the Kingdom of Prussia the yearly average of living children born to women up to the age of 45 was 160 per 1,000 in the towns and 182 per 1,000 in the country. For the years 1906-10 the number had fallen to 117 in the towns and 168 in the country. In the municipal district of Berlin alone the numbers had fallen in the same space of time from 149 to 84, a loss of 65."

This synchronizes with the extraordinary development of German industries. Doubtless with improved conditions this decline can be checked. But agriculture is as favorable to birthrate as industry is inimical to it. The relationship between man and the land is more nearly natural and less disturbed by impersonality than is the relationship between man and the machine.

Mr. Myrick Booth, in a comparative study of the effect of religious belief on the growth of population, states that "the yearly excess of births over deaths in Russia *alone* is much greater than in *all the Protestant countries in the world put together!*" The italics are his. Though it is beyond dispute that religious belief affects fecundity—the Jews are a classic illustration—occupation has no small part to play. Russia is one of the greatest agricultural countries the world has ever seen. The Protestant countries on the other hand are the industrial countries of the world. The inference is obvious. Russia, in spite of her backwardness in hygiene and sanitation, as we know it, protects by the normality of her pursuits her birthrate, which is far in excess of the four per family necessary to preserve a stock or race. It is one of the gravest problems of the day how to conduct industry so as to preserve the fertility of the industrial worker. But unless the principle of treating man as man everywhere and always is observed, other measures, however useful as auxiliaries, will prove futile.

There is but one other matter that I shall call to your attention—the one-sided mutuality, to be Irish, in the distribution of the profits of commerce and industry. Wealth somehow has grown bloated and centralized so that much of it is in the hands of a few. This is in part a result of impersonality. It is recognized as an evil and there is a steadily growing movement toward a more equitable (I do not say equal) distribution of profits and a decentralization of wealth. Nor is the recognition one-sided. Inherited wealth has perhaps more often than not proved itself a scourge. Created by treating persons as things, it is apt to visit its penalty on the scions of wealth by converting them not only into things, but "poor things" at that! The laborer, government, and the honest stewards of wealth are all working at the problem how to distribute profits more justly. What to do with centralized wealth, much of which has been wrung from the people by grinding the faces of the poor, is a problem by itself. Competition has enabled men to produce, to gather and to concentrate, but it is incapable of showing us how to share. Here is one of the puzzles of the day. Even those men of wealth who are anxious to distribute their surplus, or to allocate such surplus as they are willing to distribute, find it difficult. Obviously it ought to go, at least in part, to the people who were chiefly instrumental in producing it. Had it been produced under the law of Christian love, it would have been naturally distributed under the

terms of the same law rather than, as is now the case, by means of philanthropies, charitable foundations, and other artificial agencies. Indeed the question is constantly arising as to whether surplus wealth manifestly and wilfully accumulated with indifference to the law of love is not so tainted as to curse rather than bless the institution which receives it. Years ago in response to an invitation to a conference on the subject of so-called "tainted money," Jacob Riis wrote me: "I think your discussion is most timely, but I would not dare trust myself to it, even could I leave the city at this time, which I cannot, for my opinions on the matter are in a state of flux. For instance, I find myself inclined strongly to back up Miss Jane Addams of the Hull House, Chicago, in her attitude against contributors with the taint of *unrighteous* wealth upon them, yet when Rockefeller builds the Alta House in Cleveland, for the poor, I cannot condemn him, but heartily applaud. I dare not take the responsibility of shutting the door against a man because he has done wrong. Not I. I have done too much myself that was dead wrong, and sometimes I meant it, which was worse. He *might* be repentant. I would rather let God sit on the judgment seat. That is not saying that this question ought not to be considered, and most carefully—I think it should be—it means simply that I am disqualified from being a judge by lack of competence. I am not good enough."

In the decentralization of wealth impetus should be given toward that direction which will debouch it among the largest number of people to their greatest benefit. That there will always be stewards of wealth, I have not the least doubt. Our problem is less with them than with the tyrants and dictators of wealth who refuse, or at any rate in the past have refused, to estimate a man at a man's worth and who dare to weigh dollars in the scales against human life and happiness.

The inauguration of a better industrial order began when a minimum or living wage and a maximum work-day were advocated. It was a small beginning and mechanical in character, but withal a symptom. There is a growing minority among capitalists who would scorn to be governed by the business ethics of the past generation and who are moving steadily toward the law of Christian love as the law of Christian business, however far a cry it still may be to the ideal. There shines out of the war records as a jewel from a setting of jet the refusal of the British Queen to accept a contribution for war sufferers which was made possible by the donor discharging part of his employees. The principle is true and Christian where the facts are clear—the Christian law of love does not permit a man to equip his philanthropies and swell his benefactions at the cost of the impoverishment or abandonment of the employee. But in business there is a vast and unexplored region awaiting the intrepid adventurer's feet. The general admission that love should govern commerce has still to be made but the principle is neither irrational nor impracticable.

THE INELEGANT LEAN-TO

THE OTHER DAY we saw about two dozen of them and all *within*, not outside, the walls of a town church. They were men both fat and lean, who were pretending to pray to the Most High God. Perhaps they flattered themselves that they were not so irreverent at the hour of prayer as were some others over the way.

The wise men from the East when they found the infant Saviour "fell down and worshipped Him." Each one bowed himself down and bent the knee in lowliest adoration. In the present day possibly they would have said amongst themselves;—"We perceive that the King loveth simplicity; see, here is a bench, let us sit down and with elbows on our knees, assume the crouching attitude and dub it adoration!"

Besides the worship of the spirit there is the worship of the body. To remain sitting in a pew or chair when petitioning the King of kings is not indicative of earnestness on the part of him who prays, nor of humility, nor of self-abasement; and prayer offered in such a spirit is not likely to be accepted. Unless prevented by infirmity, no man should presume to pray without humbly kneeling, or at least reverently standing while confessing his many sins and making his requests to God.—Adapted: REV. V. E. HARRIS, in the *Colorado Churchman*.

IT SEEMS as if God gathered into His store-house, from each of our lives, fruit in which He delights. And the daily cross-bearings and self-denials, the bright word spoken when head and heart are weary, the meek endurance of misunderstanding, the steady going on in one unbroken round, with a patient cheerfulness that knows nothing of "moods,"—all these are garnered there, and add to our riches towards Him.—H. Bowman.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

C. A. I. L. MAKES PROTEST

THE Church Association for the Advancement of the Interests of Labor has formulated a strong protest against the transfer of the powers and duties of the Department of Labor of New York to the Secretary of State. In support of its action it points out that the state Department of Labor has been developed to its present stage of efficiency after years of study and painstaking effort, and that it would be unwise and impracticable to delegate its functions to an official whose numerous other duties will make it impossible for him to give his undivided attention to the enforcement of laws enacted to promote the well-being of wage-earning men, women, and children.

COMMITTEE ON SOCIAL LEGISLATION

The Minnesota conference on charities and correction has organized a committee on social legislation, to include any organization, institution, or society engaged in social service. The object of the committee is "to promote sane social legislation, to correct imperfect or faulty legislation, and to discourage vicious or unwise social projects." Of the 175 possible members, 46 have joined the committee. The board of directors elected by the members meets weekly during the legislative session and submits in writing to the members such laws as are pertinent, asking for action, or advice, as the situation may demand. The two bills for which the committee has felt particular responsibility are: (1) To create a commission on the revision and codification of laws relating to children; (2) A law to establish a state reformatory for women.

WASTE STEAM UTILIZED

A considerable part of the residence section of Toledo is provided with heat and electric current by the Yaryan system. A central station generates the electricity, the waste or exhaust steam is discharged in tanks of water, and this water (heated to degrees required by the weather temperatures) is pumped to the same residences which purchase current from this source. The economic purpose is to save the heat otherwise wasted in generating current. Each station serves a district within approximately 3,000 feet of the operation.

A correspondent writes: "While the system does not, I think, afford the economy promised, it does provide a domestic convenience and luxury which I have not known elsewhere. Homes in this district are without any fire whatever, except gas used for cooking. The system eliminates therefore all nuisance from smoke and odors and so affords cleanliness as well as convenience and economy of domestic labor."

FRANCHISE FOR MARRIED WOMEN

In Ontario (Canada) unusual interest was given recent municipal elections by the submission of the question of the extension of the municipal franchise to married women with proper qualifications. The suffrage organizations, following the success attending the submission of a similar plebiscite in Toronto, determined to strengthen their campaign by obtaining a show of opinion wherever councils could be induced to take up the matter. In every city where the people voted upon the question, the plebiscite was carried. The following results were recorded:

	Majority
Strathroy	259
Guelph	302
Thamesville	Large
Orangeville	Large
Clinton	115
Bracebridge	Large
North Bay	Large

WIDOWS' PENSIONS IN NEW YORK

The Conference of Mayors and other city officials of the State of New York is thoroughly in favor of the principle of giving adequate relief in the form of pensions to dependent widows with children under sixteen years of age. It is, however, unalterably opposed to any mandatory legislation which requires the creation of a new organization to aid the needy widows living in a city which supports a department of charities for that and other relief purposes. It believes that the charities departments are competent to administer aid in the form of pensions to widows. It recommends the enactment of optional legislation giving cities the authority to create boards of child welfare to act as advisory committees in assisting the poor law officials in the administration of relief in the form of pensions to dependent widows.

SOCIAL HYGIENE

The American Social Hygiene Association has published a study of the injunction and abatement law against houses of prostitution, prepared by Bascom Johnson, the assistant counsel to the association. The purposes of the law are discussed; a tabular comparison shows the varying provisions of the law as in force in eighteen states; a standard form of law is presented; judicial decisions upon existing laws are cited; and the conclusions of an investigation into the workings of the law in Iowa and Nebraska are summarized.

ACTIVITIES OF BAPTIST COMMISSION

The Baptist Social Service Commission carries on the following departments: Prison reform, rural communities, immigration and foreign speaking peoples, the home, temperance, social education, industrial problems, international peace, the Lord's day. These departments conduct special investigations, furnish information, and present matters of importance to the people.

THE PROFIT-SHARING PLAN

The results of a year's trade with the profit-sharing plan are given in the *Ford Times* (issued by the Ford Motor Car Co.). Some of these are as follows:

Increase in saving bank deposits.....	130.53%
Increase in value of homes owned.....	87.60%
Increase in value of lots owned.....	86.00%
Increase in value of lots on contract.....	135.90%
Increase in amount paid on homes on contract....	118.35%
Increase in the amount paid on lots on contract....	145.79%

It is also claimed that employes are much happier and that their physical condition has been greatly improved.

A BIBLIOGRAPHY of rural sociology has been published by the New Hampshire College at Durham, N. H. It was gotten up by the Department of Sociology in the college as an assistance to the increasing number of readers who are becoming interested in the social problems of rural life.

THE SUPREME COURT of the United States, in the case of *U. S. vs. Holte*, has decided that a woman can be indicted as a co-conspirator under the Mann White Slave Act. This appears to eliminate a weakness of the Mann Act by preventing its use for purposes of blackmail.

THE SOCIAL SERVICE COMMISSION of the diocese of Virginia, of which the Rev. W. Russell Bowie of Richmond is chairman, has issued a very interesting pamphlet entitled "Present Plans for Constructive Membership particularly in the Country."

A BILL has been introduced into the Pennsylvania legislature providing for a study by the Department of Labor and Industry of the question of minimum wages for women and minors.



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.

THE MISSIONARY EMERGENCY

To the Editor of *The Living Church*:

WILL you kindly allow me for the Emergency Committee of the Board of Missions, although my letter is a personal one, to ask all your readers to be interested in the undertaking to meet the financial needs of our missionary work? It became plain in February that, while the offerings were coming in about as last year, we were not gaining, and that, making account of all reasonable expectations, we should need four hundred thousand dollars to come out even on the 1st of September. There seemed no other way than to appoint a committee to put the subject before the whole Church and ask for special efforts and acts of self-sacrifice, not simply to meet the apportionment, but to meet contingencies and to carry the Board through the year.

The whole subject and many plans and suggestions were considered, and the outcome was the missionary campaign, which we are trying to order and direct. The committee have been meeting every week through Lent, trying to make use of all the existing agencies in the Church for reaching and influencing our people, receiving suggestions and trying to devise new ways and plans for making the whole Church feel the necessity of action. The appeal to Church people to give, beside their usual missionary offerings before the 1st of June, if possible, "one day's wage or income" for the Emergency Fund has had already many responses.

While there have been diverse opinions, it has seemed best to say, that all subscriptions and gifts would be credited on the apportionment of the diocese and parish named by the giver. Many would have liked a division among the dioceses of the four hundred thousand dollars, but there were objections to such a course. After very careful consideration, it has seemed best for us to go before the Church and ask all our people to help meet a very real emergency.

The year, with all its depression and unsettlement, is a difficult one for such an undertaking. And still we find that our people are responding to many charitable calls in a very generous way, and we hope that the great missionary work of the Church may share in their generosity. If only we can make our Church people throughout the country interested in the undertaking it will succeed. There are resources sufficient to carry all necessary diocesan and parochial obligations and help the general Church through a critical time also. No word ought to be spoken to cause alarm as regards the support of our mission work, while the subject is presented in a very serious way and the need of the help of every one is emphasized. Great encouragement comes from many places in the Church, from the action of the Bishops and other clergy, from interested laymen, and from the Woman's Auxiliary.

May I be permitted—and in this I am sure I may speak for all my associates—to ask for Prayer and Intercession that this work may be wisely directed, and that the hearts of all our people may be opened to meet what may be fairly regarded as a call of the Church to all its members, for help in a time of anxiety? The amount needed is large, but not alarming. The time is one of great perplexity, with special needs in almost all our parishes. The resources of many of our people, not all, are diminished, but if we can feel that it is an obligation which has come through our endeavor to heed the Master's command, "Go and preach the Gospel," and so take up the task out of love for Him and His Church, we may hope for good success.

Respectfully yours,

EDWIN S. LINES,
Chairman.

Newark, N. J., March 30th.

"A PRAYER FOR A FRIEND OUT OF SIGHT"

To the Editor of *The Living Church*:

IT has come to my knowledge that this well-known and "most comfortable" prayer is now published in the United States as having been written by Mr. Gladstone.

This is a curious error, and as I had the satisfaction of making the prayer known to the public I feel bound to supply the facts. The prayer was written in 1872 by the Rev. William Griffiths, afterwards rector of Shelsley Beauchamp. It was written for the use of some who were mourning the death of a young man suddenly cut off.

In 1884 it was given to me in manuscript, and about ten years later I had it printed and published. It met with an instantaneous welcome, at home and abroad; and the reverend author, with whom I was in correspondence for many years, wrote of it as "the miracle of my ministry." Mr. Griffiths took great pains in preparing it for

a second edition, and gave the right of printing it to Mr. A. Phillips, Northill, Biggleswade.

I am not aware that Mr. Gladstone ever saw the prayer. Certainly he had nothing to do with the authorship of it.

Mr. Griffiths died in 1907.

Yours truly,

GEORGE W. E. RUSSELL.

18 Wilton street, London, S. W., March 10, 1915.

ACCESSIBILITY OF CITY CLERGY

To the Editor of *The Living Church*:

I READ last night in a prominent New York weekly one of a series of articles entitled, "Christ and Fifth Avenue," in which the author claims to relate his attempts (unsuccessful) to meet the rector of one of the most prominent parishes in Greater New York. My cheeks still burn with shame as I recall the treatment which this man says he received, while posing as one of those unfortunates making up the great army of the unemployed, of whom every city in the United States has seen so much this last winter.

I am no radical, and realize that the head of a great parish, no more than a busy merchant, can give all, or much, of his time to the "down-and-outer." Nevertheless, when the callous indifference to human suffering, through poverty, is so complete that even the colored lackeys in the parish house feel at liberty to insult the man whose coat is poor, I must admit that it leaves me dumbfounded. A Catholic may derive a certain satisfaction from the fact that the parish in question is frankly "Protestant," but I wonder how far it is typical of the Church. For the sake of Him "who had not where to lay His head," I trust that there are few churches of this Communion where such a spirit prevails.

Very respectfully,

Des Moines, Iowa, Good Friday, 1915. C. C. BRIDGES.

[We suggest great caution in accepting criticisms of this sort at their face value. Not many men can be doing more than one thing at a time, and where there are several clergy attached to a parish it is perfectly legitimate for the work to be divided among them, in which case relief of the needy is properly treated as a branch of the work, to be assigned to one and not to be invaded by the rector. The idea that a caller at the front door of the rectory, asking to see the rector personally, is entitled to immediate reception at the expense of other duties devolving upon the latter, is confined chiefly to reporters who are seeking material for sensational articles, and is not applied even in newspaper offices to editors-in-chief nor is it even suggested in any other domain of human work. It is highly amateurish.—EDITOR L. C.]

SUNDAY MORNING

It's good to work with hands and head,
That we may eat our daily bread.
Six days we labor well content—
One day in blessed rest is spent.

When Sunday morn is fresh and new,
When grass and flowers are bathed in dew,
When birds sing joyous morning lays,
We rise to bless Thee, and to praise.

In decent garb, our hearts aglow,
Adown the quiet streets we go.
The church's door is open wide,
Its solemn bell bids us inside.

We kneel among our neighbors there,
We worship God in praise and prayer,
And, loving miracle divine!
Receive our Lord in Bread and Wine.

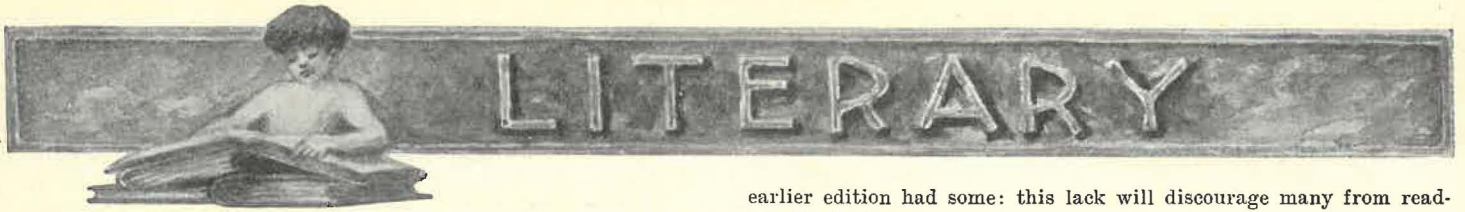
He comes to us, our Holy Guest,
And sanctifies our day of rest.

(Mrs.) ANNA H. FUNNELL.

LOVE

Love is the sun of life, which shineth ever.
Love is life's crystal stream, which faileth never.
Love is life's goad, to all achievements spurring.
Love is life's balm, a peace supreme conferring.
Love is life's wealth, which freely spent increaseth.
Love is the end of life—yet never ceaseth.

HARRIET APPLETON SPRAGUE.



CHURCH HISTORY

Biographical Studies in Scottish Church History, the Hale Lectures for 1913-4. By the Rt. Rev. Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney. The Young Churchman Co. 1914. Price \$1.50; by mail \$1.65.

The lecturer here gives his audience a series of dominant personalities, representative of the great movements of Scottish Church History, connected by slight but sufficient sketches of the intervening periods. The effect is one of vicissitude and sharp contrast: every individual portrait seems to have a different spiritual and ecclesiastical background from all the rest. St. Columba is surrounded by his Irish missionary monks; St. Margaret is borne in on a wave of English and Roman influence which obliterates the Irish peculiarities; the northern Renaissance is typified in Bishop Elphinstone, a magnificent prelate who founded a university, encouraged printing, and issued a reformed Breviary; the Reformation, on its more sturdy and conservative side, is led by John Erskine, Laird of Dun, always essentially a layman, though he became a Superintendent in the Reformed Kirk; Archbishop Leighton represents the very mild Episcopacy that was instituted and supported by Charles II. after the Covenanting days; John Skinner was perhaps the most influential presbyter while the Scottish Episcopal Church, instead of being backed by the English government, was disestablished and persecuted by it—the period in which Bishop Seabury was consecrated; and Bishop Dowden represents the new era, when this “Catholic Remainder” ceased to dwindle and began to grow.

The author has modern authorities for nearly all that he tells, but most of them are cumbersome and not widely known, so that the book is useful as an agreeable popularization. One feels that the period of the Reformation and Revolution really interests the author most, and gives him most to say to the ordinary reader. Everybody does not know that Jenny Geddes with her stool has become a myth, and that the story of the Scottish Reformation can be told without making John Knox the mainspring of it. The slashing strokes must still be credited to Knox, but he headed an extreme revolutionary party which was not in power all the time: there was a “see-saw” for many years between it and a moderate Protestant party represented by Erskine, and this is manifested in a see-saw between pure Presbyterians and Episcopacy, which lasted until 1689, when the Presbyterians became the Established Kirk and the Episcopalians became Nonjurors.

American Churchmen on one critical occasion turned to the Scottish Church for help and were not disappointed. The Church that gave Seabury episcopal consecration gave us also the Eucharistic Consecration in our Prayer Book. If not our mother Church, it was a sort of fairy godmother to us; and its history claims from us an interest that is something like loyalty. B. S.

A Short History of the Church of England. By the Rev. J. F. Kendall. Macmillan, 1914, \$1.00; pp. 204.

As each new “short history of the English Church” appears, the question is asked once more whether the really satisfying, interesting, and accurate popular manual has at last been written; the title invites comparison with a small library of very similar books; and in most cases there is little to choose among them. In fulness and dignity of treatment the present volume may be placed toward the middle of the list: it is slighter than Wakeman, Patterson, Carpenter, or Hole, but is of distinctly greater weight than Dearmer and the little handbooks. The point of view is substantially that Churchly but not over-clerical one which has become familiar through the Stephens and Hunt series, although the manner of presentation is several shades less cautious. Mr. Kendall tells his story in a sweeping way, animated without being exclamatory or hortatory, and he makes it unusually good and facile reading. The persons who would find it most fitted to their wants are those who are reasonably familiar with the main lines of secular English history: it is certainly beyond Sunday school pupils, and less than a clergyman would wish for his own use; but the layman who reads and who inquires for a *brief* and *dateless* history of the English Church will find his demand well met by this book, and will enjoy it.

A few defects come into notice. There are some overstatements; e.g., “The repudiation of the Papal authority . . . had always been desired by the English Church”; “Before [Henry VIII.] came to die his people were wellnigh slaves and their Church was almost gone.” There seems to be a great hurry at the very end, so that the Oxford Movement gets less than four pages, and the Broad Church movement *nothing* at all. And there are no pictures, though an

earlier edition had some: this lack will discourage many from reading the book.

The perfect English Church history for laymen, then, has not yet arrived; but Mr. Kendall's may be confidently recommended, by reason of its general reliability and brightness, as the best now available to offer to the numerous class of people for whom it is designed. Parochial lending-libraries should have it. B. S.

RELIGIOUS

The Making of Christianity. An exhibit of Hebrew and Christian Messianic Apocalyptic Philosophy and Literature. By John C. C. Clarke, D.D. Pp. 423. New York: The Associated Authors. 1914.

On the basis of a study of the artificial construction and distinctive words and phrases of the Apocalypse of St. John, the author attempts to show that the Apocalypse contains a complete logical, philosophical, and doctrinal system which originated long before the Christian era. This system he finds to be the substance of Christian doctrine, and is called the “Hebrew Apocalyptic System.” Fourteen items of doctrine about God, the Word, the Kingdom, fallen angels, wicked men symbolized as beasts, false religion, immortality, the judgment, eternal punishment of the wicked, and everlasting life for the righteous, constitute the substance of the system. The system in just this order furnishes a key to all the enigmas of such books as Job, Jonah, Ezekiel, Daniel, II. Esdras, Enoch, and all the apocalyptic passages in the New Testament and Philo. Daniel, as well as the others, is symbolical and doctrinal and contains all the fourteen items; and every name that Jesus Christ took or that was given to Him by the apostles was part of the Hebrew apocalyptic system. The New Testament is full of the system.

Now, however important may be the place held by apocalyptic in Judaism and early Christianity, it is not easy to look upon it as such a cure-all as Dr. Clarke does; nor can the system be found even in those books where the author would most like to find it without considerable manipulation of the contents. Neither does the writer's manipulation of numbers inspire confidence; e.g., where he makes 666 of the Apocalypse equivalent to Cain. The same is true of his treatment of names; e.g.; where he finds Cain in the word *Nikolaitan* by reading the consonants of the first part of it backwards. The reader's faith is further weakened in the reliability of the whole reconstruction, especially when he meets such assertions as that the name Father as a name of God does not occur in the Old Testament except in the apocalyptic passages, Ps. 89: 26, and Is. 9: 6, 63: 16, 64: 8. In spite, however, of these and some other blemishes, such as points of questionable exegesis, the book is original, highly stimulating, full of interest, and well worth reading. The writing of the word “Shemitic” is now considered obsolete, and “Nebukkanezer” should be corrected. SAMUEL A. B. MERCER.

Discovery and Revelation. A Study in Comparative Religion. By the Rev. H. F. Hamilton, D.D. Pp. xx-196. London and New York: Longmans, Green, & Co. 1915. Price 90 cents net.

This is a short and popular outline of the argument of the first volume and a part of the second of Dr. Hamilton's book called *The People of God*. The first part of this little volume is written from the point of view of the scientific student of religious phenomena. The author tries to determine by the application of purely scientific methods of criticism and investigation what the facts actually were regarding the origin of the Christian religion. In the second part, the existence of a God who may reveal Himself to man is assumed, and in the light of this assumption the historical results reached in the first part of the book are reviewed. He concludes that Greek monotheism represents a discovery of God by man, while Hebrew monotheism was a self-revelation of God to man; and that God chose the Hebrew national religion as a medium of this revelation; and, finally, that the Church of Jesus the Messiah is the sphere of the knowledge of the one true God and of Jesus Christ whom He sent as Saviour. The book is an excellent presentation of the results of scientific investigation upon the character of God's revelation of Himself to His chosen people by means of the Jewish national religion and the Christian Church. The question of revelation is an interesting one, especially in these days of comparative religion, and the busy priest and layman who are at all interested could not do better than to read this clear and masterly treatment of the subject. SAMUEL A. B. MERCER.

PEOPLE INFLUENCE US who have no business to do it, simply because we have neglected to train ourselves to attend to our own affairs.—A. E. Winship.

SARAH S. PRATT, EDITOR

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

THIS Department welcomes a letter from Miss Iva M. Woodruff, Ponce, correspondent of THE LIVING CHURCH in Porto Rico.

"The island of Porto Rico has very recently been visited by a Methodist Bishop and his wife. It is the plan of the Methodist and the United Brethren churches to have no resident Bishops, but each year one comes from the States to oversee his island flock and inspire his patient missionaries in this field. While Bishop and Mrs. Thirkield were in San Juan, a union missionary meeting was held in the Settlement Rooms of the Presbyterian Church which was attended by about fifty enthusiastic women. The meeting was very interesting, the presidents and secretaries of all the missionary societies making reports of the work completed during the past year, and announcing their plans for the coming year.

"Among the speakers was Mrs. Colmore, the wife of our own Bishop, who emphasized the fact that every baptized woman is a member of the great Missionary Society, the Church, the Body of Christ, and is a missionary whether she may know it or not. This thought seemed to impress Mrs. Colmore's listeners very deeply, and Mrs. Thirkield, in her speech which followed, took this idea from her 'Episcopal sister' and made excellent comment upon it. Mrs. Thirkield is president of the Methodist Women's Board of Home Missions and is a gifted and interesting speaker.

"It was decided to make these meetings annual events of the nature of missionary teas, and three members were appointed to effect some organization for the coming year. Mrs. Colmore was one of the chosen three. Mrs. Colmore during her short residence here has earnestly tried to arouse interest among the Churchwomen of San Juan. She has succeeded in it to the extent of getting a few to meet for the study of *The Conquest of the Continent*. She is starting also a Junior branch of the Auxiliary, which promises well. With five lively children of her own, she still takes the time to teach the primary department of St. John's steadily growing Sunday school. These things, with the social and other duties which she must assume as the wife of the Bishop, fill her life to the limit. We feel that we are fortunate in having the Bishop and Mrs. Colmore as inspirers, friends, and assistants in the Church in Porto Rico.

"The Woman's Auxiliary in Mayaguez and Ponce has a struggle to exist. There are few white Churchwomen, and the English, colored, and the native women have little time or money to give. They do take the little blue boxes and give what they can, but with wages from four to eight dollars a month and living high, there is little to spare. They do the best they can. Some of them can read and would enjoy receiving our Church papers. Any reader of this letter who wishes to pass her paper on will find grateful recipients here."

Mrs. E. H. B. ROBERTS of Philadelphia has compiled a hand-book on the work among the colored population in seventeen dioceses of the South. This manual of a hundred pages is perhaps as thorough a presentation of this great branch of Church work as has yet been given to Church people. The schools of St. Augustine's and St. Paul's, at Raleigh and Lawrenceville, receive ample attention and, with good illustrations, make a striking feature of the booklet. Both of these schools receive appropriations from the Board of Missions, as do also St. Athanasius' School, Brunswick, Ga., Vicksburg Industrial School, and the Bishop Payne Divinity School. There is also St. Mark's Academic and Industrial School at Birmingham with 300 pupils, the majority of them girls, for the reason that industrial training for boys has not yet been begun. One of the pictures is of the girls of this school sewing in a most business-like way, with two machines, tape-line, etc.; a high-class type of negro girls certainly this picture shows. The pressing need of a school in Memphis, where there are more colored people than in any other city of the state, is mentioned.

In Clarke county, Virginia, a colored woman, a laundress by trade, has given a lot for a church in the town of Berryville. In the diocese of South Carolina, the Bishop of which (Bishop Guerry) Mrs. Roberts pronounces to be "the Negro's staunchest friend," the town of Greenville has lately secured a chapel which was first built as a private chapel on a plantation ten miles distant. This was given to the negroes, who took it down and reërected it in the city. For years Sarah Priestly and her

family were the only colored communicants in Greenville. She remained loyal and hopeful, and through her efforts, mainly, has the chapel been secured. Beside the value of this booklet as an instructor, it has a very charming literary side. Its author has written in genial, friendly style of the characteristics of this gentle race. For years she was able to study their sociology and there are pages recounting the origin of their plantation songs, their superstitions, their folk-lore. Of course no such book would be complete without something about The American Church Institute for Negroes, which Dr. Dillard says "is the most valuable missionary agency the Church has in the South." The auxiliary will be glad to know that United Offering workers are to be found among the colored people in North Carolina and West Texas. This book is commended to auxiliaries to be included in their libraries. It would furnish a good supplementary or secondary study for an auxiliary programme. Ten cents is charged for the pamphlet, which may be had of The Jacob's Book Store, Philadelphia.

AN ACCOUNT of the graduation of a class of nurses not long since, from St. Augustine's School, Raleigh, N. C., referred to the "Florence Nightingale Oath" taken at this time. The description of that oath and the manner of its administering is described to us by Dr. Jennie Duncan of St. Agnes' Hospital:

"In taking the Florence Nightingale Oath, the nurses kneel with the right hand raised and repeat after the superintendent these words:

"I solemnly pledge myself before God and in the presence of this assembly to keep my life in purity and practise my profession faithfully.

"I will abstain from all that is deleterious and mischievous.

"I will not take, or administer, any harmful drug.

"I will do all in my power to maintain and elevate my profession.

"I will keep in confidence all personal matters coming to my knowledge and all family affairs committed to my keeping through the practice of my calling.

"With loyalty I will endeavor to aid the physician in his work, and devote myself to the welfare of all who are committed to my care."

AN EXTRACT from a private letter shows how a thorough Churchwoman always has her Churchliness with her no matter where she may be:

"This island of San Catalina is surely one of the most beautiful spots in the world. Yesterday we took the glass-bottomed boat over the submarine gardens, so exquisite, so wonderful that they are awesome. I involuntarily said the *Benedicite*, for surely these wonderful and beautiful things praise and magnify the Lord. There is a little chapel of St. John the Divine in Avalon. I think that the Rev. Harry Wilson, editor of the *American Catholic*, lives there in a home connected with this chapel. We walked up there this morning, went into a tiny place not seating more than twenty, and said our prayers—surely a peaceful and inspiring spot. In the gable of the house an electric-lighted Cross shines out upon the ocean. I think I would love to stay here always."

A FAITHFUL Churchwoman wants to know why, when class after class of confirmed people are added to the congregation, "the Auxiliary never gets any bigger." Answering this, or attempting so to do, one is forced to think that the Church has no follow-up system. When our Confirmation classes are ended, and full-fledged Churchmen and Churchwomen become a part of the congregation, is there anybody to guide them as to what they are to do? Does the priest advise each of them as to what active work of the parish is best suited to him or needs him the most? Is there any official recognition of these new women members on the part of the Auxiliary? Here they are; the adults have come into the Church because of their free choice. What are they now to do? Is going to church to be the sum total of their energy? We do not believe they wish it to be. They are in the frame of mind to begin active work and withal

they are a little sensitive or embarrassed about it, maybe. Some of them have left other churches and do not yet know the workings of our own. They need, greatly, immediately after Confirmation, guidance, suggestion, and invitation. The women should at once be asked into the Auxiliary, the men into whatever society the parish has, and the children into the Junior Auxiliary. This is the solution of the question, undoubtedly. The Auxiliary might have either a committee for this purpose or a printed invitation with all the needed information about the society, time of meeting, dues, general rules, and send it out to the newly-confirmed woman. There is one branch of the Auxiliary which is now getting out just such a letter for use in the future.

THE APOSTLE TO THE BELGIANS

(658-740)

BY CAROLINE FRANCES LITTLE

IN Yorkshire, England, near the beautiful river Ure, stands the picturesque Cathedral of Ripon, founded by St. Wilfrid. It is a minster that has passed through many architectural changes, the crypt, called "St. Wilfrid's Needle," being all that remains of the church erected by him in the seventh century. Here, one day somewhere about the year 665, the sainted Wilgis and his pious wife, of Northumberland, brought their little son, not yet seven years of age, to enter the monastery of St. Wilfrid. They willingly gave up the child to the service of God, for from tender years he had desired to carry the Lord's yoke. This lad was no other than the great St. Willibrord, the Apostle of the Belgians, the Frisians, and it might be said of all the tribes of the Netherlands.

Under the guidance of St. Wilfrid, who has been called "the Star of the Anglo-Saxon Church," a man of deep learning, fervent piety, and a magnetism that inspired his pupils, the boy expanded spiritually and intellectually; and at an early age took the threefold monastic vow. In order to further his sacred studies he repaired to Ireland, when twenty years old, where, after ten years of hard study and austere practices, he was ordained to the priesthood. God had been preparing his soul for the call which was to come to him, and when he heard the Voice of the Spirit he was ready and eager to respond, and accept the mission to the people of the Netherlands, who were still, the majority of them, in pagan darkness, although efforts had been made for their conversion. His zeal, great talents, and cheerful disposition, combined with the self-denial which he had practised, fitted him for the great undertaking.

About a year after his ordination he started for the continent, accompanied by St. Swibert and ten other companions, landing in Catric, at the mouth of the Rhine, which at that time was not blocked with sand. Fortunately, Pepin the Big, Duke of the Franks, received him courteously, and after procuring the blessing of the Bishop of Rome he began his labors.

Before this date the Frisons, or Frisians, had crossed the Rhine and secured possessions in Belgic Gaul. Some of them had even gone to Britain, and were the ancestors of St. Swibert and others of the mission—this having been an extra inducement to the latter to join St. Willibrord and go to the spiritual help of their own people.

After six years of indefatigable labors and great hardships, St. Willibrord was consecrated Archbishop of the Frisons, with permission to establish his see where he pleased. Sergius, the Bishop of Rome, bestowed upon him the pallium, and the name of Clement. Loath to be absent from his dear people, he remained only fourteen days in Rome, hastening back filled with even greater zeal than before. Upon his return he established his see at Utrecht, building there the Church of Our Saviour and restoring one dedicated to St. Martin, which had been destroyed by the pagans. The schools which he founded there became very famous.

After two years, by the material help of Pepin and of Irminia, the abbess of Horrea, he founded his own abbey at Epternac, now in the duchy of Luxembourg, as well as another one at Julius, near the river Meuse.

It was Willibrord who baptized Pepin the Short, son of Charles Martel, and prophesied that he would become more illustrious than his ancestors—which was fulfilled, for he became king of the Franks, and the father of Charlemagne in after years.

As the Archbishop increased in years his fervor did not

abate, and he penetrated into West Friesland, Zealand, and Holland, establishing churches where it was possible. It was almost a miracle that he escaped martyrdom when cast by a storm upon the island of Amelandt, sacred to the idol Fosite, and esteemed by the Frisians and Danes, for here one of his companions was sacrificed at that time to satisfy pagan revenge.

In the year 720 St. Boniface, from Devonshire, joined him in his work for three years, and then pressed on to Germany and became the apostle to that people; but later in life, returning to Friesland, he won the crown of martyrdom.

The Venerable Bede, a pioneer of Church history, writing when Willibrord was about seventy years of age, says: "Willibrord, surnamed Clement, is still living, venerable for his old age, having been Bishop thirty-six years, and sighing after the rewards of the heavenly life." Alcuin describes him as "Comely in his person, graceful and cheerful in his speech and countenance, wise in his counsels, and unwearied in his labors." The saint did not rely only upon exterior good works, but preserved the sanctity of his soul by prayer, fasting, watching, and singing of psalms. Never could he have accomplished the wonders that he did if he had neglected living the interior and hidden life; and his strength was drawn from the treasure-house of God. He was very careful whom he admitted to holy orders, choosing only those who were manifestly fitted to administer the Sacred Mysteries, though many priests were needed.

At length, broken with old age, he donned his Benedictine habit, and retired to prepare for death. His release came on the seventh of November, at the age of eighty-two or eighty-three. He was buried as he requested, at Epternac—where, Dr. Butler says, his relics are preserved. The little portable altar, which he used on his missionary journeys, is kept in the Abbey of Our Lady at Triers.

Fired by the heroic life of St. Willibrord, St. Willihad, also of Northumberland, came over to Friesland, afterwards becoming Bishop of Saxony, and was the first missionary to cross the Elbe. During the rebellion against Charlemagne he retired to Epternac, spending three years at the tomb of St. Willibrord, whom he venerated, occupying himself in copying the Epistles of St. Paul, and other books of the Bible.

Could the scroll of the future have been unrolled before the eyes of these holy men so they could have seen the beautiful churches and Cathedrals that would have been built in Belgium, their hardships would have been as nothing in comparison of the joy of knowing that their labors would be so abundantly blessed; but had it been unrolled still further, and they had seen the fair land of their love lying in waste, her churches damaged or ruined, her priests insulted and slain, her nuns driven from their convents, and the people starving, they would have been well nigh paralyzed with a grief that would have killed all effort. Well it is for humanity that the future lies hidden from her eyes.

THE BEST peace society is a living Church. The organizing of many special movements for bringing about universal peace is of doubtful utility. People whose sympathy is clear are disinclined to enter a union which would limit their freedom of action in certain emergencies, and which would commit them to untenable theories of peace. A real church goes to the root of the matter in promoting the growth of dispositions which, if made universal, will assure peace, without which no conceivable pacific engineering will produce peace. There is much confusion of mind about the subject. No condemnation of war will amount to anything while the causes of war grow unhindered. No peace is conceivable that cannot be enforced against any who dispute it. What prospect for peace can there be, for instance, so long as men of influence keep on declaring that some questions between nations cannot be arbitrated? Until international courts are devised to which all questions would be submitted at the precise moment when arbitration is now declared impossible, behind which powers would be established capable of compelling obedience to their decisions, hopes of peace have the character of prophetic visions of lions and lambs experiencing a change of heart.—*Christian Register.*

IF I BELIEVE in God, in a Being who made me and fashioned me, and knows my wants and capacities and necessities, because He gave them to me, and who is perfectly good and loving, righteous, and perfectly wise and powerful—whatever my circumstances inward or outward may be, however thick the darkness which encompasses me, I yet can trust, yea, be assured, that all will be well, that He can draw light out of darkness, and make crooked things straight.—*Thomas Erskine.*

Church Kalendar



- Apr. 1—Maundy Thursday.
 " 2—Good Friday.
 " 4—EASTER DAY.
 " 11—First Sunday after Easter.
 " 18—Second Sunday after Easter.
 " 25—Third Sunday after Easter. St. Mark.
 " 30—Friday.

KALENDAR OF COMING EVENTS

- Apr. 20—Arizona District Convention, Bisbee.
 " 21—Louisiana Diocesan Convention, New Orleans.
 Massachusetts Diocesan Convention, Boston.
 " 28—Western Massachusetts Diocesan Convention, Amherst.
 May 3-4—Eastern Okla. Dist. Con., St. Mark's Church, Nowata, Okla.
 " 4—Mississippi Dioc. Conv., St. Andrew's Church, Jackson.
 New Jersey Dioc. Conv.
 Penn. Dioc. Conv., Church of St. Luke and Epiphany, Philadelphia.
 " 5—Alabama Dioc. Conv., Grace Church, Anniston.
 Tenn. Dioc. Conv., St. Peter's Church, Columbia.
 Washington Dioc. Conv., Cathedral Chap., Mt. St. Alban.
 " 9—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
 " 11—Harrisburg Dioc. Conv., Harrisburg, Pa.
 South Carolina Dioc. Conv., St. John's Church, Florence.
 Porto Rico Dist. Conv., Church of St. John the Baptist, San Juan.
 Western Nebraska Dist. Conv., St. Stephen's Church, Grand Island.

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. N. Higgins.
 Deaconess E. L. Ridgely.

SHANGHAI

Dr. W. H. Jefferys.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

WORK AMONG INDIANS

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

Personal Mention

THE Rev. GAYLORD G. BENNETT of St. James' Church, Bozeman, Mont., has been called to the Church of the Incarnation, Great Falls, and has accepted.

THE Rev. A. W. BROOKS has accepted the rectorate of St. John's Church, Uniontown, Ky., and should be addressed accordingly.

THE Rev. E. P. HOOPER should be addressed, after April 7th, at 555 Palisade avenue, Jersey City, N. J.

THE Rev. D. HOWARD DOW is now vicar of St. Andrew's Church, La Junta, Colorado.

THE Rev. ALLEN C. PRESCOTT has accepted a call to Red Lodge and the other missions in Carbon county, Mont., and will take charge about the middle of May.

THE address of the Rev. C. O. WRIGHT is Haynes, N. D.

ORDINATIONS

PRIESTS

TEXAS.—At Christ Church, Eagle Lake, Texas, on Maundy Thursday, April 1st, Bishop Kinsolving advanced to the priesthood the Rev. ALFRED J. GAYNER BANKS, rector-elect of this parish. The candidate was presented by the Rev. William Hart of St. Thomas' Church, Wharton, who also preached the ordination sermon. The Rev. Samuel G. Porter, retiring rector of the parish, assisted in the laying on of hands. The Rev. Mr. Banks left Sewanee, University of the South, last June, and has been in charge of Christ Church, Eagle Lake, since then. He will continue as rector of this parish and priest in charge of St. John's Church, Sealy. Previous to the ordination Mr. Banks presented to the Bishop for Confirmation Mr. Robert Lee Cherry, a prominent citizen of Sealy and master of the Masonic lodge. On the same evening a further class of five was presented to the Bishop at St. John's, Sealy.

BORN

PERKINS.—On Wednesday, March 31st, a son to the Rev. and Mrs. HOWARD D. PERKINS. Mr. Perkins is rector of Trinity Church, Wauwatosa, Wis.

DIED

CROWELL.—At Flushing, Long Island, Monday in Holy Week, the Hon. FOSTER CROWELL, C.E., consulting engineer of the Borough of Queens, New York, husband of Anna McKinstry Whiting, son of the late Rev. John Crowell, D.D., and Katherine (Roney) Crowell, and father of the Rev. John Whiting Crowell and Francis Stirling Crowell. Requiem Mass at St. Mary's Church, Amityville.

Jesu, mercy!

FISKE.—At her home in Bangor, Maine, on March 19th, Mrs. ELISABETH C. FISKE.

HEATON.—Entered into rest, March 27, 1915, HARRIET H. HEATON, at her residence, 1947 Mohawk street, Chicago, Ill., aged 43 years.

May light perpetual shine upon her!

HOOKEE.—At her home in Milwaukee, on Saturday, March 27th, JULIA ASHLEY, widow of David G. HOOKEE, aged 76 years. Funeral was from All Saints' Cathedral.

WINGATE.—At the home of her nephew, the Rt. Rev. Edward M. Parker, in Concord, N. H., on March 23rd, LUCY FLETCHER (Stone), aged 83 years, widow of the Rev. Charles WINGATE, late rector of St. John's Church, Haverhill, Mass.

MEMORIAL

MRS. MARY HELEN SISSON

MRS. MARY HELEN SISSON, wife of Hon. T. U. Sisson, and oldest daughter of Mr. J. C. Purnell and Mrs. Jane Boyd Purnell (nee Hawkins), of Winona, Mississippi, was born in Winona, September 27, 1874, and fell asleep in Jesus, surrounded by her loved family, in her beautiful home in Winona, March 27, 1915.

In the Church which she so devotedly loved, and in which she labored so faithfully, the funeral services were conducted by the Rev. Edward McCrady, *locum tenens* of Immanuel Church, assisted by two of her former rectors, the Rev. D. T. Johnson of Grace Church, Canton, Mississippi, and the Rev. E. S. Gunn of Grace Church, Memphis, Tennessee. The congregation who attended her funeral not only taxed to its limits the capacity of the church, but the suppressed emotion which filled every heart expressed the deep affection and high esteem in which she was held by all who were present. In Oakwood Cemetery, Winona, she was lovingly laid to rest beneath a wealth of exquisite flowers, in the presence of a host of sorrow-stricken loved ones, and most devoted friends.

In all the various relations of life, Mrs. Sisson was a beautiful, lovable type of Christian womanhood, and had as a gift of nature, enriched by Divine Grace, the rare, sweet manners which are the "final and perfect flower of noble character." As a daughter, her modest, loving deportment bound her with the strongest chords to every heart, and her wise and sympathetic judgment won for her a position in her girlhood home which commanded the faith and confidence of her parents and her admiring brothers and sisters. Her actions among her associates were such that will perpetuate her memory; she gave her sweet friendship among them because she loved to give, as the flower pours out its perfume; and it has been truly said of her that she "had a

heart that never hardened, a temper that never tired, and a touch that never hurt." In her woman's realm—her own sweet home—her first care was for her husband and little children. She entered heartily and sympathetically into the plans, ambitions, and purposes of her husband, and contributed unmistakably to the success which he has made as a leader of men. Despite her various church and social obligations, in which she was always a central figure and most efficient leader, motherly duties were first and sweetest; and, true to the note of her daily life, she was heard to direct, in the fevered delirium of her sickness, her little school boys and girl to whom she so lovingly ministered.

Among those who called to express their appreciation and sympathy when her spirit had winged its flight, were the poor and the rich, the obscure and the best known; and while the universal testimony was in terms of highest praise, no one spoke with deeper affection or greater gratitude than the poor, whom she had always befriended. "For never," said one of them, "was a suppliant turned empty-handed from Mrs. Sisson's door."

In Washington, where she visited as the wife of a congressman, she immediately won for herself a position of importance, and commanded respect and affection among her new associates.

Mrs. Sisson was educated in Columbia, Tenn., and graduated from the Columbia Female Institute in June, 1892. She had been confirmed in Calvary Church, Memphis, Tenn., on Palm Sunday in the year 1888, and her religious zeal found its work in her home church in Winona, Miss., where she organized and directed a surplined choir. She was organist and Sunday school teacher for many years, and president of the Woman's Auxiliary, a member of the United Daughters of the Confederacy, the Daughters of the American Revolution, and Colonial Dames; alike an ornament and inspiration to each organization. No charitable undertaking that came before her failed to enlist her sympathetic aid. Beautiful, bounteous, and full of gracious sweetness in the routine of her daily life; a joy among her nearest and dearest who have the best right and most perfect knowledge with which to testify to her great, true worth—with a discernment and tact which endeared her to every kind and condition, it seemed her special province to live to "make people good." For a character that could touch humanity with such splendid influences, to be taken, is to us full of deepest mystery, but it is not for us to know the mysteries of God, and verily can we trust Him to lead our beloved in the best, surest way to happiness so well deserved, despite our selfish desire to keep them because we so love and need them.

Mrs. Sisson leaves her husband, the Hon. T. U. Sisson, and five little children; T. U. Sisson, Jr., James C., Charles A., Purnell, and Mary Helen; her father and mother, Mr. and Mrs. J. C. Purnell, three brothers and two sisters, all of Winona, Miss. For the sorrow of these bereaved ones and a personal grief in her death, many hearts are burdened, and we echo with them these beautiful words:

"Sleep on, beloved, sleep and take thy rest,
 Lay down thy head upon thy Saviour's breast,
 We love thee well, but Jesus loves thee best—
 Good night."

E. S. G.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS WANTED—CLERICAL

CLERGYMAN, young, unmarried, Catholic, chaplain large institution New York, desiring change, would correspond with church needing rector or curate. Has fourteen years' experience and very good references. Is good extempore preacher, University, Seminary graduate, musical, successful worker with boys. Address M 44, care LIVING CHURCH, Milwaukee, Wis.

CURATE, large, fashionable city parish, desires charge country, or suburban church; energetic, refined, with excellent testimonials. CUBATE, care E. S. Gorham, 11 W. Forty-fifth street, New York.

PRIEST in English Orders seven years desires work for summer months or one year in New England States, preferably near Boston. Address S2, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

BY ST. PAUL'S CHURCH, Chattanooga, Tenn., a competent organist and choirmaster. Married man of middle age preferred. Kindly send references with application. Address RECTOR ST. PAUL'S or JOHN E. PATTON, Chairman Music Committee.

POSITIONS WANTED—MISCELLANEOUS

TO CLERGY AND MUSIC COMMITTEES— Organist and Choirmaster, first class man of exceptional ability and experience, desires position. Fine accompanist and recitalist. Expert trainer and director. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "GRADUATE," care LIVING CHURCH, Milwaukee.

STUDENT, University of Penna.—Mech. Eng. course—good mathematician, would like engagement for summer as companion and tutor for boys. Good athlete; member of Gym. team. References furnished. Address MAURICE McKNIGHT HILL, 3453 Woodland avenue, Philadelphia, Pa.

POSITION as Companion Housekeeper by Churchwoman of education and refinement, capable of doing stenography and typewriting. References given. Address A. Z., care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as superintendent or assistant in boys' home or school, with opportunity to study for orders. Good disciplinarian. Earnest worker. Address E. L., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER desires position as governess or companion during summer. College education, experience in teaching. References exchanged. Address LEONORA BOHN, Marshall, Mo.

LADY OF REFINEMENT desires position as companion, housekeeper, or matron in school. References exchanged. Address B. L., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, excellent references, desires change. Communicant, English trained. Address AS, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH

AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

FOR SUNDAY SCHOOL.—Eighty-three Hymns with music from the Church Hymnal, approved by the Synod of the Mid-West. Ten cents a copy, \$1 a dozen, postpaid. \$5 a hundred, express not paid. THE PARISH PRESS, Fort Wayne, Ind.

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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

BOARDING—NEW YORK

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

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GRACE CHURCH, Vineyard Haven, Mass., on beautiful, wooded, cool, Martha's Vineyard Island, a growing summer resort. Good hotels, cottages, rooms. Purest drinking water. Particulars from Rev. AUBREY C. GILMORE, rector.

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STANDARD PRAYER BOOK, large-paper edition, symbolic decorative borders; suitable for altar service book. Price reasonable. MAUD METCALF, Whiting street, Hartford, Conn.

SAN FRANCISCO EXPOSITION

ROOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

VACATION TRIP FOR BOYS

WILL TAKE a small, select party of boys to my camp in the Adirondacks for the summer. Best of care in fine region, competent guide in residence during season. All the lore of the woods. Address Rev. A. L. BYRON-CURRISS, 316 East Eighty-eighth street, New York.

EDUCATIONAL

WILL you help to keep three half-orphan Hawaiian girls, eight years of age, in the priory school, Honolulu? \$400 will support them for one whole year. Contributions, however small, gratefully received. Address MISS J. L. NOURSE, Chairman of the Islands Committee of the Woman's Auxiliary, 245 Lexington avenue, New York City.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions* \$1.00 a year.

NOTICES

LOANS, GIFTS, AND GRANTS

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

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

UTILITY DEPARTMENT ORGANIZED

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

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and sought they will be brought together.

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

APEAL

GENERAL CLERGY RELIEF FUND

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

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

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

GENERAL CLERGY RELIEF FUND, ALFRED J. P. McCLURE, Treasurer, Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

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

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

FOR CONFIRMATION GIFTS

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

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

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

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

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

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

The Bread of Life. A Manual of Eucharistic Devotion, with Daily Preparation and Thanksgiving. A private devotional manual for adults. Compiled by a Layman. Intro-

it is impossible for poor people to buy any. Everywhere there is lack of food. Many people are dying on account of the famine. In the villages there are only women, girls, young boys, and old men, who can hardly walk because of hunger. If I recover I will write you more."

It is not to be doubted that the distress throughout this general section of the country equals, if, indeed, it does not pass, that of Belgium. We shall be glad to be able to report that our readers' bounty is being used to alleviate the suffering in that far-distant section of the war.

REPORT FROM OUR COMMITTEE IN ENGLAND
LONDON, March 3rd.

The committee entrusted with the task of disbursing the Christian Herald Widows and Orphans War Relief Fund for England are now enthusiastically at work gathering, investigating, and helping cases. A group of busy public persons, enjoying the highest confidence of the social and philanthropic forces of London, meet regularly at the mansion of the Duchess of Marlborough, and devote their time to the sympathetic consideration of the cases they have themselves personally discovered, or have had submitted to them.

Earl Grey, formerly governor general of Canada, stands in the front rank of empire-builders and diplomats; Sir Robert Perks (chairman) is one of the leading laymen of the Methodist Church in Great Britain. These represent the English side of the committee, the American members being the Duchess of Marlborough, Mr. H. Gordon Selfridge, and Dr. A. C. Dixon, honorary secretary.

All cases are passed on by this committee before help is afforded, and help is given immediately when the facts have been ascertained to justify it. Already some fifty or sixty persons are receiving weekly allowances to tide them over their distressing circumstances. The administration is made as tactfully as Christian courtesy and delicacy

can suggest, in order that there may be nothing of pauperism about it. Many of the recipients are refined, sensitive people, unexpectedly plunged into circumstances of need, people with a proper pride and self-respect, which would cause them to shrink from accepting assistance, save as offered in the most considerate way. In the words of Mr. Selfridge, the aim is to make it "a beautiful charity for individuals and families," with as intimate a personal touch as possible; and, as the Duchess of Marlborough has said, it is to be patent to everybody that it is an expression of warm good-will between the two great nations.

Some of the cases are peculiarly pathetic. One poor widow, 21 years of age, has two children, the younger born three or four months after the father was killed in the war. A few weeks before her confinement, her mother died, which plunged her into fresh sorrow and compelled her to live awhile with another relative too poor to keep her. She received a very small War Office grant. When her strength is recovered, she will return to work to maintain her children, and her former employers will probably take her back. Meanwhile a grant from the committee of \$2.40 a week is carrying her over.

Another sad case is that of a young widow who had been married only eleven months, the marriage being deferred until the man had completed his fifteen years' service in the navy. He was called up as a reservist on the outbreak of the war, and was among those who went to a watery grave in the North Sea when H. M. S. *Cressy* was lost. This lonely young woman, quite unfit, on account of severe illness, to earn her own living, receives a state pension which is insufficient to maintain her, and this has now been supplemented for a while by a grant from the *Christian Herald* Fund.

A moving spectacle is presented by a group

of seven children received through the instrumentality of the *Christian Herald* fund into the National Children's Homes. These seven little things—the ages of six of whom average about eight years, the youngest of the seven being a baby of two weeks—are the children of soldiers, and their fathers have in several cases been killed in the war. Two of them, however, are the little daughters of an army reservist, a widower, suddenly called to rejoin his regiment and go to the front, and having to leave behind seven children, all under eleven years of age. He was at his wits' end to know what to do for his motherless bairns, not all of whom could be provided for at a moment's notice. Here the fund stepped in and made provision for two little girls.

In each of the seven cases alluded to a sum of \$50 has been paid as an admission fee to the National Children's Homes, one of the largest (with 2,200 inmates) and most excellent institutions of the kind in Great Britain, founded by the late Rev. Dr. Stephenson, and having branches in Canada. Now, for the modest sum of \$50 apiece, these children are introduced into a position which secures them for life. In the Homes they will be fed, clothed, and educated until of an age to earn their own livelihood, and then carefully placed out into useful and profitable situations, for which they have been trained. It is a small expenditure, the influence of which will last for sixty or seventy years, and have an effect upon future generations.

* * * *

These are samples only, and they represent a genuine need, and a response to that need for which the committee and the English Christian folk who know the work are profoundly grateful. Each week other cases are coming to light, some of the most needy having to be sought for, such is the reserve and modesty of many of those in the direst distress.

□ THE CHURCH AT WORK □

A NEW PRAYER BOOK SOCIETY

THERE HAS BEEN organized, chiefly in the South, the Traveling Men's Prayer Book Society. The names of the Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida, and the Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta, are given as those of patrons, while Mr. W. E. Dobbins of Atlanta, Ga., is described as warden, and Archdeacon Webber of Boston, Mass., as the founder. Its object is to place Prayer Books in hotels, to encourage the practise of prayer and Scripture reading. In a statement set forth by the society the following is said:

"The Book of Common Prayer is a literary classic as well as a book of religion. It is a growth of the ages, and embodies the noblest sentiments in a style which Macaulay describes as 'that model of chaste, lofty, and pathetic eloquence.' It sets forth standards of doctrine, discipline, and worship which have come down from early times. It contains a summary of the things a Christian ought to know, and believe, and do. It groups the incidents and teachings of our Lord's Ministry, and presents the facts and doctrines of the Divine Revelation in due order and proportion. Its creeds express the faith of Christendom. Its Canticles lift the soul to loftiest praise. Its catechism instructs childhood in the elements of religion. Its psalter, in portions for daily use, interprets the emotions of the human heart. Its occasional offices carry solace to the sick, the aged, the troubled, and hallow the varying conditions of life whether of joy or of sorrow. As a witness

to the truth, a guide to worship, and an incentive to right thinking and righteous living, it may well claim the attention of the thoughtful. In one word, it is the people's book."

The request is made that those willing to assist in placing the Prayer Book in hotels of their own city or otherwise, one to each guest room where practicable, will communicate with the warden at the address given.

A PROVINCIAL SECRETARY'S WORK

SINCE THE beginning of the year the Rev. Edward Henry Eckel, Sr., provincial secretary of the Southwest, has made a number of visits in the diocese of West Texas and an extensive visitation in the diocese of Texas, which will be extended further the latter part of April. He is now engaged in a visitation of the principal towns and cities of Arkansas and many of the country missions. In February Mr. Eckel conducted the annual Lenten quiet day of the Woman's Auxiliary of the diocese of Missouri, in Christ Church Cathedral, St. Louis, taking for the general topic of his five addresses, "Knowing God."

DEATH OF JAMES M. LAMBERTON

ON PALM SUNDAY evening, March 28th, at his home in Harrisburg, Pa., James McCormick Lamberton entered into rest, aged 58 years, after several years of severe and most patiently borne illness. He was the son of Robert A. Lamberton, LL.D., sometime presi-

dent of Lehigh University, and Annie Buehler, daughter of William Buehler, Esq., of Harrisburg. He was graduated from St. Paul's School, Concord, and, with honors in the class of 1878, from Yale University. For two years following he was master at St. Paul's School, teaching history, and then was admitted to the Pennsylvania Bar at Harrisburg, and practised law there since. He was a member of the Masonic Grand Lodge of Pennsylvania for many years, of which his father had been Grand Master. He was director in nearly all the charitable institutions of the capitol city, and also a member of the Society of Colonial Wars, Loyal Legion, Order of Foreign Wars, the University Clubs of New York and Philadelphia, and the Authors' Club of London. He was the first president of the Church Club of the diocese of Central Pennsylvania, and also, after its division, the first president of the Church Club of the diocese of Harrisburg. In 1899-1900 he was president of the National Conference of Church Clubs. He was a deputy to the General Conventions of 1904, 1910, and 1913, and at the last of these presented the Bible that is used at meetings of the General Convention. He was author of a number of college, Masonic, and legal publications. Conscientious and painstaking, his work was of the highest order. Unmarried, he gave his supreme devotion to his beloved mother, who survives him, and to his honored father's memory and the advancement of the new diocese of Harrisburg. He was a staunch Churchman, strong in faith, constant in prayer, and

full of good works. He was a vestryman in St. Stephen's Church, Harrisburg, and was always present at the early Eucharists as well as at the later services. At the funeral services in St. Stephen's Church, Harrisburg, on Tuesday afternoon, March 30th, the Bishop spoke briefly, and the Rev. R. A. Sawyer, rector, the Rev. Leroy F. Baker, general missionary, and the Rev. Alexander McMillan, Archdeacon, took part in the services. May he rest in peace, and may light perpetual shine upon him!

REOPENING OF ST. JOHN'S CHURCH, JERSEY CITY HEIGHTS, N. J.

FIVE MONTHS and five days after its destruction by fire last October, St. John's Church, Jersey City Heights, N. J., was re-occupied by its congregation on Palm Sunday. This rapid restoration was due to generous giving by the congregation, together with the able and conscientious work of the architect, contractor, and workmen. The rector says that "St. John's has been built with a conscience."

The chancel window of "The Good Shepherd" is entirely new, but is a replica of the original by the same artist who twelve years ago first constructed it in the Tiffany studios. It is composed of five thousand pieces. All the windows in the church are practically remade and enriched, except for the Underhill windows in the transept—which were uninjured—and the Mallory Memorial of the Fra Angelico Angel with the trumpet, which the artists were asked not to touch beyond strengthening, cleaning, and resetting it, and replacing a few cracked pieces.

All the memorials in the church have been carefully restored, or else conscientiously replaced. The altar rail is the same at which many thousands of communicants have knelt in the years gone by. Although it was badly scarred it was not beyond restoration, and associations made it more valuable than any new furniture could be.

PROGRAMME OF THE G. T. S. MISSIONARY SOCIETY

AT THE annual business meeting of the Missionary Society of the General Theological Seminary held on March 30th, it was decided to apportion the society's funds as follows:

To scholarship at St. John's University, Shanghai, China	\$ 70
To scholarship at Boone University, Wuchang, China	100
To scholarship at Soochow Academy, Soochow, China	70
To Rev. E. A. Sibley, for institutional work with boys at Bontok, in the Philippines. . .	100
To scholarship at St. Paul's School (for colored), Lawrenceville, Va.	70
To scholarship at Patterson School, Legerwood, N. C.	100
To scholarship at Appalachian Training School, Pennland, N. C.	100

Total apportioned\$610

The society resolved that it should be its policy in the future to support a graduate of the General Theological Seminary in the mission field. In pursuance of this policy it was voted to pledge \$900 per year for the next two years toward the support of F. B. Drane, the present president of the society, who has volunteered for Alaska.

MEETING OF A PROVINCIAL BOARD OF RELIGIOUS EDUCATION

THE BOARD of Religious Education of the Province of Washington will meet in St. Alban's guild hall, Mount St. Alban, Washington, on Tuesday, April 20th. Committees will meet at 9:30 A. M., and there will be a session of the board at 10 o'clock. The Sunday school committee will hold sessions at 2:30 and 4:45. There will be Choral Evening in the Bethlehem chapel of Washington

Cathedral at 4 o'clock, and in the evening at 8 o'clock there will be a public meeting in Epiphany parish hall, 1315 G street, N. W., under the auspices of the provincial and diocesan boards. The speakers at this meeting will be the Bishop of Erie and the Rev. H. W. Diller.

NEW RECTORY AT KEWANEE, ILL.

ST. JOHN'S CHURCH, Kewanee (Rev. W. E. Mann, rector), has a new rectory. A business man of the city recently donated \$1,000 for a rectory fund. Other friends in and out of the Church gave nearly \$4,000 more. A beautiful home on South Chestnut street, three blocks from the church, was offered for \$7,000, which was considered so advantageous that the deal was made at once. The rector expects to move in about the first of May, and it is believed that by June 1st



RECTORY, ST. JOHN'S CHURCH
Kewanee, Ill.

\$6,000 will have been raised on the payment. The location of the old rectory, which is next to the church, will be ultimately utilized for a parish house.

ORDER FOR CONSECRATION OF REV. GEORGE YEMENS BLISS, D.D.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. George Yemens Bliss, D.D., Bishop Co-adjutor-elect of the diocese of Vermont, as follows:

Consecrators: The Bishop of Vermont (presiding), the Bishop of Massachusetts, the Bishop of Rhode Island.

Presenters: The Bishop of New Hampshire, the Bishop of Western Massachusetts.

Preacher: The Bishop of Delaware.
Attending Presbyters: The Rev. A. W. Jenks, D.D., the Rev. F. M. Kirkus.

Master of Ceremonies: The Rev. Nelson Kellogg.

Time: Wednesday, April 21, 1915.

Place: St. Paul's Church, Burlington, Vt.

A FIGHT AGAINST PUGILISM

DURING THE past winter Havana has been the centre of a carnival of sports, boxing, wrestling, and horse racing. Finally the heavy weight prize fight for the championship of the world was staged for the morning of Easter Day. The result was that very large numbers of the best element of the American and the Cuban population united in a serious protest, which was most ably supported by the following letter from the American minister, addressed to the promoters of the fight:

"I realized only a few days ago that the fight scheduled between Johnson and Willard was arranged to take place on Easter Sunday, and while I suppose it would be considered difficult to change the date at this time to the following day, at the same time I feel impelled to express my regret that the contest is planned to take place on Easter. This fact will not tend to popularize these contests in

Cuba, because prominent Cubans have already spoken to me about it, but what I am most concerned about is that if the fight takes place on the 4th of April it will inevitably produce a storm of protests from the United States against this country. As you know, the sentimental feeling in the States about Easter Sunday is very strong, and it vies with the 25th of December in the feelings of the public as a day that should be sacred from everything approaching contests, and as one preëminently for the development of the spirit of good will, and, of course, regard for the feelings of sensibilities of others is one of the prime methods of developing such feeling. This regard for Easter in the States extends, as you know, far beyond the church members, and observers of religious forms. I feel that these millions will resent this contest being held on Easter Sunday, and their resentment will fall not upon the participants in the contest, but upon the country in which it is held. I think this would not only be an injustice but very unfortunate for Cuba.

"Yours very truly,

"WILLIAM E. GONZALES."

The result of this protest was the postponement of the prize fight to Easter Monday.

The clergy of our Church, coöperating with the other American ministers of the city, presented the following:

"TO THE AMERICANS RESIDENT OR SOJOURNING
IN CUBA:

"The Cuban ministry, representing the various evangelical missions centered in Havana, have presented to the president, the governor of the province of Havana, and the alcalde of Marianao, a protest against the prize fight, advertised to take place in the Oriental Park on Monday, April 5th.

"We, the undersigned, citizens of the United States, ministers of the Gospel, residing in Cuba, while not joining directly in said protest because we have no desire to complain of the action of the authorities of the republic of Cuba, nor to interfere in the internal affairs of the island, desire nevertheless to call the attention of the Cuban government to the fact that prize fighting is prohibited by the laws of the United States; that it is favored only by the baser elements of the population, and that if it is permitted in Cuba it will have the effect to draw hither those who desire to gratify their lower instincts in ways prohibited by the laws of their country."

This was signed by twelve American ministers.

CHURCHMAN OF WESTERN MICHIGAN DIES

MR. DAVID FISHER, for fifty years a vestryman of St. Luke's Church, Kalamazoo, Mich., died on Easter Monday at the age of 87. He was buried on Wednesday afternoon, the Rev. Frank Roudenbush officiating.

MEMORIALS AND GIFTS

TWO MEMORIAL GIFTS have recently been placed in the Goulden Memorial chapel of Grace Church, Port Huron, Mich. The first is an altar of Carrara marble and Italian mosaic. Three panels in the front are filled with decorative work, the centre presenting the *Agnus Dei*, the sides picturing wheat and grapes in delicately blended shades. The retable has the *Ter Sanctus* in gold mosaic, and above rises a pure white cross-pedestal. An inscription reads:

'In loving memory of
JAMES BRADLEY
and

THEOPHILUS A. GOULDEN.

The altar is the gift of Mrs. James Goulden. To the southwest of the altar appears a stained glass window, representing St. Matthew sitting at the receipt of custom. The apostle is seated with his back turned to

the gazer, while facing us and approaching are our Lord with St. Peter and St. John. A bronze tablet above the window will bear the inscription:

In loving memory of
CHARLES NELSON RUNNELS
The gift of his wife,
Alice Corbishley Runnels.

These gifts and the chapel itself were consecrated by Bishop Williams on Tuesday in Easter week.

A MEMORIAL WINDOW just erected in St. Stephen's Church, Olean, N. Y., in memory of the late Gov. Frank Wayland Higgins, by his widow, was unveiled on Easter morning by the rector-emeritus of the parish, the Rev. Dr. J. W. Ashton. In the central lancet there is a representation of the patron of the Church, St. Stephen, the first Christian martyr. The artist has depicted the saint before the Sanhedrin, just at the moment when he exclaimed: "Behold, I see the Heavens opened, and the Son of Man standing on the right hand of God." In the lancet on the Gospel side there is a scene from the first Easter morning as described by St. Mark, illustrating and making plain the text: "And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen: He is not here: behold the place where they laid Him." In the remaining lancet the Conversion of St. Paul is portrayed, while in the rose, which is very large, stands a dignified, devotional and compassionate figure of the Divine Redeemer with his hands extended as if he were welcoming the holy Stephen to the joys of Heaven, and about the Lord there is a glory of adoring angels. The smaller openings are filled with sacred monograms and symbols. The work is from the English house of John Hardman & Co.

By THE will of Dr. Samuel C. Chew, the eminent physician and Churchman who died last week, Mount Calvary Church, Baltimore, Md., of which he was the senior vestryman, is bequeathed \$500.

GRACE CHURCH, Ridgway, Pa., has recently been enriched by the setting in place of a new artistic and Churchly memorial baptismal floor and font rail from the design of Charles R. Lamb, the artist-architect. The donor of the memorial is Mr. B. J. Keim, who placed it in memory of his son, John R. Keim, 2nd. The floor design is worked out in green tiles with cross inserts, varied by the introduction of harmoniously selected brown and yellow tiles, while the field itself is in dull white; the whole producing a restful and grateful effect to the eye. On the outer edge of the baptistry is arranged a narrow step of veined white marble. The font rail of molded oak is supported by four rich Gothic standards of metal; the whole enclosing the baptistry, the entrance for the minister being at one side. Counter-sunk at the top of the rail is a metal plate of dull finish bearing the incised inscription:

JOHN ROSS KEIM, 2ND.
Obit Nov. 30, 1914.

A MEMORIAL window in three Gothic panels has been erected in St. John's Church, Cohoes, N. Y. This window is the gift of the parish in memory of one of its beloved benefactors, and is from the design of Frederick Stymetz Lamb. The central panel presents the dominant figure of our Lord as He bends over the couch whereon is laid the figure of the little maid arranged in the panel on the right, while the panel on the left contains the kneeling figure of Jairus. The memorial inscription placed in a panel at the base of the window reads as follows:

In grateful memory of
MRS. ELIZA MCINTOSH
1840-1913
A woman of faith and of works
Easter, 1915

ST. JAMES' CHURCH, Oskaloosa, Iowa (Rev. Thomas Horton, rector), received many

gifts for Easter, among them being a solid silver chalice and paten, the gift of Mr. and Mrs. Charles V. Hoffman, in memory of their daughter, Gladys Hoffman; a complete set of white altar hangings of rich brocade silk, with pulpit and lectern falls, chalice burse and veil, the gift of St. James' guild; a handsome fair linen altar cloth, the work and gift of Mrs. G. M. Martin; a complete set of violet silk altar hangings, the gift of Miss Margaret Hoffmann; a complete set of green silk altar hangings, the gift of the rector of the parish; and a pair of cruets, with sterling silver stoppers, from St. Agnes' guild.

THE WELCOME news was received recently that two legacies have been left to the Children's Hospital, Mt. Auburn, Cincinnati, Ohio, a Church institution. One from the estate of the late Murray E. Merrihew gives \$6,000, the interest to be used for the general work. The other is from the estate of the late Clifford S. Cook, amounting to \$2,500, and endows a bed in memory of his mother, Mrs. Theodore Cook of Clifton, Cincinnati, for many years an officer on the hospital board.

A NEW pipe organ was dedicated on Palm Sunday in St. Paul's Church, Albany, N. Y. It is a large three-manual organ, electrically operated, and having thirty-five stops. It is of Hutchings make, and is the gift of Mrs. A. N. Brady in memory of Mrs. Flora Myers Brady Gavit, who for many years was active in St. Paul's parish. The organ is a perpetual gift, its repair and removal being provided for by endowment.

By THE WILL of Mr. Samuel Buchanan, a member of the chapter of Christ Church Cathedral, Louisville, \$1,000 is left for the poor of the Cathedral. Mr. Buchanan also left \$2,000 to the Home of the Innocents and \$1,000 to the Boys' Orphanage of the Good Shepherd.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Sunday School Enthusiasm—"One Day's Income"

INCREASING ACTIVITY has been shown among the Sunday school unions in the diocese during the past few months. At the recent meeting of the Norwich union held in Christ Church thirty-four workers were present. The subject for discussion was social work in the Sunday school; not the theory but the practical carrying out of the principle. The Norwalk union lately studied with much interest the matter of pictures in Sunday school work. The workers of the Ansonia union at one of their gatherings brought the material that they had recently found workable and exhibited and talked about it there.

THE OFFICERS and teachers of St. John's Sunday school, Stamford, will entertain the officers and teachers of the schools in that vicinity in St. John's parish house on April 14th. There will be a supper and after dinner talks, followed by an address and discussion.

THE BISHOP has issued to his clergy a letter endorsing the appeal of the Board of Missions for the giving of "one day's income" to the emergency fund. He suggests a general interchange of pulpits throughout the diocese on the last Sunday in April and that the theme of all sermons preached on that day be the great one of missions.

CUBA

H. R. HULSE, Miss. Bp.
Bishop Hulse's First Visitations—Services

ON HIS return from his first tour of visitation the Bishop remarked that "the work of the Church in the eastern part of the island is practically *all dark*"; that is, it is almost entirely among the Jamaican negroes, of whom there are thousands employed in the

sugar, iron, copper, and railway interests. It is noteworthy that these Jamaicans will not willingly live in a locality where they cannot have religious privileges. Most of them belong to the English Church, having come to Cuba from Jamaica and other parts of the British West Indies. Their congregations are to be found at Ensenada de Mora, Santiago, Guantanamo, Preston, Felton, Camaguey, on the Constancia sugar plantation, and in Havana in connection with the Cathedral. They are all well trained in the ways of the Church, and those who cannot read have committed to memory the larger part of the services, many of the psalms and hymns, so that it is quite possible to hold a Prayer Book service among them.

DURING LENT the daily services at the Cathedral, with the addresses, were taken in turn by Dean Myers, Canon Gibbons, Archdeacon Steel, and the Bishop. The latter officiated at the afternoon services of Holy Week, and preached on Palm Sunday and Easter.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
Sermons on Social Aspects of Faith

DURING the Sundays of April in St. Paul's Church, Newport, a series of sermons is being delivered on the social aspects of faith. On Easter Day the rector discussed "Social Immortality." "Christ's Valuation of the Human Soul" is the subject of a sermon by the Rev. Guy Emery Shipley on April 11th. The Rev. Francis H. Richey will deliver an address on "Democracy and the Church" on April 18th, and the series closes on the 25th with a presentation of the relationships between "Christ and Society," by the Rev. Samuel Tyler.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Missionary Meeting—Business—A New Bell

SATURDAY EVENING, March 27th, at Albaugh's Theatre, Baltimore, a missionary mass-meeting was held under the auspices of the Woman's Auxiliary and the committee on domestic and foreign missions of the diocese. A large audience was present. Bishop Murray presided and made a short address. The principal speaker was Mr. George Wharton Pepper, the eminent Philadelphia layman, who made a strong address on "The Church and Missions." A very interesting illustrated sketch of "Missions in the Orient" was given by Mr. and Mrs. Charles Rodman Pancoast, who have recently returned from an extended journey through China, Japan, and the Philippines. Mrs. Pancoast spoke especially of the work of St. Luke's Hospital at Tokyo, Japan. A liberal offering was made for missions.

THE SIXTIETH anniversary of St. Mary's Church, Hampden, Baltimore, which was organized and incorporated in 1855, when the village of Hampden was in Baltimore county, was celebrated last week by a series of special gatherings and services. On Wednesday evening, March 24th, in the church, the rector, the Rev. Arthur C. Powell, D.D., delivered a beautifully illustrated lecture on "The Holy Land." After the lecture there was a social rally of the congregation in the Sunday school rooms, when a short historical address was made by the rector, followed by a musical programme. The chief anniversary service was held on the following day, being the Feast of the Annunciation, at 8 P.M., when addresses were delivered by Bishop Murray, the Rev. Dr. T. C. Foote, rector of St. David's, Roland Park, and the Rev. Dr. Powell.

A BUSINESS meeting of the congregation of Christ Church, Baltimore (Rev. Edwin B. Niver, D.D., rector), was held in the

chapel on Thursday evening, March 25th, for the purpose of devising ways and means for the payment of the debt of \$24,000 incurred by the vestry two years ago, when the extensive improvements to the edifice, now completed, were contemplated. It was the first business meeting of the congregation since the Rev. Dr. Niver's rectorship began nearly twenty years ago. Although the chairman of the meeting, Mr. Rufus M. Gibbs, stated that it was not the intention of the committee in charge to ask for any contributions at this meeting, a number of those present expressed a desire to subscribe at once, and in a few minutes \$15,000 was pledged towards the debt. This generous action greatly surprised and delighted the rector and the members present, and it is now confidently expected that the balance, \$9,000, will be collected in a short time, perhaps by Easter. A campaign committee of twenty-five, of which Mr. William Keyser, Jr., is chairman, was formed to get to work at once to obtain the necessary pledges to defray the remainder of the debt.

DURING THE week closing on Palm Sunday, March 28th, a series of helpful mission services was held by the Rev. Herbert Parrish, diocesan missionary, at St. James' Church, Irvington, Baltimore.

A FINE BELL, the gift of the children of the parish, has been installed in the Church of the Transfiguration, West Arlington, Baltimore county (Rev. Samuel Steinmetz, rector), and was rung for the first time on the morning of Palm Sunday. A men's club has recently been formed at the church with the following officers: President, James A. Campbell; vice-president, Walter D. Wiley; treasurer, James A. Marrian, and secretary, Romulus H. Griffith.

THE CONTRACT for the new parish house for Trinity chapel, Ten Hills, one of the new suburbs of Baltimore (Rev. John G. Carl in charge), has recently been awarded. It will be erected near the present chapel on ground donated by Mrs. Henry Barton Jacobs. It will be of two stories, the upper one to be used for Church services, and the lower for the meeting of the Sunday school and for social purposes. It will cost about \$10,000.

MONTANA

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

Another Missionary Automobile—Church Building

THE PEOPLE in the rural missions at Jeffers and Cameron in the Madison valley, where the Rev. T. W. Bennett took charge of the work last July, came to the conclusion a short time ago that the only way to work such a field efficiently was by the help of an auto. They went to work to raise the money and now Mr. Bennett has a Ford. This will add greatly to his efficiency. One of his parishioners said, "We feel that we cannot get along in our business without an auto, and the Lord's business needs it just as much as our business does." The auto belongs to the mission and is a part of its equipment. The missionary has the use of it so long as he stays there. It will be the means of his starting another Sunday school. It would be a splendid thing if some more of our missionaries who have large fields to cover were equipped in the same way. Fortunately three others have autos.

THE REV. W. H. MITCHELL, formerly of St. Paul's, Butte, and recently of Kennewick, Wash., has returned to Montana, and is spending a little time on his homestead near Lavina, and is doing some supply work in some of the vacant missions.

BISHOP FABER was in Lewiston on Sunday, March 21st, and confirmed a good-sized class in St. James' Church (Rev. George Hirst, rector). The parish is in a flourish-

ing condition under Mr. Hirst's rectorship, and they are planning to build a parish house which is very much needed. A considerable portion of the funds is already in hand.

THE REV. H. G. WAKEFIELD of St. Paul's, Virginia City, Mont., having been incapacitated for work since Christmas, has been ordered by his physician to a lower altitude. He has gone with Mrs. Wakefield to the coast. The services in the meantime are being kept up by a lay reader.

THE MISSION at Belgrade has recently obtained possession of the Methodist South church for a consideration of about \$400.

THE MISSION at Forsyth is making preparations to build a small church this spring.

NEVADA

G. C. HUNTING, Miss. Bp.

Presentation to Bishop Hunting—Mission Field Difficulties

BISHOP HUNTING has been presented with a ring, engraved with the seal of the district, by friends in the Eighth Province at the suggestion of Mrs. W. W. Street of Berkeley, Calif. The ring is all gold, and is the work of Gorham & Co.

THE BISHOP has just returned from a visitation through the central part of the state. He had services at Austin, Eureka, and Tuscarora. In the early days we had missionaries at both Austin and Eureka, but now the towns are not in such a prosperous condition; very little work is being done in the mines, and it is not possible to support a clergyman in either place, or in both together. In Austin we have a fine brick rectory, and a brick church with a splendid pipe organ, all built over forty years ago, and still preserved in excellent shape. At the service here, the Bishop administered both Baptism and Confirmation. At Eureka we have a stone church, kept in the best condition by the loving labors of the woman's guild. Here there are over forty communicants, and a Sunday school of forty scholars. Under ordinary circumstances, this should support a minister, but it cannot be done now. Both these towns are almost a hundred miles from the main line of the Southern Pacific Railroad. There have been no regular services in these places for about five years. Tuscarora is fifty-six miles from the railroad by stage—a hard trip for a missionary in the winter. We have never had property in this camp, but negotiations are under way to purchase the "Union" church and to fit it out for our services. We have the use of this building now for our occasional services. These three places, Austin, Eureka, and Tuscarora, have promised subscriptions which will pay the expenses of a missionary who will go there once a month, and which also will give him a substantial increase of a too meagre stipend from the Bishop. Until a volunteer can be had to cover this field, the Rev. Ernest H. Price has consented to go once a month to Austin, Eureka, Tuscarora, Wells, and Clover Valley for services, in addition to his work as rector of St. Paul's parish, Elko.

THE REV. PERCIVAL S. SMITH, who has already served several years in this district, is coming from Pomona, Calif., to take charge of the work at Las Vegas and vicinity. He will have services at Beatty, Pioche, and Caliente. This work in the southern part of the state has been without a leader for a year and a half. It is certain that under the able guidance of Mr. Smith the work in Las Vegas will take on new life.

NEWARK

EDWIN S. LINES, D.D., Bishop

Death of Mrs. W. W. Holley

ON GOOD FRIDAY morning Katharine Ann, wife of the Rev. Dr. William Welles Holley,

died at her home in Hackensack, N. J., after a lingering illness, in the eighty-third year of her age. Mrs. Holley was the daughter of the late Colonel John Wyse of Middletown, Conn. She is survived by her husband and one son, Colonel Alfred T. Holley. For more than forty years Mrs. Holley resided in Hackensack and actively engaged in parish work and local activities, her husband having become rector of the parish in 1870. Funeral services were held in Christ Church on Easter Monday morning. Interment was made at Middletown, Conn.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop.

Retreat for Brotherhood Men

THE BROTHERHOOD of St. Andrew of Christ Church, Portsmouth, arranged a retreat for men, Saturday and Sunday, March 27th and 28th. It was conducted by the Rev. P. G. Duffy of New York, of the Society of the Divine Compassion, and was attended by about thirty Brotherhood men and other laymen. The Rev. W. A. Nichols, chaplain of the Metropolitan Hospital, Blackwell's Island, also a member of the society, assisted, with the Rev. C. LeV. Brine, rector of Christ Church. The men were most of them quartered over night in the parish house, where supper, breakfast, and dinner were served, and the retreat consisted of meditations, services, the Holy Communion, and a closing service in the church Sunday night. Father Duffy preached in the morning and Father Nichols in the evening.

OHIO

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

A Russian Orthodox Service—Religious Survey in Toledo

AT ST. PAUL'S CHURCH, Steubenville (Rev. William M. Sidener, rector), after the evening office, the sermon being omitted, on Palm Sunday, the church was turned over to the Rev. Dr. Hotovitsky of McKee's Rocks, Pa., a priest of the Russian Orthodox Church, who, in the presence of a local congregation of members and adherents of the Orthodox Church of some two hundred, said Evening Prayer and heard confessions to a late hour. At an early hour the following morning the Holy Communion was administered to a large number. The Russian priest and his people expressed much gratitude to the rector and his congregation for the privilege granted them.

IN TOLEDO, on Friday, March 26th, there was a religious survey of practically the entire city and suburbs numbering a population of more than 200,000, in which 4,000 persons, representing all the religious bodies of the city, Anglican, Roman Catholic, Protestant, and Hebrew, took part. The workers were sent out two and two, in many cases a Christian and a Hebrew going together, and the work was so well organized that it was accomplished in a little more than two hours. Nearly 200,000 persons were called upon, about one-half of whom claim direct church connection. While more than ninety per cent. express church preference, the cards show that there are in the city and suburbs more than 90,000 people who are not directly connected with any church, synagogue, or Sunday school. As a result of the survey, however, thousands of new faces were seen in the public places of worship on the Sunday following, and a public call was issued naming Sunday, April 4th, or the Friday or Saturday immediately preceding for all who hold their services then, as a special welcome and reception day for all persons desiring to come into fellowship with any of the congregations of the city. On the day of the survey a local paper, under the caption of "The Church Still

Lives," said editorially, "For four thousand persons of all faiths to stand on common ground and pledge themselves to visit every home in this city in concerted action, means something. It means something for the church and for the people in or out of it. The church still lives, and lives to fight again."

OREGON

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

Bishop Sumner Addresses Student Convocation

IN VISITING Corvallis recently the Bishop had the opportunity to address the Student Convocation of the Oregon Agricultural College on the subject of Efficient Citizenship. The old gymnasium which seats some two thousand students was crowded to its utmost capacity. The Bishop breakfasted with the boys of one of the fraternities and had luncheon as the guest of the president after the address. The parish at Corvallis reports an increase of 90 per cent. in its communicant list during the last fifteen months, and the condition of the property was never more encouraging. The rector is the Rev. C. B. Runnalls.

PHILIPPINE ISLANDS

CHAS. H. BRENT, D.D., Miss. Bp.

Bishop Brent's Edinburgh Lectures Postponed

OWING TO the European war the trustees of the Duff Lectureship in Edinburgh have decided indefinite postponement of the delivery of Bishop Brent's lectures, which were to have been given during the year 1915.

PITTSBURGH

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

Bible Readings in Sewickley

THE RECTOR of St. Stephen's Church, Sewickley, the Rev. A. C. Howell, held drawing room Bible readings on the six successive Friday afternoons of Lent in different residences in the parish. The Rev. William Porkess, rector of Grace Church, Pittsburgh, gave the whole series of expositions.

RHODE ISLAND

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

Brotherhood Memorial Service—Quiet Day for Newport Women

A SERVICE in memory of John George Dolbel, a leader in the movement for Bible classes, and Henry Atherton Taberner, president of the Brotherhood of St. Andrew in Rhode Island, was held in St. James' Church, Providence (Rev. Charles W. Forster, rector), on Monday, March 29th. The service was largely attended by parishioners of St. James', and by Churchmen and others from all parts of the city. It was arranged by the parish chapter of the Brotherhood, assisted by members of the Junior Brotherhood. The various parts of the opening service were taken by members of the chapter, and Mr. H. F. Harbach at its close introduced the speakers, the Hon. Rathbone Gardner of Providence and Mr. George H. Randall of Boston, associate secretary of the Brotherhood. Letters were read by Mr. Harbach from Bishop Atwood of Arizona and the Rev. Robert B. Parker of Ipswich, Mass., former rectors, and from Mr. A. J. Drexel-Biddle of Philadelphia, head of the Drexel-Biddle Bible class movement.

A QUIET DAY for women was conducted by the Rev. Edward L. Reed in Emmanuel Church, Newport, R. I., on the Feast of the Annunciation. It was arranged by Deaconess Butts and Miss Rose Phinney and was attended by over fifty women. Breakfast and luncheon were served in the Ralph Cram parish house, which is said to be the most

complete in its arrangements of any in all New England.

SOUTHERN OHIO

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

Work at St. Andrew's Church for Colored People—Bishop Tuttle in Cincinnati

THE REV. E. H. OXLEY, rector of St. Andrew's Church for the colored people of Cincinnati, presented a class of twenty-five at the Cathedral on Palm Sunday afternoon, Bishop Vincent confirming them. There were fully nine hundred people of the colored race present, the building of St. Andrew's being entirely too small for such an occasion. The foundations for the new church are being laid, a vein of blue clay and quicksand causing some delay and a considerable additional expense.

ON PALM SUNDAY evening the choir of St. Paul's Cathedral sang Stainer's *Crucifixion*, under the direction of Mr. K. O. Staps, A.R.A.M., London, organist and choir-master. Canon Purves preached a sermon explanatory of the text. The attendance numbered 1,385 persons and many were turned away.

BISHOP VINCENT will ordain to the priesthood, in the Church of Zion and St. Timothy, New York, the Rev. Stanley Matthews Cleveland and the Rev. Frank Gavin on April 7th. It is understood that Mr. Cleveland, who is now curate at the Church of Zion and St. Timothy, will take charge of Ascension mission, Wyoming, Cincinnati, and Mr. Gavin will in the fall take charge of St. Luke's, Cincinnati.

WORK ON a \$2,500 improvement to Ascension mission is soon to be commenced, including a new sanctuary and organ chamber and the re-arrangement of the whole interior.

DR. KARL KUMM of Freiburg, Germany, F. R. G. S. of London, a noted African explorer, is lecturing in Cincinnati and vicinity on "The Sudan." He is endeavoring to raise funds to establish a number of Christian mission stations across the continent of Africa to prevent the advance of Mohammedanism. The movement has very strong endorsements and is interdenominational. It is backed by the Edinburgh Missionary Conference. The Rev. Prebendary Webb-Peploe is one of the English Churchmen who lend their names and influence to the movement. Dr. Kumm is the guest of Mr. and Mrs. Mortimer Matthews at Glendale.

BISHOP TUTTLE is closing the Lenten noonday services at the Lyric Theatre, Cin-

cinnati. The number attending the services is nearly one thousand more than last year and will possibly be over twenty thousand for the thirty-three days, there being no services on Saturdays or Sundays.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Date Announced for Annual Synod—New Diocesan Clergy

THE BISHOP returned from his rest in Jamaica and Cuba in good health. Arriving on Tuesday in Holy Week, he took the service of the Three Hours on Good Friday at St. Paul's Church, Springfield.

THE THIRTY-EIGHTH annual synod will meet at St. Paul's Church, Springfield, on Wednesday, May 6th, at 10 A. M.

THREE CLERGY have recently come into the diocese, the Rev. E. S. Barkdull to the charge of Albion and Olney, the Rev. F. J. Barwell-Walker to Murphysboro, Carbondale, and Chester, the Rev. F. C. Capozzi to the Italian mission at Freeman.

WESTERN NEW YORK

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

Lenten Statistics—Parish Extension

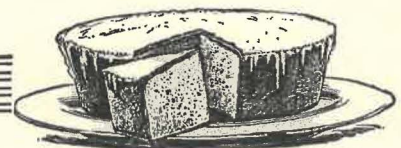
THE CHAIRMAN of the Brotherhood of St. Andrew in charge of the noonday services at St. Paul's, Buffalo, reports that the attendance of men has increased 30 per cent. this year over that of last year, while the general attendance has shown very marked increase. It was estimated that the women who attended service were about three to each man. During Holy Week the congregations were unusually large, on Wednesday about 700 being present.

SEVERAL CHURCHES in Buffalo have recently installed electric lights. St. Luke's, St. Jude's, St. James', and St. Clement's are among those in which the improvement has been made.

THE REV. WALTER NORTH, PH.D., rector of St. Luke's Church, Buffalo, will have completed thirty-nine years of his rectorship next Whitsunday.

THE AUTHORITIES of St. Jude's Church, in addition to the new lighting system in church and parish house, have purchased a new lot to which they intend to move the parish house in order that space may be given to extend the church, which already is overcrowded.

AT ST. CLEMENT'S CHURCH the Junior Auxiliary placed a handsome electric light in



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the chancel, and a new altar service book, given by the Young People's Guild, was used for the first time at the Bishop's visitation Good Friday night.

CANADA

Death of Canon Downie—War Chaplain in Peril—Ontario Bishops Fail to Elect Metropolitan Diocese of Huron

THE DIOCESE suffered a great loss when, on March 27th, the Rev. Canon Downie, rector of Port Stanley, and one of the best known clergymen in Ontario, died after a brief illness, of pneumonia. Canon Downie was born in Ireland in 1841.—DR. WALLER, principal of Huron College, has been giving a series of lectures on Jewish history, on each Thursday in Lent, in St. Paul's Cathedral, London.—LARGE CONGREGATIONS were present in St. John's Church, Berlin, March 14th, when a detachment of the Canadian Rifles and the Thirty-fourth Battalion marched to the church for a special service.—THE REPORTS of the diocesan officers at the annual meeting of the diocesan board of the Woman's Auxiliary, which met in London the second week in March, were very encouraging. An item in the proceedings on the last day was the appointment of a secretary for girls' work. This will necessitate a change in the constitution.

Diocese of Kootenay

THE NEWLY consecrated Bishop Doull has been very busy, having begun a two-months' tour of his diocese. After Easter he intends to go into the Windermere valley, and from there go on to Fort William to be present at the meeting of the House of Bishops, at which Archbishop Matheson, Primate of all Canada, is to preside.

Diocese of New Westminster

THE EIGHT DAYS' mission in St. Nicholas' parish, Vancouver Heights, conducted by Archdeacon Heathcote, was very successful.—BISHOP DE PENCIER held a week's mission in Kamloops, beginning March 15th. Advantage was taken of the Bishop's presence in the vicinity to hold an executive committee meeting of the diocese of Cariboo. The Bishop held three Confirmations in as many parishes on Palm Sunday.

Diocese of Ontario

THE SIX DAYS' mission held in St. Mark's Church, Deseronto, seems to have been a great blessing. It was conducted by Bishop Bidwell and the benefit was shared with the people of the town generally as well as by the congregation of St. Mark's.—WHEN CANON FLOBERNI of St. Luke's Church, Kingston, was installed as Canon of St. George's, Kingston, the service was conducted by Dean Starr at the special request of the Bishop.—BISHOP AND MRS. MILLS have been visiting Mount Clemens, Mich.

Diocese of Quebec

THE RECTOR of St. Matthew's, Quebec, the Rev. Canon Scott, who is serving as chaplain at the front, had a narrow escape recently. After twenty-four hours period of duty in the trenches he was leaving with his platoon at night. He stopped for a minute to speak to an officer and in that time his platoon marched out of sight. As Canon Scott hurried across an open space to find and join his men, the moon shone out brightly and was reflected on his mackintosh, to the enemy. Bullets were soon whistling about him but in a moment the tell-tale mackintosh was off and tucked under his arm. The beloved chaplain soon joined his comrades none the worse for his narrow escape. His son, Mr. W. B. Scott, who was badly wounded in the eye, is recovering in the hospital at Rouen. The sight of one eye is destroyed.

Diocese of Rupertsland

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deanery of Winnipeg have been meeting every Monday morning for a celebration of Holy Communion in a number of the city churches in turn.—THE SERIES of Lenten services in St. Alban's Church, Oak Lake, conducted by the Rev. C. S. Quainton, rector of St. Matthew's, Brandon, have been very well attended.—ARCHBISHOP MATHESON has had a severe attack of grippe.

Diocese of Toronto

PREVIOUS to the meeting of the House of Bishops of the Province of Ontario, held in St. Alban's Chapter House, Toronto, March 25th, there was a celebration of Holy Communion in St. Alban's Cathedral. The purpose of meeting was to elect a Metropolitan for the Province of Ontario, but they adjourned without reaching a decision. It is understood that the choice lay between the Bishops of Algoma and Ontario. There will be another meeting of the Bishops at Fort William, April 12th.—A MEMORIAL service was held in St. Paul's Church, Toronto, March 17th, in memory of the late Major Higginbotham of the Canadian Overseas Contingent, who died in active service. Over one thousand members of the Queen's Own Rifles were present in the church. The rector, Archdeacon Cody, chaplain of the Queen's Own Rifles, preached.—A MASS-MEETING for men only was held in St. Barnabas' Church during the mission held in the parish the third week in March.

The Magazines

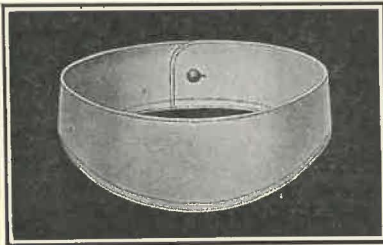
Two of the articles in the present number of the *Bibliotheca Sacra* will be of exceptional interest to the laity. One of these is "China's Attack on the Opium Problem," by the Rev. George D. Wilder, who has been for twenty years a missionary in China. While the story of England's imposition of the opium trade upon China is most humiliating, the awakening of the English conscience which has led to removing the evil is most gratifying. Already the importation of foreign opium has been prohibited in fifteen of the twenty-two Chinese provinces, and the prohibition will be complete for the whole empire within two years, when the production of opium in China itself will be absolutely forbidden. The coöperation of all classes in China for the accomplishment of this result is one of the most remarkable exhibitions of patriotism that has ever been witnessed.

Professor G. Macloskie, an eminent biologist, has a brief note upon "How to test the Story of Jonah," in which he brings out the fact not generally known that the whale has a "great laryngeal pouch" which "starts from below and before the larynx, and opens from the pharynx by a wide door, and then runs down the front of the neck and on to the chest. It has thick elastic walls and a cavity abundantly large to receive a human body and to supply it with air for breathing." The use of this pouch is not definitely known, but as no such organ can be without use it seems most likely that it is a place of refuge for a baby whale somewhat as the kangaroo's pouch is a refuge for the baby kangaroo. Such being the case the literal interpretation of the story of Jonah is by no means absurd.

"THE FUTURE of Constantinople" is one of the most interesting of the problems which the war will decide. Mr. J. Ellis Barber, writing in the *March Nineteenth Century*, seeks to prove that its possession by Russia would at no time have been contrary to England's interests. "The century-old antagonism between England and Russia has been the work of Napoleon, of Bismarck, and of Bismarck's successors." Russia's desire to seize India is a fragment of the imagination. And to-day Russia's interest is peace. She has

few railways. We read of the troops in Poland moving through mud on account of the absence of roads, but Poland is the part of Russia best provided with roads. The peasants throughout Russia use wooden plows still almost exclusively. "If we compare the economic and social conditions of Russia with those existing in other countries it becomes clear that the principal need of Russia is not further expansion but internal development. Her principal interest is peace. This has become clear to every thinking Russian and to the whole Russian nation." A Dutchman

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writing in the same magazine on "The War of Purification," fears that "through the dead weight of *Kultur* every vestige of originality must be squeezed out of the Dutch nation. A ponderous clumsiness begins to pervade Dutch university lectures and treatises which by nature is not theirs. It is the German sense of involved and voluminous completeness." He looks to the war for deliverance for both Holland and England from this danger. The author of an article on "The Passing of the Child" concludes that "unless we can—and quickly do—reduce our infant mortality to an extent hitherto un hoped for, can improve conditions of life so that our young people no longer seek for happiness or opportunity abroad, and can awaken the national conscience on the question of births, the future of our nation is grave."

THE SOCIAL note is dominant in the April issue of the *National Municipal Review*, which opens with a striking article on "Children in the Cities," by Mrs. Florence Kelley. She declares that henceforth, in rating cities, "a new element is to be included in the standard, namely, the municipal care of the children. We who are here are the present and the past. Many of us embody the ideas of the last century. But the future of the city is in the cradle, the kindergarten and the school room." This article is followed by Mrs. Beard's summary of woman's work for the city, based on her new volume bearing the same title issued in the National Municipal League Series. Mrs. Beard's summary shows the very remarkable activity on the part of women in raising municipal standards. She believes that it is in the light of the "new spirit created by these forces that we see the promise of the city that is to be, that we dream 'the patriot's dream, that sees beyond the years.' Carl Bannwart, who this year is celebrating his tenth anniversary as secretary of the Shade Tree Commission of Newark, N. J., describes in detail the movement for city street trees. Howard F. Beebe, connected with one of the well known bond houses in New York, discusses "Municipal Bonds as Popular Investments," showing why municipal bonds are growing more popular as investments and what effect the war is having upon municipal finances. As usual the departments are filled with interesting news concerning current municipal events.

SOCIAL SERVICE IN CHINA

ATTEMPTS AT social service, although somewhat sporadic, are now becoming general throughout China. Schools for the poor are being organized, students are returning to their homes endeavoring to serve there as well as in the village communities. In many centres students have delivered lectures along social lines, debated social questions, and in some cases have undertaken investigations which have revealed social needs. Playgrounds are being started in a few centres and interest in children is being greatly stimulated.

At the end of last year the Social Service Committee of the Young Men's Christian Association prepared fifty thousand welfare calendars in simple colloquial for distribution among the homes of the city. On the calendar were printed twelve short paragraphs relating to themes of vital importance to the home and to the young. A student committee, composed of representatives from twenty-one schools and colleges, eighteen of which were government institutions, met and made plans for the campaign. A map of the city was cut into sections and the representative from each institution took a division, which was carried to his school as a guide in making plans for distribution. A committee in each school made plans for the distribution in their respective localities. In some cases the maps were enlarged so that the exact location

of every street and alley could be seen. On the day appointed the calendars were sent to the schools. The distributors were divided into bands of four, each band taking a definite street or neighborhood. In nearly every case the number of calendars proved insufficient. In one instance forty students started out with 4,500 calendars, which were distributed in about two hours. So eager were they to continue the work that they telephoned asking for thirty thousand more, which number, of course, could not be supplied. Three hundred and eighty-five students took part in the campaign.—*Chinese Recorder*.

SILENT FEET IN CHURCH SERVICES

IN ONE of Bishop Latimer's Lenten sermons, delivered before King Edward VI. in 1548, Latimer being then 58 years old, the preacher took occasion once or more to reprove the people who created disturbance in church services by late arrival or other moving of the feet. It is recorded that "The 7th of March, being Wednesday, was a pulpit set up in the king's prime Garden at Westminster, and therein doctor Latimer preached before the King, where he mought be heard of more than foure times so manie people as could have stod in the king's chapel." The seven sermons were all reported, and we have them, including what Latimer intended to say and what at the moment he did say. One thing he was reminded to say while preaching was to quote Chrysostom as saying that when Jesus preached from Peter's boat, though there was a crowd there was no noise. "They harde hym quietlie, without anie shouelynge of feete, or walkynge up and downe. Surely it is an yl misorder that folke shalbe walkynge vp and downe in the sermon tyme, as I haue sene in this place thys Lente, and there shalbe such bussynge and bussynge in the preacher's eare that it makyth him oft-times to forget hys matter."

This sharp rebuke, given in the presence of the king, availed, let us hope, to secure such quiet that Latimer was able to remember what he really wanted to say. Unhappily he was not the last preacher to hear a buzzing and buzzing during sermon time, nor the last to be annoyed by the shuffling of feet.—*The Advance*.

TRUE FIDELITY consists in obeying God in all things, and in following the light that points out our duty, and the grace which guides us; taking as our rule of life the intention to please God in all things, and to do always not only what is acceptable to Him, but, if possible, what is most acceptable; not trifling with petty distinctions between sins great and small, imperfections and faults, for, though there may be such distinctions, they should have no weight with the soul that is determined to do all His will. To this sincere desire to do the will of God, we must add a cheerful spirit, that is not overcome when it has failed, but begins again and again to do better; hoping always to the very end to be able to do it; bearing with its own involuntary weakness, as God bears with it; waiting with patience for the moment when it shall be delivered from it; going straight on in singleness of heart, according to the strength that it can command; losing no time by looking back, nor making useless reflections upon its falls, which can only embarrass and retard its progress.—*Fénelon*.

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WHERE STARVATION REIGNS

THE eyes of the kind-hearted people of the United States have been cast on the miseries of the people of Belgium. But we must not forget that Belgium is only one of the fields of warfare; that quite as great, if not greater battles, have been fought on the eastern front of the warring countries—Galicia. Indeed, Galicia has been ravaged, her people driven and starved in as great numbers as those of Belgium. First the Russians invaded the country and lived on it as they swept everything before them. The Russians, used to being driven at home, drove when afield, and the result was not good for the people of the country.

Naturally the Russians lived on the country and took all the food they could find; and the inhabitants, their houses leveled, their horses commandeered, their food supplies taken from them, and the terror of the Tartar urging them on, fled as fast into Austria as the growing impedimenta of women and many children would let them. Naturally they met Austrians on the way, Austrians in ever-increasing numbers, who, through force of circumstances, pressed through and over them; and so, to paraphrase Kipling, "some of them lived," and some of them, no one knows how many, died. They were deflected, shunted, scattered over the roads. All those who had not fled before the first approach of the Russians, suffered a second time under the onrush of the Austrians. It seemed as though not a single loaf of bread remained, not a stand of beef, not even a horse on which, in the last resort, one might feed.

The refugees starved as they fled, for the army had lived on the country through which the fugitives were now passing. And some of them died, the weaklings naturally first, and women and little children are notable weaklings when war gets in its work.

People pushed little carts, holding all they had saved from the wreck of their homes. If there were babies, the babies lay wailing in the carts. Sometimes a woman, worn out with the day's march, slept heavily on a pile of household utensils. When nearer the goal of their desire it was possible for some of them to get onto trains and these rolled slowly into Vienna or other large towns and the refugees were quartered in halls and buildings by the government, and when these were overflowing, on the householders themselves, but without the sympathy or help of the people of the outside world, who realized little or nothing of what was happening.

This was the condition when the writer passed from Germany into Austria last Thanksgiving Day. During all these months the battles have raged back and forth and always the toll of human suffering has been taken by one side or the other. Always there has been a stream of refugees upon the roads. The latest most decisive news was the fall of Przemysl on March 22.

It is being said in the dispatches that Przemysl fell chiefly because the great garrison was slowly starving to death while it defended the fortress. If that wonderfully organized army was not able to provide means for feed-

ing its soldiers, what must have been the suffering of the people! Lucky, indeed, were those who reached Austria in the first place; lucky, indeed, are those who have been able to reach Austria at all.

Back over the line of march from the outer Austrian towns, through the country of the Galicians, are, as in Belgium, thousands of graves of those who took no part in the fighting at all. Graves of women, whose husbands, sons and brothers had been killed; graves of little children, whose fathers are dead—poor creatures who succumbed to want as they struggled into the Austrian country. Worse than this, not every corpse found its decent grave!

Such is the toll of war—glory, or perhaps instant death for the soldier; misery, suffering and the sad memories of years for the woman and the child.

What is true of Galicia is true also of Poland. And



WIDOWS AND ORPHANS WAITING FOR FOOD IN GALICIA

every day, every hour, even every minute must the suffering grow more intense. Think of these thousands of refugee women and children, far, far away from their demolished homes, living on the bounty of a warring people, whose very language in many cases they cannot understand. The resources of a warring people are naturally used first for the succor of their own citizens; after these are provided for what is left may or may not go toward the sustenance of the refugee who has been compelled, unwillingly, to thrust herself upon them. Here are scenes of misery—the grief of the widow by day and the wail of the orphan by night.

The suffering of the people on the eastern front of the war in Europe has passed almost without the notice of the civilized world. To the writer it seems that a widow and an orphan is a widow and an orphan whatever may be their nationality, and as such they should invoke the charity of all kind-hearted Americans.

Theodore Waters

Secretary of THE CHRISTIAN HERALD.

The Christian Herald Fund for the Relief of the Widows and Orphans of the European War will be administered with the maximum of benefit to those for whom it is intended. Individual gifts of any amount should be promptly sent in. Every dollar will be put to work as speedily as possible. Acknowledgments will be made in the Christian Herald as the money comes in.

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report will be found elsewhere in this issue.

We lay upon every Christian heart the urgency of this appeal and the greatness of this opportunity to present to the world a convincing proof of the real unity of the followers of Jesus Christ.

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