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The Living Church

VOL. LIII

MILWAUKEE, WISCONSIN.—MAY 1, 1915

NO. 1

NEW YORK 11 WEST 45th STREET



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



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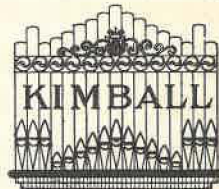
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A Weekly Record of the News, the Work, and the Thought of the Church

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

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

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

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

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

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

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

Length of column, 160 lines. Width of column, 2 3/8 inches. Pages, 480 lines total.

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

THE "ONE DAY'S INCOME." Edwin S. Lines, Chairman.

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LET US no more yearn for present employment when God's providence bids us "be still," than we would think it good to yearn after cessation while God bids work. Shall we not miss a blessing if we call rest a weariness and a discontent, no less than if we called God's work a thankless labor? If we would be holy in body and spirit, shall we not keep smooth brow, light heart, whether He bids us serve His table, or wait our summons?—*Archbishop Benson.*



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VOL. LIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 1, 1915

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The "One Day's Income"

To the Editor of The Living Church:

The greatness of the work and the shortness of the time must be my excuse for asking our Church people to give the Emergency Fund of the Board of Missions definite place: first in their prayers, then in their offerings, then in endeavor to interest others.

On April 19th we were told that about \$80,000 had been given for the Emergency Fund towards the \$400,000 needed, while \$50,000, already reported, had been added to the Reserve Funds of the Missionary Society. There is real danger lest, as in some former General Church projects, we go on far enough to relieve the situation and then stop. In many parts of the Church men and women with great zeal and self-denial are working to give their Apportionment and to build up this Emergency Fund, and it is hardly fair to them that anywhere our people should be indifferent. Why should laymen in Massachusetts give up large part of their summer vacation, as in recent years, to make sure that the diocesan Apportionment is fully paid, and men in the Province of New York and New Jersey take their holiday and allow all of our seven dioceses to be in arrears?

It is not a time to reproach any diocese or parish for deficiency in the past and not a time to complain. It would seem to be a time for all of us, throughout the whole Church, to put in the best work we can, now in these few weeks before mid-summer: get our Apportionments in and build up the Emergency Fund also. We are told that it is a "bad year" to raise money, but if we get the whole Church interested no part of it will be unduly burdened. Because in what we call "good years" we did not give what was needed, now in what we call a "bad year" we must try to meet a great emergency. It is probably true that a minority of our Church people support the Missionary work. Why should not some of us in that minority, having done our duty, try to put the case before those who are not interested and ask them to help? Anyone who knows how our Church people spend their money knows that there are resources which we do not touch and which we ought to be wise enough to reach.

Whoever knows how people of very moderate means are sending in their "one day's wage or income" for the Emergency Fund must feel as if he ought to try to get the appeal before every member of the Church in every diocese and parish.

Respectfully yours,

EDWIN S. LINES, *Chairman.*

Newark, N. J., April 21.

EDITORIALS AND COMMENTS

The Anglican Reading of History

LONG ago THE LIVING CHURCH determined that it would never be a party to a controversy with another periodical. Twenty-five years ago, and even more fifty years ago, the religious press was a mass of bitter polemics. If, at long intervals, internal controversies in any religious body waned, there was always the time-honored war between "Protestant" and "Catholic" or between "Anglican" and "Roman" to engage the pen of the ready writer. The contests that were waged with the sword in the sixteenth and seventeenth centuries were continued with unbroken bitterness with the pen in the nineteenth. Within the Church the Protestant and the Tractarian, the Low Churchman and the Ritualist, enjoyed their verbal contests, and the supremacy of one's own party with the discomfiture of the other was the prize for which each was contending.

It is to the credit of the Church press that it was among the first to frown upon that sort of warfare. For a generation past, with an occasional lapse by the one party or the other, our weekly papers, whatever be the shade of Churchmanship which might be represented, have pursued the policy of courteous treatment both of each other and of the different schools of thought in the Church, and also of the religious press associated with other forms of organized Christianity. Polemical journals have indeed arisen, flourished, said their bitter words, and, for the most part, passed away, leaving little effect except to embitter a few individuals in the Church; the great body of the faithful have shown their desire for unity within as well as for unity without the Church, and their willingness to ascribe only pure motives to those who differ with them.

THIS EXPLANATION must precede and must interpret our consideration of an extended editorial that recently appeared in the (Roman) *Catholic Transcript*, bearing the title "New Reading of History." That editorial was drawn out, partly by a single and entirely incidental paragraph in an editorial printed in THE LIVING CHURCH of March 6th under the title "Peace Among Christian Churches," and partly by an article entitled "The Casual Observations of a College President," written by the distinguished President of Hobart College and printed in the same issue. Our Roman contemporary challenges certain historical references in both these articles as false, and paraphrases them in other language such as to make them absurd.

In a wholly uncontroversial way we intend to set forth, chiefly for the benefit of our Roman friends, what is the common Anglican interpretation of Reformation history. We shall take care not to attempt to prove that that interpretation is correct, for our intention is only to ask our good Roman friends to try to understand (not to accept) the Anglican position, just as we really try to understand the Roman position, though we often do not accept it. If ever unity is to come—let us say, for the sake of argument, under an infallible Pope having universal and universally conceded jurisdiction—that period must be preceded by another in which each of the parties to the broken unity of Christendom must seek to understand the other party. Anglicans must do full justice to the Roman position and Romans equal justice to the Anglican position, and both Romans and Anglicans to the contentions both of Greeks and of Protestants. In doing that, each of us must probably resist the temptation to paraphrase the view of the other in language that would be repudiated by that other.

The following is the paragraph from THE LIVING CHURCH which our Roman friend does us the honor to quote:

"If Dr. Lynch can find a way of bringing these extremes together [i.e., those of Romanism and of ultra-Protestantism] and correlating their views, he will have solved a problem that Elizabethan Churchmen in England most earnestly tried to solve, with the net result that Roman Catholics on the one hand abandoned the Church of their fathers rather promptly, and Protestants of the extremer sort, on the other hand, after pursuing a vigorous warfare from within the

Church for a full century, finally followed the Roman precedent and also seceded."

And the quotation from Dr. Powell's article is this:

"The rector was just beginning the teaching of the lesson with the aid of lantern slides, which he had made himself. Tersely, almost in fact in the form of an abstract, the rector was explaining why Henry VIII. did not found the English Church, and everybody was listening intently to his simple, earnest, eloquent words, reinforced as they were by the following outline on the screen:

"Continental Reformation a 'Secession.'
 Anglican Reformation a 'Restitution.'
 Henry was called by the Pope
 'Fidei Defensor.'
 Lived and died in Communion with the
 Catholic Church. Never left it
 as Luther did.
 Henry's part in Reformation secular
 and not spiritual, and the Church in
 England was not changed."

The *Catholic Transcript*, assuming to paraphrase this language, states it as follows:

"Rome seceded from Canterbury. Luther was a heretic, Henry was not. . . . Thus the Anglican Church, insular in Europe and infinitesimal elsewhere, is calmly set forth as the Church universal, and the diminutive establishment is seriously pointed to as the mother tree from which the Roman branch and the Protestant branch were lopped off."

IT REALLY seems to us incredible that our Roman critic could so misunderstand the simple paragraphs quoted from THE LIVING CHURCH as to assume that their meaning is accurately expressed in his paraphrase. Has Anglican literature been so vaguely expressed in all these years that our Roman friends do not yet understand what the Anglican contention is? Our Roman friends are animated by the same Christian sentiments that we are, and therefore they no more desire to misrepresent us than we do to misrepresent them. They will therefore be glad to learn that—

(a) We do not hold that "Rome seceded from Canterbury."

(b) We do not hold that "the Anglican Church . . . is . . . the Church universal."

Obviously, then, there must be some other interpretation possible to our words, if we are using the English language intelligibly, and we shall hope to be more successful in restating that interpretation than either Dr. Powell or the editor of THE LIVING CHURCH was in the first place.

WE DO NOT HOLD that "Rome seceded from Canterbury"; but we do hold that English Roman Catholics did exactly that.

According to Catholic teaching, whether in England or in Rome, whether before the Reformation or after, a parish priest has normal jurisdiction over his people; a Bishop has normal jurisdiction over his priests; a synod has normal jurisdiction over its members. Even if we try to set back the nineteenth century Roman conception of the Papacy into the sixteenth century, it will hardly be claimed that the faithful were immediately subject to the Pope, to the exclusion of their pastor, their Bishop, and the provincial synods and convocations. Even if it be held that all these were subject to the Pope, it will hardly be maintained that layman or priest is so directly subordinate to the Pontiff that the parish or the diocese, with their spiritual machinery, are negligible quantities.

The Englishman of the early sixteenth century was undoubtedly a Catholic. He believed in the authority of the world-wide Catholic Church, and Eastern Orthodoxy was so far away, so vague an abstraction, that even where he was well educated (for his time) he must have *thought* of Western Christendom alone as the Catholic Church, and the Pope as its sovereign. But this conception did not obscure his more

immediate loyalty to his priest in his parish and to the Church of his native land. He did not feel it his duty to inquire whether the manner of worship in his parish church was so fixed as to be unalterable. He used the services, the sacraments, the practices of the Church in the way they were placed before him for use in his parish church.

In his religion, as in his citizenship, he was loyal to England. Relations between Archbishop and Pope or between King and Pope might, for all he knew, be strained; there had been a succession of such strains through all English history, but neither layman nor priest deemed it his duty to arbitrate between them. If Henry VIII., good Catholic that he was, was making history, whether with his divorce or with his demands upon Convocation, it made little difference to the layman or to the priest at the altar; King and Pope must settle their troubles between themselves. Heretics who developed ideas contrary to the teaching of the Catholic Church were burned at the stake by the royal "Defender of the Faith"; and if anybody had ever suggested to him that the weaker species of school histories in later centuries would treat him, the royal Defender, as founder of a Protestant Church, the author of the suggestion would undoubtedly have been burned likewise with little ado. The clergy and laity, within their parishes, minded their religious duties with little change. A Prayer Book in English, according to which the layman was really expected to participate and not merely to "hear Mass," might be cause for grumbling and even for riots in some places, because there were people then, as now, who are troubled over "innovations that disturb our peace," and the "reformers" were undoubtedly innovators. When again, because the "King's majestie hath need of mooch monie," the Church plate, the vestments and other appurtenances of worship must be sold to replenish the royal treasury, and a bareness of worship began to be developed, grumbling may probably have been increased, even where ironclad conservatism did not rule; mitigated, however, by the consideration that higher taxes would be the probable alternative to this "reform." When Queen Mary restored the Latin language and as much of the older ceremonial as was possible with the "ornaments" gone in so many places, one readily believes that the advantage of worship in a language which they understood really loomed rather large even to the old conservatives, and they must probably, like true Englishmen, have grumbled again. They had liked the service in their own language. But myriads of burnings at the stake in the name of religion really began to wake them up; and when, after the next swing of the pendulum to the English language and a plainer service again, the Pope actually released Englishmen from their allegiance to their queen and sent a Spanish armada to defeat them, the spirit of Englishmen asserted itself. The time for grumbling had passed. To the great bulk of the nation the Pope had burned his bridges behind him. It was none of his business! They would worship in English or in Chinese or in Volapük if they chose! They would use as many or as few of the accustomed accessories of worship as they chose! They would fight for England; for the English crown, the English Church, and English honor. The laity had always been taught to be loyal to their priests, the priests to be loyal to their Bishops, and all of them—laymen, priests, and Bishops—to be loyal to England. If the Pope attempted to stand in the way of that loyalty, let him get out! When, then, a mere handful of laity and clergy, called by the Pope to abandon the accustomed worship of their fathers in the parish church and revolt from the Church of the nation, did abandon their allegiance, it was *they* who set up a new organization in England; *they* who abandoned the Church of their fathers; *they* who introduced the principle of separatism into England. "Rome" did not "secede from Canterbury," because "Rome" never was subject to Canterbury; but John Smith, parishioner of a church in London, or the Rev. Thomas Jones, priest of an English diocese, ordained by an English Bishop and canonically subject to him, who followed the call of an alien Italian Bishop and "seceded from Canterbury," did in fact in 1570 what certain Presbyterian gentlemen, with equally pure motives, equally believing themselves to be justified in doing, did a century later. In their relation to the Church of their fathers the Roman recusants of the sixteenth and the Protestant nonconformists of the seventeenth century did exactly the same thing, were exactly on a par. That the first of these were taken into communion with another part of the historic Catholic Church and were provided with sacraments from the Italian Church, while the second of them were not, and had to shift for themselves, is a detail of subsequent

history that does not alter the fact of their abandonment of the Church that had rightful claims upon both of them alike. Englishmen of the sixteenth century had to choose between allegiance to the Church and allegiance to the Pope; those of the seventeenth between allegiance to the Church and allegiance to certain novel doctrines that were termed Protestant. In both cases those who chose allegiance to something else than the Church performed an act of secession. They abandoned the Church, in which, up to a certain day, they had been worshippers. They abandoned communion with the priest who had baptized them, with the Bishop who had confirmed and perhaps ordained them, and with the ancient Convocation of the Province whose history goes back farther than does that of Parliament. That the Pope aided and abetted the one secession and not the other simply has no bearing upon the case.

THAT IS ALL we have to say at this time. Be it observed, we have offered no proof of any of our statements. We are not now interested in showing that the Anglican position is right and the Roman position wrong. What we desire to do is to show what the Anglican position is. Be that position right or wrong, the authorities show that such it is. We should be glad if our scholarly friends in the Roman communion would understand what we hold.

They may then overthrow that position, if they can; but they will not be led into such misstatements as that Anglicans hold that "the Anglican Church is the Catholic Church," when both the Anglican and the Roman Churches are only parts of that greater Church; or that "the part is greater than the whole."

Will it not be a long step in advance, when we all try to *understand* the position of the other party?

IN excommunicating a brother Bishop, the Bishop of Zanzibar has followed abundant precedent, yet we are not sure that it is useful precedent.

When the Bishop of Hereford appointed the Rev. B. H. Streeter to a canonry in his Cathedral, he came perilously near performing an act of contempt toward his brother Bishops in the Province of Canterbury, by reason of the Declaration which they set forth last spring. It would not be right to hold that Mr. Streeter has forfeited his good standing in the ministry, without giving him a hearing in his own defense; but it was not necessary to pick him out for conspicuous promotion. Ecclesiastical discipline in the Church of England is in such a chaotic state that there is almost no way of dealing therein with irregularities of any sort, particularly when performed by a Bishop; but that does not mean that Bishops perform their highest functions when their appointments are such as to scandalize devout Churchmen.

Excommunication, a thousand years ago, meant, not necessarily that a person was cut off from communion with the Church, but rather that the Bishop excommunicating gave notice that henceforth he would have no communication with the subject of the sentence. The latter, if he were a Bishop, frequently replied in like manner. That was the sort of excommunication that Rome and Constantinople pronounced against each other, and that estranged the East from the West for these many centuries.

With the rise of the Papal power on the one hand and of the Anglican sense of liberty on the other, this former right—if indeed it was not always an abuse—fell into abeyance. Excommunication to-day is understood to be a formal repulsion by superior authority from the communion of the Church. In that sense the word is used in our Book of Common Prayer. The Bishop of Zanzibar will, of course, not pretend to have ecclesiastical authority such as would enable him to pronounce such a sentence upon his brother Bishop of Hereford. He has simply revived a prerogative of the episcopate that has been dormant, for the most part, for several centuries.

We agree with the Bishop of Zanzibar that his brother Bishop deserves ecclesiastical censure for this appointment; but we are not pleased to have this polemic form of discipline revived. It is to be said for the Bishop of Zanzibar that when he preferred charges against several of the African Bishops a year or more ago as the outcome of the Kikuyu Conference, no less an authority than the *Church Times* admonished him that excommunication—in this older sense—would be a better course for him. He has taken the *Church Times* at its word and applied its advice to his intercourse with an English Bishop. We

can somewhat feel the consternation of our London contemporary at this literal following of its advice.

In the present condition of Anglican Christendom we shall hope that this precedent will not be followed by other Bishops. In our judgment we can better bear the ills of lack of discipline, which indeed are real ills, than to have our Bishops line themselves in rival camps, out of communion with one another. If there cannot be authoritative inquiry and authoritative discipline of Bishops in any part of the Church, let us at least not introduce this questionable practice of earlier ages.

WITH reference further to Archdeacon Nies' appeal for clothing for use among French and Belgian refugees in Switzerland, concerning which he wrote in THE LIVING CHURCH of April 17th, we are now able to supply information as to sending such supplies.

They will be forwarded free of expense from New York if sent bearing the following inscription:

FOR EXPORT
WAR RELIEF CLEARING HOUSE
150 Bank Street
New York
For Archdeacon Nies
Hotel Gibbon, Lausanne, Switzerland

The name and address of sender and a description of the contents should also appear. Such packages should be prepaid to New York. The express companies grant a special rate on such packages; freight is at the usual tariff rate.

This privilege is obtainable through the "War Relief Clearing House for France and Her Allies," and applies, therefore, only to supplies for the use of refugees from France and Belgium, and for the relief of French soldiers and those of the allies. This gives no opportunity for assistance to the German soldiers who are also passing through the country. The refugees, for whom the Archdeacon primarily made appeal, come within the scope of this opportunity.

The following is what Archdeacon Nies wrote, in part, concerning the need for such supplies:

"Though concrete cases would be interesting, many of them are too delicate to discuss—expectant mothers, cases of confinement, etc.—and the majority dealt with were a class to whom poverty and embarrassment were a new thing. Very many cases were there requiring limited money assistance, help with clothing, etc., and not all Belgians, for the families of interned men are here in numbers with their incomes cut off.

"If some good women's guilds would send me layettes I could use about two hundred in a short time—about fifty here, and the rest for the *Evacués*. Some of these mothers would not then have to wrap babies in newspapers. My guild could have given away ten in one car. Boxes of undergarments for both sexes, for old and young, would be useful."

WRITING from Dresden, Germany, under date of March 29th, and acknowledging the receipt (in all) of remittances aggregating 3,000 francs (about \$600) from THE LIVING CHURCH RELIEF FUND, the Rev. J. C. Welwood, rector of the American Church of St. John, says:

Administering War Relief "Much of this has been turned into the treasury of the parish. We have been giving aid directly from the church's treasury. The balance has been devoted to assisting stranded Americans of German birth who are penniless. Some has been given to English families for whom we must care, as the English Church is not allowed to continue services. Some of these are women whose husbands are in the concentration camp. At the present time all native Americans here can take care of themselves. Resident Germans in need are assisted by the German churches and by the city.

"The further needs will be great as time goes on because it is becoming more difficult to secure flour, oat meal, potatoes, etc. Vegetables, fruits, meats, poultry, are apparently as plentiful and almost as cheap as ever. But the people want bread and we have some needy cases for which the outlook is anything but bright. These are mostly English. They are people who have had pensions or pensionats and have lived from hand to mouth. With the head of the family in Ruhleben, those at home are in desperate straits. Moreover, we ought to send nourishing food to the fathers.

"There are no other funds, not raised locally, upon which we can rely for assistance. We cannot begin to help German residents or prisoners as either task would be hopeless for us to undertake. The prisoners here are mostly Russians; a few French, but no English.

"With regard to your kind request for suggestion how you may

be of still further assistance, I am trying to help a poor woman whose husband is in the Ruhleben camp by paying the board of the wife and daughter of another man who is there. For the two, the board is five marks a day, not much more than a dollar at the present rate of exchange. This may not sound like much, and ordinarily it would not be much, but we have other pensioners on us and we shall soon begin to feel it. It was your last cheque that made it possible for me to do this. The mother and daughter referred to were almost starving and were to be dispossessed.

"A 'German-American' is here with five small children and a wife who has tuberculosis. We have secured work for him but it is not remunerative enough to meet his needs. However, the Consul General is also helping him and expects soon to start him for his home, where, I think, he will be as badly off as he is now.

"Please accept my thanks for your brotherly interest in us."

Mr. Welwood also encloses to us a government "bread ticket," of which we shall hope to print a facsimile reproduction next week, it being at hand too late to do so in this issue. As there is in Dresden none of the refugee problem that is so serious in Paris and Switzerland, much less has been appropriated to that work from THE LIVING CHURCH FUND than to these others, but we are confident that contributors to the fund will agree with us that it has been well expended.

The following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the five days closing Saturday, April 24th—two days earlier than usual:

C. K. B., Philippine Islands.....	\$ 10.00
Miss Isabella Fahey, Milwaukee.....	1.00
Miss Dusinger, Milwaukee.....	1.00
E. S., Norristown, Pa.....	15.00
Miss Ruth E. Hubbard, Brooklyn.....	5.00
A woman of St. Clement's parish, Philadelphia.....	10.00
M. E. W., Brooklyn, N. Y.....	1.00
St. John's Guild, South Salem, N. Y.....	5.00
Mrs. L. A. M., St. Paul.....	5.00
A member of St. Luke's, Germantown, Pa.....	1.00
Easter Offering of Mission S. S., Millers Falls, Mass.....	5.25
C. G. S., Hartford, Conn.....	5.00
L. B., Long Branch, N. J.....	2.00
A Churchwoman, Oxford, Md.....	3.00
M. H. T., New York.....	2.00
A St. Clement's Church boy, Philadelphia.....	1.00
Thankoffering from a Vermont Churchwoman.....	5.00
Mrs. W. E. Wolrum, Cincinnati.....	2.00
Rev. Lewis Wilford, Bismarck, N. D.*.....	2.00
Mrs. S. H. Ferris, Carthage, Ill.†.....	2.00
Sunday School, Church of the Advent, Boston‡.....	6.96
Jane E. Smith, Easton, Pa.‡.....	2.00
L. N. Fish, Madison, Wis.‡.....	2.00
Anon., New Haven, Conn.‡.....	50.00
Mrs. H. W. Patterson, Salem, N. J.‡.....	5.00
Rev. F. O. Grannis, St. Joseph, Mich.‡.....	2.00
Trinity Church, New Haven, Conn.‡.....	100.00
L. H. P., Philadelphia‡.....	25.00
A friend, Philadelphia‡.....	50.00
M. B. G., and M. T. P., Chicago‡.....	5.00
A lover of Mission, Washington**.....	5.00
Total for the week.....	\$ 336.21
Previously acknowledged.....	10,661.11
	\$10,997.32

* For work among Belgians.

† For Belgian children in Paris.

‡ For work in Paris.

§ For *Evacués* and other needs in Switzerland.

** For work of German parishes.

ANSWERS TO CORRESPONDENTS

C. H. P.—(1) Voting rights in a parish are stated in local legislation—statutory on the part of the state, canonical on the part of the diocese. Thus we cannot answer a question as to qualifications in a particular place.—(2) We think it improbable that a non-Churchman, member of some other religious body, could anywhere serve legally as vestryman.—(3) In some dioceses—notably in Pennsylvania—a communicant in one parish may lawfully serve as vestryman in another.

A READER.—The customary six tall altar lights are, with the cross, said to symbolize the seven gifts of the Holy Spirit, while the light symbolizes Christ as the Light of the world. They are modern, but entirely defensible and should not be removed after they have been established.

RITZ.—The Church Periodical Club is always ready to provide addresses for THE LIVING CHURCH to be sent after use. Inquire of your diocesan branch secretary.

Do we not sometimes feel, in trial or perplexity, that others might help us if they would only stop and listen? But they will not, and in their constant hurry we know it is little use to speak. Let us note the lesson for ourselves, and give what we ask—leisure to hear, attentive, concentrated, not divided—calm, patient consideration. It may be our busy work, as we think, for the Master, which so overcrowds our lives that we have not time for this "standing still." Sad eyes meet ours, but we cannot stay to read their story. Some look to us for help in battles which we fought long ago, but we cannot turn aside to see how it fares with them in the strife, or to whisper the secret of victory. But He would have said, even though some plans of our own for His service were put aside, "Ye have done it unto Me."—H. Bowman.

THIS WORLD is not my orchard for fruit or my garden for flowers. It is, however, my only field whence to raise a harvest.—Christina Rossetti.

THE ENTRANCE INTO LIFE EVERLASTING

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

THE FOURTH SUNDAY AFTER EASTER

HERE is a mortal life and there is an immortal life. We live one or the other here on earth. The mortal life is made up of those elements which are transitory and perishable; the immortal life, of those which abide and are eternal. To make a sharp distinction between these qualities let us say that the mortal elements are those which perish by the using, while the immortal increase as we spend them. We know, of course, that riches and possessions diminish and are consumed. This is the stamp of mortality. A life wedded to these is mortal with them. "A man's life," says Christ, "does not consist in the abundance of the things which he possesseth."

In sharp antithesis to these are those elements which grow and increase in strict proportion to our expenditure of them. We know that love grows greater as we give it forth. The soul is filled with increased trust as we nurture faith. More beautiful becomes our life as it expresses beauty.

We must not imagine that the great gulf between the mortal and the immortal is marked by the change which we call death. Immortality does not begin there. It begins *here*. The life given to the temporal is temporal. The life that lays hold on the eternal and abiding is eternal, and the ages of the ages are simply filling the soul with larger, richer, higher life.

Christ saw the world a slave to power, greed, avarice, and He came to break the chains. He came to point to the eternal beauty, the eternal love which cannot abide in selfish hearts.

I wonder if amid the press of business, the rush of enterprise, the rivalry of ambition, the intoxication of power, the world really considers what is that life which Jesus brought. I wonder if it sees its promise and its hope. I wonder if it is appropriating more and more its essential qualities which are immortal.

There are other elements of life which we wish might perish as soon as they are born, but which, alas, may become truly immortal. They are hate, greed, suspicion, lust, pride, jealousy. The more the heart feeds on them the darker the life becomes, until they form a hell of which the eternal hell is the continuation and extension, shutting from the soul the vision of the God of glory.

Homer, Virgil, and Dante have endeavored to portray hell with pictures of horror, but we can conceive no hell more dreadful or gloomy than a human heart controlled by passion. The laws of God are natural, and it is not natural for peace, love, purity, beauty, to dwell in such abode.

Our Lord says that one must be born again to enter the Kingdom of God. The new birth is the beginning of new life, the entrance upon immortal existence, the appreciation and laying hold of those qualities which belong to the life which Jesus bought. To be a Christian is to have the mind of the Lord Jesus, and the new birth is the beginning of that mind in man.

The mind of Jesus must grow in us gradually and progressively till Christ's thought is our thought, till Christ's life is our life. To have the mind of Christ is to look upon truth as Jesus did, honestly and bravely. To have the mind of Christ is to be as pure as Christ was pure, with our souls free from vulgar, mean and selfish thoughts.

Is this but an ideal of life which man cannot attain? No. This is the test of our Christianity. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you?"

This is the great achievement of the human soul, and it is nowhere more strongly or beautifully put than in the sublime utterance, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ."

That is life, "the measure of the stature of the fullness of Christ." That is happiness. That is heaven.

EVERYTHING which is said and done for the salvation of men is a continual prayer, but a prayer which does not exempt us from the use of mental and vocal prayer at certain times. All that is done for the love of God, and of our neighbor, all, it may be added, which is done for ourselves also, with a just and right aim, may be called prayer, for those never cease to pray who never cease to do good. Love for our fellow creatures is a constant prayer, but this very love will always incite us to actual prayer at stated seasons, and for prescribed times, and even far beyond those prescribed times, if the salvation of a soul, or any emergency in which we find ourselves, demands it.—*St. Catherine of Siena.*



A LEARNED Irish priest, whom I met last autumn among the Wicklow hills, has just sent me an extraordinary passage bearing upon the papal claim to safeguard the marriage bond, which he has discovered in his own studies among the books in Trinity College, Dublin. The volume is entitled: *Pius the Ninth; or, The First Year of His Pontificate.* By Count C. A. de Goddes de Liancourt, of the Pontifical Academy of the Lincei, at Rome, and James A. Manning, Esq., of the Inner Temple. Publishers: Thomas Cantley Newby, 72 Mortimer St., Cavendish Sq., London.

And the subjoined passage is from Vol. II., pp. 237-243. The book is quoted as authoritative by Alfred Owen Legge in his *Life of Pius IX.* On the face of it, Gregory XVI. is shown as recognizing divorce *a vinculo.*

"At this period a circumstance, of a very singular character for the age in which we live, occurred in Prussia, and connected as it is with the Church which is governed by so mild and spiritual prince, and the extreme point to which the anathema of that Church was lanced (*sic*) against an individual for the immorality of his conduct, the anecdote cannot fail to be read with interest, although the power itself, and its political exercise, may meet with much difference of opinion. It is, however, a matter of historical record that we give it insertion in these pages.

"The Prince Archbishop of Breslau had fulminated the thunders of the Church against one of the German princes. He had excommunicated the Prince of Hatzfeld de Trachembourg and de Jaschowitz, member of the Order of Nobles in the General Diet of Prussia, and one of the richest and most influential princes in Prussia. The following are the circumstances which led to such an act of rigour on the part of the Church so uncommon in the present century.

"About five years ago, Prince Germain de Hatzfeld, who is a Roman Catholic, fell in love with the Duchess of Reichenbach, a married lady, and a Protestant. For some reason, of which we do not know the particulars, the Duchess of Reichenbach got herself divorced. Soon afterwards, in virtue of a royal decree, abridging the delay which according to our laws must take place between the divorce and the remarriage of any of the divorced parties, the Prince Hatzfeld got the Lutheran pastor of Breslau to give him the marriage blessing. Thereafter the Prince of Hatzfeld was anxious to have his marriage made valid according to the rites of the Catholic Church, and for that purpose he applied to several ecclesiastics to perform the marriage ceremony, but they all refused on the ground that they were forbidden to do so by the decision of the Council of Trent, and more especially by a brief addressed in 1843 by the late Pope Gregory XVI. to the Bishops of Bavaria, in which the Sovereign Pontiff designates a marriage between a Catholic and a divorced Protestant as *connubium adulterium*. The Prince of Hatzfeld, however, did not lose courage. He went to Rome—threw himself at the Pope's feet—and supplicated his Holiness to confirm his marriage with the Duchess of Reichenbach. Gregory XVI. was moved, and after having received from the Prince of Hatzfeld a solemn promise that he would support the interests of the Catholic Church, his Holiness validated the marriage of the Prince and Princess of Hatzfeld, and gave orders to the Prince-Archbishop of Breslau to give them the nuptial benediction according to the rites of the Catholic Church, which was accordingly done. For some time the Prince of Hatzfeld kept his word to the Pope. He placed himself at the head of the Catholic aristocracy of the province, and he constituted himself the protector of the clergy, who, in consequence of his intercession, obtained in a short time great privileges and considerable immunities. In consequence of this zeal, Pope Gregory XVI. conferred upon the Prince of Hatzfeld numerous decorations and other marks of distinction. After two years of marriage the love of the Prince of Hatzfeld for his wife began gradually to cool, and this coolness increased to such a degree that at last he drove her out of his house and obtained a divorce. At the same time he formed an intimate connection with another Protestant lady, Madame de Bach, who had also the mishap to be divorced, and on the 6th of the present month of April he married her publicly in the Lutheran Cathedral of Breslau. On the following day the Prince-Archbishop of Breslau pronounced a sentence of excommunication against the

Prince of Hatzfeld, in which, after reciting the above facts, he says:

"Considering that his Serene Highness the Prince Germain of Hatzfeld de Trachembourg and de Jaschowitz has rendered himself guilty of polygamy, since during the life of his wife he has married another woman; that such an act should be punished the more severely from its being committed by a person so highly placed as the Prince of Hatzfeld by birth, rank, and fortune, and whose example must necessarily have great effect upon the people; that the Prince of Hatzfeld has shown a supreme degree of ingratitude to the late Pope Gregory XVI., who loaded him with favors and honors; that the Prince of Hatzfeld, who was at the head of the Catholics of Silesia, has by his conduct covered his co-religionists with shame; that it is notorious that he has stated everywhere that he has no uneasiness about what he had done, and that by means of money he would obtain from the clergy the validation of his second marriage as he had the first; that it is necessary to prove to the public in a striking manner that it is an erroneous impression which is current in our country that the clergy are always indulgent to the powerful of the earth: We, Melchior, by the grace of God, etc., Prince-Archbishop of Breslau, in virtue of our archiepiscopal functions, and in conformity with the holy canons, but to our regret, with grief, excommunicate the said Serene Prince Germain of Hatzfeld, as a public and obstinate contemner and transgressor of the laws and doctrines of the Church; and we strike him with the anathema of the Church, and with all the legal consequences of that measure, and that in the Name of the Father, of the Son, and of the Holy Ghost. Amen."

"The Breslau papers state that the Prince of Hatzfeld, on learning that sentence of excommunication had been pronounced against him, intimated his intention of joining the Lutheran Church; but that by the advice of his friends he abstained from doing so, because the consequences would be that he would lose two of his richest and most valuable lordships. The Prince of Hatzfeld above spoken of is brother to that Prince of Hatzfeld-Schoenberg whose *liaison* with the Countess of Myendorf gave rise to a celebrated trial at Cologne, in December last."

How good is this little poem by Margaret Lee Ashley, from the *Boston Transcript*!

"THE PLANTING
"(Belgium, 1915)

"Thou patient field where patient dead have lain,
Canst feel the soft, warm rivers of the rain
Turn red to green again?"

"The spring winds called to me: 'Come forth and bring
Thy scanty grain. Once more green blades must spring
Where Death had harvesting.'"

"Thou lean old steed—too old to feel the knee
Of friend or foe—my child sits lightly, see?
We two have need of thee."

"The plow is broken—patience, little son!
Rest thou thy small, thin legs—too weak to run;
Dream thou of harvests won."

"Yet—who shall garner at the summer's close,
O little field that gray-clad Sorrow sows?
God knows—God knows!"

WHOSE IS THIS, which I find on a flying leaf?

"O FRIEND BELOV'D, GOOD NIGHT

"O friend belov'd, good night!
The daylight wanes,
And o'er thee, calm in sleep,
God's Silence reigns."

"O'er thee, the patient stars
Keep watch this night;
Whilst clouds, like Angel Forms,
Float past in white."

"God holds thee in thy rest,
In His own Peace,
Yet nerves my heart to hail
Thy soul's release."

"So, friend long loved, good night!
Compline has rung,
And *Nunc Dimittis* now
O'er thee is sung."

"Good night! Glad Easter lights
Thy rest have crown'd,
Whilst unto me remains
Lent's tearful round."

"Jesus, till earth's night pass,
When breaks The Day,
O grant Thy Angel Host
To guard our way!"

APPEAL TO ENGLISHMEN TO BE TEMPERATE

Religious Leaders Unite in It DEATH OF BISHOP MOORHOUSE

The Living Church News Bureau }
London, April 9, 1915 }

YESTERDAY was published the following appeal on the duty of the people of the nation to abstain from intoxicating drink at the present time: "In view of all that is now happening, and following the unprecedented lead of his Majesty the King, we desire to press seriously upon the minds of those whom we can influence the duty and the privilege of bearing voluntary part in the nation's self-discipline and self-sacrifice by abstaining from all alcoholic drink during the continuance of the war. Some definite act on the part of us all is due to our brave men, to the nation at large, and to God."

The signatures appended to the appeal are those of the Archbishop of Canterbury, the Archbishop of York, Cardinal Bourne, and the president of the Council of Protestant bodies.

The Rt. Rev. Dr. Moorhouse, formerly Bishop of Melbourne and afterwards of Manchester, has now departed this life within just a year of being a nonagenarian. He was a son of a Sheffield manufacturer, and pursued his academic course at St. John's College, Cambridge; where he was graduated in 1853. He was at once ordained in the diocese of Ely and licensed to an assistant curacy at St. Neots. Two years later he returned to Sheffield to serve under the vicar of the parish church. In 1859 he came to the diocese of London, where in course of time he became vicar of Paddington and Rural Dean, and otherwise received preferment at the hands of his Bishop. Dr. Tait, and was also made a chaplain in ordinary to Queen Victoria.

In 1876 Prebendary Moorhouse was raised to the Episcopate, being consecrated to succeed Bishop Perry in the see of Melbourne. It is certainly a good tribute to his memory to be told, in connection with this period of his career, that he loathed the system of education without religion that he found in the Australian colony of Victoria. After ten years the Bishop was brought back to England to occupy the see of Manchester as Dr. Fraser's successor. The diocese now had peace from persecution and prosecutions for Catholic practices, and there was a considerable Church revival. Would that the present Bishop of Manchester had continued the tolerant policy of the late Bishop toward the Catholic-minded clergy and laity of his diocese rather than have adopted the attitude of the second occupant of the see! Dr. Moorhouse's principles and methods as diocesan at Manchester have been preserved for the benefit of others in his published visitation charges, under the title *Church Work: Its Means and Methods*.

Fidelity to his episcopal office and diocesan duties and his robust strength and independence of character are admirably illustrated by a story (supposed to be true) that is told of his attitude toward the Court on a certain occasion. He received a summons to preach before her Majesty Queen Victoria, and on replying that he had a confirmation fixed for the date in question, was reminded that he must regard the invitation as a "command." But the Bishop, who was more of a Churchman than a courtier, remained firm and went on with the confirmation. Thus he acted in spirit as Sir Thomas More of blessed memory is related to have done, when, being engaged in his private devotions, he was summoned by King Henry VIII. to come to him, and sent back word that he would come when he had finished his engagement with His Heavenly Sovereign. Dr. Moorhouse was 77 when he resigned his see, and had since then lived in retirement at Taunton. May he rest in peace!

The Bishop of Hereford has sent a reply to the Bishop of Zanzibar's excommunicatory declaration, and caused it to be made public. He expresses regret at the

Rejoinder of
Bishop of Hereford

Bishop of Zanzibar's "lack of Christian charity," his "apparent inability even to understand the position" of those from whom he differs, and his "misguided conception" of his own position and of his duty. He does not agree, he says, that his Canon's books, *Foundations and Restatement and Reunion*, contain any denial of the "historic facts stated in the Creeds," or of any "fundamental dogma," nor "can they be shown to contravene either the letter or the spirit" of the declaration issued by the Upper

House of Canterbury convocation, to which the Bishop of Zanzibar referred.

At the last meeting of the S. P. G. the secretary referred to the acceptance by the Bishop of Carpentaria of the taking over of certain missions of the London Missionary Society in the Torres Straits. The offer was made and accepted "without conditions." Both sides recognized, the secretary added, that those missions would now become Church missions.

The action of the rector of Farnham in assisting at a marriage in a Congregational chapel at Wellingborough has been condemned by the chancellor of St. Albans diocese, and the rector has been admonished by the Bishop of St. Albans and Peterborough, and he has submitted to the admonition.

J. G. HALL.

CHURCH SCHOOL CONDUCTS A MISSIONARY JOURNEY

By ALBERT W. MEISER

AT the request of the Rev. Arthur L. Bumpus, rector of St. Michael's Church, High street, Brooklyn, I am herewith sending you a statement of a plan used by me in collecting the missionary Lenten offering in the Church School of that church.

It consisted in conducting the Church School on a missionary journey around the world. In the first instance a map of the world was prepared on the style of a mercator projection. This map was not in exact proportions but was sufficiently large to indicate all of the countries in the world, and upon this map was laid down the course of the journey.

As there were five Sundays in Lent, the following route was pursued: By steamer from New York to Mexico, from here through the Panama Canal to Alaska, from Alaska to the Philippines, from the Philippines to China, from China through the Suez Canal to Liberia, and from Liberia home.

In order to make the voyage graphic, two steamers were obtained and christened the *Red Cross* and the *White Cross*. The school was divided into two equal sides, and each side manned one of the ships. The ships progressed on their course, according to the mileage earned during the week, the scale being five miles for a cent, and the collection on each side determining the total progress for a particular week. Of course the question of the rate of mileage could be adapted to the size of the collection desired without interfering with the idea of the voyage.

Every Sunday during the voyage a story was told appropriate to the particular missionary field at which the stop was being made, and involved to a certain extent various members of the crew of the ship arriving at the stopping place first. The local atmosphere of the missionary countries was created by using colored slides of the countries visited. The scholar bringing in the greatest collection for a particular week was called captain of the ship for the ensuing week, and this feature excited considerable interest in the contest.

The climax or end of the voyage was reached at the Church School festival on Easter Day, when the collection of the final week determined which ship had completed the course first. In order to carry out the idea in the floral decorations, a small ship was modeled out of carnations, which displayed the flag of the winning side. At the conclusion of the service each member of the school was given one of the flowers composing the ship as a souvenir of the occasion, and the scholar who had brought in the largest individual collection during the entire season was given a handsomely bound copy of the Bible.

From the purely financial point of view, the offering was larger than any heretofore taken up in the school, and was particularly generous in these stringent times; but greater than the financial benefit involved in the enterprise was the increased knowledge and interest of the children in the missionary lands.

OFFER THYSELF as a sacrifice to God in peace and quietness of spirit. And the better to proceed in this journey, and support thyself without weariness and disquiet, dispose thy soul at every step, by widening out thy will to meet the Will of God. The more thou dost widen it, the more wilt thou receive. Thy will must be disposed as follows: to will everything and to will nothing, if God wills it or wills it not.—*Lorenzo Scupoli*.

I PERCEIVE that, to the true servant of God, all places and times are acceptable.—*St. Catherine of Siena*.

MISSIONARY MASS MEETING IN NEW YORK

AT a missionary mass meeting held in Synod Hall on Tuesday evening, April 20th, under the auspices of the Diocesan Missionary Committee, the Rev. Dr. William T. Manning, rector of Trinity Church, declared that war is at times not only right but a clear Christian duty. Bishop Greer and delegations from practically all the parishes of New York were in attendance.

Dr. Manning's address was on the subject, "The Present Crisis and the Church's Opportunity." Following his discussion of war, Dr. Manning severely criticized the social structure, declaring that "the present distribution of wealth is a disproportionate and unreasonable one." He said that excessive riches are often worse for a man than poverty, and that honest pay for service is far more desirable to society than are the charities of wealthy men. He said in part:

"Here in our own land, and all the world over, there are evidences that this time of sorrow and suffering is producing a great spiritual awakening. Judging from all present indications, when this war ends the Church will have the greatest opportunity in all her history to bring the world to the feet of Jesus Christ. The Church will have an opportunity without precedent to make her voice heard for the establishment of true and lasting peace.

"I do not believe that the use of force is never justifiable. I believe that there are cases in which it is not only right but our clear Christian duty to use force. But I believe that the Church ought to strive with her whole strength for the elimination of the causes of war, and to bring an end to the whole system of armed militarism which has so long prevailed. But peace must be built on righteousness.

"It is not much good talking about world peace unless we are willing to lay the foundation for it in our own immediate relationships. We all know how much there is in our industrial and commercial life that is not in accordance with the law of Christ. When we have made every proper allowance for difference of reward, according to difference and quality of service, we all know that the present distribution of wealth is a disproportionate and unreasonable one. We know that the excessive riches of a man who has too much are as bad and often worse for him than poverty is for the man who has too little.

"We know that it is far better for money to be paid out in honest pay for honest service than that huge fortunes should be piled up in the hands of particular individuals, even though these fortunes may some of them be later dispensed in charities and benevolences. The first thing for every man to do who believes in world peace is to stand for social justice, and to begin by bringing Christ into his own industrial commercial relationship."

Mr. George Gordon Battle, of the Church of the Ascension, Manhattan, spoke on "Organization to Meet the Crisis." He said there were really two crises—the catastrophe of tears and blood all over Europe, the present aspects of which are frightful; and in our own land a crisis in the Church herself. Christian men and women must meet these crises, and must remember that truth is eternal. The Church and her cause can never have a permanent set-back. History teaches that there is an ebb-tide, and that the pendulum swings back. This is seen in the ancient history of the Hebrews. There were dark hours breaking into the dawn when the foundations were being laid for the Kingdom which is not of this world. The same lessons are found in medieval and modern history. There were dangers that threatened religion and culture before the events came which brought life and hope to the Church.

In all religious life there are natural and spiritual elements—both are necessary and essential. Much has been said about faith and works. An undue stress has been laid upon faith, contrary to the teaching of St. James. Consequently much has been said against formalism and the details of creeds, and systems of ethics have been substituted for religion, and social service for the Church of God. The losing sight of spiritual things is responsible for the present religious depression. The cure is to be found in a life of faith and prayer. This is not an age of blind faith. Our faith is now squared with our reason. Scientists of the first rank are not so arrogant as Huxley and others. The truth makes us free. We are not afraid of the investigations of science. Too much stress in these later years has been given to philanthropy and benevolence. The trend of the times is shown in our statute books.

Bishop Greer expressed his pleasure that the future meetings of this great committee were to be something like "experience meetings," and that the scope of the parish reports would include mention of methods for the relief of the poor by parishes and missions.

Speaking of the need of personal religion, the Bishop said that a man cannot accomplish anything in the Church of God until he has first died and risen to a new life. The twice-born among the clergy and laity are the ones that will do the work. The Church needs a special army of men who have died to every selfish ambition. Now is the time for the Church to lead this modern age out beyond the shore of earthly and material things—out into the great depths of the mercy and goodness of God.

REMARKABLE FACTS ABOUT NEW YORK CATHEDRAL

Will Be Larger than the Cathedrals of London or Rome

ADDRESSES BEFORE THE MISSIONARY COMMITTEE

New York Office of The Living Church }
11 West 45th St.
New York, April 26, 1915 }

THE thirteenth annual meeting of the Cathedral League of the diocese of New York was held in Synod Hall on Saturday afternoon, April 24th. Bishop Greer presided. The treasurer reported that in the last year \$16,271 had been contributed toward the maintenance of the Cathedral. Since 1904 the league has contributed for the same purpose \$70,220.74. The sum of \$82,024 has been paid in so far for the building of the nave. The guild has, in receipts and pledges for this building, \$110,000.

Mr. Charles F. Hoffman, treasurer of the Cathedral trustees, made an address, in which he stated that preparations were making to start at once to build the nave. Foundations would be laid as soon as plans for the nave are finally adopted. While the area of St. Paul's, London, was 59,000 square feet, the New York Cathedral area would be 99,000 square feet, a much greater area also than that of St. Peter's, Rome. It was further reported that the Cathedral of St. John the Divine never had been in debt; not a dollar is owing to-day; there is no mortgage or other debt on the property or maintenance account. The choir-school had cost \$166,000, the seven chapels about \$1,250,000. The Endowment Fund amounts to \$686,545. The foundations of the Cathedral cost \$319,998.78. The ground was purchased for \$884,315.62 and to-day is thought to be worth more than four times that amount. The contributions made to the Cathedral aggregate \$6,650,000. The annual budget is \$87,227.12.

Mr. Robert G. Hone, as president, reported that the members of the league now number 750 men and women. He remarked on the zeal of the league members in contributing and soliciting funds for the building of the nave, and detailed plans for securing personal gifts and memorials.

The following officers were duly elected: President, Robert G. Hone; vice-president, Charles F. Hoffman; secretary, Henry L. Hobart; treasurer, Henry W. Munroe; members of the executive committee (class of 1918), George Zabriskie, J. Lawrence Aspinwall.

The consulting architect, Dr. Ralph Adams Cram, made an interesting address and exhibited a number of new drawings (ground plans, elevations, and interior view) of the nave. He described these and pointed out the changes that had been made by a year's hard work. The promise was made that the most extraordinary model of any building in history would shortly be completed and placed on exhibition.

Speaking of the local Cathedral, he said that it was the most important ecclesiastical building now under construction in any part of the world, and the most expensive. Its plans must be studied, and restudied and tested from many points of view. The greatness of any work of art is dependent upon the fidelity of every part to its individual work.

Dean Grosvenor spoke of the Cathedral in its relation to the Church at large, to the diocese, and to the people of the city, and strangers. He declared his conviction that the great gifts to the Cathedral had not diverted any contributions from other great objects, and alluded to the costly gift of ointment at Bethany, the criticism that followed, and the rebuke that ensued.

Canon Nelson announced that a worthy historical sketch was in preparation, and that Mr. George Macculloch Miller, one of the original members of the board of Cathedral trustees, would contribute valuable information for this purpose.

Bishop Greer made the closing address, designating this meeting as the largest in the history of the league, and alluded to the sympathetic response of the audience to the several speakers. Continuing, the Bishop said: "This Cathedral will have very important functions in the social salvation of this American Republic. New York will influence the whole nation more than it does now. This great structure will be one of the most important factors to conserve our national life and promote the security of our American civilization."

After a hymn and the benediction by the Bishop, the members and friends of the league went to the undercroft of Synod Hall, where tea was served.

It is announced that the Rev. John Keller will preach in St. Paul's chapel, Trinity parish, on Sunday morning, May 2nd. His subject will be, "The recognition of the Holy Bible by the Congress of the United States." This church was erected in 1766, and George Washington went to service there, with many distinguished statesmen and citizens, on the day of his inauguration as President of the United States, Thursday, April 30, 1789.

Day's "Easter Cantata" was sung in St. Paul's chapel, Broadway and Fulton street, at noon on Tuesday, April 20th. It was its first

production and is as yet in manuscript. The large volunteer choir of business men and women was supported by an orchestra, and the composer, Mr. H. Brooks Day, was at the organ. The rendition was most finished and scholarly. The composition will grow in popular favor.

These noonday musical services, inaugurated some years ago by the Rev. Dr. William Montague Geer, vicar, have done a valued educational work for thousands, and they are of yearly increasing importance. Mr. Edmund Jaques is choirmaster and director. A remarkable record in point of attendance has been made in the past season, the congregation aggregating 10,004 at the eleven services.

Work was begun this week on the Stokes open-air pulpit at the Cathedral. The foundations are being laid about seventy-five feet to the north of the rear entrance to Synod Hall.

FOR EXPANSION OF ST. STEPHEN'S COLLEGE

THE trustees of St. Stephen's College, Annandale, N. Y., at a recent meeting faced the necessity of raising a considerable amount of money for absolutely necessary expansion and improvement of the work, and determined unanimously to start on a systematic campaign to raise \$250,000. The President, Dr. Rodgers, was commissioned to take charge of the necessary work, and for the time being is relieved of his college duties. That means that Dr. Rodgers will take up energetically and very soon the raising of this money.

St. Stephen's, which is primarily a college for students looking toward holy orders, is doing a remarkable work in the Church. It is recognized by educators to be intellectually in very satisfactory condition. Its curriculum is as good as that of any academic institution in the country. Its graduates take high places in the seminaries and some of them are doing excellent post graduate work in the larger universities. The moral and religious tone of the students is of a very high order.

The physical condition of the buildings, however, is not satisfactory, though many improvements have been made in recent years. Aspinwall Hall is practically out of use and is in such condition that it cannot easily be used unless it be thoroughly rebuilt. The hot air heating apparatus is also worn out and the cost of heating the buildings is very much larger than it would be with a modern heating plant. The endowment fund is insufficient to produce income enough to meet expenses. These are the matters that will have first attention when sufficient funds are forthcoming for the purpose.

The work is earnestly commended to the attention of Churchmen, and it is believed that the value of St. Stephen's College has been so demonstrated that it will not be permitted to suffer for this need of the present day. Certainly \$250,000 is a small amount compared with what is annually put into the institutions for higher education in this country, and St. Stephen's deserves place among the best of them.

Eighteen alumni and former students of St. Stephen's college were the guests of President Rodgers at a dinner at the Seamen's Church Institute in New York City, on April 12th. All the men present except Dr. Rodgers and the Rev. A. R. Mansfield (St. Stephen's, '95), superintendent of the institute, are students in residence at the General Theological Seminary. After a thoroughly enjoyed dinner, the gathering took on the nature of an informal smoker featured by some of the good old songs of the "Little College on the Hill." The St. Stephen's spirit was very much in evidence and found expression in some forceful remarks by Mr. Mansfield, President Rodgers, and several of the men. Loyalty to *Alma Mater*, a realization of her great and as yet unmet needs, and a deep desire to bend every effort in her behalf, was the universal sentiment, which crystallized itself in the outline of a definite campaign for raising funds. The twenty-one St. Stephen's men in the General Seminary have already offered their best efforts to the board of trustees of the college to be employed in any way they may be of service in this strenuous campaign about to be inaugurated.

THE TRUTH IS that all the fairs, sociables, boys' and girls' clubs and the like, are just so many attempts to galvanize a dead body into life. If people kept their Confirmation vows, not one of these would be necessary, even though they are good things in themselves. The clergy will do the best they can, but it might be "suggested" that if in any private corporation the employees showed as little interest in the real business of the firm as most of the laity do in the spiritual affairs of the Church, that corporation would be bankrupt in no time. The reason why all corporations are not bankrupt is because their superintendents not only suggest something, but have the power, as the clergy have not, to see that the suggestion goes into immediate effect.—REV. E. B. HOLMES, writing in *The North East*, on "Why Doesn't the Rector Suggest Something?"

DESIGN FOR NEW CHURCH IN PHILADELPHIA

Church of the Epiphany to Build

BISHOP RHINELANDER URGES GREATER
MISSIONARY OFFERINGS

The Living Church News Bureau }
Philadelphia, April 26, 1915 }

THE accompanying illustration shows the design for the new Church of the Epiphany, to be erected on the corner of Fifty-seventh street and Baltimore avenue, as stated in the Philadelphia Letter printed in THE LIVING CHURCH of April 17th.

Bishop Rhinelander has sent out a letter to the people of the diocese calling attention to the action of the Synod of the Third Province voting to aim at no less a sum than \$1,000,000 of missionary offerings within the province for this year, and also to the appeal from the Board of Missions for an emergency fund of \$400,000, to wipe out all deficits. He reminds them that these two appeals in no way conflict. He urges that all

Bishop Rhinelander's
Appeal for Missions

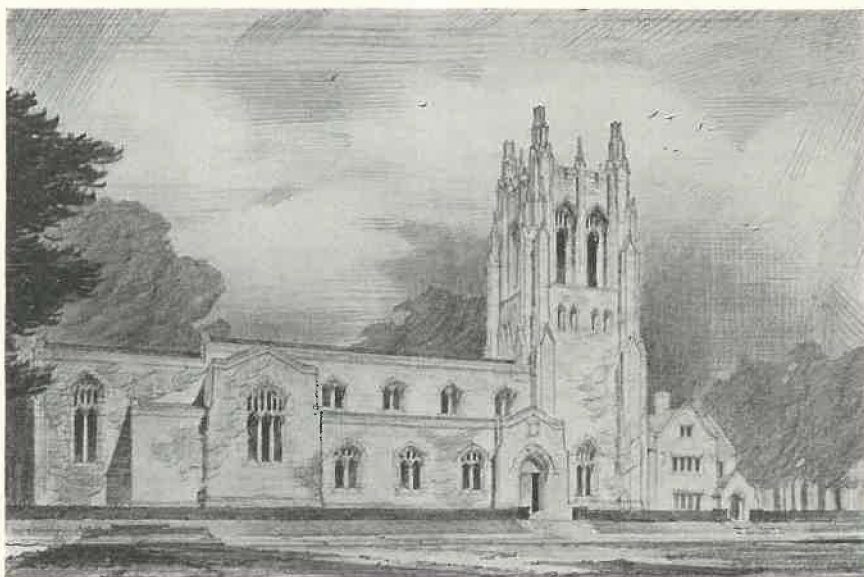
Third Province voting to aim at no less a sum than \$1,000,000 of missionary offerings within the province for this year, and

making the presentation address and the rector receiving the flag. The Drexel-Biddle Bible Classes will hold their fourth annual service in Holy Trinity Church Thursday evening. Three Bishops, two hundred ministers, and five thousand members, coming from three states and representing sixteen denominations, will be present and take part. Prior to the service the members who will come from Philadelphia, Camden, and Delaware, headed by three bands, will march around Rittenhouse Square. The speakers will be the Rev. Dr. Floyd W. Tomkins, rector of the parish and international chaplain of the classes, who will deliver the annual address; Bishop Rhinelander, Bishop-Suffragan Garland, and Bishop Darlington of Harrisburg; the Rev. Robert Hunter, pastor of Union Tabernacle Presbyterian church, of this city, and the Rev. J. Howard Gray, pastor of Silverbrook Methodist Episcopal church, of Wilmington, Delaware.

Since March 9, 1900, the Paschalville branch of the Free Library of Philadelphia has occupied the lower floor of the Sunday school building of St. James' Church, Kingsessing. Last week the building which has been recently erected for its use was opened to the public with appropriate exercises. Among those who took part in these exercises were the Rev. S. Lord Gilbertson and Mr. Clinton Rogers Woodruff. The building formerly occupied by the library

Opening of
Free Library Building

building of St. James' Church, Kingsessing. Last week the building which has been recently erected for its use was opened to the



DESIGN FOR CHURCH OF THE EPIPHANY, PHILADELPHIA

the members of the Church dedicate one day's income over and above all other missionary offerings to be given in this emergency.

St. George's Church, West Philadelphia, observed St. George's day with Confirmation service and blessing of the completed portion of its parish house. Bishop-Suffragan Garland visited the parish and confirmed twenty-two for the parish and five for visiting clergymen. After the service in the church the Bishop with the rector of the parish, the Rev. G. L. Smith, and clergy from St. Clement's Church, preceded by crucifer and candle bearers moved to the guild house where the blessing took place. Throughout the week special Eucharists will be said daily. On Sunday all-day services will be conducted; in the evening Fr. Ransome of Christ Church, Media, will be the preacher. The local lodge of the Sons and Daughters of St. George will attend in a body. On Wednesday evening a parish reception will be held in the new guild hall.

Presentation of American flags to the various churches in the city is a growing custom. For some months churches of the various denominations have received these flags which have been given by one or another of the patriotic societies in the city. Last Sunday heroes of the civil war marched behind the flag to the Church of the Incarnation for the service, at which time a flag was presented to that church by the General E. D. Baker Post No. 8 of the Grand Army of the Republic. The presentation addresses were made by F. Amadee Bergy, presiding judge of common pleas court No. 1, who is a member of the Post, and the rector's warden of the church. Other speakers at the service were Judges Patterson and Shoemaker, associates of Judge Bergy. The Rev. Norman V. P. Levis, the rector, received the flag.

Another presentation was made in Old Christ Church at which a patriotic service was held in the afternoon. This was the annual pilgrimage of the commandery general of the Patriotic Order Sons of America. The commandery presented the flag, Judge Patterson

will be wholly devoted to the Sunday school and parish purposes.

The service for the presentation of the Sunday school Lenten offering was held in St. Matthew's Church on Saturday afternoon, the service being read by the Rev. William McClelland and the lessons by the Rev. L. N. Caley. The Rev. A. Reshell Van Meter spoke on the "Life of the Boy and Girl in China," and the Rev. Dr. Pierce on "Missions." The total of cash offerings received was \$29,867.62. Pledges were received amounting to \$1,048.15, making the total \$30,915.77 from the diocese to date. The three largest offerings were: \$5,689.36 from the Church of the Holy Apostles; \$2,343.18 from Gloria Dei (Old Swedes); and \$1,032.10 from St. Timothy's Church, Roxborough.

At the meeting of the Clerical Brotherhood, Monday, April 19th, the question of the Clergy Pension Fund came up for discussion. Mr. Monell Sayre was present and explained the fund and invited questions. The clergy present took an active interest in the subject and questioned Mr. Sayre very closely. It was the feeling of the clergy that the entire subject was very well cleared up.

The vestry of the Church of the Holy Apostles reports that the offering on Easter Day was \$3,219.13. It had asked for \$3,400 to meet the deficits for the year, and hopes to receive that amount before the offering is entirely closed.—At the chapel of St. Simon

the Cyrenian, for colored work, 105 persons were presented by the vicar, the Rev. John R. Logan, for confirmation at a recent visit of the Bishop Suffragan.—By the will of Mrs. Anna T. Brush, widow of Chauncey H. Brush, the Episcopal Hospital will receive \$10,000.—A committee from the first graduating class of the Philadelphia School has been appointed to make fitting preparations for the celebration of the anniversary at the commencement at the school in June.

MANY PEOPLE owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

GIVING ONE DAY'S INCOME

IN the past week the Emergency Fund has increased \$14,000 and now totals over \$85,000. The smallest gift was a two-cent stamp from a little orphan girl; the largest was \$4,000. The numerous diocesan plans which are to be brought into action in May are expected to increase materially the number of gifts which are pouring into the Missions House daily.

From far-off Hawaii comes a message of cheer and coöperation. Bishop Restarick writes: "We are few, comparatively, in these islands, but if I could show the people how a congregation in Honolulu, not one member of which, except its priest and teachers, were Christian people twelve years ago, gave to missions through its Sunday school on Easter Day \$238, they would see how those who have newly found Christ value the Gospel. On Easter Day we had the Cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean, and the offering of those Sunday schools was \$1,052; and yet the parents of these, or the grandparents at least, have never heard of Christ, excepting only those of the white children who form, perhaps, one-fifth of the whole, and they gave less, per capita, than the others. I have appointed a committee consisting of three white men, one Chinese, one Japanese, one Korean, and one Hawaiian who are to have charge of the campaign to collect one day's income. You will hear from us in due time, and you may be sure we will do our share."

Probably never before has the great body of the Church responded with such enthusiasm and good-will as in the present crisis. Children, stable boys, gardeners, miners, factory women, book-keepers, business and professional men—people in every walk and condition of life are sending their one day's wage or income. One man who has had but one month's work this year was advised that he should not feel obliged to give \$5 to the fund. In a New York state parish, as the preacher reached the climax of his appeal for the Emergency Fund he was interrupted by a six-year-old girl walking up the aisle and handing him a twenty-five cent piece. A prominent layman in an eastern city thinks the "one day's income" idea so good that he hopes to see it as thoroughly treated from the pulpit as "self-denial day" for the unemployed was advertised in the newspapers of Philadelphia and other cities; he hopes also for equally splendid results.

This same zeal and spirit was evinced last Monday at the open meeting of the Emergency committee at the Missions House. Five dioceses were represented at that meeting, a large number of laymen and women being present. The Woman's Auxiliary reports, made at that meeting, show that that organization is espousing this cause with more than its usual devotion. A "self-denial week" has been observed in New York and similar plans are on foot in other dioceses. The next meeting of the Committee will be held on Monday, May 3rd, at 2 P. M.

Bishop Greer has issued the following important Pastoral to the diocese of New York:

"A PASTORAL LETTER TO THE CLERGY AND LAITY OF
THE DIOCESE OF NEW YORK

April 21, 1915.

"That the Church to-day is facing a critical situation both in its own history and in the history of the world, is so obviously true that if we have eyes we cannot fail to see it. But have we the faith and courage to meet it? That is the question which, with great practical urgency, is coming directly home to you and me and everyone else who calls himself a Christian. We cannot escape or avoid it or shift it to someone else; and if we would fully meet this duty of the hour we must gird ourselves for a larger work, for a greater and more heroic work than any which at present we are doing or attempting.

"A conventional acceptance of the Christian faith or a formal acquiescence in it it is not now enough. We must put it to work, not only in our personal life or our parochial life but in the life of the world. For that is what the Christian faith claims at least to be; not tribal, or national, or racial, but a faith for human kind, for all human kind, for the whole human world; and the world now as never before is ready to receive it. It is learning now from experience that it cannot get on without it.

"But are we ready to give it? Are we ready to make sacrifice for it? That is what soldiers are supposed to do for their country. And we Christian people call ourselves soldiers of Jesus Christ. If we are, let us show and prove it; but if we are not, then let us quit saying and singing it. Let us at least be real. Then it will appear, not as some persons are saying, that the Christian faith has failed to-day in the world, but that we have failed to put it to work in the world. Or, as Mr. Chesterton has expressed it, it is

not that the Christian ideal has been tried and found wanting but that it has been found difficult and left untried.

"But I do not believe that we wish to leave it untried. I believe on the contrary that it is our earnest desire to plant and establish everywhere this faith of Jesus Christ as the only hope for mankind. If that is the case, as I am confident it is, then let us take hold and help the Church to do through its Board of Missions its missionary work. For the past two or three years this diocese has failed to meet its apportionment and has been on the delinquent list. Let us wipe off this blot on our otherwise fair escutcheon. Let every man, woman, and child in the diocese make it a personal matter and resolve to try to do it. Then it will be done, and our apportionment will be met and more than met.

"In making this appeal I have not gone into figures and statistics; I have put it on higher ground. I have thought it better simply to put before you the critical need of the hour and to ask you as a people who wish to be and are, I know, loyal to Jesus Christ and also to your Church, to recognize that critical need and earnestly try to meet it. This will involve in some cases sacrificial effort, but now if ever is the time to make it. It has been suggested that every person should give to the missionary work of the Church in the world one day's wage or income. That, at such a time as the present, is little enough to do. Some of us can do more, and if so let us do it, cheerfully and gladly, but let none of us fail to do as much as he possibly can. It has been suggested that in some cases a house-to-house canvass might be made by the laymen of the parishes. In other cases perhaps this would not be practicable; but some kind of extra and unusual effort should be attempted with a view to meeting the present situation with its unprecedented opportunity. But, whatever the method adopted, I suggest that a special offering for missions be made on Whitsunday in all the parishes of the diocese, even if some of them have already met their apportionment, and I herewith designate that day as Missionary Sunday in the diocese.

"The need is great; the door is open; the call to enter is loud and strong, and now is the accepted time.

"Sincerely your friend and Bishop,
"DAVID H. GREER."

OUR CLERGY IN "WHO'S WHO"

BY THE REV. ARTHUR C. SAUNDERS, M.A.

HAS the Church collapsed? It would be a strange thing if a lost cause and a dead issue had given to the country a greater number of notable, prominent, and useful men than any other profession save one. Yet the latest edition of *Who's Who in America* contains the names of 2,035 ministers, this being a greater number than that furnished by any other profession except law. When it is remembered that there are a great many more lawyers than ministers in the United States, it becomes evident that there are proportionately more clergymen than lawyers mentioned in *Who's Who*.

Of the 2,035 ministers who have distinguished themselves sufficiently to deserve mention, 347 are clergymen of the Protestant Episcopal Church. The introduction to *Who's Who* says that the qualifications for mention are special prominence in creditable lines of endeavor, or the incumbency of high official position, although it is added that the latter class is composed of men who would have won a place in the book in any event. Of the 347 of our clergy mentioned, 109 are Bishops, and would come under the category of official. The remaining 238 are classed as follows: College presidents, professors, and other educational pursuits, 33; theologians, 14; physician, 1; missionary, 1; secretaries, 3; librarian, 1; editor, 1; author, 3; archeologists, 2; orientalist, 1; sociologist, 1; meteorologist, 1; while 176 are mentioned under the head of clergymen.

We are told in the opening pages of the book that 71.10 per cent of all the persons mentioned therein are college bred, and that 81.22 per cent of the ministers are college bred.

The University of Nevada, in an attempt to show the value of a college education, has issued statistics showing that one college graduate out of every forty-two in the United States is mentioned in *Who's Who*, while only one is mentioned out of every 404 men whose education ended with the high school, and one out of every 8,812 who had a common school training.

The *Living Church Annual and Churchman's Almanac* for 1915 gives a grand total of 5,808 clergy in the American Church. Therefore one out of every seventeen of our clergy is mentioned in *Who's Who*, as against one out of every forty-two college graduates.

Surely, for a "collapsed" institution, the Church is producing a remarkable number of prominent and useful men.

HABIT is an internal principle which leads us to do easily, naturally, and with growing certainty, what we do often.—*Webster*.

CHICAGO WILL HAVE G. F. S. LODGE

Steps Taken to Secure Such a House

HAPPENINGS OF LAST WEEK IN THE CITY

The Living Church News Bureau }
Chicago, April 26, 1915 }

THE advisory board for the Girls' Friendly Society has recently been formed to begin definite plans for a lodge to be managed under the auspices of the society for the girls of Chicago, similar to those already in effective operation in other cities. Mrs. Robert B. Gregory heads the committee and other members are Mrs. Alexander Robertson, Mrs. James L. Houghteling, Mrs. John De Koven, Mrs. R. Floyd Clinch, Mrs. Nathan S. Davis, Mrs. Herman Butler, Mrs. William C. De Witt, Mrs. George Manierre, and Mrs. F. T. A. Junkin. The plan is to take a house on the North Side, within walking distance of the Loop.

The Round Table met in the Church Club rooms on Monday, April 19th, the Rev. Theodore B. Foster of the Western Theological Seminary in the chair. The address of the morning was given by Miss M. L. Carpenter of the University of Chicago, and one of the

Round Table

leaders of the Women's League of the Federated Churches of Chicago. Miss Carpenter, who has been active in planning and organizing the work of the league, gave in outline the general objects of the organization. The first is to cooperate with the Church Federation Council in carrying out the efforts of the churches for civic betterment. The second is to bring together the various women's societies of the churches of Chicago and the vicinity for "unified and constructive endeavor in their own fields of activity to the end that there may be a practical realization in good works of the New Testament ideal, many members, but one Body." The third is to help organize the power of a United Church of Christ to try to reach "all classes of people with the message of the gospel and to promote the application of the law of Christ in every relation of life." The immediate ends of the league are, to assist the Federation Council in its efforts to secure better marriage and divorce laws, to keep intoxicants away from dance halls, to keep representatives at various courts, to initiate a campaign for better laws and methods in regard to birth registration, to make for public sentiment in favor of one day's rest in seven, to take a vital interest in the civic leagues of Chicago, to support fundamental measures such as will appeal to all good people, to vitalize and centralize the efforts of all civic organizations, so that none may accuse the churches of shirking their duty in the vital things of the day.

Some supplementary Easter reports have come in. At St. Paul's, Kankakee (Rev. Richard Rowley, rector), there were 251 communicants, the largest number in the history of the parish. The offering was \$956.65, of which \$56.65 was from the Sunday school.

Easter Reports

At St. Paul's, Rogers Park (Rev. G. W. Laidlaw, rector), the communicants numbered 230, and the offering was \$919.86. The canvass for the parish house fund is almost completed. The amount in cash and pledges to date is over \$17,500. The amount of the offering at Grace Church, Pontiac (Rev. George E. Young, rector), was about \$75, and not \$600 as announced. The Ladies' Guild made and gave the parish a complete set of altar linen.

At the Church of the Redeemer, Elgin (Rev. J. M. Johnson, rector), there were sixty members at the April meeting of the Men's Club.

A notable service was held at St. James' Church, on Sunday afternoon, April 18th, at which it is estimated eleven hundred persons were present. At that time the choir gave *The Triumph of the Greater Love*, an

Musical Service

Easter cantata by Mr. William Lester, rendered for the first time. Mr. Lester, one of our younger and most successful composers, a Chicago man, has dedicated this cantata to John W. Norton and the choir of St. James' Church. The choir, which was assisted by an additional quartette, and a string orchestra, gave a splendid rendition of Mr. Lester's work. Mr. Norton conducted and Mr. Palmer Christian was the organist.

The Chicago Chapter of the American Guild of Organists, and the American Guild of Violinists, held a public service at St. Peter's Church on Tuesday evening, April 20th.

The Rev. Father Kelly of Kelham, who is on his way to England from Japan, was in Chicago from April 11th to 18th, and was the guest of Bishop Anderson. On Thursday

English Priest
in Chicago

he addressed the students of the Western Theological Seminary on his work in Japan, and made some interesting comments on theological education. Fr. Kelly celebrated at the Cathedral in the early morning of April 18th, and preached at the midday service, on The Resurrection. He left for Boston on the evening of that day.

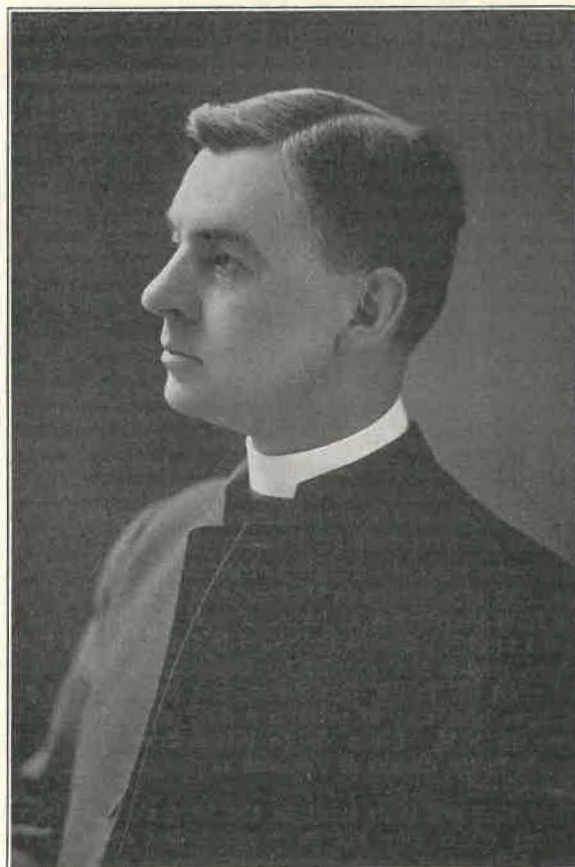
The West Side Sunday School Institute held its spring meeting

at St. Martin's Church, Austin (Rev. R. H. Fortescue Gairdner, rector), on Tuesday, April 20th. Evening Prayer was said with an address by the Rev. H. W. Prince. The addresses after the supper and business session were made by the Rev. N. O. Hutton, on "The Boy's Class," and by Miss Margaret Kehoe of Christ Church, Woodlawn, on "Primary Work." Nearly one hundred were in attendance. A SPECIAL MEETING of the Junior Auxiliary, for leaders and helpers, was held at the Church Club rooms on Saturday, April 17th. The topic for the day was "Junior Problems."—THE BROTHERHOOD CHAPTERS of St. Paul's Church, Kenwood, gave a dinner to the new rector, the Rev. George H. Thomas, on Monday evening, April 19th. Several of the clergy of the neighboring parishes were present and made addresses.

Miscellany

CONSECRATION OF BISHOP BLISS

FOR the third time within a generation, St. Paul's Church, Burlington, was the scene, on Wednesday, April 21st, of the consecration of a Bishop, when the Rev. George Yemens Bliss, D.D., was made Bishop Coadjutor of Vermont. The Rt. Rev. Dr. Hall, Bishop of Vermont, was the Consecrator; Rt. Rev. Dr. Codman, Bishop of Maine, and Rt. Rev. Dr. Perry, Bishop of Rhode Island, were co-Consecrators; the Presenters were Rt. Rev. Dr. Parker, Bishop of New Hampshire, and Rt. Rev. Dr. Davies, Bishop of Western Massachusetts. The preacher was the Bishop of Delaware, Rt. Rev. Dr. Kinsman. Bishop Brewster of Connecticut read the Litany. Attending presbyters were the Rev. Arthur W. Jenks, D.D., of the General Theological Seminary, and Rev. Frederick M. Kirkus of the



RT. REV. GEO. Y. BLISS, D.D.
Bishop Coadjutor of Vermont

diocese of Delaware. Both presbyters were class-mates of Bishop Bliss at the seminary. The master of ceremonies was the Rev. Nelson Kellogg, rector of St. Michael's Church, Brattleboro, Vt.

The procession was in three sections, each headed by a crucifer. First came the choir, next the diocesan and visiting clergy, and then the Coadjutor-elect with his attending presbyters, followed by nine Bishops, including, beside the seven already mentioned, Bishop Farthing of Montreal and Bishop Williams of Quebec. The certificate of election was read by the Rev. W. C. Bernard, secretary of the diocese, the consent of the Standing Committees by Rev. A. P. Grint, president of the Standing Committee of the diocese, and the consent of the Bishops by the Bishop of New Hampshire. The service was simple, impressive, and reverent.

Directly after the service St. Paul's parish gave a luncheon to the Bishops and other clergy and to those present from other

parts of the diocese. Before the beginning of the speeches which followed, at the suggestion of Bishop Hall, all present stood for a moment and prayer was offered for the late Bishop Coadjutor, William Farrar Weeks. Then followed delightful speeches by Bishop Hall, by the Bishops of Montreal, Quebec, and Connecticut, and by Bishop Bliss. A reception was given in the evening at the parish house for all parishioners and friends.

Bishop Bliss, having spent his entire ministry in this diocese, will enter upon his work at once with a thorough knowledge of existing conditions and much time will thus be saved and some mistakes will thus doubtless be avoided. In fact no other assistant to Bishop Hall could have been chosen who would immediately have been so helpful. There is much to be done in the missions of the diocese, and Bishop Bliss plans to give his time entirely to this work for several months, making his first visitation this same week of his consecration. Bishop Bliss will soon be held in as great affection throughout the diocese as he now is in the parish of St. Paul's, Burlington, where, first as curate and then as rector, he has labored so faithfully for twenty-three years.

In his sermon, Bishop Kinsman eulogized the work of the Church in Vermont and paid high tribute to the late Bishop Hopkins. Of the newly chosen Bishop he said:

"Our brother, the Bishop-consecrand, places a low estimate on his own abilities, to which his friends can not assent. Yet without disputing over this, there are some things that may be said, and must be thought, of important qualifications he brings to the episcopate, with which even he himself can scarcely fail to agree.

"Sympathy. How important in a Bishop that a man know and care for the details of his particular task! At this time, who better knows the diocese of Vermont, has had more intimate association with diocesan affairs, and cares more for them, than the new Coadjutor? Who could bring more sympathetic appreciation of Vermont work—who else brings so much—to use for the Church of God?

"Loyalty. That is but another name for sympathy. Identified with the diocese, especially with this parish with all its central associations, who is more entirely devoted to Vermont traditions and ideals? Moreover, who could bring more of personal loyalty to the assistance of the Bishop, to preserve him for the diocese and the Church at large, more filial affection to be translated into fraternal coöperation? Who at this time could bring more—who bring so much—for the Church of God?

"Humility. In these days of pushing self-assertion, vulgar advertisement, and self-complacency, when we are so prone to sound the note of penitence, so prone to identify religion with confession of other people's sins and proclamation of our own superiorities, how much the Church needs men conscious of their dependence on Divine grace! What hope for the Church, unless its leaders are very ready to come humbly to the throne of grace in time of need? The very quality which makes our brother distrust his fitness for high responsibility is one chief requisite for its exercise.

"Twenty-one years ago a Bishop of Delaware came here to preach at consecration of a Bishop in Vermont and to bring to this diocese greetings from the Church at large. I well remember that day. I myself went to Christ Church Cathedral in Oxford at the time of the service here, read over the Order for Consecration of a Bishop, and wondered what St. Paul's, Burlington, was like. In the course of events I have been sent to perform a duty similar to that of my predecessor in 1894. I can do no better than to point to past achievements in the diocese of Vermont as pledge of useful activities in the future.

"They that put their trust in the Lord shall be even as the mount Zion: which may not be removed, but standeth fast forever. The hills stand about Jerusalem: even so standeth the Lord round about His people, from this time forth forevermore."

WE OFTEN grow impatient and ask, "Where is the promise of His coming?" forgetting "that one day with the Lord is as a thousand years, and a thousand years as one day."

Judge Tourgee in his powerful novel, *An Appeal to Caesar*, asks the question, "What has God to do with time?" and he asks it reverently, showing that His great purposes are being worked out, and that in His own good time the kingdoms of this world are (shall) become the kingdoms of our Lord and of his Christ."

Speaking of time, Browning in his "A Grammarian's Funeral" says:

"He said: What's time? Leave Now
For dogs and apes,
Man has Forever!"

And now, when this awful tide of blood is deluging the nations of the earth, shall we not quietly await His time, realizing that "He doeth according to His will in the army of heaven and among the inhabitants of the earth?"

Let us then, "Be still, and know that He is God."—Henry A. Lavelly.

SOME SIGNS OF THE TIMES

BY THE REV. C. S. ABBOTT,

Vicar of the Church of the Good Shepherd,
Washington, D. C.

A GREAT deal has been written about the effect of the present war upon forms of government, and many writers seem to expect a wave of democratic feeling to sweep over Europe so that, whatever may be the result, living and thinking can never be quite the same.

However this may be, and without attempting to act as a prophet, it is quite evident that the various religious bodies of Europe—Germany perhaps excepted—will be drawn more closely together as a result of the great struggle, and that German negative thought will be at a discount. Also it would seem that democratic principles are likely to become stronger, and that special privilege and the divine right of kings and of special classes of men will not be regarded with any great degree of patience.

On the other hand, all the signs of the times point to a genuine revival of a desire among the thinking portion of all classes to turn to God and to a craving for moral and spiritual leadership.

What part is our own branch of the Church to take in guiding and directing the forces now at work?

We can really do a great deal in this direction, if we are willing, first, really to strive for peace and understanding within our own borders and not merely a truce, and if we honestly strive to understand our neighbors at their best.

At present, however, our attitude seems to be vacillating between a material social service with or without belief in the great Christian verities, and the point of view expressed by the German Emperor: "Considering ourselves as the instruments of the Lord, without being misled by the views and opinions of the day, we go our way." We all know the answer given by the thinking part of the world to the original statement, and if any branch of the Church adopts that point of view or allows it to be considered as its point of view, its influence will be *nil*.

To put the same thought in another form: On the one hand men are becoming more and more responsive to the thought and fact of the Holy Spirit working through the whole body, and they are increasingly intolerant of the idea of a caste or of a few individuals claiming, as they believe, to control all of the gifts of the Holy Spirit that are of real promised value.

On the other hand, there is the historic fact that certain classes and individuals are called of God to administer those gifts which belong to the whole body.

Our strength lies in the fact that we are the most democratic, the only democratic, branch of the Historic Church. Our weakness lies in the fact that we are constantly disregarding this truth and that the appeal to those without is almost always made on the imperialistic ground of special privilege. As at least one clergyman has said to the writer, "If I have the power to bestow spiritual gifts which somebody else has not, people will come to me for those gifts."

Now the constant irritation caused by this type of teaching, which is not confined to any one school of thought, lies not so much in the positive side of claiming certain gifts as in claiming to have special control of them and in denying that they can be obtained in their fulness anywhere else.

What are some of the results of this temper of mind into which we seem to have fallen?

First, as regards those without:

The point of view just described can have but one result, that of isolating us from all the rest of the Christian world. In view of the temper of the times, it would seem a tactless way of stating beliefs which at best are only half truths, and it is only keeping up an irritation similar to that which in another sphere is isolating Germany in the world's thought.

Take for example the sense of difficulty felt by the average sectarian layman with regard to the necessity of apostolic orders for the existence and preservation of the Church, a sense of difficulty which is unfortunately more and more turning in his mind to a feeling of indifference. The question is clouded and rendered much more difficult because he is constantly being told, sometimes directly and at other times by inference, that unless he, as an individual, receives sacramental gifts through men apostolically ordained, he does not receive the gifts of the Holy Spirit in their fulness or partake of the Body and Blood

of Christ in his service of communion in which he is endeavoring to follow our Lord's command and expects to receive the full blessing that our Lord has to bestow.

Might it not be possible that the lay sectarian could be gotten to see the necessity of apostolic orders to the corporate existence of the Church, and to feel that no organization of a purely local and voluntary character could preserve a Christianity of world extension in both time and space, were it not for the irritating emphasis laid upon negative conclusions as to his individual relations to the means of grace which he believes to be vouchsafed to him as a child of God?

Might it not be possible to make a clear line of demarcation between what is necessary to the existence and the preservation of the Church and of Christianity considered as a whole, and that which is necessary to the reception of the gifts of God for the spiritual growth of the individual?

Might it not make for peace without if we would avoid drawing irritating conclusions, which are at best but fallible deductions, and must be applied personally, if made at all, because religion deals with persons? To follow peace with all men is certainly one of the counsels of perfection.

Finally, as regards those within.

If we are to play any part in the leadership of the times, there must be genuine peace and understanding in sincerity within our own borders and not merely a polite truce.

It is undoubtedly the view of a large number of persons in the Church that we are in this country developing an American type of Christianity which will eventually merge into an American Church. In this branch of the Catholic Church there will be elements from all the religious forces now at work, not received as an eclectic system, but rather made one by assimilation and fusion.

At present in our own Communion we have various elements considered of value, doctrinal, ceremonial, and otherwise, taught by various clergymen and Bishops, *i.e.*, by officials of the Catholic Church, and therefore these elements of truth, being taught by officials of the Catholic Church, represent a portion of that body of truth allowed, for the time being, within the Catholic Church.

These teachings and customs are from Anglican, Greek, Roman, and Protestant sources, all of which are being drawn on freely by all of us, who, be it understood, by virtue of our ordination are Catholic officials. A large number of these teachings and customs are enshrined in the Prayer Book, but many are not. In the case of the various elements, all, including the Protestant elements, are greatly modified and transformed in transit, so to speak, through the mind of the official trained as he has been in the Catholic Faith.

Now just so long as a teaching or a custom comes under its own proper head and source and stands or falls by its own truth or practical value, it causes little or no disturbance. The fact of a custom or the statement of a truth coming from Greek, Roman, or Protestant sources need not arouse controversy. There may be difference of opinion, and even opposition, but it will be all in a friendly spirit.

On the other hand, when any coterie in a living organism like the Church picks out certain statements of doctrine, etc., and labels them broadly as "Catholic" when they are only partially so, *i.e.*, Greek, Roman, Anglican, or from Protestant sources, then there must be objection and conflict in an altogether different temper and spirit, because what is really Catholic is final, or, in the case of a National Church, the result of all the national elements, and is not to be imposed by a small coterie more or less irresponsible, no matter how learned or how pious they may be.

There has grown up in our own time a mass of more or less undigested material selected from various local or national sources and composed of statements of doctrine, ritual, and ceremonial customs, etc., which has hardened and become stereotyped and is popularly known *en bloc* as "Catholic."

Against this use of the word Catholic there must always be objection on the part of a very large number of devout Churchmen. To them a Catholic truth is a basic truth accepted by the whole Body of Christ, the expression of the voice of the Holy Spirit speaking through the whole Body and therefore a fundamental expression of religious truth or sacramental custom which no one may lightly disregard without moral and spiritual peril.

The priest holding the view just expressed is bound to oppose the loose way in which the word "Catholic" has been

used in the past few years, and he is bound to object because he is a Catholic official. Again, in connection with this same thought, it is sometimes claimed that the growth of this mass of material has been the result of the working of the "Catholic Mind." Here again comes the same objection to meet the same danger. The Catholic Mind, if the phrase be taken seriously as it should be taken, must be synonymous with the mind of the Holy Spirit expressed through the whole body of the faithful. No school of thought has the right to claim for itself that which belongs only to the whole Body.

The history of the rise of Protestant sectarianism shows clearly that each sect began either within the Church or some already organized religious body by a group of persons believing that they represented in a special way the mind of the Spirit as opposed to other members of the Body and so separated themselves from their fellows first in sympathy and understanding and afterwards in actual organization.

Schools of thought always have existed and always will exist, but the phrase "Catholic Mind" goes very far beyond and carries with it the thought of authority which is only valid when it refers to the mind of the whole Church; and no one school of thought in a national Church has the right to claim this mind for itself, nor has a national Church taken by itself the right to claim for itself alone this "Catholic Mind." Whenever this claim has been forced, it has resulted in a one-sided development.

The Catholic Mind, if it means anything, must be synonymous with the mind of the Holy Spirit revealing itself through the whole Body, and the statements which may be called Catholic without a qualifying adjective are comparatively few in number.

All this may seem rather academic, but it is very vital to a large number of persons. The feeling of a large number of quiet folk who were opposed to the change of the name of the Church but who took no part in the actual controversy, was largely due to the instinct, not always expressed, that the word Catholic was being loosely used and covered so many local customs and statements as to be misleading or meaningless. The word had much the same effect in the religious sphere that the German word *Kultur* has to-day in the political and social sphere.

The word Catholic should never have been allowed to become mixed up in ecclesiastical politics. If it is to be an ensign about which all may rally, it must be taken out of the arena and placed upon a high and lofty standard.

Of course one must strive for the truth above all things, but at present all of our machinery seems to be halting, and a large part of the trouble is surely tactless disregard of the feelings and convictions of others both without and within.

It might help, perhaps, to remember that a Catholic official is such by virtue of his ordination and not by a special and personal dispensation of providence given to himself alone, and also that a large part of the controversy which has centered about the word Catholic has been waged with identically the same motives on every hand, *i.e.*, of protecting the idea which the word enshrines; and above all we must remember that tactlessness and lack of intellectual sympathy and disregard of the feelings of other Christians in this time of great spiritual unrest and moral possibility is almost, if not quite, criminal.

FREQUENT COMMUNION IN FRANCE

DURING A RECENT visit to France I have been very much struck with the increased emphasis which is being laid by the Church of that country on frequent and daily communion. The notice runs in many churches that "frequent and daily communion is the normal rule of the true Christian," which, if circumstances permit, is "within the competence of all." The rule of fasting is relaxed for the sick by dispensation. It is convenient (convenient) to make some preparation for communion, but the degree of preparation must be according to each one's circumstances. The only obstacle to daily communion is "some certainly mortal sin committed since the last good confession." In one church (at Vence) I read a notice that, to obtain indulgences which have been available only for those who have made their confession, daily communion is now admitted as a substitute. Such notices, and the great number of communicants seen daily approaching the altars in France, indicate a remarkable change in the practice of the Roman Communion at least in that country.

People were loud in their praises of the French women, deprived of husbands and grown sons who have gone to the war—not only on account of their faith and patience, but also on account of the courage with which they are throwing themselves into the task of keeping on the business of the men during their absence, becoming butchers or bakers or following the plough as circumstances require. Truly, they are a brave people.—*Oxford Diocesan Magazine*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

HEALTH STUDIES OF Y. M. C. A.

SOME years ago the Society of Social Service connected with the International Committee of the Y. M. C. A. devoted its annual conference to a consideration of health problems. Since that time the committee has organized a health league and has sent out moving-picture films and slides and lectures on health topics all over the country. In the words of Dr. George J. Fisher, the enthusiastic supporter of the movement:

"In some remote communities, boards of health have been established. A large number of surveys have been made in rural centers as well as in larger communities and a definite programme covering a period of years has been left in these communities.

"The associations are carrying out very interesting lectures and studies on health. We have been coöperating with many organizations, such as the Association for the Prevention of Tuberculosis, Social Hygiene Societies, and the First Aid Department of the American Red Cross. Several organizations have coöperated with us in the arrangement of health exhibits which we send throughout the country.

"Courses of studies in eugenics have been held at our several summer schools each summer, so that our leaders have been trained in the fundamentals of this subject and have promoted studies in their local associations.

"Special research work is being done in sex education. We have created original literature and we have several approved lecturers who visit colleges and city associations and carry on educational campaigns upon the subject.

"Another interesting phase of work which has great value is that done by my associate, Dr. John Brown, who has been visiting the rural schools and has given play demonstrations to the teachers indicating how they can promote recreation without very much equipment."

HONESTY IN UNITED STATES TREASURY

Several years ago—in fact in 1897—I prepared the following memorandum concerning certain treasury transactions: After three weeks' work the experts sent from Washington to count the cash in the New York Sub-Treasury have completed their task, having handled in all \$195,383,000. The only discrepancy found was an error of about a dollar in the petty cash. An exhibit like this goes a long way toward demonstrating both the honesty and capability of the Government employes, since it is no small feat to handle such large sums, in the rush of daily business, without a mistake, and it seems there has been no yielding to the temptation to be dishonest.

Coming across the item again, I wrote to an old friend who had been in public service in Washington for many years and was in a position to know concerning the matters referred to in the item, asking him if the statement could be made with equal accuracy at this time, to which word came back as follows: "Just as true to-day as when you made the first memorandum."

CIVIC IDEALS AMONG BALTIMORE NEGROES

The Baltimore Women's Civic League organized a colored women's civic league something over a year ago, under the name "Coöperative Civic League." This league held an annual luncheon recently and 266 women were present. The wife of the colored congressman from Louisiana addressed the meeting, besides local speakers. Afterwards they adjourned to another room and listened to remarks from some of the members of the white league. In the words of one of the latter, "They keep in close touch with us and do many things better than we do. Their president, who is a social worker, comes to our meeting of ward chairmen, and they have practically made themselves responsible for the Seventeenth ward, where the largest part of the colored population lives. Baltimore, of course, cannot hope to improve sanitary conditions without the coöperation of the colored people, and we think we have worked a safe and sane method of helping them to help themselves."

SAVINGS OF SCHOOL CHILDREN

Springfield (Ill.) school children, exclusive of the high school, have since the savings bank plan went into effect about

four months ago saved a total of \$17,863.03. The amount is divided as follows: Boys, \$10,906.03; girls, \$6,956.95.

The figures indicate that the boys are better savers than the girls, since the relative number of the sexes enrolled on the school rosters is about the same.

The Lawrence junior high school leads the list with a total savings of \$3,785.67.

COUNTY GOVERNMENT IN NEW YORK

The proceedings of the first conference for better county government in New York state have been published and can be had of H. S. Gilbertson, the secretary of the conference, 383 Fourth avenue, New York City. This whole question of county government is an extremely important one and it is a source of satisfaction to learn that it has been taken up in so comprehensive and effective a way. A table published in connection with the proceedings shows just how complicated county government is and therefore just how unresponsive to the wishes of the people.

IDLENESS among workmen wage-earners in 1914 is a subject considered at length in the March number of the *New York Labor Bulletin*, published by the State Department of Labor. The mean percentage of unemployment for the year ending 1914 was 3.6 points higher (28.9 as compared with 25.3) than the year 1913 and only slightly less than one point of equalling that of 1908 (29.7), which was the highest of any year since the bureau has been keeping the records.

AN ADMIRABLE VOLUME on the social laws of Pennsylvania has been published by the Associated Charities of Pittsburgh and the Philadelphia Society for Organizing Charity. It contains a statement in non-technical language of the provisions of Pennsylvania laws having to do with social relations and the conditions of families and persons with whom social workers come in contact.

A DIRECTORY has been compiled in Buffalo of Roman Catholic families that desire to accommodate roomers or boarders. It is in directory form and gives location, range of prices, and nearest church. Managers of rooming and boarding houses are required to furnish a recommendation from their pastor but no charges are made for the registration.

"RELIGION IN SOCIETY; or the Kind of Religion Society Needs," is the title of a pamphlet prepared by the Rev. Clifford G. Twombly, rector of St. James' Church, Lancaster, Pa. This is a striking presentation of certain conditions which confront Church people and citizens generally.

THE PROCEEDINGS of the First Annual Convention of the City Managers' Association have been published. It is not a very formidable volume, but its significance lies in the fact that there were enough city managers in the country to get together and discuss the work incident to their positions.

IN SAN FRANCISCO the Daughters of the King run a rest room with a lunching place for working women. St. Luke's Hospital in the same city does a lot of social service work, and Father Perrin of St. Mary's is doing an active and interesting work among the prisoners at the penitentiary.

THE INDIANAPOLIS legislature passed an injunction and abatement law directed at the social evil, and a similar law is now pending in the New Jersey legislature. So far twenty states have such laws.

"THE CHURCH AND THE IDEAL" is the title of a leaflet published by the Church Peace Union, from the pen of the Bishop of Massachusetts.



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 CLERGY PENSION FUND

To the Editor of *The Living Church*:

THE discussion of the proposed Clergy Pension system has centered, heretofore, largely about the feature of large pensions for the rich clergy, and small pensions for the poor clergy. Unjust as this feature is, it is by no means the only one to which serious objection may be made.

So far as the writer has been able to unravel the system from the published literature concerning it, the statement made above does not really represent its true character. It is not really a system to give large pensions to the rich, and small pensions to the poor. It really is, substantially, a system to give large pensions to the rich, and not to pension the poor clergy at all.

As the writer understands it, when a priest comes up for pension after, let us say, forty years of service, he does not get any pension unless, for forty years previous; his parish, or parishes, have contributed each year a sum equal to about seven per cent. of his stipend. Or, if his parish has contributed in some years and not in others, he would, we suppose, receive a corresponding fraction of a pension.

Now, the fact is, a great many clergy of the American Church, outside a few of the larger parishes, find it difficult or impossible to collect even their stipends in any one place for any great length of time. This is at the bottom of the so-called "restlessness of the clergy" of which we sometimes hear a good deal, and which really, in many cases, is rather the "parsimony of the parishes." A considerable recklessness prevails among many parishes about calling priests without making any very adequate provision for their maintenance; and in the course of two or three years the clergy are compelled to move. Under our Protestant Episcopal system nothing happens to such parishes; and as a result such a parish is presently encouraged to try again. I remember that one of your correspondents, about two years ago, devoted considerable space to a discussion of churches of this kind, under the name of "intermittent or two-year church."

Now, in churches of this kind, where the priest is unable to collect even his own living, it is entirely impossible that he should collect each year about seven per cent. additional to send to the Church Pension Fund. And yet it is precisely these men, who have done the hard and trying work of the Church, who are most entitled to a pension, and are apt to be most in need of it. It will not soothe their sense of justice to see rectors of rich parishes drawing \$2,000 a year while they get nothing; nor will it, I think, be pleasing in the eyes of Heaven.

The General Clergy Relief Fund, whose name is blessed throughout the Church, distributes its relief on the justest possible principle; namely, the greatest help to the greatest need. I do not think there ever was a hard feeling on the part of any one who did not get all he hoped for from that fund. Because he always knew that if he did not get it, the reason was that some other poor fellow was worse off than he. I see the General Clergy Relief is preparing to merge with the Church Pension Fund. I am very sorry to see it and hope it may be many a long day before the merger is accomplished.

I pass on to what seems another serious feature. Your contributor of a week ago states: "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," etc.

Is there any reason why the priest should be deprived of the opportunity of exercising his priesthood, received of God, because he happens to be receiving something from the Church Pension Fund? And is there any reason why he should not serve the flock of God according to his strength, and make what ecclesiastical income he can, simply because he is receiving something from the Fund's bounty? And do the fathers of the Church Pension Fund really suppose that an aged and perhaps sickly priest, with an aged and perhaps sickly wife, can live on \$600 a year, and no house? I hear nothing about providing houses for the pensioners. And where often can a priest's declining days best be spent but among friends whom he has known, perhaps, for years, in a rectory where he has lived, perhaps, a considerable part of his life? Shall he give it all up and go out among strangers?

The writer has in mind, for example, a priest who in his early years risked, and nearly lost, his life among the cannibals in the wilderness behind Liberia. In his later days, long past his three

score years and ten, he ministered among a simple people in a country church in a southern diocese. He had his rectory and ample grounds, room for his garden, cow, poultry, and so forth, and with the little stipend he received from his church and with some help from the General Clergy Relief, he passed his declining years in peace. Should he have given it up?

The Church Pension Fund says two different things to two different classes of people. To those who have private means it says, "Enjoy your private means, all that you have, and enjoy our pension too. Rejoice that riches come from God."

But to those who have no money it says, "If you take our money, not another penny can you have. Not one penny of ecclesiastical money must you take, even if you can get it. Your priesthood received of God you must not exercise, even if you have opportunity."

Much better, really, if they said, "If you have means you do not need our pension and we will give it to those who need."

The writer considers it very unfortunate that the question of relative or private means is introduced into this subject at all. If the Pension Commission took the ground that they would treat all the clergy alike and give equal pensions to all; or, at least, equal pensions to equal need, such a question need never have arisen. But, very unfortunately as it seems to the writer, this is class legislation of the most pernicious kind; all the favors for the rich man, and for the poor man nothing. And I do not think it will make for peace.

Duluth, Minn., April 6th.

Very faithfully yours,

EDWIN D. WEED.

To the Editor of *The Living Church*:

YOUR paper has published an announcement that the Washington committee on Clergy Pensions had decided to report favorably the proposed pension scheme. This is only partially true as it suggests a unanimity that by no means exists.

Will you please correct this impression by publishing the enclosed preliminary minority report.

I would also like to add that the committee met only twice in the year it has had to consider this question; that it has given a total of one hour and twenty minutes consideration to it, practically all of which was merely listening to a representative of the commission, and that it absolutely refused to debate the question, but pushed through a vote by mere force of numbers. I would also like to call attention to the fact that all the members but myself are rich, and therefore belong to the class that is to be benefited by this pernicious class legislation; and that two members of the committee cared so little for the whole business that they did not attend one single meeting.

It seems to me that the Church should know just how much these favorable committee reports are worth.

My preliminary minority report is as follows (see enclosure).
807 First street, N. W.,
Washington, D. C.

Respectfully,

G. S. WHITMORE.

[The minority report that accompanied this letter is too long to be reprinted in full. Its chief points are these:

"1st. It is unfair class legislation in behalf of the rich at the expense of the poor.

"2nd. It gives to those who have no need and withholds from those whose need is greatest.

"3rd. It penalizes the man who sacrifices himself for the benefit of his work and rewards the self-seeker.

"4th. It taxes the poor for the benefit of the rich."

It asks congregations in the diocese to protest against the proposed system.]

To the Editor of *The Living Church*:

ABOUT the pension system again. One regrets to see on the part of some of the minor protagonists of the "Favored Few" system, the assumption (in one case the assertion) that Clergy Pensions is primarily a business question. Of course if that assumption is sound, there is nothing more to be said. We have only to find the simplest and most easily applied system (from an actuarial standpoint) and adopt it. I think we may take the word of so eminent an actuarial authority as Mr. Sayre as establishing the fact that the proposed system fulfils this requirement.

But I think that all Catholic Churchmen and many others as well will agree that questions of Church finance are primarily religious questions. Of course, in financial matters we need the advice of experts. But business methods must serve religious ends and, with extra trouble, they can be made to do so. Of course this is the

principle that should govern all business, else it would not be true of the Church. But, being the true rule of all religious dealing, it especially behooves the Church to blaze the way in the conduct of its business. It is really too bad that the principle has been so little acted upon in the past.

An analogy may be drawn from Church building. During the first two-thirds of the last century, practically all Americans seem to have agreed that building a church was a purely architectural matter. This dreadful idea seems still to govern the minds of many building committees, and its results have been quite hideous. But following hard upon the Catholic revival has come a realization of the fact that building a church is, primarily, a religious question, and, I suppose, the greatest contributions to modern church architecture made by living men are those of a gentleman who, with rich architectural knowledge and skill, works out in stone the expression of his Catholic faith.

When this principle is universally accepted and applied, we shall have good church buildings, and when it is extended to cover questions of Church finance we shall have fair and adequate clergy support. Meanwhile, why not do what is right and just from the very beginning of any new financial problems?

Yours truly,

JOHN COLE MCKIM.

To the Editor of *The Living Church*:

JUDGING from your correspondence columns, there would seem to be slight conflict between those who oppose the new pension scheme as being unjust, uncharitable, even un-Christian; and its advocates, who chiefly confine themselves to the claim that it is "business-like"—*i. e.*, like business. One may accept the case of the opposition as proven, and at the same time concede the evident business-like aspect—like the business, let us say, which shares with the Commission the Wall street habitat.

Since this letter must needs be condensed, allow the writer merely to enumerate without discussion a few features of the plan which appear to him objectionable:

1. It would create an official class distinction, based on money, between the high-priced clergy and the cheap.
2. It would commend, stimulate, and reward the place-seeker.
3. It would discourage and brand as a failure the self-denying priest, desirous to labor for his Master rather than to "feather his nest."
4. It would lay on the priest's shoulders the distasteful duty of begging for his own pension, in place of pleading the cause of the veteran clergy.
5. It is the quintessence of parochialism, to inculcate which selfish spirit is to strike at every large cause which the Church holds dear—*e. g.*, missions.
6. It would shame the Church in the eyes of all with the money-mark, and justify the coarse sneer that in the Episcopal Church "money talks."
7. In assuming that the laity desire solely to provide for their own parish clergy, callous to the sorrowful sighing of God's aged, helpless servants, it offers a gratuitous insult to those laymen whose hearts own the grace of charity, and an improper exposure of such others as may be.

But the most painful aspect of the proposal is its avowed contempt for charity. I quote the words of its chief exponent: "It is a great step forward to recognize the futility of charity as a means of providing pensions." Elsewhere the writer asserts that the Church has already taken this "great step." "The futility of charity," as a sentiment attributed to the Church, is a phrase that sticks in one's throat.

Charity, brethren, moved God to send us His Son. Charity was the motive of Him who loved us and gave Himself for us. Charity is His "new commandment" to His Church. It is the very heart-beat of that Church's life. It is the mark of the Christian, for thereby he reflects the nature of God, grafted upon him.

Charity moved holy men to bring the Gospel of the Kingdom to our forefathers, and so to us. Charity is to-day spreading the Kingdom's bounds. Charity moves us to clothe the naked and feed the hungry millions of stricken Belgium. It is the root from which springs every kindly, every noble Christian thought and deed. But charity is not business-like. For the essence of business is self-seeking; and charity "seeketh not her own."

And now we are told that charity has failed to pension our aged clergy. Has it failed? No! "Charity never faileth"; but we have failed shamefully of charity. It is a simple calculation that an average sacrifice of two cents weekly per communicant would provide our own fathers with an annual million dollars. True, we have never felt able to afford a weekly postage stamp apiece for such a cause; but until we do reach that level of gratitude, let us lay our hand on our mouth ere we term our Lord's high commandment "futile."

Faithfully yours,

Norristown, Pa., April 20th.

F. C. HUBER.

A CONUNDRUM

To the Editor of *The Living Church*:

A CONGREGATION is composed among others of a conspicuous number of loyal financial supporters of good morals who are but slowly coming to realize the spiritual privileges of the Church. The Apostles' Creed appeals faintly to them. Gradually from their numbers have encouraging cases come for Baptism and Confirmation.

A special preacher is cordially welcomed by the rector. In his polished address, when the church-full is under the spell of his oratory, comes the saying, "Away with useless creeds and back to Christ!" with no explanation.

What creed save those of the Church would this suggest to the hearers?

S. W. LINSLEY.

Webster, Mass., April 20th.

"ACCESSIBILITY OF CITY CLERGY"

To the Editor of *The Living Church*:

SINCE writing my letter of the 10th on the "Accessibility of City Clergy" I have received additional information from an unimpeachable source and now gladly state that the reverend father referred to in my letter was in no way to blame either personally or officially. The facts were as stated. Certain circumstances for which he was not responsible made it extremely difficult, if not well nigh impossible, to see the clergy except at the hours of public worship and at confession.

While Father —'s name was not mentioned, a criticism that was not warranted has been made, and I wish to extend a full apology through the columns of your paper. Had the call at the church been made at the hours of service or at confession the incident would have been different with no chance for criticism.

Perhaps a fuller knowledge of circumstances would in like manner exonerate other priests and ministers who have been subjected to similar criticism.

Faithfully yours in the Church,

Greenwood, S. C., April 19, 1915.

C. H. JORDAN.

THE "GLADSTONE PRAYER"

To the Editor of *The Living Church*:

THE letter published recently in your open columns from an English correspondent, in reference to "The Gladstone Prayer," was quite correct in its statements, and yet was so expressed as easily to leave an erroneous impression. The inference was that Gladstone's name had no legitimate connection with the "Prayer for a Friend out of Sight," which is so widely and increasingly known as "The Gladstone Prayer."

The facts are as follows: This prayer, composed by an English priest named Griffiths, was recited, with other prayers, in Westminster Hall during the early hours of May 26, 1898, when the body of Gladstone was lying in state. Mr. Gladstone, as is well known, had strong convictions concerning the privilege and duty of prayers for the faithful departed. It is therefore not incorrect to say that the great authority of his family name, is, with ample reason, attached to this very beautiful prayer. Incidentally, may I say that our own parish edition of it has been sent for from all over the United States, by clergy and laity alike, and by many who are not communicants of the Church? It is well named "The Gladstone Prayer."

JOHN HENRY HOPKINS.

Chicago, April 17th.

THE SHIPPING OF AMERICAN ARMS

To the Editor of *The Living Church*:

IT is not an infrequent occurrence to have bodies of troops, on their way to the front, pass our house, as a large number of men, who are being trained, are housed in one of the school buildings not far from us, and every week two companies leave. A company just passed and while the band was playing and flags waving, our hearts were made very heavy. For with the men, fine, sturdy fellows, tramped their women and children, to see them off at the station. And we looking out of our window, from an unbroken home circle, realized that many of those brave men would never return, that this occasion was the breaking up of their home circle. But worse than that was the thought that this breaking up of the home circle would in some cases be brought about by American ammunition and arms. American guns will shoot down some of the men we saw go by, American bullets will find a home in the bodies of these German men. That is the fact to which I want to call your attention—and the feelings of the German people in consequence—and I am enclosing an article which appeared in the paper here a few days ago, bearing on the subject.

Whatever we may think about the war itself, as to who is right, it seems to me that there can be from a Christian standpoint but one opinion on this shipping of arms and ammunition. It may bring dollars into our pockets but they are surely covered with blood. We are going to stand beside the cross of Christ in a day or two to commemorate that great event, the Crucifixion. To-morrow some of us will gather at His altar to celebrate the feast which He instituted

on the same night in which He was betrayed. What Judas did and those who made the lifting of the cross on Calvary possible, we will think upon with shame. But are we any better to-day in what we are permitting to take place? Are we not as a Christian people again betraying and crucifying Christ by permitting what *no other* neutral country permits, because they know that it is morally indefensible? Let the exponents of international law say what they please about this matter. Let the business men say "Business is business." But let us Christians, looking into the eyes of these men on their way to the front, say, "You are our friends and our hands will not be stained with your blood."

Munich, Bavaria, March 31st. Yours truly,
W. W. JENNINGS.

[Our correspondent has, no doubt, before this seen Mr. Bryan's very careful yet forceful statement to the German ambassador, in which, expressing the view of the United States government, he explained "that any change in [our] laws of neutrality during the progress of a war which would affect unequally the relations of the United States with the nations at war would be an unjustifiable departure from the principle of strict neutrality," and added, "The placing of an embargo on the trade in arms at the present time would constitute such a change and be a direct violation of the neutrality of the United States." This establishes the motive of the United States, and, we believe, expresses the view of the vast majority of the American people, who hold "international law" to be a thing to be observed strictly and, not merely to be talked about. People, whether in Germany or in the United States, may, no doubt, differ as to the necessity of rigidly adhering to this policy, as, evidently, the administration and the American people intend to adhere to it; but to assume that the American policy rests on the principle that "Business is business" is a libel upon the American people no less than upon the administration, and we are confident that Americans in Germany, and particularly the official representatives of the American Church, may be depended upon to do all in their power to denounce that libel and to place the motives of the American people accurately before their critics. When war has actually broken out, it is too late for the laws of war to be reconsidered until peace is again restored.—[EDITOR L. C.]

"THE FIRST BISHOP OF LIEGE"

To the Editor of *The Living Church*:

I WAS very much pleased to see the little picture of St. Hubert's conversion in your article, "The First Bishop of Liege." May I call your attention to the fact that this "antique plate" is one of the finest and largest copper engravings which the great German master Albrecht Dürer, from Nuremberg, produced? His monogram is seen on a little tablet under the dog stretched out in the middle of the foreground. In these days of war—when the pen is often more cruel than the sword—everything Belgian seems to suggest German atrocities and barbarities to English and American readers. May this beautiful composition of the conversion of the first Bishop of Liege remind them of German civilization which will survive this terrible war, forced upon us as we firmly believe. In the days of peace to come we will cultivate again as before all fields of human civilization and we will strive to be worthy of our great forefathers.

You would greatly oblige me, dear sir, by publishing these few lines in your correspondence. Very respectfully yours,

Boston, 101 Newbury street, April 21, 1915. FRITZ ENDELL.

(A German Artist stranded in the U. S.)

"DUTCH STRAIN IN THE AMERICAN EPISCOPATE"

To the Editor of *The Living Church*:

IN the course of a letter to THE LIVING CHURCH, which bears the inscription, "Dutch Strain in the American Episcopate," there appears this statement: "As Archbishop Mathew and his Bishops, priests, and people were received into union with the Orthodox Church of the East on the fifth of August, 1911, by the Prince Bishop of Beyrouth, consequently those priests of the Order of Corporate Reunion" (heaven save the mark!) "are in full communion with the Russian and other Greek Churches." (THE LIVING CHURCH, April 17th.)

Upon this statement I beg to observe that, if "Archbishop" Mathew and his followers were so received, both he and they became Eastern Orthodox; consequently the writer of the letter to THE LIVING CHURCH from which the above quotation is taken was, certainly up to the moment of his reception into some diocese of this Church, not an Old Catholic but an Eastern Orthodox dignitary. "Fiat lux!"

DR. A. A. MÜLLER,

Second Vice-President IX. International
Old Catholic Congress, 1913.

A CORRECTION

To the Editor of *The Living Church*:

I BEG to call your attention to the item under Boston Notes in THE LIVING CHURCH (April 3rd) with reference to Mother Harriet being the first to found a Sisterhood in America, in 1865. I think this is a mistake. Dr. Muhlenburg founded the Community of the Holy Communion in 1852, and it is still in

existence. The Sisters' House is in New York City, 328 Sixth avenue. The first sister was Sister Annie (Ayres) and she is buried at St. Johnland, on Long Island, and beside her is the grave of the founder.

Yours truly,

April 19, 1915.

(Miss) JULIE F. RUNBER.

THE SOCIAL IDEAL OF THE CHURCH

To the Editor of *The Living Church*:

IT is now being generally recognized, and will soon be admitted of all, that the Church is called not only to provide social dynamic but also to direct such dynamic to its proper programme. It would not be Christian of her to stop short of this. To require her to do so is to forbid her to enter the Promised Land after leading her to its borders; is to forbid to loose her and let her go after summoning her from the grave of indifference.

The next question is, What is the programme to which this social dynamic should be directed? That question must of course receive a progressive answer as the social order gradually evolves; but at every stage it must be determined in the light of the Ideal toward which society moves. That then is the first and fundamentally important question—What is the Ideal of Human Society?

The Christian Religion proclaims it to be the Kingdom of God—realized through the spirit of love, that is to say, through Coöperation.

Science proclaims it to be a perfected Organism, constituted by the same principle of Coöperation.

Experience proclaims it to be the completed embodiment of that same principle of Coöperation—inasmuch as all progress is seen to lie in that direction.

In view of these well established facts it would seem that the duty of the Church, not only to proclaim the ideal of a Coöperative Commonwealth, but also to seek to direct social dynamic to that end, ought no longer to be considered open to discussion.

It may be well in this connection to quote the words of Bishop Westcott: "Our position then is one of expectancy and preparation, but we can see the direction of the social movement. We wait for the next stage in the growth of the state when in full and generous coöperation each citizen shall offer the fulness of his own life, that he may rejoice in the fulness of the life of the body."

C. C. KEMP.

"PRIESTLY IDIOSYNCRASIES"

To the Editor of *The Living Church*:

MAY I encroach on your space a little further to present a few facts that have come to my notice since the article of last week on "Priestly Idiosyncrasies"?

There has recently come into the Church a Baptist minister. He is at present employed as a lay reader by a prominent rural rector. As a lay reader he is in charge of two stations, one under the rural rector and the other over the state line in a different diocese.

This good man came into Holy Church in order to obtain orders of the Apostolic Succession and for the Sacramental System.

In both stations under his care he has been preparing classes for Confirmation, and has been teaching the rubric at the end of the Confirmation service. "One must be confirmed or be desirous to be confirmed before he may receive the Blessed Sacrament," has been his constant slogan. Imagine, therefore, his feelings, when his rector comes into the little church for Holy Communion and says, "This is Communion Sunday, and I want all who are here to receive it whether they have been confirmed or not." That good man lost every candidate for Confirmation in that place; but he has a class of 175 over the border in the other state under an orthodox rector!

The writer of this communication is not a pro-Roman or a neo-Roman, but he has often had arguments with priests of the Roman Church, and the strongest argument they have is our variety of methods in holding service. Their unity of service is expressive of unity of teaching. And we never can have an outward expression in dignified ritual that will be uniform throughout our communion until we have uniformity of teaching. Just so long as we have men teaching that the Eucharist is a mere memorial and others that it is the very Body and Blood of Jesus, we cannot have anything else but the expression in ritual of the personal views of some of our priests.

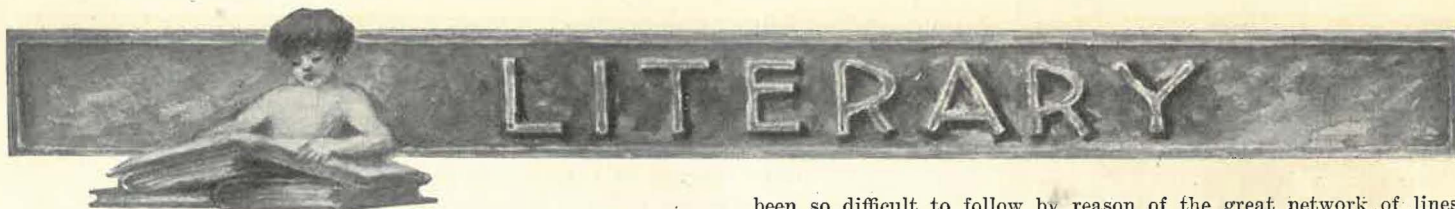
We do not wish infallibility of any man, but the infallibility of Holy Church should be emphasized, and no candidate for holy orders should be admitted to them until he has expressed his belief in the Presence of Christ in the Eucharist. It is just as important that he should be orthodox regarding the "Extension of the Incarnation" as about the Incarnation itself.

Faithfully yours in Christ,

Monticello, N. Y., April 23rd.

WALTER W. REID.

I BELIEVE that the Church is, or ought to be, as strong to-day, and as full of power and vigor, as it ever was; that it does not grow old at all; it is meant to be perpetually young, and always able to adapt itself to every age as it comes.—*The Bishop of London.*



RELIGIOUS

A Century's Change in Religion. By George Harris, President Emeritus of Amherst College. Boston: Houghton, Mifflin & Co. Price \$1.25 net.

Dr. Harris has given us a very readable book in this study of religious thought in America, also a very fair book, written in charitable appreciation of all that is best in the varying conceptions of Christian truth which it summarizes with surprising succinctness. The point of view is essentially of New England; one might almost call it a study of New England theological movements rather than of American religion. This viewpoint leaves largely out of account the influence of our own Church, which has not been an influence of formal theological speculation so much as the no less important influence of "unsystematic divinity." Nor has enough weight been given to the changes of thought for which our racial evolution is largely accountable. America long ago ceased to be "a newer England"; we are a very cosmopolitan nation, whose strain of belief has been subtly influenced by Latin immigration and by Slavic and Teutonic faith and practice.

However, we have little right to fault the book here, when we remember that our own Church, which ought to be the first to appreciate such facts, has always been singularly slow to grasp them—with the result that the mass of our people are content to be "Episcopalians," purely provincial in thought and worship, ranking merely as a type of English Protestantism, and tied down to a mode of worship so essentially cultural and Anglican that we wholly miss our unique opportunity in work among those who are no longer Roman and can never be Protestant, and so fail to see the vision of an American Catholicism, individual and distinctive in its growth and expression.

To return: Dr. Harris has given us, not a history of American religious movements, nor even, in its larger sense, of American religious thought, but rather of Protestant American thought, and that largely as exemplified in eastern and particularly New England theology.

To the Catholic Churchman the notable feature of the story is the evident fact that every new expression of religious belief is in some measure a return to Catholic truth. Wherever the newly stated truth is exaggerated or distorted, the explanation lies in the fact that new belief is felt to be a *discovery* rather than a *recovery*. One who believes that he is discovering truth grips the new so intensely as to be forgetful of the value of the old; one who feels himself to be recovering a forgotten truth puts it in its place in a general system and holds the new without discarding the old. Nowhere is this seen more clearly than in the changed attitude of religious America in centering its thought on the Incarnation rather than on the Atonement. That will account for many things; e.g., a new attitude towards amusements, a new appreciation of the ethical value of Christ's human life, a new feeling about worship, individual salvation, the social ideal of the Kingdom, and so on.

One would like to see Dr. Harris' theme treated by a scholar of broad Catholic heritage, who would see in much of the changing thought of the religious teachers of to-day a stumbling return to Catholic truth, and with a solid appreciation of that truth could therefore separate the wheat from the chaff of the new theology as Dr. Harris has separated the true from the false in the old. Of one thing we are sure: such a writer would not "side-step" serious questions connected with the Resurrection or the incarnate life; nor would he "spiritualize" without leaving a very substantial basis of fact on which to hang his spiritualizations. C. F.

The Book of Answered Prayer. By John T. Faris, D.D. Hodder & Stoughton, New York.

In this publication we have a collection of wonderful answers to prayer. The very variety and number recorded can leave but one impression, viz., that it shows the usual rather than the unusual way that God deals with the soul that earnestly seeks Him. Instances recorded by men of well known character and national repute speak for the truthfulness of the record. The book is compiled with a decided Protestant bias, and sometimes seems to "prove too much." Coincidences, however, are of God's making, and this devout book will be a real pleasure to the Christian who lives with God, and a real help to the man or the woman who needs the testimony of other souls to the present living God. B. C. R.

THERE HAS BEEN issued by the Rev. Edmund Banks Smith of New York an elaborate chart of the American Episcopate, showing by a new and useful method the consecrators of each of the American Bishops from the first to the last consecrated. Previous charts have

been so difficult to follow by reason of the great network of lines that they were practically unintelligible. This, adopting a new principle, makes it easy and simple to trace the ecclesiastical lineage of any member of the episcopate. The chart is not easy to describe intelligibly but it is easily followed. It is worked out in the form of a German cross of the fifteenth century in which many cross lines are admitted. A shield is provided for the name and title of each of the Bishops. The whole is surmounted by a mitre copied after that of Thomas à Becket. The chart is published with no idea of gain, but as complimentary to the American Episcopate, copies having been sent to each American Bishop as well as to the Archbishops and Bishops of the English sees concerned in the American consecrations of 1784, 1787, and 1790. A limited number remain, which may be had from Mr. E. S. Gorham, New York, mounted on canvas, with rollers, for \$1.10 postpaid.

SOCIAL AND POLITICAL

Lower Living Costs in Cities. By Clyde Lyndon King, Ph.D. National Municipal League Series. New York: D. Appleton & Co. Price \$1.50.

Few realize until they come to study the matter how closely the whole country is bound up with the welfare of the city, and how closely any one part of the country is related to any other part. Dr. Clyde Lyndon King's volume on *Lower Living Costs in Cities* brings home to the reader how closely the whole country is bound up with the welfare of the cities, and how the welfare of the cities is dependent upon the whole country. Many think that a city can live unto itself alone and that only those who live within the urban territory are concerned in its welfare. Professor King in these pages brings out clearly how great is the interdependence of the city and the country.

He is qualified to speak with authority, not only because of the study he has given the subject in connection with the preparation of this book and his chairmanship of the National Municipal League's committee on the relations of the city to its food supply, but because of his special studies made for the city of Philadelphia in connection with the question of trolley transportation and municipal markets.

The manuscript went to the printer in September, 1914, we are told in the introduction, and is therefore based on facts and conditions of normal times and not upon the abnormal facts and condition of war time. This gives the book a greater value. It assumes that society will continue to proceed as it ever has proceeded, by the experimental route. Consequently it contains no revolutionary theories or programmes. While it offers a constructive programme for urban efficiency, the limits in that programme are those that have been sufficiently tested in practice and have proved their worth and adaptability. It is a study of the forces now actively at work to make the American cities efficient democracies and to give to residents of American cities ample opportunities for maximum returns in pleasure, health, recreation, and wages at minimum expenditures.

CLINTON ROGERS WOODRUFF.

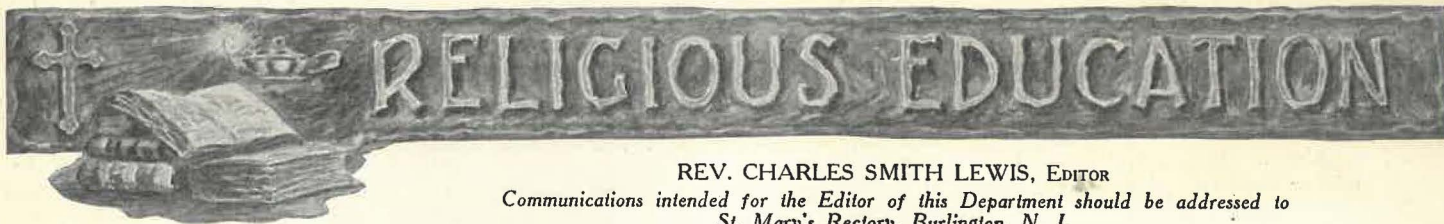
The Progressive Movement. By Benjamin P. De Witt. New York: Macmillan Co. \$1.50.

The progressive movement in American politics was with us before the Progressive party was formed in 1912, and will be with us even though that party may be absorbed or disappear. For, as Mr. De Witt points out, the progressive movement is broader than any single party. It has manifested itself in the Republican and Democratic parties, as in the Socialist and Prohibition ranks, and even, according to our author, in the Progressive party itself. To describing these phases the first part of the book is devoted. Other sections deal with progressive movements in nation, state, and city.

The volume is intended as a "non-partisan, comprehensive discussion of current tendencies," but Mr. De Witt's partisanship for progressive measures is at all times apparent. For instance, in discussing the question of woman suffrage he gives the pros and cons of the argument, but intermingles with his statements of the arguments against the movement his own replies to them. This makes interesting reading, but it is hardly a non-partisan way of stating the case. The initiative, referendum, and recall are, as usual, discussed under a single heading, although the latter is a part of the electoral machinery and does not belong to what has come to be popularly known as "direct legislation." Mr. De Witt, however, indirectly justifies his course by classifying all three under the head of "measures of post-election control."

The book seeks with a fair measure of success to bring order out of the confusion of the movement into which it was plunged in 1912 by "the sudden meteoric appearance of the new party, the striking personality of its candidate for president, and the wide variety of its issues raised."

C. R. W.



REV. CHARLES SMITH LEWIS, EDITOR

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

MEN sometimes confuse the three elements that enter into the modern approach to the Sunday school side of the Church's educational work. These three are method, curriculum, and point of approach. By method we mean the form of presentation of the lesson, its adaptation to the class and to the individuals in the class. It is by no means applicable only to the modern lesson but can be applied to any save the mere question-and-answer sheet. By curriculum we imply all that is covered by arrangement of topics, application of the lesson, and grading; without which a curriculum in the present sense would be meaningless. By point of approach we mean the standpoint from which the school faces the responsibility and the stress that is laid in the work.

For method we have said many times those things that seemed to need saying: on the curriculum we have spent many an hour. The point of approach with its central idea of the chief aim of the school is the subject to which we turn to-day.

Most of us forget, at times, that the chief business of the Church Sunday school is to play the part of training children who have been baptized into the regular and normal life of a child of God and a member of Christ. Our Sunday schools are made up of two groups of children, and only two. All others fall into them of necessity. These two are children who are baptized and children who are not. We might go further and say that our Sunday schools are made up of children who are potentially or actually baptized, and our whole outlook upon the work with them rests upon that fact. It is our primary duty to make them, or to help them to, realize what that means of privilege and responsibility. Always we have before us—or we ought to have—the consciousness that this boy or that girl is Christ's child. They are not children who, when they come to years of discretion, may "join the church"; who will have to be "converted." They are not—or they should not be—children who are some day to be brought to a living relationship to God and experience His love and care for them as something new. All this either is entirely foreign to their position, or it ought to be, or it has already become theirs in part. Our children are Christ's; made His by their baptism. They are not ignorant heathen. They are possibly ignorant Christians, but they are—if baptized—just as truly Christ's as any one else.

All this seems perhaps so familiar that it does not need saying; and possibly some may wonder what is the object in saying it or calling their attention to such a familiar fact in religious experience. But we gravely question whether the majority of Sunday school workers, and particularly a large section of the modernists in Sunday school work, take any serious count of this whatever. We are judging from the lack of reference to this in almost every scheme of work that we know; or if reference is made to it, then there is a lack of what, to our mind, should be the proper relation between it and the rest of the work.

THE STRESS in a good many of the schemes is upon bringing the child to a conscious recognition of God as his Father, who has given him a work to do for the world. The idea of personal relation, actual incorporation into the Incarnate Christ, is so wholly lacking that it cannot be seen when looked for. He seems to stand out simply as an example. Take for instance the International schedule as put forth with the imprint of the Methodist Church. All through it runs the idea of our Lord as Example, and as a matter of fact the subject for study for youth of fifteen years of age is thus printed: "The Life of the Man Jesus Christ. The Life of David Livingstone." This may be to some minds Christianity, and it is true that God reveals His will through men; but to put any man on the level with our Lord, or to say boldly as this summary does, "the Man Jesus Christ," is wholly and absolutely misleading to one who should be taught the Catholic faith.

This is not the only case in which this attitude is found. In the summary of the Progress of Religious and Moral Educa-

tion during the past two years, printed in *Religious Education* for April, 1915, Professor Wood, of Smith College, says:

"The graded courses have brought about another change; the selection of material for Sunday school lessons outside the Bible. This is made possible by the enlarging view of God. Men are now ready to recognize that He has spoken through other races than the Hebrews; that lives of noble action through all the ages are inspired by Him. General Armstrong is as worthy a subject of study for American youth as King Josiah; Luther as Peter; Savonarola as Timothy."

Fortunately the Church herself has no such blunder, no such false position to correct in what has been put forth by her own leaders. Our Standard Curriculum lays the emphasis more nearly where it should be. Its opening statement reads: "The curriculum is designed to furnish the aids required for the education of the children, young people, and adults of the Church, that they may become well instructed, devout members and active in Christian service"; and its two principles are plainly put forth: "The youth in our Church must be trained to become Churchmen." "Provision must be made for the complete religious education of our scholars from infancy to old age." So too the revised statement of the Primary Department says that the aim for that department is: "To teach that having been made, through Holy Baptism, the children of God, we have a Father in Heaven who knows and loves us, and who wants us to love and obey Him."

But when we have said all this, have we really said the most important thing? Is the main emphasis of our work that the children are trained from the start to the finish in the realization of their position and privilege as members of Christ? To put it in a different form: Is our Sunday school instruction Christo-centric? Is He the point of revelation, the point of approach, the focus? We were taught as students that the Bible focusses in Jesus the Christ; we were shown the truth of St. Augustine's words that the Old Testament is revealed in the New and the New lies hid in the Old; but how far is this fundamental truth—for it is fundamental—kept to the fore not only in curriculum but in teaching?

It is NOT our purpose to examine any particular curriculum, least of all to criticize from this standpoint the Standard. But we do want to suggest the necessity and the practicability of putting the emphasis where it belongs in this particular.

We have three departments in the Sunday school: Primary, which carries the children under nine; Junior, that includes those between nine and fourteen, and Senior, that covers those who are in the next four years, fourteen to eighteen. Our contention is that the central emphasis in all the instruction of these departments should be the living relationship and the revelation through Jesus Christ as the Incarnate Son of God. The Primary department ought to have as its main stress, not the teaching that God is the Father, but the love of Christ Jesus our Lord and Master who is truly God, and the subordination and relation of the other truth to that. This may seem radical. It is, from the standpoint of much that is written for Primary classes. But is it not a return to the fundamental revelation of the Gospel?

It will be said that the little child of four or five cannot understand that Jesus is God and the truth of the Trinity and of the Incarnation. From a theological standpoint this is no doubt true. But for that matter, who can? From a practical, living standpoint it is not true. Who is Jesus Christ? is a question that can be answered from the point of intelligence of the small child quite as truly as from the point of intelligence of the older child or the adult. It is said that we can only approach the child from the point of his experience; that he has no knowledge to which we can relate the great truth of the Incarnation. He can understand that greater truth of the Fatherhood of God, because he knows human fatherhood. But

after all, is not this argument false in itself and in its conclusions?

The Fatherhood of God is not equivalent to a human fatherhood. It may not at first blush lead into such false teaching as the comparison led Arius, who could not believe the Deity of Jesus Christ because in human relationships father came before son. God is our Father. But how? Is it the *al-fadir* of our heathen ancestors, or of the pre-Christian era? Or, is it Father because we are parts of the very Body of His Son? God loves us. We can—the apostle is our witness—know this from the realm of nature; but what is the great revelation? Is it not His Son, not in that that Son wrought as none other wrought, but because, being His Son, He was here on earth?

"The children cannot understand about Jesus as the Son of God." Is there any argument that falls more perfectly into the sectarian contention against Infant Baptism than this? To bring a child into a relationship with God that he cannot take in—we do not say wholly understand—is bad from every standpoint. Either the Christian Church has been acting on a wrong principle all these years, or the fact of relationship does not involve knowledge of that relationship, or else this position that we are speaking of is wrong. As a matter of actual fact, it is possible for a small child to grow up with a love for Jesus Christ as His God and Master, His Saviour, too, if you will; provided first that those who teach Him have this faith. The atmosphere, as Professor Peabody puts it referring to something quite different, will play no small part in the infant's impression. And second, the child must have Jesus as the living, loving revelation of God visualized to him from the outset. Given these two things, we believe that no child need grow up without having known Jesus Christ as God from infancy. And out of this knowledge will come, because properly related to it, the love for God the Father and the consciousness that He loves and cares for us.

So too when we come into the Junior Department, the whole work will center about making the child realize that our Lord, as the revelation of God, stands at the center of all he learns, and because He is this revelation, is alive to-day, a help and guide, rather than mainly an example. The child will see how through all the Old Testament God has been leading on to the revelation in His Son. This will not be on the basis of theology nor on any deep teaching, deep beyond his understanding; but on the simple lines of the revelation itself. The same truth will stand out in the work in the New Testament; there is none other Name under heaven given among men whereby he must be saved. Everything will be a working out of the effect of the living presence of Christ in the world through His Church.

IT MAY BE SAID that it were better to let the children come to a knowledge of Jesus Christ and of God gradually. But we have not so learned Christ. In this connection we must quote the splendid words that are written in a recent book by Dean Robinson (*Thoughts for Teachers of the Bible*; By J. Armitage Robinson, D.D., Dean of Wells; Longmans, Green, & Co., price 50 cents net). In his third lecture he says, speaking of the idea of Christ in History:

"This search for the human Jesus, fruitful as it has been in many points of detail, has come up perpetually against a barrier of baffling mystery. The life so treated will not yield to reasonable interpretation. But we on our part 'have not so learned Christ' or 'the truth as it is in Jesus.' We have all of us practically begun with the Creed, which declares Him to be 'the only begotten Son of God' and 'our Lord'; with the plain statements of His wonderful Birth, His Death and Burial, His wonderful Resurrection and Ascension, and His future Return to Judgment. We have seen Him whole from the outset. In the light of this we have read the Gospels; read them as the Church reads them and has always read them in her most solemn service, as complementary one to the other, and with no attempt to distinguish between them. That has been our method of approach and it has ruled our criticism. We have never felt under an obligation to discover a merely human Jesus. In the main, though not in every detail, it is true to say summarily that we have begun with the teaching of St. Paul, with the pre-incarnate Christ and the great redemptive facts. We have come to the Gospels in the light of the Epistles. And so we have found in the Gospels the mystery which we had learned to expect, and our surprise has been that the Life should, after all, be so truly and simply human as it there appears."

It is this fact which we Catholic Churchmen must always keep in mind. Jesus the Christ, the Son of the Living God,

is not a truth to which we can come, although of course we do come into a greater appreciation of it. It is a truth that we *must start with*; and it is here we must start our children.

We call especial attention to and commend Dean Robinson's small volume, of three lectures, one on the Bible as a Whole, the second on Central Teachings of the New Testament, and the third, from which we have quoted, on the Christ of History. It is all illuminative and useful.

The City Institute for Religious Teachers, by Walter Scott Athearn, published by the University of Chicago Press as one of its series of books on "Principles and Methods of Religious Education," price 75 cents, is an interesting study of an experiment carried on successfully in Des Moines over a period of four years. "Forty-one church schools have been represented in its student body. Thirteen religious denominations have coöperated in this enterprise." The book is a simple, straightforward account of what may be done and how it should be done. Its value to Churchmen is but slight, save as it might serve as suggestive material for larger centers and such city experiments as are possible where we have several parishes within a narrow locality. The introductory chapter gives the factors in an efficient Church school. Professor Athearn's list is interesting and opens a large field for thought. First he puts a "minister who is pastor of his church school," reminding that in most cases the minister is the real problem, speaking as he does a "dead language to a dying world." He has another suggestive phrase: It is the business of the Church to save sinners and it is *also the business of the Church to save boys and girls from becoming sinners*. The second need is a "superintendent with an educational ideal"; the third is a body of growing teachers. That expression is worth remembering, "growing teachers"; and last he puts "church membership fully in sympathy with the ideals of the modern church school."

SATISFIED LONGINGS

BY ZOAR

"GOD grant it may be soon!" exclaimed the writer not long ago, and God heard and answered the prayer, for, on Ash Wednesday, in His own temple, He came to the heart which had been longing for Him, to His child whom He had brought back from the valley of the shadow of death.

On Christmas Day she had last knelt before His altar, unconscious then that morphine alone had deadened the pains of the preceding day, that it was but a respite and that on the morrow she would be rushed to the hospital there to undergo a dangerous operation, unconscious of the seven weeks of suffering even then awaiting her.

Ah! words cannot describe the feeling with which on Ash Wednesday she reëntered the house of God, truly the very "Gate of Heaven" to her. At last, she was where she had longed to be: In His temple! There were others indeed but, in speechless adoration, her soul was alone in the Presence of God. The altar, the service, the singing, held her enthralled. Every word was fraught with a deeper and more glorious meaning. The solemn Litany interceding for all in need of divine help, the heart-searching, penitential prayers, the dear, familiar hymns, and at last, the drawing near with faith to receive the precious Body and Blood of her Lord, made this Ash Wednesday one never to be forgotten.

Humbly adoring the divine mercy and love which spared her she can but repeat the words of the Psalmist: "Thy mercy, O Lord, reacheth unto the heavens and thy faithfulness unto the clouds," and pray that she may ever be found faithful—yea—event unto death.

DECEMBER AND MAY

I strolled in the garden one bleak winter day,
But methought the hedges with blossoms were gay
And roses a-bloom in the snow I descried,
For my Love wandered there by my side.

'Tis May, and again in the garden I stray,
But like spectres the buds of the hawthorn sway,
And gaunt is the hedge, dim the roses have grown—
For I walk in the garden alone!

HARRIET APPLETON SPRAGUE.

FOR EVERY ONE something different will happen each day. For one thing, you will be a day older—the day just gone has passed behind you, or before you, just as you wish to put it, for on the Judgment Day it will be there, a part of your record.—*Rev. L. E. Johnston.*

Church Kalendar



- May 1—Saturday. SS. Philip and James.
- “ 2—Fourth Sunday after Easter.
- “ 9—Fifth (Rogation) Sunday after Easter.
- “ 10, 11, 12. Rogation Days.
- “ 13—Thursday. Ascension Day.
- “ 16—Sunday after Ascension.
- “ 23—Whitsunday.
- “ 26, 28, 29. Ember Days.
- “ 30—Trinity Sunday.
- “ 31—Monday.

CALENDAR OF COMING EVENTS

- May 1-2-3—Eastern Okla. Dist. Conv. 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.
- “ 5-6—Springfield Dioc. Conv., St. Paul's Church, Springfield.
- “ 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.
- “ 12—Arkansas Dioc. Conv., Trinity Cathedral, Little Rock.
Delaware Dioc. Conv., Christ Church, Dover.
Texas Dioc. Conv.
- “ 13—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
- “ 15—East Carolina Dioc. Conv., Christ Church, New Bern, N. C.
- “ 16—Nebraska Dioc. Conv., Holy Trinity, Lincoln.
North Texas Dist. Conv., St. Luke's, Stamford.
- “ 17—Iowa Dioc. Conv., Des Moines.
- “ 18—Bethlehem Dioc. Conv., Carbondale, Pa.
Long Island Dioc. Conv. Cathedral, Garden City.
Newark Dioc. Conv.
North Carolina Dioc. Conv., Holy Trinity, Greensboro.
Ohio Dioc. Conv., Trinity Cathedral, Cleveland.
Olympia Dioc. Conv., Epiphany, Seattle.
Rhode Island Dioc. Conv., Epiphany, Providence.
Sacramento Dioc. Conv., Sacramento.
Salina Dist. Conv., Christ Church Cathedral, Salina, Kan.
Western New York Dioc. Conv.

MISSIONARIES AVAILABLE FOR APPOINTMENT

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.
- Rev. C. F. McRae.

CUBA

- Rt. Rev. H. R. Hulse, D.D.

JAPAN

KYOTO

- Rev. Isaac Dooman.

LIBERIA

- Miss S. E. Conway.

WORK AMONG INDIANS

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

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE address of the Rev. WILLIAM N. BAILY has been changed from Trinity Church Rectory, Asbury Park, N. J., to 600 North Forty-eighth, Philadelphia.

THE Rev. PELHAM ST. G. BISSELL has entered upon his duties as rector of Grace Church, Van Vorst, Jersey City, after four years service as assistant minister.

THE Rev. GEORGE W. DAVENPORT has accepted a call to St. Paul's Church, Burlington, Vt., and assumes charge of the parish on June 6th.

THE Rev. JAMES H. DAVET will assume charge of Holy Trinity Church, Bartow, Fla., May 1st.

THE Rev. WILLIAM A. DE WITT is to become rector of St. John's Church, Ross, Calif., and will take up his duties about July 15th.

THE address of the Rev. A. G. GRINNAN is changed from Falls Church, Va., to West Falls Church, Va.

THE Rev. HOYT E. HENRIQUES, secretary of the convocation, has been appointed to charge of St. John's mission in Salt Lake City, Utah. Temporary address, 1327 East Second, South.

THE Rev. THOMAS A. HOUGHTON-BURKE has resigned the rectorship of Prince George's parish, Maryland, to take effect July 1st.

THE Rev. C. O. HICKS has taken temporary charge of Christ Church, Sheffield, Mass.

THE Rev. T. N. LAWRENCE has accepted a call to the Chapel of the Cross, Aurora, N. C., with adjacent churches at Bonner-ton and Edward, and has begun his work.

THE Rev. E. A. MCINTYRE, rector of St. Aidan's, Toronto, has been spending the winter in southern Georgia near Darien. Ordered by physicians to a milder climate for the winter, he has been steadily improving. He has officiated several times most acceptably at St. Andrew's, Darien, where he took the entire service on Easter morning.

THE Rev. JOHN A. MILLER has accepted charge of the mission parish of St. Andrew's, at Shippensburg, Pa.

THE Rev. LEWIS CHESTER MORRISON should hereafter be addressed at St. Luke's rectory, Mt. Joy, Lancaster County, Pa.

THE Rev. WILLIAM W. SHEARER has accepted the invitation to become the assistant in St. Alban's parish, and in charge of St. Columba's chapel, Tenleytown, D. C., after May 1st. Mr. Shearer's address will be 4040 Davenport street, Tenleytown, D. C.

THE Rev. A. DEF. SNIVELY has accepted a call to the rectorship of St. Philip's Church, East-hampton, Mass., to enter upon his duties on August 1st.

THE Rev. DAVID SPRAGUE, rector of the Church of the Good Shepherd, Clinton, Mass., who has been for several weeks in Asheville, N. C., for his health, is reported as much improved.

DIED

BROWN.—In Indianapolis, upon Easter Even, April 3rd, Mrs. LUCY ATWATER BROWN, beloved mother of the Rev. Lewis Brown. Burial service and celebration of the Holy Communion at St. Paul's Church, Indianapolis, upon Easter Tuesday, conducted by Bishop Francis, assisted by the Rev. J. D. Stanley. Interment at Spring Grove Cemetery, Cincinnati.

"Blessed are the dead who die in the Lord."

CAMERON.—Entered into rest after years of struggle, on the Second Sunday after Easter, April 18, 1915, at 1 P. M., WALLEEN CAMERON of Schuyler, Nebraska, in his 82nd year—a Civil War veteran and pioneer of Nebraska, and Christ's faithful soldier and servant until his life's end. Funeral services for the family conducted by the Rev. Walter W. Wells, rector of St. John's Church, Valentine, Nebraska, son-in-law of the deceased.

"Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

GIGNOUX.—At Minnamere, Great Neck, Long Island, February 5, 1915, EMMA MESSENGER, wife of Charles Christmas GIGNOUX, daughter of the late Thomas Messenger and Anne, his wife. Funeral services were at All Saints' Church, Great Neck, and the burial office said in the church yard.

"Among the shining jewels of Paradise may she rest."
Jesu, Mercy.

POWELL.—Entered into rest at her home in St. Louis, Monday morning, April 19, 1915, EMMA W., widow of the late JOHN C. POWELL.

"Her children rise up and call her blessed."

SUTCH.—On Easter morning in Nottingham, England, Rifleman FRED W. SUTCH, late C Company, Queen's Westminster Rifles, of wounds received January 6th, at Arentier, France, whilst serving with the British Expeditionary force, in his twentieth year.

"Greater love hath no man than this."

WOODLE.—ALLAN SHELDON WOODLE, B.D., for thirty years rector of St. Luke's, Altoona, Pa.—1876 to 1906—and since then rector emeritus, died suddenly, April 8, 1915, aged 69. Funeral at All Saints' Church, near late residence, Narberth, Pa., Monday, April 12th. Interment at West Laurel Hill Cemetery.

"The strife is o'er." May he rest in peace!

MEMORIALS

JOSEPH LENT BOSTWICK

BOSTWICK.—Died at his home in Janesville, Wis., Saturday, April 24th, at 3:20 P. M., JOSEPH LENT BOSTWICK, from pneumonia, after an illness of five days' duration.

Learning in adult years to appreciate the Church, Mr. Bostwick was a devout, consistent, and intelligent Churchman. Simple in his tastes and in his manner of living, he was one of the most generous of men. Like his father before him, he was recognized as one of the best and most influential citizens of his home city, and he was a leader in every public work therein. As a friend he was deeply appreciated by those very many who were privileged to come into touch with him. As a business man he was scrupulously upright and just. His charities were the expression of the personal sympathy which he felt with those in distress, and few knew how many and how bountiful they were. In whatever capacity his personality was called into action, he modestly and unassumingly did his best. God grant him now His holy peace and rest, and let perpetual light illuminate him!

Mr. Bostwick is survived by his widow, formerly Miss Lella Thornton, of Enfaula, Ala., and by two daughters, as well as by brothers, sisters, and others near of kin.

FREDERIC C. MOREHOUSE.

MARY E. WILLISTON

The death of MARY E. WILLISTON, widow of the late Judge William C. Williston, occurred at her home in Red Wing, Minnesota, Tuesday morning, April 13th. The funeral service was held at Christ Church Saturday, April 17th, and the interment was made in Oakwood Cemetery.

Mrs. Williston was the last surviving member of the first class confirmed in Christ Church parish in 1859 by Bishop Kemper, and for a period of fifty-six years she was a devoted and faithful Churchwoman, giving not only of her time in the various parish organizations, but also largely of her means in extending the work and influence of the Church.

A teacher in the Sunday school, for many years president of the Parish Aid Society, and during the later years of her life at the head of the Woman's Auxiliary, Mrs. Williston was always in close touch with the many activities of the parish.

Her interest in the work of the diocese and the cause of general missions was manifested by generous gifts, and the several rectors of Christ Church found her ready to aid and support any project that had in view the extension of the Kingdom of God at home or abroad.

In the realm of philanthropy she was a self-sacrificing and untiring worker and many monuments are in Red Wing to-day which speak eloquently of her interest in social betterment.

Mrs. Williston was a member of that small group of communicants whose labors in behalf of the Church created and developed the splendid parish that exists in Red Wing to-day. Her character will always testify to a life of obedience and devotion in the service of Her Lord and Master. In His Vineyard she labored abundantly, and brought forth much fruit.

"May light perpetual shine upon her and may she enter into the rest and peace of Paradise."

TOWNSEND WOLCOTT

In loving memory of Townsend Wolcott, April 29, 1910.

Grant him, O Lord, eternal rest, and let perpetual light shine upon him.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choir-masters, etc.; persons having high-class

Miss Allita E. Applegate, Pittsburgh, Pa.	10.00
Mrs. C. F. Wentworth, Brookline, Mass.	5.00
Miss Etta White, Champaign, Ill.	5.00
Anonymous	5.00
Christ Memorial Church, North Brookfield	4.25
Rt. Rev. James H. Darlington, D.D.	14.00
Anonymous, Albion, N. Y.	5.00
Rev. Arthur Lowndes, D.D., New York.	10.00
Rev. Chas. Fiske, D.D., Baltimore, Md.	5.00
Rev. H. M. P. Pearce, Elizabeth, N. J.	3.00
Rt. Rev. Wm. F. Faber, D.D.	5.00
Savo Duchich, Fort Worth, Texas.	5.00
Sarah Campbell, Boston	2.00
Mrs. E. Z. Wallower, Harrisburg.	10.00

\$ 424.75
Previously acknowledged 2,525.33

Total \$2,950.08
CHARLES G. SAUNDERS, Treasurer.

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.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

APPEALS

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 parish 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. McCURE, Treasurer,
Church House, Philadelphia, Pa.

FREE LENDING LIBRARY

The Sisters of the Holy Nativity appeal to all Churchmen who are interested in the education of the Church in the Faith. They have a free library of Church books, selected mostly by Dr. Fiske of Providence and the late Bishop Grafton. The books are sent by mail all over the country,

from Hawaii to Canada. The circulation has been over a thousand annually for the last few years. They receive the most grateful letters from priests and others who have used them. They have courses of study on the Bible, Prayer Book, Doctrine, and Church History, prepared by priests. This work is in urgent need of money, and the Sisters appeal for help to those who would forward the Lord's Kingdom by providing the poorer clergy and the devout laity with Church reading.

Address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis., for further information.

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.

THE LIVING CHURCH

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

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

BROOKLYN:
Church of the Ascension.

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

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1628 Chestnut St. John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 North Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

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

BOOKS RECEIVED

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

UNIVERSITY OF CHICAGO PRESS. Chicago, Ill.
Religious Education in the Family. By Henry F. Cope, General Secretary of the Religious Education Association. Price \$1.25 net.

BOOKLETS

THE YOUNG CHURCHMAN CO. Milwaukee.
Don't Swear, Friend— By Wilson H. Pile. Church Booklets No. 7. Price 50 cts. per 100, postage additional.

LONGMANS, GREEN, & CO. New York.
My Priesthood. By Walter J. Carey, M.A., Librarian of Pusey House, Oxford. Author of *The Life in Grace.* Price \$1.25 net.

The Teaching of Christ. An Attempt to Appreciate the Main Lineaments of the Teaching of Christ in their Historical Proportion. By the Rev. Edward Gordon Selwyn, M.A., Warden of Radley, formerly Fellow of Corpus Christi College, Cambridge, and examining chaplain to the Bishop of London. The Layman's Library series edited by F. O. Burkitt and Rev. G. E. Newsom. Price 90 cents net.

BULLETINS

The Bulletin of the Divinity School of the Protestant Episcopal Church in Philadelphia. Vol. I, No. 3, March, 1915.

NATIONAL MUNICIPAL LEAGUE. Philadelphia.
The Relation of the City to Its Food Supply. Report of a Committee of the National Municipal League. November 19, 1914. By Clyde Lyndon King, chairman, University of Pennsylvania; Arthur J. Anderson, editor, *Pennsylvania Farmer*; H. B. Fullerton, agriculturist, Long Island Railroad Co.; Cyrus C. Miller, formerly President Borough of the Bronx, N. Y.; Paul Work, Cornell University, N. Y. Price 50 cents.

UNITED STATES DEPARTMENT OF AGRICULTURE. Washington, D. C.
Domestic Needs of Farm Women. Extracts from letters received from farm women in response to an inquiry "How the U. S. Department of Agriculture can better Meet the Needs of Farm Housewives," with special reference to the provision of instruction and practical demonstrations in Home Economics under the Act of May 8, 1914, providing for cooperative agricultural extension work, etc. Report No. 104. Compiled in the Office of Information, G. W. Wharton, Chief.

Educational Needs of Farm Women. Report No. 105. Compiled in the Office of Information, G. W. Wharton, Chief.

Economic Needs of Farm Women. Report No. 106. Compiled in the Office of Information, G. W. Wharton, Chief.

NATIONAL EDUCATION ASSOCIATION. Oakland, Calif.
N. E. A. Bulletin. Vol. III, No. 5, April, 1915. Whole Number 13.

PAMPHLETS

ST. AUGUSTINE'S COLLEGE. Canterbury, Eng.
Occasional Papers. No. 329. March 31, 1915.

FROM THE AUTHOR.
The Twenty-Sixth Annual Financial Statement of the St. Paul Normal and Industrial School, Lawrenceville, Va. The Saint Paul Bulletin, Vol. VIII, No. 1, January-March.
Twenty-First Annual Report of the Milwaukee Children's Free Hospital, 219 Tenth street, Milwaukee, Wis., 1914-1915.

PAPER COVERED BOOKS

LONGMANS, GREEN, & CO. New York.
The Hallowing of Sorrow. By Ethel Romanes, author of *The Life of George John Romanes*, *Thoughts on the Penitential Psalms*, *Story of Port Royal*, etc. With a Preface by H. S. Holland, D.D., Regius Professor of Divinity, Oxford, and Canon of Christ Church. Seventh Impression. Price 40 cents net.

GOD WEIGHETH more with how much love a man worketh, than how much he doeth. He doeth much that loveth much. He doeth much that doeth a thing well.—*Thomas à Kempis.*

THE CHURCH AT WORK

DEATH OF REV. ALLAN S. WOODLE

THE REV. ALLAN SHELDON WOODLE, B.D. (Nashotah, 1873), died suddenly on April 8th, at his residence in Narberth, Pa., aged 69 years. He was ordered deacon in 1873 by Bishop Armitage, and served his diaconate at All Saints' Cathedral, Milwaukee. In 1874 he was advanced to the priesthood by Bishop Whitehouse, and his first independent work was at St. Matthew's Church, Waukesha, Wis. He was at Christ Church, New York City, in 1874-5, while there managing the *Church Journal*. In 1876 he became rector of St. Luke's Church, Altoona, Pa., where he served for thirty years, becoming rector emeritus in 1906, remaining such until his death.

The funeral service was at All Saints' Church, near Narberth, and the interment was in West Laurel Hill Cemetery.

ST. MARY'S CONFERENCE

PREPARATIONS are completed for the fifth annual conference to be held at St. Mary's School, Raleigh, N. C. The clergy, laymen, and laywomen of North and South Carolina are entertained at the school during the conference, which occurs this year in the week beginning May 31st.

The Rev. Augustine Elmendorf, executive secretary of the commission on social service of the diocese of Newark, will speak each day on social service, and the Rev. Lester Bradner, Ph.D., director of the department of parochial education under the General Board of Religious Education, will speak on subjects connected with the Sunday school. There will be other speakers on various subjects to be arranged later. Informal conferences will be arranged by the members themselves at different hours of the afternoon and evening.

EULOGY ON REV. WILLIAM A. DENNIS

THE BISHOP OF MINNESOTA writes concerning the death of the Rev. William A. Dennis, which was noted in last week's issue of THE LIVING CHURCH: "He was a splendid type of the quiet, patient heroism which marks many of our domestic missionaries. He did as much to make a success of the so-called 'Mankato Plan' as any other missionary in the diocese, content to minister to the scattered sheep in the wilderness month by month, gathering the remnant of Church folk in towns and villages from which many had moved away, and laying foundations for a subsequent revival of Church interest wherever such might become possible. He became greatly beloved in the communities which he visited, and many hearts in southern Minnesota will be saddened by the news that this faithful pastor has been so suddenly called from his earthly labors. He leaves a widow and one daughter."

Mr. Dennis was born in Ohio and was 55 years of age. He was admitted to the bar, later taught school, was ordained deacon and priest by the Bishop of Texas in 1894-6, served at Calvert and Beaumont, Texas; De Soto, Mo.; Evansville and Madison, Ind.; Menominee, Wis., and in 1905 came to Minnesota as missionary at Luverne and later at Rushford, when he took charge of his last extended field.

He became ill during Holy Week, but persisted in visiting the scattered missions through that week and Easter Sunday, when he was forced to take to his bed, was later removed to Minneapolis and cared for at St.

Barnabas', and was found to be suffering from pneumonia. His funeral took place at Gethsemane Church on Saturday, April 17th, and was conducted by Bishop Edsall, the Rev. G. M. Foxwell, and Dr. Johnson, assisted by several others of the clergy, six of whom also acted as pall bearers. The Bishop read the committal service at Lakewood cemetery.

OPENING OF ST. ANDREW'S CHURCH, BIRMINGHAM

ON THE tenth anniversary of their first entrance into a church building of their own, the congregation of St. Andrew's Church, Birmingham, Ala., on Easter Day held their first service in their new building, the cornerstone of which was laid on June 22, 1913.

The new church is English Gothic in design. It is built of brown stone from a local

window, presented by Mrs. H. M. Coe; a handsome pulpit, to be presented soon by Capt. and Mrs. William H. Graves; a large brass hymn board, to be presented by Mrs. Mabel Selden, and two seven-branch brass candlesticks to be presented by Mr. and Mrs. Thomas Okridge.

In the belfry of St. Andrew's Church is the first bell ever rung for an Episcopal Church service in Jefferson county. This bell was presented to St. John's Church, Elyton, in 1871, by Williamson Hawkins. It is a fine work and has a far carrying and rich tone. It was presented to St. Andrew's by three of the heirs of Dr. Hadkins, who are now living on the South Side and all members of St. Andrew's.

The architect estimated that the building would cost \$23,000. It was built according to his specifications for a little less than



ST. ANDREW'S CHURCH
Birmingham, Ala.

quarry, trimmed with Bedford limestone. The partition and rear walls are of brick donated to the church by Capt. William H. Graves. All the inside woodwork is finished in old English stain. The pews are of old English type in design and color. The seating capacity is about four hundred. The church is built so it can be enlarged if necessary, yet it is complete as it is.

All memorials used in the old church will be used in the new. They include a walnut altar presented by Miss Sarah Phelan, a brass processional cross presented as a memorial by Mr. and Mrs. J. C. Motley, a brass altar cross presented by Mr. and Mrs. C. I. Baker, and a Bible presented as a memorial by Mrs. Caroline Shaw. This Bible is a very rare book, edited with copious notes by the Rev. John Brown, D.D., of Oxford, England, and the Rev. Henri Cooke, D.D., LL.D., of Belfast, Ireland. One of the editors presented to Jonathan Shaw, husband of Mrs. Caroline Shaw, the separate parts as the Bible was originally printed over fifty years ago. These parts were ornamented with beautiful engravings. All were preserved and Mrs. Shaw had them handsomely bound by Roberts & Son of Birmingham. The Bible is a memorial to Mr. Shaw. Miss Adele Shaw and Mrs. R. H. Woodrow have given to the new church a beautiful brass eagle lectern for the Bible.

Among the new memorials are a chancel

\$19,000. Some one was "on the job" all the time!

The first service was held in the new church, as noted above, on Easter Day. The crowd that came taxed the capacity of the building and many could not get in at all.

PENSION FUND LEGISLATION

THE COMMITTEE appointed by the last convention of the diocese of Connecticut to consider the legislation of the General Convention of 1913 concerning pensions for the clergy and their dependents, after careful consideration, on April 20th voted to report that the diocese of Connecticut enter the system of the Church Pension Fund. In thirty-five dioceses, a majority of the whole number, the special committees of the conventions or councils have now resolved on favorable reports on the Church Pension Fund. These dioceses, together with the Board of Missions, represent nearly 4,000 out of the 5,700 clergy of the Church.

The convention of the diocese of Massachusetts set apart the afternoon of Wednesday, April 21st, for the consideration of the report of the committee on the Church Pension Fund. The report was presented by the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, president of the House of Deputies of the General Convention, and was supported

by the Rev. Philo W. Sprague, rector of St. John's Church, Charlestown, and author of the pension legislation now in force for the diocese of Massachusetts. The plan of the Church Pension Fund was opposed by the Rev. Father Bull of the Order of St. John the Evangelist in a speech of great ability and force. The convention, after three hours' deliberation, voted in favor of the diocese of Massachusetts entering the system of the Church Pension Fund by a practically unanimous vote, the only members voting against the legislation being the priests of the Order of St. John the Evangelist. The convention by the same kind of vote refused to adopt a resolution of Father Bull requesting the General Convention to reduce the maximum pension to \$1,000.

Committees from the diocese of New York, Western New York, and West Virginia have resolved to report to their dioceses in favor of the dioceses entering the system.

On April 7th Governor Whitman signed the bill permitting the consolidation of the Church Pension Fund with the General Clergy Relief Fund. The trustees of the former fund have announced the election of Mr. J. Pierpont Morgan as a trustee and as treasurer of the fund. Mr. Morgan has accepted the position.

BISHOP SPALDING MEMORIAL FUND

THE CONVOCATION of Utah at a special meeting last December authorized the Bishop to appoint a committee to decide on a suitable memorial to Bishop Spalding. The twenty Churchmen on this committee adopted resolutions defining the work, which was to take the form of a fund of \$100,000—or more—and be called the "Bishop Spalding Memorial Fund." It was resolved that the income from this fund be used for furthering charitable, humanitarian, social, and educational objects within the district, this income to be turned over to the Bishop semi-annually and expended by him after consultation with his district council of advice.

Bishop Jones is chairman of the committee appointed to carry out the resolution, and Mr. T. W. Boyer of the Continental National Bank, Salt Lake City, is treasurer of the fund.

THE GUILD OF ALL SOULS

THE ANNUAL festival and meeting of the Guild of All Souls was held in Trinity Church, Aurora, Ill. (Rev. Frank Erwin Brandt, rector), Tuesday, April 20th, at 11:15 A. M., when a Choral Eucharist was celebrated. The rector was celebrant, the Rev. C. A. Holbrook epistoler, and the Rev. John Henry Hopkins, D.D., gospeller. The latter also preached. Earnestly and logically he imputed to Protestantism both within and without the Church the spread of Mormonism, Christian Science, the divorce evil, and repudiation of or confusion as to the right doctrine of the state of the departed. It is one of the missions of Catholicism to recover through its grace those who have been led into wrong thinking and practice through the policies of Protestantism.

The annual meeting convened immediately afterward, with the Rev. F. L. Morgan of Kenosha, Wis., in the chair on account of the absence of the president. The secretary reported a notable increase in membership, 103 having been admitted during the past year, making the total living membership 1,347. Three new branches were established; at St. Ignatius' Church, New York; Trinity Cathedral, Easton, Md.; and Christ Church, Elizabeth, N. J., making thirty-two branches in all. Eleven grants of black Eucharistic vestments were made to poor missions and chapels. The cash balance was \$422.26. Two priests associate had become Bishops, the Rt. Rev. W. T. Sumner, D.D., Oregon, and the Rt. Rev. Paul Matthews, D.D., New Jer-

sey. The council was reelected as were the officers, as follows: Superior, the Very Rev. E. A. Larrabee, D.D., Nashotah; warden, the Very Rev. Selden P. Delany, D.D., Milwaukee; and secretary and treasurer, Mr. T. E. Smith, Akron, Ohio.

AN OKLAHOMA UTILITY CHAPEL BUILDING

THE MISSION at Ponca City (Rev. John Caughey, priest in charge) has taken on new life since the recent opening of its parish house chapel. The congregation contributed generously to the cost of the building—\$2,400—and friends outside the mission gave kind assistance. The edifice is delightfully adapted to its several purposes. Back of the entrance porch shown in the illustration is a convenient vestibule affording access to the main hall, which extends toward the right. At the left of the vestibule is a small passage upon which open a kitchen, lavatory and toilet, and the chancel. The latter is loftier than the subordinate rooms about it, with



PARISH HOUSE CHAPEL
Ponca City, Okla.

high windows, is of dignified proportions, and is expressed upon the exterior as a low tower surmounted by a cross. When divine service is to be held, it is thrown open to the main hall, which then serves as a nave, but at other times it may be closed by tall folding doors. Beyond the chancel is another short passage, closets for vestments, and a clergy room.

The building was designed by the architect of the concrete addition to King Hall, recently described in THE LIVING CHURCH. Formerly a fellow of the American Institute of Architects, this artist is now a priest in Oklahoma.

QUINCY PARISH KEEPS A PATRONAL DAY

SUNDAY AND MONDAY, April 18th and 19th, were observed as patronal festival in the Church of the Good Shepherd, Quincy, Ill., the Gospel for the Sunday suggesting the observance. The early Eucharist on Sunday was with special intention of thanksgiving for past blessings, and was celebrated by the Very Rev. Dean Davidson, a former associate rector, now Dean of Salisbury and general missionary of the diocese. A children's Eucharist and the midday celebration were taken by the priest in charge, the Rev. W. M. Gamble, and a sermon was preached by a former rector, the Rev. Frederick S. Penfold of Racine, Wis. Dr. Davidson preached at Evensong. Monday morning there were three celebrations of the Eucharist, and in the evening a reception was held in the rectory.

The festival was an occasion for the review of the history of a parish which, from its very foundation in 1870-71, had a definite part in the establishment of Catholic principles in the Church of the Middle West. The year of its foundation marked the time when Bishop Whitehouse was forced to deal with breaches of Church faith and order on the part of Dr. C. E. Cheyne, who afterwards had part in the "Reformed Episcopal" schism. The year 1871 also saw the General Convention in which it was proposed to forbid eleven practices and adjuncts of worship, most of which are now in normal use throughout the

Church. The first rector of the Church of the Good Shepherd, the Rev. William B. Carlyn, D.D., was a pioneer of the principles of the Oxford Movement in this section of the country. Dr. Carlyn and his parish set the standard for advanced teaching and worship for many surrounding parishes and missions. When the diocese of Quincy was formed he gave up his salary as priest, to assist in the support of the Episcopate, and supported himself as principal of the public schools. His character and influence, not only as a priest but as a teacher and guide of youth, was far-reaching and lasting. Dr. Ewer, with whom he was closely associated, addressed him in correspondence as "Doctor without guile." In his later years, before his death on Good Friday, 1902, the active work of the parish was taken, successively, by the Rev. George Yarnall, the Rev. J. M. D. Davidson, D.D., and the Rev. William F. Mayo, now of the Order of the Holy Cross.

During the festival it was announced that notes amounting to \$680 had been raised, mostly during the last year, to pay notes due against the rectory of the church.

DEATH OF REV. B. H. ABBOTT

ON APRIL 21st, at his home in Carbondale, Pa., there passed to his rest one of the oldest priests of the Church, the Rev. B. H. Abbott. Shut in during the latter years of his life on account of being almost entirely blind and deaf, he was, at the time of his death, but little known to the clergy of his own diocese. But to him there came a twofold ministry vouchsafed to few. In his early ministry in the face of a death-dealing epidemic that left few homes untouched, he showed that the spirit of martyrdom is not dead. In his last years he was an example of that "ministry of waiting."

The Rev. Benjamin Henry Abbott was born in Barre, Mass., November 13, 1831. His father and mother, Cyrus and Mary Puffer Abbott, were of old New England families. His maternal grandfather, Dr. Reuben Puffer, was the Congregationalist minister of Berlin, Mass., for over forty years. One uncle and two aunts were missionaries and he was named after the husband of one of these aunts, Dr. Benjamin Schneider, a missionary to Turkey. Mr. Abbott received his education at Amherst College and the General Theological Seminary in New York City. He was ordained deacon in 1860, and served as assistant under the great Dr. Muhlenberg at the Church of the Holy Communion, New York, and at the same time was the chaplain of St. Luke's Hospital, New York, now one of the largest in the country. He was ordained priest on Easter Day, 1861, and took charge of Trinity Church, Carbondale, the next day, officiating for the first time the next Sunday. He was rector of Trinity Church for four years. It was during his rectorship that the city was visited by the black fever. Through all that terrible period he and the priest of the Roman Church alone remained at their post, ministering to the sick of all denominations and burying the dead and caring for the bereaved. From Carbondale he went to Whitestone, Long Island, where he was rector for fourteen years. He spent two years at Christ Church, Susquehanna, and four at St. Johnland, Long Island. In 1884, on account of failing health, he gave up active work and came to make his home in Carbondale, where he remained until his death. In the latter part of that year he undertook to provide the services at Oakland where there was no settled minister. For almost twenty years he continued to care for this little Church until his hearing became so poor that he was compelled to even give up this work. During the remaining years of his life, he lived quietly, known to but a few in the city where years before he had offered his life in the time of need, but to

those few an example of cheerfulness and patience that was a benediction to them. For the last few years he was almost entirely blind and deaf but he never lost his gentleness or consideration for others.

On June 19, 1867, he married Miss Sarah E. Farnham of Carbondale, who survives him.

IOWA STATE ASSEMBLY OF THE BROTHERHOOD

THE BROTHERHOOD OF ST. ANDREW of Iowa plans a state assembly to be held in connection with the diocesan council in St. Paul's Pro-Cathedral, Des Moines, on May 15th, 16th, and 17th. Beginning at two o'clock Saturday afternoon, the delegates will register, and at three o'clock there will be a trip in automobiles for the juniors. Sunday afternoon at 3:15 will occur the opening service, conducted by the Brotherhood chaplain, the Rev. William Pence James. The Rev. A. H. Grant will welcome the delegates, and thereafter Mr. Franklin H. Spencer, field secretary of the Brotherhood, will deliver an address. Between four and five o'clock there will be three conferences, conducted by Prof. L. H. Pammel, Bishop Longley, and others, and at the later hour will come the annual business meeting and election. At seven o'clock Monday morning will be a corporate Communion, with the newly elected chaplain as celebrant, and in the evening at half past seven there will be a men's conference with Mr. Franklin H. Spencer.

SECOND SUNDAY IN ADVENT CHOSEN AS BIBLE SUNDAY

AT THE annual meeting of the executive officers of the Bible Societies of New England and New York, held at the Park Avenue Hotel on April 13th and 14th, a resolution was unanimously passed adopting the Second Sunday in Advent as Bible Sunday. An appeal will be sent out by these societies urging the congregations in their respective fields to observe the day by special services and sermons.

PROVINCIAL BOARD OF RELIGIOUS EDUCATION MEETS

AFTER A meeting of the committee on organization at 9:30 A. M., April 20th, in the guild hall of St. Alban's Church, Washington, D. C., the Board of Religious Education of the Province of Washington assembled at 10 o'clock. There were present the Bishop of Maryland, president of the Synod, the Bishop of Erie, president of the Board, and all but one of the other officers and members. The Rev. S. U. Mitman, field secretary, reported that during the past ten months he had traveled 10,587 miles, preached 87 sermons, delivered 26 illustrated lectures, held 55 conferences, and made 91 addresses. He recommended the organization of institute work on a thoroughly systematic basis, and the training of additional leaders.

The committee on educational institutions within the Province presented a very full and interesting report. Nineteen of the more important colleges and twenty-five secondary schools were visited. Voluntary Bible study is carried on in most of the colleges under direction of the Christian Associations but it is a part of the curriculum in very few. The most complete course, with an endowed professorship, is in the University of Virginia. Some form of community service is attempted in some schools, but none has regular instruction in Social Service problems. It was pointed out that some of the strongest schools in the Province, although Church schools in every true sense, decline to use this term for fear of being confused with diocesan schools proper. The Board will endeavor to devise some plan whereby schools so desiring

may be brought into official relations with the Province.

At 8 o'clock in the evening, in the parish hall of the Church of the Epiphany, a well attended public meeting was held. The Rt. Rev. Rogers Israel, D.D., Bishop of Erie and president of the Board, spoke on "The Parents' Relation to the Sunday School." The first altar for the child is the mother's arms; the second, the mother's knee; the third, the family altar with the father as priest.

The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, Pa., and executive officer of the Board, spoke on "Parochial Teacher Training Classes."

The Board and the Sunday school committee will meet next at Richmond, Va., in November, in connection with the Provincial Synod.

CONSCIENCE FORCES RESTITUTION

LAST JANUARY, a tramp, claiming to be a reformed convict, called upon the Rev. Philip W. Mosher, rector of St. Peter's Church, Niagara Falls, and asked for help. For three days the man was given odd jobs about the rectory to earn his board, but upon the fourth day he disappeared; and at the same time a silver chalice, valued at \$100, was found to be missing from the church safe. The police of surrounding towns and cities were notified, but no trace of the man or chalice could be found. On Wednesday, the 21st, the Rev. Charles A. Jessup, D.D., rector of St. Paul's Church, Buffalo, was walking down the aisle of his church when he noticed one of the cushions was out of place and he saw something shining out from under it. Upon investigation he found it was a silver chalice bearing the inscription of St. Peter's Church, Niagara Falls. Conscience, it is believed, prompted the thief to leave the chalice where he knew it would be discovered and returned to its rightful owner.

LETTER FROM THE METROPOLITAN OF SERBIA

THE FOLLOWING letter was recently received by Mr. Charles G. Saunders, treasurer of the Serbian Relief Fund:

Nish, 14-27, III. 1915.

DEAR SIR:

I have received your letter of the 27-II-1915, with the enclosed draft of the American Express Co. on the Banque Andrijevitch and Co.

Very deeply moved by the kindness shown to my country people in distress, please to express both to the friends that had the initiative of collecting and to the good people who gave their contribution my warm, heartfelt thanks.

I pray God to reward them for their Christian love and send them my fatherly blessing.

With kindest regards,

(Signed) THE ARCHBISHOP OF BELGRADE AND METROPOLITAN OF SERBIA.

A CORRECTION

THE REV. F. A. DE ROSSET, American secretary for the Jerusalem and the East Mission, writes calling attention to the fact that the amount of American contributions to that cause was misstated in last week's article, "A News-Letter from Jerusalem." "The exact figure is to date \$1,866.36 received," not over \$10,000 as reported.

A CONVENTION FOR ALL CHURCHMEN

UNDER THE auspices and direction of the Brotherhood of St. Andrew, a great Churchmen's convention will be held from August 25th to 29th, inclusive, at Los Angeles, Cal. Officially, it is a Brotherhood of St. Andrew convention—the thirtieth annual meeting.

In reality, it is to be wide open to every interested Churchman.

Three things characterize the national conventions of the Brotherhood. First: The fact that the routine business of the organization occupies only a comparatively short part of the sessions. Second: The fact that these conventions are primarily conferences, training schools, rallies, and corporate Communion of busy Churchmen, for the attainment of greater efficiency in the spreading of Christ's Kingdom among men. Third: The remarkable care and attention given to the arrangement of the programme and the securing of speakers of nation-wide distinction, so that the sessions will be an inspiration and help to any who attend. For thirty years the Brotherhood has been feeling its way in getting the best results from conventions and it has profited by the experience of those years.

The convention will begin with a great Churchmen's dinner on Wednesday evening, August 25th. Men coming from outside the diocese of Los Angeles will be the guests of the Los Angeles men at this dinner. A speaker whose name we are not yet free to divulge, but who is known throughout the country for his eloquence, and sound Churchmanship, will sound the keynote of the convention. St. Paul's Pro-Cathedral on Central Park in the center of the city will be used for daily Communion services. The sessions of the convention will be held in the new Bible Institute building, built at a cost of \$1,125,000. There will be devotional services, mass meetings, conferences, large and small, and the opportunity for personal consultation with experts in boys' work, Bible class work, and all branches of Church activity. The annual corporate Communion will be held Sunday morning, August 29th, and a great consecration service in the evening. The speakers will all be men of power and men whose lives as well as words are full of helpfulness, encouragement, and inspiration.

An Information Bureau for the use of all Churchmen is maintained at the Brotherhood of St. Andrew convention headquarters, 635 Merchant's National Bank Building, Los Angeles.

PEACE SERVICE IN WASHINGTON

A BEAUTIFUL SERVICE was held around the Peace Cross, in the afternoon of Sunday, April 18th, by the Canons of the Cathedral for the Daughters of the American Revolution. The Cathedral choir and the Marine band furnished the music for the occasion. A large congregation was present. All the national officers of the order were present, and over three hundred reserved seats were filled. The Rev. Dr. McKim, rector of the Church of the Epiphany, preached the sermon. He said every department of life today was filled with veneered paganism. That the true principles of Christianity were not being emphasized. People were running after all kinds of cults and "isms." The war in Europe was thoroughly un-Christian. He urged the Daughters to see that the children of to-day were brought more under real Christian influence in the homes, and that the men and women be more faithful to their Christian principles or they would jeopardize their freedom and liberty; that the reading of the Bible and Christian teaching should be introduced in the public schools. His address made a profound impression.

COLONIAL CHURCHES RECALL THEIR PAST

Beginnings of Hartford Churchmanship—250th Anniversary of Elizabethtown—Service in an Old Georgian Church

THE REV. JAMES GOODWIN, rector of Christ Church, Hartford, Conn., in a paper

which he recently read at the fireside meeting at Trinity Church, threw some exceedingly interesting sidelights on the early history of the Church in the city of Hartford. He said the colonial history of the Church in Hartford, whilst not very long, covers a period of sixteen years, 1760-1776.

The real mother of the Church in Hartford is the little parish of St. Andrew's, Bloomfield, which was called at the beginning "St. Andrew's, Simsbury." The "God's acre" about the church is the same as that of earlier days, though the building is the third one erected upon the same site. In 1760 there were thirty members of the Church of England in Hartford. In this time was bought for the sum of eighty pounds a lot of land, which included at least a part of that upon which the present Christ Church is built. Somewhere between 1762 and 1770 the foundations of a church edifice were laid on this lot.

The little colony of Church people had not money to go on with the building, and as the days of the Revolution drew near, it seemed less and less likely that there was any future for the parish. Finally one member of the church illegally sold the lot and the stone upon it, and the purchaser used it for purposes of his own. It is interesting to note that this purchaser sold this property to another, whose ancestor was one of those who fled to this howling wilderness to shun episcopal tyranny and sacrilegious persecution. An action in law was brought later and the sum of thirty-five pounds damage and costs was secured by the defendants. The Rev. Thomas Davies, S. P. G. missionary, records holding services in Hartford in 1762. The Rev. Roger Viets, rector of St. Andrew's, Simsbury, a Simsbury boy and a graduate of Yale, held services in 1764. Apparently the first baptism actually performed occurred January 16, 1764, and was performed by the Rev. Mr. Viets. This clergyman has also to his credit the record of performing the first marriage and attending the first burial at the hands of the Church in Hartford.

We must remember that the important towns in those days were the farming towns. Hartford was an insignificant village of less than 2,000 people. The clergy of those days suffered for their faith, as we learn from the fate of William Gibbs, the first rector of Simsbury, who, because he would not pay the tax levied for the support of the Congregational minister, was thrown upon a horse, his feet and hands tied together, and carried down to Hartford in this way and put into jail.

The Rev. Roger Viets, already referred to, who was Mr. Gibbs' successor, and whom we have called the father of the Church in Hartford, himself more than once saw the inside of Hartford jail, and simply because he was suspected of having aided Jones to escape from Newgate prison at Granby.

There were Churchmen in Hartford, however, much earlier than 1760. In October, 1664, a memorial was presented to the General Assembly, signed by seven persons, who stated that they were members of the Church of England and complained that the ministry of the country would not baptize their children, nor admit themselves to communion. They asked to be excused from being forced in future to contribute to any minister or church officer that would neglect them in this manner.

There is extant a letter under date of April 10, 1762, to Archbishop Secker, preserved in the archives of the S. P. G., which reads: "They are about building a church in Hartford, the chief town in Connecticut, and hope to have a considerable congregation there and several people of note."

The first church edifice in Hartford was erected in 1794. There was no formal laying of the cornerstone, but there is a tradition

that when sundry persons were gathered to see the commencement of the work, one of the masons who was a member of the Church said, "I lay this stone for the foundation of an Episcopal Church and the gates of hell shall not prevail against it."

In 1801 the Rev. Menzies Rayner became rector of Christ Church, and from that time on the Church was a settled factor in the religious life of Hartford.

ON THE occasion of the celebration of the two hundred and fiftieth anniversary of the settlement of Elizabethtowne, now Elizabeth,



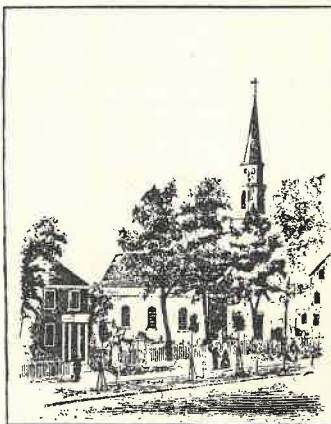
NEW ST. JOHN'S CHURCH
Elizabeth, N. J.

N. J., the Society of the Colonial Wars placed on the west entrance of St. John's Church a bronze tablet with the following inscription:

"To commemorate the 250th Anniversary
of the Settlement of Elizabethtowne.
This Tablet is Erected by the
Society of Colonial Wars.
1914."

The history of St. John's Church is woven closely with the history of the religious and civic life of Elizabeth. The first record of any church services in Elizabethtowne tells of the Rev. George Keith, who was sent out by the S. P. G. in 1703. The Rev. John Brooke succeeded Mr. Keith in this work and on St. John Baptist Day, 1706, laid the cornerstone of the new church. In 1762 St. John's was incorporated by royal charter. In 1859 this building was torn down to make way for the present fine specimen of fourteenth century Gothic architecture. The tower of St. John's is thought by many to be among the most beautiful towers in America.

St. John's Church is the mother church of Grace, Christ, and Trinity Churches, Elizabeth; St. Luke's, Roselle, and Grace Church, Linden. It is among the few churches in the



OLD CHURCH, ELIZABETH, N. J.

diocese which still retain the Communion table. The chalice which is still in use was presented by Mrs. Margaret Dennis in 1750. She spun the flax to make the linen for the napkins and table cloths for the Communion table, and also spun the flax to send to England to make linen which was sold to procure

the means to purchase the "communion cup." The font in which the children for generations have been baptized was first used as a holy-water vessel in Italy. It was brought to America and presented to the church by Cavalier Jouet. The church records show that on June 20, 1762, John Croes was baptized by the rector. This child afterwards became the first Bishop of New Jersey.

In the cemetery which adjoins the church are buried many who were prominent in the early days of Elizabeth. "Here rests Peter Sommers & Wife." He was one of the proprietors of the province of East Jersey. "Lady Ann, widow of Baron de Clogny, Governor of Guadeloupe." "Isaac H. Williamson, Governor of New Jersey, 1817-29, and President of the Constitutional Convention." "Mary, widow of Joseph Louis, Count d'Anterroches." A descendant of Count d'Anterroches is at present serving on the vestry of St. John's. "John De Hart, member of the Continental Congress and Mayor of the Borough." "Susannah Williamson, wife of General Matthias Williamson, who possessed all virtues of her sex without their faults." The present rector is the Rev. Lyttleton E. Hubbard. He succeeded the Rev. Otis A. Glazebrook, who was appointed by President Wilson to the consulate at Jerusalem.

A NOTABLE service was held at the old Colonial Church of St. James, Goose Creek, ten miles out of Charleston, S. C., on the Second Sunday after Easter. St. James' Church was established in 1706, in the midst of a numerous colony of wealthy planters. It flourished for more than a hundred years, and then was closed because all its people had moved away. Now it is in the midst of a wilderness near no residence. But the skeleton of a parish has been maintained, and a large endowment has been wisely administered and always several students have been provided with scholarships at the Porter Military Academy and at other institutions of learning. No service of any kind had been held at the quaint old church for a year, but on the Sunday above mentioned about four or five hundred persons went out from Charleston on a special train and in automobiles. A choir and orchestra was also present, composed of volunteers for the purpose, as there is no organ. The little church was packed and hundreds outside joined in the service. The Rev. James M. Stoney, whose ancestors have been connected with the church since its establishment, and who has three relatives on the present vestry, preached the sermon.

All were impressed with the beauty and sweetness of wild nature's setting, and the sermon of the young preacher, who has recently been married, touched the hearts of all and awakened reverent memories of the worthies whose coats of arms and hatchments adorned the walls, while mural tablets related their virtuous deeds and benefactions.

MEMORIALS AND GIFTS

ST. JUDÉ'S CHURCH, Brunswick, Ga., has recently been presented with a handsome white silk altar frontal and lectern hanging to match.

ST. ANDREW'S CHURCH, Darien, Ga., has been presented with a handsome pair of altar candlesticks as a memorial to the late Robert Porter Paul.

AT ST. MARY'S CHURCH, Kansas City (Rev. J. Stewart-Smith, rector), a memorial window to the Rev. John Sword, rector from 1886 to 1891, was set apart on Easter Day. The window is in the west and the subject depicted is the nativity. It was given by the old parishioners of St. Mary's.

AT EASTER, St. Mark's Church, Hammon-ton, N. J. (Rev. William H. Davis, rector), received two memorials: a carved oak

Bishop's chair, the gift of Mr. Frank N. Swift, in memory of his wife, Mary Lydia (Sloan) Swift, and a brass altar cross, the gift of Miss Daisy Burgan, in memory of her brother and two sisters.

GRACE CHURCH, Galesburg, Ill. (Rev. L. B. Hastings, rector), received a number of Easter gifts, including a set of alms basons, two Prayer Books for the chancel, and \$100 for a credence. A new sign was given for the front of the church, as well as seven small framed signs to be placed in hotels and stations. The offering was over \$500, with \$50 specified for missions.

FOUR NEW polished brass alms basons were used for the first time on Easter Sunday in the Church of the Good Shepherd, Hartford, Conn. Each one bears an appropriate text on the upper margin and on the under side bears an inscription. Two of the basons are the gift of the parish branch Girls' Friendly Society; another was given by St. Agnes' chapter Daughters of the King, and the fourth by the local castle K. O. K. A.

THE FINAL account of the executor of the estate of Mrs. Mary Catharine Hicks, Stafford Springs, Conn., has been filed with the probate court. In addition to her home, devised to Grace Church for a rectory and which is now so occupied, she has left the residue of her estate, amounting to over \$44,000, in trust, the income to be equally divided between Grace Church and the Stafford Springs cemetery association. This income paid Grace Church will make it self-supporting.

AMONG the many gifts presented to St. Thomas' Church, Falls City, Neb., during the past Lent and Eastertide were four falls for the lectern, of fine material and exquisite embroidery, the gift of Mrs. C. G. Hargrave; a lace superfrontal for the altar, the work and gift of Mrs. Sydney Spencer; an embroidered pall for the Holy Communion, the gift of Mrs. Horrocks; a new pair of Eucharistic lights by the rector, and a brass cross, the gift of St. Mary's guild.

ST. THOMAS' CHURCH, Canonsburg, Pa., at Easter time received several memorial and other gifts, including a brass altar desk, given in memory of Mrs. Elizabeth Stremmell, by her family; a complete set of altar linen, in memory of William A. Jones, given by Mrs. F. W. Townrow; a cabinet for the Communion silver, by Mr. and Mrs. Albert Kiddie; and hymn boards, by Mr. Bezell. There was also given as a thankoffering, by Mr. John M. Swem, a local artist, a handsome reproduction of Ploekhurst's "The Good Shepherd," which forms the center of a new reredos of oak panelling lately put in place by the men of the parish.

AT THE Church of the Redeemer, St. Louis (Rev. Edward Duckworth, rector), Mr. and Mrs. W. L. Mason at Easter presented the church with a beautiful chalice and paten. At St. George's chapel (Rev. B. T. Kemerer, rector) the baptismal ewer, given by Mrs. C. McC. Thompson in memory of her father and mother, Mr. and Mrs. Solomon Scott, was used for the first time on Easter Even. At the 11 o'clock service on Easter Sunday two beautiful solid silver alms basins were blessed and used for the first time. They were the gift of Mrs. Shepard Barclay in memory of her sister, Mrs. Jennie Anderson Mallinkrodt. At Mt. Calvary Church (Rev. S. E. Arthur, rector) a new pipe organ, built by the Treu Organ Company, costing \$1,500, was used for the first time on Palm Sunday.

ST. PAUL'S CHAPEL, Baltimore (Rev. Frank H. Staples, vicar), has recently been enriched by several very beautiful memorials. A Bishop's chair was presented in memory of Mr. Eugene Van Ness, and a silver ciborium was given in memory of Miss Catharine F. Bockelman, who was confirmed in the guild

house chapel and for a long time was a faithful teacher in the Sunday school. This ciborium is the handiwork of Miss Mary Rice, one of the Sunday school teachers at the chapel. A new white silk burse and veil, and also lace for a fair linen cloth, made by one of the young women of the congregation, have also been given. During the month of March six opalescent glass windows were placed in the west side of the chapel. The whole amount needed for the purpose was given, without one special attempt to raise it, by the St. Hilda's guild, the Sunday school, various clubs at the guild house, and many individuals.

THE REV. MR. DAITO, rector of St. John's Church, Tokyo, on one of his visits to St. Stephen's parish, McKeesport, Pa., made an address to the men's Bible class of that parish. The men were so impressed by Mr. Daito's account of the work in Japan, that they started a fund to purchase an eagle lecturn for St. John's Church. This lecturn was specially designed by a firm in New York, and on completion was sent out to McKeesport, where the contributors to the fund had an opportunity of admiring it. It was carefully packed and forwarded by the Board of Missions along with other shipments to Japan, and a letter received from the Rev. Mr. Daito shows his own appreciation of the gift and that of his parishioners. He says: "The lecturn will stand and be used in the small old church until the new one shall be built. Very few churches here have got an eagle lecturn, and St. John's Church is proud of being the first and only owner of such a lecturn in this missionary district. But already the new church at Nikko is going to have one made after the pattern of your gift; thus, there will soon be many offsprings of it in Japan."

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Easter Communion in Trinity Church, Asheville

THERE WERE about four hundred communions made in Trinity parish, Asheville (Rev. Wyatt Brown, rector), on Easter Day. On Low Sunday a Confirmation class of fifty-six brought the membership of the parish up to over six hundred, a fifty per cent. increase in two years.

BETHLEHEM

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

Lenten Offerings Largest Recorded—Convention

THE ANNUAL service for the presentation of the Lenten offering of the Sunday schools was held at St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), on Saturday afternoon, March 24th, at 2 o'clock. Luncheon was served in the parish house to the large number of visiting delegates. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, opened the service, and the Rev. Stewart U. Mitman, Ph.D., read the lessons. The Rev. Malcolm A. Shipley, Jr., rector of Trinity Church, Hoboken, N. J., preached the sermon from the text, "She hath done what she could." As the offerings of the schools were presented, the amounts for this year and last were read by the Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, and the Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre. Fifty-eight schools, the same number as last year, presented or reported their offerings at the service. The total number of schools that gave offerings last year was seventy-one, so that many remain to be heard from. The total offering reported by the seventy-one schools last year was \$5,009.48. The total reported by the fifty-eight schools this year was \$5,536.41. This is the largest Lenten offering in the history of the diocese. Bishop Talbot made a short address.

THE FORTY-FOURTH annual convention of the diocese will be held at Trinity Church, Carbondale (Rev. George C. Graham, rector), on Tuesday and Wednesday, the 18th and 19th of May.

CONNECTICUT

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

The Question of a Suffragan—Summer Home for Children—Girls' Friendly Society

THE BISHOP, in announcing his intention to ask for the assistance of a Bishop Suffragan at the diocesan convention, states that he is firm in his conviction that the diocese should elect such a Bishop.

THE WORK of the summer home for children carried on by the Rev. A. P. Chapman at Northfield will be continued this year. Children are taken out of the unfavorable conditions and crowded streets of the city and given the wholesome air of the country. They come from Waterbury, Hartford, New Haven, and elsewhere.

MEMBERS of the recent state conference of charities and correction were given a reception at Noroton Heights by Schuyler Merritt, the president. Mr. Merritt is a well-known business man and earnest Churchman, and has done splendid work for public health, sanitary homes, dependent children, proper care and segregation of the feeble-minded, and in securing cooperation in public and private relief.

AN EVERY-MEMBER canvass held recently in St. John's parish, Bridgeport, brought the number using the duplex envelopes from 101 up to 591. The canvass was conducted by fifty men, thirty having the use of automobiles.

THE ADVENT offerings of the Sunday School Auxiliary so far amount to \$813.60. Sixty-three Sunday schools only are represented in this offering.

AT A MEETING of the Fairfield county clericus association held recently it was unanimously resolved that this association is in hearty accord with the clericus of the New London archdeaconry on the question of the division of the diocese. It is of the firm conviction, as two years ago, that the needs of the diocese can only be adequately met by division, and the sooner this is accomplished the better it will be for the work of the Church in Connecticut.

A GATHERING of the Girls' Friendly Society at the Colt Memorial parish house, Church of the Good Shepherd, Hartford, on Tuesday evening, April 13th, marked the twentieth anniversary of the starting of the parish branch. There was a large attendance of present and former members. Mrs. T. S. Boardman, the present branch secretary, has held that position for seventeen years.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Consecration of Trinity Church, Lumberton—Convocation of Wilmington

THE NEW church at Lumberton has been completed, and Bishop Darst, assisted by Archdeacon Thomas P. Noe and the Rev. John S. Moody, priest in charge, recently consecrated it. "Trinity" is the name given it.

THE CONVOCATION of Wilmington had a most interesting meeting last week in St. Paul's Church, Wilmington (Rev. E. deF. Heald, rector). St. Paul's parish, which was moved about two years ago to a new and advantageous location, is doing a splendid work, and it gave inspiration to the convocation. One of the most interesting and helpful discussions centered around a paper on "Our Unused Assets—The Laymen," read by a member of the parish, Mr. V. R. C. King, who

said: "The laymen and not the clergy are responsible for the material strength of the parish, and a successful parish organization requires the best talent among the laymen. A well rounded organization may literally be said to require the services, in one way or another, at one time or another, of every layman connected with a parish. Any layman who interests himself to the extent of performing any service of any nature for the Church is by just so much adding not only to his own spiritual welfare but to that of his parish and community. Each of us is bound to have some individual views as to methods, but there can only be, in the final analysis, one common goal—the welfare of the Church and its appointed work."

GEORGIA

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

Easter Offering—Contemplated Improvements

THE MOST notable Easter offering in the diocese was that of St. Mark's, Brunswick, amounting to well over \$2,000. This is a very remarkable offering when it is remembered that this city has suffered almost absolute paralyzation of business by reason of the European war.

THE BISHOP visited Waycross on the Sunday after Easter, officiating at Grace Church in the morning, and in the afternoon making an address to men at the request of the Y. M. C. A.

ST. JOHN'S CHURCH, Savannah, is expecting during the summer to practically rebuild the parish house and to enlarge the chancel of the church by deepening it some sixteen feet. The organ will also be added to, and other improvements will be made to the amount of some \$20,000.

IOWA

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

Bishop Lloyd Begins Tour of the Sixth Province

THE RT. REV. ARTHUR S. LLOYD, D.D., president of the Board of Missions, entered upon his tour through the Sixth Province with a series of meetings held in St. John's parish, Keokuk (Rev. John C. Sage, rector), Wednesday, April 15th. Bishop Lloyd arrived in the morning of this day from New York City and in the early afternoon made an address to the women of the colored Church of St. Mary the Virgin, which is under the care of the rector of St. John's parish. Later in the afternoon he addressed a large meeting under the auspices of St. John's branch of the Woman's Auxiliary. Visitors were present from Christ Church, Burlington; St. Luke's Church, Fort Madison; St. Barnabas' Church, Montrose; and St. Paul's Church, Warsaw (diocese of Quincy). In the evening a dinner was served, when Bishop Lloyd made another stirring address. The Bishop was accompanied by the Rev. Charles C. Rollit, D.D., secretary of the Sixth Province, who also addressed these meetings with strong appeals for the missionary cause.

LOS ANGELES

Jos. H. JOHNSON, D.D., Bishop

Report from Trinity Church, Santa Barbara

THE SERVICES of Lent and Easter in Trinity Church, Santa Barbara, were well attended. On Good Friday there were three services, including the Three Hours, and Stainer's *Crucifixion* was sung in the evening. On Easter, at the early celebration, there were 203 communions, and the later service brought the total up to 330. The congregation gave \$1,200 on the parish debt, and the Sunday school offered \$75 for missions. A branch of the Girls' Friendly Society has recently been

organized, and a newly erected parish house has already proved its usefulness in developing parish life.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Annual Dinner of St. James' Parish, Sault Ste. Marie

THE ANNUAL dinner and meeting of St. James' parish, Sault Ste. Marie (Rev. Stephen H. Alling, rector), was held April 13th. The Bishop was present and congratulated the parish on the fine showing made during the past year. There have been 53 baptized and 51 confirmed. The Sunday school has added two adult classes and has had a healthy increase in teachers and scholars. The choir has in addition to the regular work given three sacred cantatas, on Good Friday night giving *The Last Seven Words*, by Du Bois, the choir from St. Luke's Church, Sault Ste. Marie, Ont., assisting. There were large congregations on Good Friday at all of the services and at the six services on Easter Day. The guilds have done excellent work, and there has been raised in the parish over \$11,000, \$4,220 going towards the reduction of the church debt. There are two troops of boy scouts and a council of the Knight of King Arthur, a Junior Auxiliary and a branch of the Little Helpers, while plans are being made for organizing the Camp Fire Girls.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

American Guild of Organists—Death of Miss Caroline Fischer

A NOTABLE musical service was given on Tuesday evening, April 20th, at Emmanuel Church, Baltimore (Rev. Dr. Hugh Birkhead, rector), under the auspices of the Maryland chapter of the American Guild of Organists. The service consisted of full choral Evensong, the lessons being read by the Rev. Romilly F. Humphries, rector of Grace and St. Peter's Church, and the Rev. Richard W. Hogue, rector of the Church of the Ascension, while the Rev. Francis H. Smith of St. Paul's Church intoned the prayers. Bishop Murray was present and pronounced the benediction. A large musical chorus rendered the music, assisted by vocal soloists and organists of some of the city's prominent churches. Two anthems, Barnby's "King, All Glorious," and Martin's "Hail, Gladdening Light," were sung, besides Horatio Parker's *Magnificat* and *Nunc Dimittis* in E. The Rev. Dr. Charles Fiske, rector of the Church of St. Michael and All Angels, delivered the address on "The Place of Music in the Worship of the Church." Mr. Howard R. Thatcher played Guilman's "March Funebre et Chante" as the prelude. The largetto from Beethoven's Second Symphony was very beautifully rendered by Mr. Harold D. Phillips as a voluntary, and Dethier's "Procession Solennelle" was played by Mr. Frederick D. Weaver, as the postlude. Probably the most interesting person present was the Rev. Dr. J. S. B. Hodges, rector emeritus of Old St. Paul's Church, now in his eighty-sixth year, who was recently made an honorary associate of the American Guild of Organists in recognition of his signal services to the cause of Church music in America. Music of his own composition was sung to the hymn, "Jesus Christ is Risen To-day." The American Guild of Organists, which was organized nineteen years ago, is entirely a non-sectarian organization, its membership including a large proportion of the most prominent organists and choir-masters of this country. The chief object of the guild is to stimulate the general interest in and the general advancement of the standards of ecclesiastical music. The officers of the Maryland chapter are: Dean, Dr. R. H.

Peters; sub-dean, Alfred R. Willard; secretary, J. Norris Hering; treasurer, Frederick D. Weaver; register, F. W. Patton; librarian, Robert L. Paul; auditors, Warren H. Galbraith and Edgar Clare Urban.

AT A MEETING of the Church Club of Emmanuel parish, Cumberland, Allegany county, early in Lent, the rector, the Rev. William C. Hicks, requested that a committee of five be appointed to cooperate with him in securing a general observance of Good Friday in Cumberland. This committee secured the cooperation of the ministerial association, and the mayor issued a proclamation calling upon the business houses of the town to close their doors on Good Friday between the hours of twelve and three. This request was generally observed, even the saloons closing their doors during the hours named. Two union services were held, modeled after the Three Hours service with which we are familiar, and the attendance at both churches was very gratifying. The Three Hours service was held as usual at the parish church, with excellent attendance, the Rev. Peter F. Lange, vicar of Holy Cross chapel, preaching on "The Words from the Cross."

MISS CAROLINE FISCHER, a life-long member of St. Paul's Church, Baltimore, died recently at the home of her nephew, in her eighty-sixth year. Miss Fischer was known for her gentleness, her strong, intelligent Churchmanship and her unflinching charity. In her girlhood and young womanhood she had spent many hours at the old rectory, and few were more regular in their attendance at the week-day as well as Sunday services. She was active in many forms of parish work as long as her strength permitted. She was buried from St. Paul's Church, the rector, the Rev. Dr. A. B. Kinsolving, assisted by the Rev. Dr. J. S. B. Hodges, officiating.

THE ANNUAL service of the Bishop's Guild of the diocese was held on Sunday evening, April 18th, at the Church of the Ascension, Baltimore, with a special sermon by the rector, the Rev. Richard W. Hogue.

ONE OF the most interesting departments of work at St. Paul's chapel, Baltimore, is the stencil class for boys, under the guidance of Miss Lucy Rice, which has just closed a very successful season. A number of pieces of their work, such as table covers, bags, pillow tops, and hand-colored postal cards, are on exhibition and for sale at the Handicraft Club Exhibit at the Peabody Institute, Baltimore.

MILWAUKEE

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

School of Religious Instruction Closes

THE MILWAUKEE Church School of Religious Instruction brings its year's work to a close on May 4th, with a teachers' institute



and the awarding of certificates at St. James' Church. There will be a sectional conference on methods in the parlors at four P. M. At five o'clock there will be Evening Prayer with an address by the warden of Racine College. Supper will be served in the dining room at 6:30. In the church, at eight o'clock, there will be a public service with an address by Bishop Webb. The Rev. Lester Bradner of the General Board of Religious Education will award certificates to all who have successfully passed the examinations submitted by the General Board.

THE REV. GEORGE F. BURROUGHS, rector of St. Andrew's Church, Milwaukee, was obliged to enter a hospital for a slight operation early last week but was able to return to his home on Saturday. Mr. and Mrs. Burroughs are now at Pewaukee, where Mr. Burroughs will rest until he is able to resume his work.

MINNESOTA

S. C. ENSTALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.

The Minneapolis Church Extension Society

THE DIRECTORS of the Minneapolis Church Extension Society held a well attended meeting on April 19th, the Bishop and Dr. Freeman presiding. It appeared that the receipts of the past year would be sufficient to close the books without pressing debt, and appropriations were made in aid of advance in St. Andrew's parish and the mission of St. John the Baptist. The reports showed that the Lenten noonday services at the Shubert Theatre had been attended by over 8,000 people, a large advance over previous years, and that the offerings had increased in proportion. The plan of asking visiting Bishops to make the addresses proved a great success. The Bishops who came to us were Bishops Francis, Biller, Beecher, and Tyler, while Bishops Edsall and McElwain and Dr. Freeman filled other dates.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Southern Convocation to Meet at Thayer

THE MEETING of the southern convocation will occur at Thayer in the extreme southwest corner of the diocese at Holy Trinity Church (Rev. Arthur E. Woodward, minister), from April 27th to the 29th.

NEW JERSEY

PAUL MATTHEWS, Bishop

Diocesan Convention in Trinity Church, Elizabeth, Next Week—The Lenten Offering

THE ONE hundred and forty-third convention of the diocese will be held in Trinity Church, Elizabeth (Rev. W. S. Baer, rector), on May 4th and 5th. The Rev. John R. Harding, D.D., secretary of the Province of New York and New Jersey, will be the special preacher at the opening of the convention. The Rev. Augustine Elmendorf, social service secretary of the diocese of Newark, and the Rev. John M. Harper, vicar of St. Luke's chapel, Gladstone, will speak on social service during the sessions.

A SERVICE full of interest to the Sunday school workers in and near Elizabeth was held in Christ Church (Rev. Paul F. Hoffman, rector) on Sunday afternoon of the 18th, when the annual Lenten offerings of the Sunday schools for missions were presented. The procession of over five hundred was formed in the parish house, and moved into the church, led by the full vested choir. The opening service was read by the Rev. W. S. Baer, rector of Trinity Church, and the address was given by Dr. William H. Jefferys of China. The service was closed by the rector of the parish. The total offering was \$500.61.

OREGON

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

Diocesan Convention—Auxiliary Meeting

THE TWENTY-SEVENTH annual convention of the diocese will be held in Trinity parish house, Portland, May 19th and 20th: At the Holy Communion on Wednesday the Bishop's annual address will take the place of the sermon. On the previous day, Tuesday, May 18th, the woman's Auxiliary will meet morning and afternoon in St. Stephen's Pro-Cathedral.

PITTSBURGH

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

Diocesan Announcements—Clerical Union—Woman's Auxiliary Gatherings

THE SEMI-CENTENNIAL anniversary of the organization of the diocese will take place on the evening of May 12th, at Christ Church, Pittsburgh, when a historical address will be delivered by the Rev. Dr. J. R. Wightman.

THE ANNUAL convention will be held at the Church of the Ascension, Pittsburgh, on May 13th and 14th.

THE ANNUAL Sunday school rally of the diocese will occur on Whitsunday afternoon, May 23rd, at Trinity Church, Pittsburgh.

THE APRIL meeting of the clerical union

took place on April 19th at St. Peter's parish house, when the Rev. C. M. Young of Oakmont made an address on "How the Efficiency of the Diocesan Convention may be Increased."

MISS GRACE LINDLEY, one of the associate secretaries of the Auxiliary at the Church Missions House, spent April 19th and 20th in Pittsburgh. On Monday evening she made a very helpful address at a reunion of the diocesan mission study classes of the last two seasons, presided over by the educational secretary, Mrs. H. P. Allen, at Calvary parish house. Reports were received from the various classes telling of great interest and enthusiasm excited. Among the subjects and books studied were: "The Conquest of the Continent," "Social Aspects of Missions," "Then and Now," "Current Events as given in the *Spirit of Missions*," and the fields of work that were the recipients of gifts from the Auxiliary Lenten missionary plan for this season. At the close of the meeting tea was served by the ladies of the parish. On Tuesday afternoon Miss Lindley spoke at a parlor meeting and tea at the residence of Bishop and Mrs. Whitehead, which was called to consider the expediency of organizing the young women of the diocese into a Young Woman's Auxiliary, some society to take in the young folks who have outgrown the Junior Auxiliary, and would find the Woman's Auxiliary rather unsuited to their needs. A number of



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parishes sent representatives, and a committee was appointed to have the matter in charge. The diocese already has one branch of the proposed organization, the very flourishing and prosperous Young Woman's Auxiliary of Calvary parish.

ATTENDANCE in the parish buildings of Trinity Church, Pittsburgh (Rev. E. S. Travers, rector), during the month of March exceeded 28,000. Fifty-four per cent. of these figures, or over 15,000, stand for attendance at church services, the balance being made up of attendance in the parish house.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
An Ascension Programme in Galesburg

ON ASCENSION DAY, the Rev. L. C. Lewis, professor of history at the Western Theological Seminary, will speak in the interest of the Church at Lombard College, Galesburg, at 10 A. M., and at Knox College at 11 A. M. At a dinner in Grace Church parish hall at 6:30 addresses will be made by the Rev. L. C. Lewis and the Rev. J. M. D. Davidson, the Bishop presiding. This is the first of a series of four important days in this parish. Mr. Lewis will preach in Grace Church on the Sunday after Ascension.

THE CLERICUS of the diocese will meet at Grace Church, Galesburg, on Friday after Ascension Day. The clergy and laity will be addressed in the parish hall by the Bishop and the Rev. L. C. Lewis. At four o'clock and at half past seven the Rev. L. C. Lewis will lecture on Church history at Knox College, both Friday and Saturday.

ON SATURDAY after Ascension the servers of the diocese will meet in Grace Church, Galesburg. There will be a choral Eucharist at 9 A. M., with a sermon by the Rev. F. G. Budlong of Christ Church, Winnetka. In the afternoon there will be a track meet at St. Alban's School.

RHODE ISLAND

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

The "Austin Priory"—Meeting of Brotherhood Juniors—"One Day's Income"

THE HOUSE under the care of the diocesan missionary, which has been donated by the Austin family to the diocese for missionary work at Austin, one of the small mill villages, has been fitted up for the summer home of Deaconesses Dahlgren and Gillespy and will be known as the "Austin Priory." The rooms of the house are being furnished by parishes and friends in the diocese, St. Stephen's Church, Providence, furnishing the oratory. The house will be opened about July 1st and will become a social and religious center for the country round about during the summer months.

A MEETING for men and boys was held on the evening of April 22nd in the parish house or the Church of the Messiah, Providence (Rev. F. I. Collins, rector), under the auspices of the Junior Assembly of the Rhode Island Brotherhood. The Rev. R. J. Mooney of Attleboro, Mass., and Dr. Hubert Carleton were the speakers. Supper was served from 7 to 8, after which the officers for the ensuing year were chosen as follows: President, Dexter Cheever, St. Stephen's Church, Providence; vice-president, W. K. Hyron, St. Paul's Church, Pawtucket; secretary-treasurer, Harrie S. Davis, St. Mary's Church, East Providence.

THE DIOCESAN COMMITTEE on General Missions has issued a circular to the clergy urging coöperation with the Board of Missions in raising the Emergency Fund, and recommending that the offerings shall not apply on the apportionment. They, with the Bishop, urge that the offerings be made during the month of May.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Convocation Meets in Kingston—Improvements in Grace Church, Charleston

THE CONVOCATION of Charleston met for a three days' session on April 14th, in St. Alban's Church, Kingstree (Rev. H. T. Bull, in charge). There were about fourteen clergymen present, and the Dean, the Rev. Dr. Kershaw, was celebrant at the opening service, the Rev. F. A. De Rosset assisting. At the afternoon session, after much discussion of the proposed negro episcopate, the following resolution was adopted unanimously: "That the Charleston convocation go on record as favoring the election of a Suffragan Bishop to assist the diocesan in all the work of the diocese among both white and colored people rather than the division of the diocese or the election of a negro Bishop of any kind at this time." In the evening missionary session one of the speakers, the Rev. Walter Mitchell, brought out the fact that only forty-six per cent. of the population was even avowedly Christian, more than half of the people making no religious profession at all. There were three sessions of the convocation on Friday, the closing event being Evening Prayer and a sermon by the Rev. C. T. La Roche.

GRACE CHURCH, Charleston, is having extensive improvements made, including the tiling of the chancel. In the confirmation class of thirty-three of Palm Sunday was Rear Admiral Edwards of the navy yard.

SOUTHERN OHIO

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

Every-Member Canvass in Portsmouth—Changes in Hospital Management

MISS ANNE WAITE LOVELL, deaconess of St. Faith's House, New York, has been appointed superintendent and deaconess in charge of the Episcopal Hospital for Children at Cincinnati, Ohio. The position of house mother, which was temporarily filled by Deaconess Dickey, will be given up. Though no longer with our hospital, she will retain her interest in the out-patient department. Mrs. Ada S. Stokes, for three years supervisor of the children's clinic, Cincinnati, has accepted the position of supervisor of nurses under Deaconess Lovell. A number of changes in the management have been necessitated by the growth of the hospital's work.

ALL SAINTS' PARISH, Portsmouth, is planning an every-member canvass for Sunday, May 2nd. This parish was one of the victims of the floods of 1913, and its Easter offering of over \$1,000 was devoted to the debt incurred at that time. The Sunday school offering of \$48.74 was divided between diocesan and general missions.

SOUTHERN VIRGINIA

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

Meetings of Convocation

THE NINETY-SIXTH semi-annual meeting of Southwest convocation was held at Fincastle, April 19th to 22nd. The church was crowded for the evening services and even at the business meeting many came to enjoy the proceedings. The Rev. R. B. Nelson of Blacksburg preached the opening sermon Monday evening on the "Unchanged Character and Presence of Christ." The Rev. Harwood Huntington, rector of Hot Springs, preached on Tuesday evening, the Rev. T. Carter Page of Bedford, on Wednesday evening, and the Rev. C. A. E. Marshall preached the convocation sermon on Wednesday morning at 11 o'clock. On Thursday night was the missionary meeting which was presided over by Dean J. S. Meredith. The first speaker was the Rev. G. Otis Mead

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THE CATHEDRAL STUDIO
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of Roanoke, telling of the work in the diocese. The chief speaker was the Rev. J. W. Morris, D.D., who spoke on general missions, especially the work which was done in Brazil. An essay on the place of the Church in the social uplift of the world was read by the Rev. G. Floyd Rogers of Lynchburg. The devotional meetings were conducted by the Rev. Claude F. Smith of Lynchburg. At the business meeting the financial condition was found to be good. The fall meeting of the convocation will be at Christianburg.

THE MEETING of the Norfolk convocation was held in St. Paul's parish house, Norfolk, on April 13th. The meeting opened with the Holy Communion at 10:30 A. M., the Dean, Rev. W. A. Brown, and the rector of the church, Rev. H. H. Covington, in charge of the service. The business meeting was called immediately afterwards, for the election of officers. The next meeting of the convocation is to be at Suffolk. The Rev. E. R. Carter of Hampton urged the convocation to cooperate in the summer school for the Sunday school workers which is to be held at St. Paul's Church, Norfolk, June 14th to 18th.

WASHINGTON

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

Bishop Murray Addresses Clericus—Meeting of Sunday School Institute

THE CLERICUS, composed of about eighty-five priests of the diocese, met in the Powhatan on Tuesday, April 20th, at 1 P. M. After a sumptuous luncheon the Rev. Dr. McGrew presided and introduced Bishop Murray of Maryland, president of the Province of Washington, who delivered a very helpful and inspiring address on the duties, responsibilities and vocation of the priesthood, which was much appreciated. Bishop Murray is always a welcome visitor.

TUESDAY EVENING at 8 o'clock the Sunday school institute of the diocese convened in the parish hall of the Church of the Epiphany. Bishop Israel of the diocese of Erie and the Rev. Howard W. Diller of Trinity Church, Pottsville, Pa., made addresses. The Bishop spoke on "The Parents' Relation to the Sunday School." He said the home should be the center of all religious education and that the parents should be the chief teachers; that the first altar for every child should be the mother's arms, the second her knees, and the third the family altar, with the father as the priest. The Rev. Dr. Diller spoke on "The Parochial Teacher Training Class." Bishop Harding presided.

ON TUESDAY, April 20th, at 8 P. M., under the auspices of St. Mark's Woman's Auxiliary, the Rev. Arthur Mason Sherman, missionary to China, spoke in St. Mark's parish hall. A large number attended. Mr. Sherman's addresses have been very illuminating on conditions in China.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Book of Offices Authorized—Parsons' Club—Southbridge Church Building Fund

BISHOP DAVIES has authorized for use in this diocese the "Book of Offices" set forth by a committee of the House of Bishops. This book is proving itself valuable to many clergymen in the diocese.

THE PARSON'S CLUB of Worcester county had a thoroughly enjoyable meeting on Easter Monday. The wives of the members were guests of the club and Bishop Davies gave an interesting address on "England in Wartime."

THE LOCAL building fund of Holy Trinity Church, Southbridge (Rev. C. Morton Murray, missionary), was increased by \$315.80 during 1914 and now amounts to \$2,353.84. The board of missions holds in trust for the

church \$1,452.46. The total amount therefore is \$3,806.30. This year marks the tenth anniversary of Holy Trinity and it is earnestly hoped that the sorely needed church building may soon be erected. The plan is to make it a memorial to Bishop Vinton.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Pro-Cathedral Exceeds Its Apportionment—Ordination.

WITH THE offerings from the Sunday school of \$333.60, St. Mark's Pro-Cathedral, Grand Rapids, has more than met its apportionment for general missions, and the Dean and vestry have named Whitsunday as the date for the offering of "one day's income." It is hoped that through setting a date for these offerings a larger number will be led to take part.

ON WHITSUNDAY Mr. Bryan McCormick, son of Bishop McCormick, will receive deacon's orders, Dean De Witt of the Western Theological Seminary preaching the sermon.

WESTERN NEW YORK

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

Successful Canvass in Buffalo—Woman's Auxiliary Reports Show Prosperous Year

AS THE canvass of St. Paul's parish, Buffalo, was so successful last year it was decided to repeat it this year; therefore on Sunday, April 18th, over 350 families were visited in the every-member canvass conducted by the committee of one hundred. Seventy members of the committee did the work this year, starting out from the parish house immediately after luncheon. In spite of the fact that fewer men did the work this year than last, the results were more satisfactory, because of the systematic method in which it was worked out by the Rev. Arthur F. Lowe, curate of the church. The parish is spread widely over the city, and to prevent overlapping of teams of workers the city was districted. Cards, on which success of calls was noted, were used this year. Although the calls were to obtain additional or increased subscriptions for parish maintenance and benevolence, the principal purpose was to promote a friendly spirit and to make the church an even more personal agency in the lives of the people. Many cases of unreported illness were discovered and some new addresses were also obtained.

REPORTS of a successful year in the parishes composing the Buffalo section of the Woman's Auxiliary were given at a meeting Wednesday, April 21st, in the parish house of the Church of the Good Shepherd, Buffalo, Mrs. W. Bowen Moore, district secretary, presiding. The Rev. James Cosbey, rector of the parish, made the address of welcome, and the Rev. Charles D. Broughton, rector of the Ascension, also addressed the meeting.

THE TWENTY-THIRD annual meeting of the diocesan Girls' Friendly Society will be held Wednesday, May 5th, in Trinity Church, 371 Delaware avenue, Buffalo. There will be a celebration of the Holy Communion at 9:30 A. M., and the council will assemble at 10:30. Associates expecting to attend will please notify Mrs. Thomas G. Perkins, 67 Irving

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place, at once, and if they desire entertainment over night send word to Mrs. Knowlton Mixer, 14 Tillinghast place, Buffalo. The associates will meet in conference at Trinity parish house, in the afternoon at 2:30, when an address will be made by the Rev. David L. Ferris, rector of Christ Church, Rochester. The offering will be for the Holiday House Fund. There will be two preliminary meetings on Tuesday, one of the secretaries at 3:30 P. M., at the home of Mrs. Wm. T. Atwater, 188 North street, and one of members and associates at 8:00 P. M., in Trinity parish house, when Miss Frances W. Sibley of Detroit, the national president, will give an address.

CANADA

Induction of Canon Schreve—Veteran Vestrymen
—Death of President of Girls' Friendly

Diocese of Algoma

AT THE meeting of the House of Bishops and of the C. C. Missionary Society at Fort William, April 15th and 16th, it was decided that the next meeting of the General Synod should be held in Toronto, in September of this year. The meeting of the Ontario House of Bishops, which was to have been on the 14th, was postponed until June 29th, when it will take place in Toronto. It is hoped that the Bishop elect of Ottawa, the Rt. Rev. Dr. Roper, will be present. A strong plea was made that this year the watch word of the Church shall be "Business as Usual." Bishop Farthing of Montreal made what is described as a "scathing denunciation" of graft in an address at Port Arthur. He said Canada could not do its proper share in this war if it did not enter into it in the spirit of righteousness. An important resolution passed at the meeting of the House of Bishops reads as follows: "The Bishops of the Church of England in Canada strongly recommend the members of the Church of England throughout the Dominion to abstain entirely from the use of alcoholic liquors as a beverage during the present war and to refrain absolutely from treating others. And further they urge the Provincial Government to shorten considerably the hours during which liquors may be sold at the present time and that each Bishop take steps to make this resolution known to the different organizations in his diocese."

Diocese of Calgary

THE VARIOUS societies in St. Stephen's Church, Calgary, have been very active during the past year. The church has been enlarged, and the different funds have been well kept up. Bishop Pinkham dedicated the new brass lectern, given by Miss Watt, on Palm Sunday.

Diocese of Huron

A FINE carved oak chair was presented to St. Paul's Cathedral, London, recently. A very fine new organ has been installed during the year and this year a new roof is to be placed on the Cathedral.

Diocese of Niagara

IN THREE of the city parishes in Hamilton the stipends of the clergy have been increased. A new church is to be built in All Saints' parish, costing \$13,000.

Diocese of Ontario

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will be held this year at Belleville, the last week in May. —ONE of the members of St. John's vestry was present at the Easter meeting for the fifty-eighth time. Another was present for the forty-third time, and another for the fortieth. There had been no break in this attendance during the time. St. John's, Kingston, is the church where these Churchmen have served so long.

Diocese of Ottawa

AT THE Easter vestry meeting of St. Alban's Church, Ottawa, the rector's stipend was increased by \$300 and a gift of \$200 was presented to him also.

Diocese of Quebec

THE INDUCTION of the Rev. Canon Schreve as rector of the parish of Quebec and Dean of the Cathedral, took place April 16th. A large number of the clergy were present. Bishop Williams conducted the service.

Diocese of Rupertsland

DURING THE illness of Archbishop Matheson some of his confirmations were undertaken by the Bishops from other dioceses. Bishop Lofthouse of Keewatin took one at St. Thomas' Church, Winnipeg.—THE AMOUNT of contributions in St. Peter's Church, Winnipeg, given during the year, is the largest on record.

Diocese of Toronto

A SERVICE in connection with the Sunday School Association of the diocese was held in St. Alban's Cathedral, Toronto, April 18th. The preacher was the Ven. Archdeacon Davidson of Guelph.—THE REPORTS of the Easter vestry meetings of the city parishes in Toronto are very encouraging. St. George's reports four chapters of St. Andrew's Brotherhood. St. Mark's, Parkdale, has built a parish hall costing \$18,000. The new church of St. Mary the Virgin has been completed

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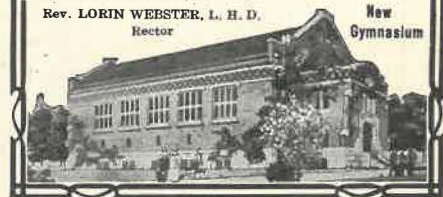
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at a cost of \$10,000. St. James' Cathedral, Toronto, has expended over \$22,000 in improvements during the year and there are many signs of the prosperity of other Church activities.—A GREAT loss has befallen the Girls' Friendly Society in the death of their president, Miss Boulton. She had been at work for the G. F. S. almost from its formation in Canada. She was president since 1910, and central secretary for fifteen years previous. Her devoted work for the members will long be remembered by them.

AS A LITTLE CHILD

My wee one walked the narrow wall;
What child but hungers thus to go?
Her eyes alert lest she might fall
On the rough bouldered pave below,
At length she stopped and then her plea,
As though o'er full of care her cup;
"Please, Daddy, hold my hand for me,
So when I walk I can look up."
Ah, Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days
Might in our sorest need be meet.
Tired out with watchfulness and care,
With strife for paltry bite or sup.
"Thou hold our hands," we make our prayer,
That while we walk we may look up.
—Ea.

LATE ONE EVENING, not long ago, I happened to sit in the street car next to a boy, not more than eighteen years of age. He was dressed in the uniform of the Salvation Army. During the course of conversation I discovered that he was associated with a barracks here as bandsman. He is a working boy, engaged throughout the day, but every night in the week he gives to playing in the band for the Army's service, without one cent of remuneration; even paying for his own uniform and equipment. Can we, with all our privileges of worship and sacrifice, compare our self-indulgent and casual attitude toward the service of the Church with devotion such as this?—a devotion not peculiar to this one lad, but shown by a vast number of servants of God.—*Frederic C. Lauderburn.*

THESE ARE the duties which belong to us alike, whatever our outward lot be, whether rich or poor, honored or despised, amid outward joys or sorrows. For as our life is hidden in Christ, so have we all an outward and an inward, a hidden life. Outwardly, we seem busied for the most part about common things, with trivial duties, worthless tasks. Inwardly we are, or ought to be, studying how, in all, to please God, walking in His sight, doing them in His Presence, seeking to know how He would have them done. So amid trivial things we may be, nay men are, in every station of life, pleasing God, that is, leading angel's lives, in that they are doing His will on earth, as the angels in heaven. They are "servants of His, doing His pleasure."—*Edward B. Pusey.*

LET THE first act on waking be to place yourself, your heart, mind, faculties, your whole being, in God's hands. Ask Him to take entire possession of you, to be the Guide of your soul, your Life, your Wisdom, your Strength. He wills that we seek Him in all our needs, that we may both know Him truly, and draw closer and closer to Him; and in prayer we gain an invisible force which will triumph over seemingly hopeless difficulties.—*H. L. Sidney Lear.*

NOTHING is necessary for you in maintaining a triumphant Christian life, but just to stay by the helm, and put yourself in where the power is. Come unto God, unite yourself to God, and the doing power you have is infinite! and is none the less yours because it is His. Trim your ship steadily to the course, and God's own gales will waft it.—*Horace Bushnell.*

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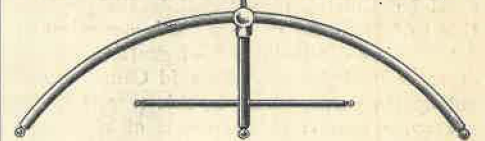
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