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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	907
Latin America and Church Missions—Bishop and Rector—The Church League—Another "New Haven" Accident—The Majesty of the Law—War Relief	
ANSWERS TO CORRESPONDENTS.	911
TO THE RT. REV. BENJAMIN BREWSTER, D.D. John H. Yates. (Poetry.)	911
BLUE MONDAY MUSINGS. Presbyter Ignotus.	912
ENGLISH LECTURES ON SLAY ORTHODOXY. London Letter. J. G. Hall.	913
THE CITY IN THE CLOUDS. Ida Ahlborn Weeks. (Poetry.)	913
SEMI-CENTENNIAL OF THE DEATH OF KEBLE.	914
NEW BISHOP OF DERRY.	914
THE AMERICAN HOSPITAL IN FLORENCE. Rev. Henry Rawle Wadleigh.	914
THROUGH GATES OF PEARL. Helen Elizabeth Coolidge. (Poetry.)	914
BISHOP OF SHANGHAI PROTESTS AGAINST INTERFERENCE.	915
THE PASCHAL MOON. Mary Aronetta Wilbur. (Poetry.)	915
CLOUDY AND THREATENING EASTER IN NEW YORK. New York Letter.	915
GOOD FRIDAY IN BOSTON. Boston Letter. Rev. Dr. J. H. Cabot.	916
EASTER DAY. Martha A. Kidder. (Poetry.)	917
CLOSE OF LENTEN SEASON IN PHILADELPHIA. Philadelphia Letter. Edward James McHenry.	918
THE STRENGTH OF LOVE. S. L. M. (Poetry.)	918
HELP ASKED FOR ST. LUKE'S HOSPITAL IN CHICAGO. Chicago Letter. Rev. H. B. Gwyn.	918
THE EASTER SERVICE. Ethel M. Colson. (Poetry.)	919
TOKENS ANEW FOR YOU. Alice Cray Sutcliffe. (Poetry.)	919
CUMULATIVE TESTIMONY FOR JESUS. Haywood Tupper.	919
THE EVERY-MEMBER CANVASS AND THE DUPLEX ENVELOPE IN THE PROVINCE OF NEW YORK AND NEW JERSEY. Rev. John R. Hard- ing, D.D.	920
AN EASTER PRAYER. Harriette Stanton Place. (Poetry.)	920
THE OXFORD MOVEMENT, II. Charles Mercer Hall.	921
A SOUTHERN CHURCHMAN'S IMPRESSIONS OF "THE BIRTH OF A NA- TION." Rev. Walter B. Capers.	922
PRECOR CHRISTO. Sallie Martin Buckle. (Poetry.)	922
EASTER DAY. Martha A. Kidder. (Poetry.)	922
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	923
CORRESPONDENCE:	924
"Authority in the Church" (Rev. Willoughby Newton Clay- brook, Rev. Edward Porter Little, Rev. Theodosius S. Tyng)— Unities (Rev. Wythe Leigh Kinsolving)—Memorial to Arthur Henry Stanton (Ben Greet)—A Suggested Amendment of Translation (Rev. Dr. Randolph H. McKim)	
LITERARY.	926
RELIGIOUS EDUCATION. Rev. W. L. De Vries, Ph.D., Editor.	927
RELIGIOUS EDUCATION IN CHINA. William T. Magruder.	928
PERSONAL MENTION, ETC.	929
THE CHURCH AT WORK. [Illustrated.]	932

THERE'S NO night in the Home Land,
But aye the fadeless morn. —H. R. Haweis.

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MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 29, 1916

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EDITORIALS AND COMMENTS

For the President

Almighty God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants The President of the United States, The Governor of this State, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. Amen.

For Congress

Most gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

Latin America and Church Missions

THE April number of the *Spirit of Missions* contains an article by the President of the Board of Missions on the subject of The Panama Congress. The editor of that magazine feels that the President's statement "seems to justify the following conclusions as to the outcome of the Congress: (a) The Church was not betrayed into a false position; (b) the Church of Rome was not assailed; (c) Latin America did not consider itself insulted; (d) the work of the Congress was constructive throughout and its results promise to be beneficial."

On the basis of this view the editor asks:

"Should we not, all of us, review our previous convictions in the light of the above facts and act accordingly? Some of us—perhaps all of us—have been mistaken. Plainly it was far more men's advocacy of the Congress, or their opposition to it, which has created trouble within the Church, than the Congress itself.

"The Congress is past; those who participated in it confidently expect that it will do great good. If this proves to be true, even those who opposed it will rejoice. May the Lent through which we are passing purge the Church of undesirable controversy!"

Bishop Lloyd, on his part, declares:

"Four definite practical results seem reasonably assured.

"1. The careful and conscientious work that was done in preparing the reports of the several commissions, produced the most complete and trustworthy statement of conditions in Latin America that has ever appeared. These are to be published, and will probably be out by the first of September.

"2. It may be said with safety that hereafter none will go into Latin America with the idea that God's Kingdom can be advanced by denunciation of others.

"3. It was made so clear that none but the best can be of any use in Latin America that it is unlikely that incompetent or untrained persons will be sent there.

"4. The work done by all concerned may be expected to go forward under a well-defined policy, based on definite knowledge, and

the work of each will be strengthened by intelligent coöperation and mutual assistance."

And with respect to the fact that in spite of the express prohibition of the Board of Missions in appointing himself and his colleagues as delegates, he and they participated in the creation of a continuous "Committee on Coöperation in Latin America," Bishop Lloyd makes this guarded and somewhat ambiguous explanation:

"At its last session the Congress expressed, without dissenting voice, its judgment that the best interests of the work in Latin America will be served if the small committee already existing, which for several years has labored to bring the needs of Latin America to the attention of the general public in the United States, should be enlarged. It is recommended that this committee shall be advisory, as it were, a general board of promotion. The particular duties laid upon it will involve providing suitable literature, help towards the advancement of education and of social righteousness. It will also keep in view the question as to when and where coöperation is desirable and practicable. This committee will be expected to bring to the various boards doing work in Latin America such recommendations as their knowledge of the situation and conference with the workers convince them will make for the advantage of the work to be done."

It had been our hope that when our delegates had made that trip to Panama, and returned, the whole subject could be relegated to the category of bad dreams, and we might all begin to try to patch up, if not to heal, the breach in our missionary work, the withdrawal of confidence in our missionary administration, and the blow to the harmony of the Church, that had been created. We stood ready, for our part, to do what we could.

But since they have returned with the information that, so far as they are able to do, they have committed this American Church to a permanent policy of "coöperation," proving absolutely that those men were right who maintained that no simple

"conference" was involved in the Panama project, it is impossible for this hope to be fulfilled. The President's article is accompanied by the information that it is the "substance" of a statement that he is "sending to the members of the Board." Since the Board of Missions, at its May meeting, must therefore meet the issue whether the policy of nearly a century's standing is to be abandoned and one of a permanently entangling alliance is to be substituted for it, we shall act on the advice of the *Spirit of Missions* to "review our previous convictions." The Board of Missions has the right to know what is the mind of the Church and of any part thereof. The people of the Church, and each part of them, have the right to demand that the Board of Missions understand precisely how they feel.

AT THE OUTSET we would express appreciation of the fact that the President of the Board has deemed it proper to take the Church into his confidence. It was one of the chief causes for criticism in the earlier stages of the movement that nothing was said to the Church to indicate that a new policy had been determined upon, while, at the last, even the opportunity to present written protests to the Board was denied. We appreciate this rather belated recognition of the fact that the Church is an interested party in the policies that may be determined by the Board of Missions, while yet we regret that the information given is not more full. The President's entire statement occupies less than two pages in the magazine.

Thus, precisely what does Bishop Lloyd mean when he says: "The work done by all concerned [in Latin America] may be expected to go forward *under a well-defined policy*, based on definite knowledge," etc? What is that "well-defined policy" to be?

And in telling of the plan adopted by the Congress "without dissenting voice," to continue and to enlarge the "small committee already existing," why does not the Bishop frankly use its official name, the "Committee on Coöperation," and as frankly recognize that its avowed purpose is to "give effect to the findings of the various commissions in the light of the discussions of the Congress, so far as the *coöperation* of the missionary agencies of the United States and Canada is concerned"? [The quotations are from the Panama resolutions.] Why not let the Panama Congress interpret its own action, in its own language, instead of seeking to do it in totally different language, such as conveys a somewhat different impression?

As for the other three of the "definite practical results" which the President says are "reasonably assured," it seems incredible that this ponderous machinery was necessary in order to accomplish them. But if it was, there was still no necessity for the formal, official alliance of the Board of Missions with the various other boards, in order to do so. If Bishop Lloyd and his associates had been willing to meet other experts in missionary work in conference, as individuals, there would not have been a ripple of objection raised. No Churchman objects to the principle of conference. But Bishop Lloyd and his associates definitely rejected that solution of the difficulty. We must reiterate as often as is necessary that our objection, and that which alone could justify the resignations of members of the Board of Missions, was not to *conference*, but to official alliance with other missionary boards in the conduct of the foreign missions of this Church. Every assurance seemed to be given that that alliance, though official, was intended to be only temporary, and the resolution of the Board of Missions prohibiting its delegates from committing it to "coöperation" was heralded as intended to insure that temporary character. We declined to be convinced; and now the delegates return, having distinctly committed themselves and the Board to the principle of "coöperation," having resolved that the temporary alliance shall be made permanent; and both the President of the Board and the editor of the *Spirit of Missions* seem to hold that everything now is lovely, that the protests of those who sought to protect the missions of the Church from certain disruption are shown to have been unnecessary, and that the Church may now be "purged" from "undesirable controversy."

To us, exactly the contrary seems to be the case.

We have before us at the present time an illustration of what will be the policy of the "Committee on Coöperation." After Panama came various "regional conferences" in which our own official delegates took part, with others. One of these was held early in April in San Juan, Porto Rico. According to a glowing newspaper report that lies before us, "in the conference representatives of the Presbyterian, Congregational, Methodist, Baptist, Lutheran, Protestant Episcopal, and Disciples of Christ participated." "The conference voted," we learn,

"for the formation of an Evangelical Union, to include all of the Protestant churches and missions in Porto Rico, and hereafter all missions will be under the direction of this Evangelical Union, instead of having the work directed by the various mission boards in the United States. This will eliminate the use of the names of the various denominations in connection with the various missions. The conference also favored the support of but one English church in the larger cities of the island, and to carry out this suggestion of conference, several congregations, representing different denominations, are planning to unite at an early date."

The newspaper summary of the results of the conference is that "denominational lines are to be practically abolished and coöperation is to be effected among the churches in the various forms of mission work here."

We reprint the above "without confirmation of the facts," as the papers are accustomed to say in connection with their war dispatches. It implies no sort of presumption on our part of any intention on the part of the Church authorities in Porto Rico to surrender any part of the trust that the Church has reposed in them. We have already made request of them for a statement of their position. But we print it as illustrating the dangerous, compromising character of the alliance into which the missionary administration has drawn us, and as proving absolutely that the minority in the Board had reason to hold that the Panama event was not to be justified on the ground that it was a simple "conference" with other Christian workers and nothing more.

What the regional conference in Porto Rico proposes to do represents, quite obviously, the mind of the Panama Congress and the policy of the Committee on Coöperation.

AND NOW it becomes necessary to look forward instead of backward. The Board of Missions will, at its May meeting, decide finally—so far as the lifetime of the present administration is concerned—whether the new and revolutionary policy of the President shall be accepted as the policy of the Board. Shall the entangling alliance, in the Latin-American field, be made permanent?

It will hardly be denied that to do so would overthrow the unbroken precedents and policy that have prevailed in the Board of Missions since its creation by act of General Convention nearly a century ago.

And that means that unless the Church is willing, with substantial unanimity, to terminate the missionary policy of the years that have passed and to enter upon a new policy, in which non-alliance with other boards is abandoned, there can no longer be one Missionary Society in which the whole American Church can cordially work together.

Will the Church be fairly unanimous in accepting that new policy?

The fact that five of the most distinguished of the members of the Board declined to retain their seats in that body when only a temporary departure from the old-time policy was proposed, and when all sorts of assurances were given that nothing more was even contemplated, seems a sufficient answer to this question.

The new ideal of the missionary administration is substantially that of the old-time American Church Missionary Society. That society, recognized as a distinctly partisan propaganda of missionary activity, received the cordial support of very many people for a number of years, but the official Missionary Society refused to swerve from its non-partisan policy in order to meet their views. Gradually the larger consciousness of American Churchmen taught them the grave unwisdom of depending upon partisan societies for promoting the extension of the Kingdom of God. A working arrangement was developed whereby partisanship should be excluded, and all Churchmen should loyally and enthusiastically work together to extend the missions of the Church. That united work and enthusiasm have, in our judgment, been the greatest blessing that has been bestowed upon the American Church in its whole career. The "lows" and the "highs" and the "broads" have worked loyally side by side, and there really seemed to be a united desire to advance together, as brothers, to larger ideals in the Church. This was made possible only by each section in the Church refusing to take a partisan advantage over any other section. Majorities were not willing to act apart from the minority. The apportionment system, which would have been impossible under the old partisan divisions, was successfully established. Missionary contributions were wonderfully increased. The ideal that missionary support should be a part of the normal

activity of the rank and file of the Church, sustained by the regular weekly offerings of the many, took a wide hold upon Churchmen. Old-time suspicions and fears were removed. There was an era of good feeling in the Church.

All of this is now treated as not worth preserving. The new ideal of the present administration is substantially the once abandoned ideal of the American Church Missionary Society. The Latin American missions of this Church are to be treated as a section of Pan-Protestant missions, to be administered in close alliance with these. Unity among ourselves is to be thrown to the winds. Instead of the A. C. M. S. working further on traditional Board-of-Missions lines, the Board of Missions is to work on A. C. M. S. lines. A policy that seems to a portion of the Church—rightly or wrongly—to be revolutionary and suicidal is to be substituted for the era of good feeling. The policy that was to be cautiously promoted for a "conference" only, is now to become the avowal of a permanent alliance. All of this is involved, as we understand it, in the "well-defined policy" that is now submitted by the President of the Board.

It is necessary, in order that there be no place for misunderstanding, to say that this policy can never be accepted by the whole American Church. Acting at the very close of an administration that began with the united enthusiasm and support and confidence of the whole Church, it is possible now, at the last meeting before the members give account of their stewardship to the body that elected them to office as trustees for the whole Church, for the majority in the already disrupted Board of Missions to make permanent a policy that has already estranged the minority as represented therein. But let there be no illusions. A Board that enters into a Pan-Protestant alliance with respect to the administration of any part of its work will no longer represent the whole Church.

We are gravely disappointed that the President of the Board of Missions, having before him the object lesson of the breach that was effected by the temporary alliance at Panama, should not now be first in demanding that at least the breach be not widened.

As for the Board of Missions, it has pledged its word to the Church that its official representatives at the Panama Congress should not commit the organization to a policy of coöperation. The Church assumes that it gave that pledge in good faith, expecting to enforce it. The Church assumes that it will do so.

In the meantime, though our protests heretofore have been unavailing, though we no longer dream that the approval of

THE LIVING CHURCH or of those, be they many or few, whose position accords with our own, is deemed of importance in the matter, we deem it necessary to add to the PROTESTS that we have heretofore expressed, this further solemn PROTEST against making permanent a policy of alliance of any sort between our own Board of Missions and other parties that are represented in the "Committee on Coöperation in Latin America."

THE WORLD is at war. The United States may be involved any day. The international horizon is very dark.

Many of us feel an overpowering sense of the helplessness that our religion has shown in the face of the history of these two awful years.

For Christian people, for the Church of our Lord, to engage in fratricidal strife all their own, in the midst of the huge anxieties of the day, seems the most stupendous of blunders, the most pitiful of weaknesses.

We do not forget that in this Panama matter and in the new issue that has now been raised it may be THE LIVING CHURCH that is wrong and the Board of Missions that is right. God only knows, and He knows how difficult it has been for us to take the position that it has seemed necessary for us to take.

But this we do know. To take this particular time to make a radical change in the policy of this Church, in the face of strong feeling on the part of many people that the change is wrong, would be a disastrous policy.

We make this, our last plea to the members of the majority in the Board of Missions:

You have had your way, you have participated officially in the Panama Congress, you say good has come from it.

Can you not now shift your perspective from Latin America to the greater horizon of world missions in a world crisis, and resolve that no further radically changed policies shall be adopted, at least until the world is at peace again and men's minds are more normal?

Consider us wrong if you will. Perhaps we are. But for the sake of a new policy, that may indeed be right and wise as you believe it to be, do not pull down the structure of the Domestic and Foreign Missionary Society that our fathers have builded in faith.

Upon the willingness of the Board of Missions to represent the whole Church depends the continued possibility of the harmonious participation of the whole Church in the work of the Board of Missions.

Bishop and Rector

WE have read with much interest the letter from the Rev. Willoughby Newton Claybrook on the subject of Authority in the Church, which is printed in this issue, and we are very glad to be able to present the view of those who support the contention of the Bishop of Alabama that it is his right and duty to overrule the judgment of the rector of a parish on such a matter as the employment of servers in the sanctuary; and failing to obtain the obedience of the rector, to take steps to secure his presentation for trial on a charge of disobedience to his bishop. We also thank our other correspondents who have written on the same subject.

As the matter is of much importance we feel bound to review some of Mr. Claybrook's contentions. When a bishop starts to apply the canons of discipline against a thoroughly loyal priest on charges of this nature, either the bishop or the priest is entitled to the support of public opinion in the Church. If the bishop is wrong, the rights of every priest and every parish in the Church are at stake. We cannot expect strong men to enter the ministry unless the Church is willing to protect them in the exercise of their priestly duties.

When Mr. Claybrook avows that English ecclesiastical law has no legal standing in the American Church he differs with practically all the American writers on the subject, but the question is not material to the present issue. An English bishop, seeking to compel one of his clergy to obey the bishop's judgment in matters of ceremonial, would be on much stronger ground than is an American bishop. There are several distinctions between the canon law in the matter in the two countries. The American Church has a written constitution that is binding upon bishops, clergy, and laity alike. The collective episcopate of this Church has deliberately consented to that constitution and to the enactment of canons under it, and

each individual bishop has solemnly promised "conformity and obedience" to that body of law as chiefly constituting the "Discipline" of the Protestant Episcopal Church. So though, no doubt, it is true that "no authority is vested in the canons of the Church apart from the consent of the Episcopate," the Episcopate has given its consent to all the canons that this Church ever enacted and each member of the Episcopate has promised obedience to them. It is difficult, therefore, to see how the academic statement is germane to the case.

Now the relation between bishop and rector is defined in this American Church much more exactly than it is in the Church of England. The Institution office gives the precise terms of the pastoral authority delegated by bishop to rector. The use of the office is optional but the definition of rights of each of the parties in interest is the official interpretation by the Church of those rights. Bishop and rector are alike bound by the conditions therein set forth. If the Bishop of Alabama wishes to make charges against the rector of a parish on the ground that the latter has misconceived the extent of that "full power to perform every Act of sacerdotal Function" which is guaranteed to him on certain express conditions—"you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us"—he must make his charges under the provisions of that office, citing the law that has been violated, and not under the provisions of the priest's ordination vow. For even if we are mistaken in holding that the latter refers to the personal life of the priest and not to his official duties as rector of a parish—though we are confident that we are not—the rector has the right to assume that when he has canonically entered into the rectorship of a parish, the terms of his rectorial authority are those which the Church has

expressly defined, and that his bishop, equally with himself, accedes to those terms. His pastoral relationship is, indeed, a delegation from his bishop; but the degree in which he possesses the right to perform the sacerdotal function among his people is established by the Church and cannot be modified by the bishop.

Quite in accordance with this view is the provision of Canon 16, which is cited by Mr. Claybrook. By what curious interpretation is "godly counsel" made equivalent to "command"? Canon 16 agrees throughout with the provisions of the Institution office, and if it did not, it would be unconstitutional, the authority of the latter being paramount to that of the canons. The *Century Dictionary* defines "counsel," first, as "consultation; deliberation; mutual advising or interchange of opinions," and quotes Ps. 55:14, "We took sweet counsel together"; and second—the evident use of the word intended in the canon—as "advice; opinion or instruction given, as the result of consultation or request; aid or instruction given in directing the judgment or conduct of another." "Counsel" is never a coercive mandate. In the Church it is that fatherly guidance which the bishop is called upon repeatedly to exercise with respect to his clergy and people. To give "counsel" is among the highest prerogatives of the episcopate. The bishop is chiefly pastor and guide, not policeman. But when his "counsel" on a specific matter differs with the "counsel" that bishops generally are, in fact, giving in other dioceses, the priest has the same right to test its value as he has to test the value of advice given by any other person. The bishop's counsel is not infallible nor does it have the force of law.

And if Mr. Claybrook learned "in the Church in dear old Virginia" that in "a bishop of the Church" is "vested all the authority of God touching matters spiritual, and to oppose whom, in his godly judgment, was something very closely akin to blasphemy," he learned a doctrine that is purely Roman. If the Anglican position taken at the Reformation had any permanent value at all, it is that the "authority of God touching matters spiritual" is vested in the collective episcopate and not in a single bishop. The claim of the Bishop of Alabama, which Mr. Claybrook allows, is that of an infallible Pope; it is *not* that which the Anglican communion allows to a single bishop. Not one shred of authority in the American Church can be quoted to justify the Bishop of Alabama in his un-Anglican claim.

Let no one suppose we are taking a "low" view of the episcopate. Rather are we trying to clear away the obstructions which stand in the way of general acceptance of the historic episcopate. We Churchmen must recognize and correct the abuses of episcopal authority. It was this "prelatical" view of episcopal functions which led to the total repudiation of all episcopacy by English nonconformity, and until we can purge our episcopate of it, we cannot disarm the objections that are raised to the system. In some respects the American bishop has too little authority, but that condition cannot be cured as long as there are bishops who do not respect the vested rights of the parochial clergy. The episcopate must stand the pragmatic test if it is ever to be accepted by those who have repudiated it, and where a bishop uses his office to give the force of pretended law to his own "views," episcopacy fails.

Neither do we question that the bishop of a diocese ought to have an opportunity for illustrating to his people his own conceptions of worship. That opportunity is afforded in the Cathedral of a diocese. In the worship of the Cathedral the entire direction is properly vested in the bishop, and we view with strong misgivings the tendency which we have occasionally observed in this country to transfer the responsibility for the Cathedral worship from the bishop to the dean, thus establishing here a gross abuse of the Cathedral system that obtains in England, and degenerating the Cathedral into a parish church, or, still worse, a dean's church. Cathedral worship differs in theory as well as in fact from the worship of a parish church. The details of the latter are arranged for the spiritual needs of a particular congregation, and the rector, naturally, has the responsibility and the duty of determining them. Cathedral worship, on the other hand, is intended, so far as local opportunities make possible, to exemplify the bishop's ideal of worship. A Cathedral congregation, having no vestry, have no right to expect that their particular sensibilities shall be the determining point in establishing the Cathedral ceremonial. The latter represents the ideals of the bishop, be they high or low ideals. If members of the congregation do not share in those ideals it is quite proper for them to withdraw and associate themselves with parish churches, where local circumstances

must necessarily govern the details of worship. Alabama has no Cathedral. It follows that the Bishop of that diocese lacks the normal opportunity of giving expression to his own ideals of worship, and we appreciate that this is a real loss, to him and to the diocese. His cure is to start a Cathedral, even on a small scale, and by the object lesson of its worship to illustrate to his diocese how, in his judgment, the services of the Church should ideally be rendered. But it does not follow that, in the absence of a Cathedral, he can invade one, or many, or all of the parishes of his diocese, ignore the sacerdotal authority of the rector and the legal rights of the vestry, and proceed to assume the personal direction of the worship as he would be entitled to do in his Cathedral. The mistake of the Bishop of Alabama is almost grotesque.

The highest function of the bishop is that of pastor. To give "counsel" to his clergy and his laity is his high prerogative. To be a father to his spiritual sons, a shepherd to the flock of Christ—"a shepherd, not a wolf," as the ordinal graphically expresses it—is to vindicate the office of a bishop in the Church of God. And when a bishop has tried to punish a priest for not accepting his "counsel," how can any other priest ever go to him for counsel? The opportunity to be pastor of his people is practically withdrawn from a bishop who deems himself, rather than the Church and the collective episcopate, to be the law-maker for his diocese. Moreover the instances in which bishops have similarly interfered elsewhere in the worship of parish churches have been a series of petty scandals in the Church. From the time when an Ohio priest was hounded into an ecclesiastical court for establishing a surpliced choir to this recent instance in Alabama, these petty acts of episcopal tyranny have been intolerable, and it is right that we who hold the highest views as to the necessity of the episcopate in the Church should be the ones to demand that the episcopate be administered constitutionally, according to the law of the Church and the bishop's promise of conformity.

But the priest's ordination promise of obedience to the "godly admonitions" of the bishop has a meaning. Is the priest—whether rector of a parish or not—lazy, is he tactless, are his habits inconsistent with his priestly calling, does he neglect his duties, is his conduct inconsistent with priestly ideals? It is a case for the "godly admonition" of the bishop. A priest cannot separate his personal life from his official life. The bishop is his monitor in his way of living.

When it comes to official relations, the case is different. Each party has a specific responsibility.

Let everybody pick up his Prayer Book and read the Institution office through from beginning to end, and he will see at once the official teaching in this Church as to the relation of a rector to his people and to his bishop. Bishop, rector, and people are bound to conform to that view. There need be no doubt or question on the subject, for the office is conspicuously free from ambiguity.

WE printed last week a letter from the Rev. Dr. McKim relating to the "Church League," which deserved a word of comment. In much of what Dr. McKim says of the Declaration of the League we had already forestalled him in our editorial comment of some few weeks previous.

The Church League But just because we had already expressed our approval of the spirit shown in the Declaration, it would be misleading if we did not refer more particularly to Dr. McKim's present letter.

He says of the league that "It is not a party organization. . . . It does not emphasize only the Protestant elements in our standards, but the Catholic elements as well."

But we also observed recently in the *Southern Churchman* a letter on the same subject from Dr. McKim in which he expounded the scope of the league as intended to "exclude" a considerable list of practices or beliefs, most of which beliefs and practices THE LIVING CHURCH distinctly commends, and none of which could be held to traverse or reverse the teaching of the creed.

We cannot admit that an organization intended to *exclude* can rightly be said to "emphasize" the "Catholic elements" in the Church. Catholicity is inclusive; sectarianism alone is exclusive.

While therefore we appreciate the fact that the Church League adopted a fairly constructive programme, yet that constructive side is wholly overthrown by the interpretation that Dr. McKim has given it in the *Southern Churchman*. It would

hardly be fair for us to permit our own editorial and his letter of last week to stand without frank recognition of that fact.

We believe Dr. McKim will agree with us that the position of THE LIVING CHURCH, for instance, is wholly excluded from the hospitality of the Church League by the interpretation he has given.

Obviously, then, we cannot permit the statements that the league is "not a party organization," or that it "emphasizes" the "Catholic elements in the Church," to go unchallenged.

Viewed as the special beliefs of a particular group of men in the Church, the Declaration of the Church League *as it stood* seemed to merit, in general, our commendation. Viewed as a platform intended for more than "a party organization" or to set forth the "Catholic elements" in the Church, we should deem it quite inadequate.

THE Missionary Bishop of Western Colorado has now been translated to the bishopric of Maine. A vacancy is thus created in the missionary bishopric first named.

The episcopate of the diocese of Colorado is also practically vacant, the Bishop of the diocese having surrendered the entire jurisdiction and the diocese being about to elect a Bishop Co-adjutor who will be in entire charge.

If it be assumed that the Board of Missions will continue the present grant for work in Western Colorado, with perhaps half the amount of the customary salary of a missionary bishop, could not the diocese and the district be more effectively administered together than separately?

Western Colorado has been a separate jurisdiction since 1907—not counting its brief autonomy fourteen years earlier, which did not endure. In 1908 the district reported 844 communicants; in 1915 these had increased to 1,039. The increase in the last year reported was 5.

This implies no lack of activity on the part of the bishop or of his co-workers. It means simply that there is little opportunity for growth of the Church in the mining counties of Colorado west of the Rockies.

Would it not be wise for the diocese of Colorado, at its coming convention, to ask that the territory embraced within the missionary district be reunited to the diocese?

Under all the conditions which must prevail in our difficult mission field in this country, it does not seem that the whole time of a bishop can be required to supervise the work of the ten missionary clergy who were at work in Western Colorado at the time of the last report of that district.

WHAT the venerable Bishop Peterkin has felt it necessary to offer his resignation of the episcopate of West Virginia will bring sadness much beyond the confines of his diocese. In a long life and a fruitful ministry Bishop Peterkin has made himself greatly beloved and revered.

Bishop Peterkin Offers His Resignation THE LIVING CHURCH desires to express for itself and for great numbers of the Bishop's friends, their sincere affection.

IS there no way to prevent the running of railway trains by people or corporations, who have repeatedly shown their incompetence to do so? Must people be burned to death in wooden coaches until all the wooden coaches have been incinerated? Is a democracy powerless to protect its citizens at home?

Another "New Haven" Accident The latest "accident" on the New Haven road gives rise to these questions. Southern New England is absolutely dependent, for transportation facilities, on that road; yet there is probably not a railroad in the heart of Africa that is so badly mismanaged. There is no reason to suppose the latest group of passengers burned up will afford a more effectual object lesson than the earlier groups. The newspaper joker who wrote that the New Haven road is run on the "block-head" system was something more than a joker.

Let one enter the Grand Central station and look at the trains sent out over the New York Central system and then go to the tracks from which the New Haven trains depart and see the difference: modern steel coaches on the one, obsolete wooden coaches on the other. Examine the record of safety on the one and then on the other.

Why must we all place our lives in jeopardy if we desire to travel in Connecticut or Rhode Island? Do these constitute a war zone in which safety must not be expected?

Men who cannot or will not give adequate protection to

passengers over their railroads should be suppressed by law. They are a greater menace to the safety of a community than are all the avowed criminals of a state together. If we are to hold the Kaiser and Carranza responsible for massacres of Americans, why should not the same rule be applied to the New Haven railway?

If there is no way by which the government can condemn the New Haven railway system and take it out of the hands of men who are not competent to run it, by all means let a way be created.

WHAT a Chicago court should find that Shakespeare was not Shakespeare, precisely on the eve of the Shakespeare tercentenary, is an embarrassment indeed. Perhaps the court is right. We have not seen the evidence.

The Majesty of the Law Now if the court will solve for us the authorship of the Pentateuch and separate the productions of those several curious gentlemen who were all named Isaiah, it will confer a further favor upon twentieth century schoolmen.

That done, we shall ask for an injunction to restrain the thermometer from exceeding eighty degrees in July, and a mandamus to insert an *r* in the name of the same month so that we may enjoy oysters on the Fourth.

Why leave any questions unsolved?

THE contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 24th, are as follows:

A New Mexico reader.....	\$ 5.00
Mrs. M. D. Abbott, Lowell, Mass.	5.00
X. Y. Z., Brooklyn, N. Y.	2.50
St. David's Parish, Portland, Ore.	7.46
Christ Church, Raleigh, N. C.	35.00
Trinity Church, Pass Christian, Miss.	5.00
A. D. P., New Haven, Conn.	25.00
A member of Trinity Church, Boston.	10.00
Providence, R. I.	2.00
Mrs. Percival Roberts, Narberth, Pa.	2.00
Mrs. George Boker, Philadelphia, Pa.	2.00
Thomas B. Morris, Chicago*.....	2.50
M. F. M., Milwaukee*.....	10.00
E. M.†.....	1.00
Anon.‡.....	2.00
A deep admirer of Belgium and her King †.....	2.50
C. V. B. W.‡.....	5.00
"Tithe," Morristown, N. J.‡.....	10.00
S. J. B., Boston †.....	5.00
Rev. Dr. H. W. Nelson, Marshfield Hills, Mass.†.....	25.00
"A Friend," Philadelphia †.....	1.00
G. F. L., Dallas, Texas †.....	1.00
E. S. C., Pittsburgh**.....	50.00
Edith Hughesdon, Dallas, Texas**.....	2.00
In memoriam J. C. H. and C. E. H.**.....	5.00
Total for the week.....	\$ 222.96
Previously acknowledged.....	23,186.38
	\$23,409.34

- * Relief of Belgian children.
- † Belgian relief.
- ‡ French relief.
- § Belgian and French relief.
- ** For Archdeacon Nies' work in Munich.

A letter mailed in New York on April 14th from "A Church Boy," in which \$2.00 was specified as for the above fund, was received with no enclosure.

[Remittances should be made payable to THE LIVING CHURCH, WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

J. D. S.—There seems no reason why Holy Communion should not be celebrated on Easter Even though in the early middle ages a contrary custom seems to have prevailed. In the modern Roman Church Mass is said but there is no communion. In early ages the people were communicated on that day, as in Anglican churches today.

TO THE RT. REV. BENJAMIN BREWSTER, D.D.

On his accepting the call to be Bishop of Maine

Not like that prince who cried, in his despair:
 "The time is out of joint; O cursed spite,
 That ever I was born to set it right!"
 But with firm purpose and with loving care
 For others' good, he rides forth, like a knight,
 For Christ and Justice; one by Heaven sent
 Into the Lists where God holds Tournament,
 Glad of the chance to battle in God's sight!
 And we who watch the contest, and who see
 How the times call for men of vision still,
 How the world still is steeped in wrong and sin,
 How men's hearts fail them, how eternity
 Looms behind time, we know it is God's will
 He goes to do, that heaven's cause may win!

JOHN H. YATES.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

I AM venturing to reprint below some extracts from a private letter just received from dear Canon Scott, senior chaplain of the Canadian Forces now in France, and known to so many as poet, priest, and publicist:

"THE LIVING CHURCH comes to me regularly at the front and brings me pleasant messages from our brethren far away in the West.

"I wish to thank you for your very clear presentation of the true issue which is before the nations of the world at the present time. This is a war in which, for the first time in history, the barriers and conventions of nationality, which hitherto have divided nations, have begun to melt away, fused in the great melting-pot of anguish and pain into which European civilization has been plunged.

"Two great issues confront the world at the present moment: feudalism, a survival of the power and organized tyranny which characterized the Middle Ages, and survives alone in central Europe; and democratic freedom, wherein the liberty of the individual is given its freest play. Great Britain and America, in their conceptions of government, have perhaps stood out more than other nations as exemplars of the latter, although to France must be given the credit of leading, by the French Revolution, the European world in democratic ideals. Germany stands for the former. We do not for a moment suppose that there are not good people in Germany who detest the crimes and barbarities perpetrated on helpless individuals, largely women and children, under the paltry excuse of military necessity; but at the present moment the German nation is tied hand and foot by a dominant class, cruel, pitiless, unscrupulous, and without any principles of honor or truth. The longer the war lasts, the more we see and know of German methods, and the more completely are we convinced of the careful and deliberate preparation which Germany made in anticipation of this very war, and on this very frontier.

"The question then before the world is, which of the two issues shall triumph? Shall Germany, fierce, dominating, Kaiser-worshipping, inhuman, rule the world, or shall those nations, great and small, who, preserving their individuality, and united by commerce and democratic sympathies, furnish mankind with an ideal of 'living and letting live,' which will lead, in Golden Eras to come, to the Federation of the World?

"The 'Hymn of Hate' is grotesque, the phrase 'God punish England,' with which the Germans drink their beer and pass their sentries, is comic. Had the Germans had any sense of humor, had the Kaiser passed through the wholesome training of a British or American university, he would never have made the mistake of rendering himself and his cause ridiculous by sanctioning such phrases. Human institutions can stand up against fierce persecution and opposition of all sorts, but no human institution can survive when exposed for a long time to human ridicule. At the present moment, when the world is not weeping over the hideous slaughter of human beings, it is laughing at the fulsome egotism and melodramatic posings of the German imperial caste.

"You are right: it is not British blood, nor American blood, nor French blood, nor Russian blood, nor Italian blood, that is linking the allies to-day in their opposition to Germany; but it is human blood, the blood which courses in the veins of human beings, in the great Brotherhood of God's family. America, in her breach with the Mother Country, stood for that Brotherhood; France, in her revolution, stood for that Brotherhood; Great Britain and her allies to-day are standing, in a wider and more wonderful way still, for that Brotherhood. There never was a greater cause. There never was a greater opportunity for the service of man than is before the allies in this great war.

"It is just a year ago since we Canadians landed in France, and came up to the firing line. We have seen the wreckage of Ypres, the flight of poor Belgian families from their broken homes, the deserted farms, the ruined villages, the desecrated churches, the torn and mangled bodies of our brave young lads who came over voluntarily from North American skies, sons of free institutions, to lay down their lives, if necessary, that the cause of freedom might prevail. We have sometimes wondered what the feelings of young Americans must be—I mean the young men who have engaged with our own boys in friendly rivalry in athletic sports—when they read what their friends are doing and enduring in the cause of liberty and the world, while they sit quietly at home. It is not for me to judge. We know your political difficulties, and if God has laid the burden on us alone of the peoples of the American continent, of defending

at this time the rights of man, we will continue to bear and endure that burden unto the end, gladly and willingly.

"In some ways the most glorious fact of the whole war, although it has had its painful results, has been the unpreparedness of England. She has thought of other things in the past than the preparation of munitions, and the hatred of fellow-men. The war was not of her choosing; but now that she is roused, and that the cancer of German aggression, with all its infinite ramifications penetrating even the institutions of America, has been laid bare, Britain and the British Empire will never stop until the disease has been totally eradicated from the heart of modern civilization. England, as a German writer reminded his country the other day, is now awake, and will never slumber again, except in death. But the cause is not England's, but liberty's, and when the war is done we trust that it will be so well done that once again our young men can come back to their beloved homes, under the clear, open skies of Canada, and beat their swords into ploughshares, and settle down to the real business of human beings, treasuring the golden memories of dangers faced and hardships endured, in the cause of others.

"As I have stood, time after time, in the darkness of night, behind the trenches, where not even a match could be struck for fear of drawing fire from the enemy, and laid away, in a simple grave, the bodies of the dear young lads who had come from so far to fight for right in this great cause, I felt that we were sowing the seeds of a glorious harvest of Christian love and self-sacrifice and real civilization, which will be garnered by generations of men, through all the ages that are to come.

"It is a comfort to know that we have the active sympathy of so many of 'our brethren 'neath the Western sky.'"

HOW MOVING IS THIS, by a brilliant young American poet of German parentage, Herman Hagedorn, a recent Harvard graduate!

"FATHERLAND"

"There is no sword in my hand
Where I watch oversea.
Father's land, mother's land,
What will you say of me,
Who am blood of your German blood,
Through and through,
Yet would not, if I could,
Slaughter for you?
What will you say of one
Who has no heart
Even to cheer you on?
No heavens part,
No guiding God appears
To my strained eyes.
Athwart the fog of fears
And hates and lies,
I see no goal, I mark
No ringing message flying;
Only a brawl in the dark
And death and the groans of the dying.
For you, your men of dreams
And your strong men of deeds
Crumble and die with screams,
And under hoofs like weeds
Are trampled; for you,
In city and on hill
Voices you knew
And needed are still.
And round about
Harbor and shoal
The lights of your soul
Go out.
To what end, O Fatherland?
I see your legions sweep
Like waves up the gray strand.
I hear your women weep.
And the sound is as the groaning
Swish of the ebbing wave—
A nation's pitiful moaning
Beside an open grave.
Ah, Fatherland, not all
Who love you most,
Armed to triumph or fall,
March with your mighty host.
Some there are yet, as I,
Who stand apart,
And with aching heart
Ponder the Whither and Why
Of the tragic story,
Asking with bated breath,
Which way lies glory,
And which way, death?"

ENGLISH LECTURES ON SLAV ORTHODOXY

Delivered by Serbian Priest and Professor

DEATH OF EDITOR OF THE
DUBLIN REVIEWThe Living Church News Bureau }
London, April 10, 1916 }

FATHER NICOLAI VELIMIROVITCH, the learned and eloquent Serbian priest and monk and Belgrade university professor, is giving a course of three lectures in English at St. Margaret's Church, Westminster, on Slav Orthodoxy. His fervid and picturesque style of diction is in unison with the dramatic treatment to which his subject naturally lends itself. In his first lecture he dealt with the strong and essential side of Slav Churchmanship rather than with its defects, and in order to bring this out he took the case of Tolstoi, because his excommunication had aroused so much sympathy in the West, whereas in Russia almost everybody agreed with the Holy Synod.

The problem, he said, was deeper than it looked on the surface. Tolstoi regarded life as a cycle; the Synod regarded it as a drama. These were two milestones in the history of mankind: the beginning of sin in Adam, and of Salvation in Christ. Tolstoi was troubled by the suffering of man. Men, he said, were created to be happy in this world. Therefore he rejected the atonement, and wished towns and civilization to be done away, and all to become peasants again. The fathers of the Holy Synod did not believe happiness to be possible in this life, nor was it the supreme object of search. In the drama of human history there were three acts,

"(1) Innocence in Eden; (2) conflict between sin and atonement, which is this life; (3) bliss afterwards."

Nine hundred years ago Greek Churchmen came to the heathen Slavs who believed in natural anthropomorphic forces of good and evil, to each of which sacrifices must be offered. A balance must be struck between them. Christianity summoned them to serve one Master, God, and Him only.

"It came to them as at once a great reality as opposed to their former nightmares, and as bright poetry. The Poor Man replaced the mightiest gods ever imagined, because of the reality of His human life, and the glory of His resurrection, and the enthusiasm of His followers. He came to the Slavs not from a poor Bethlehem, but from the most brilliant temple in the world, Sancta Sophia. To the Roman world He had come as servant, to the Slav He came as Lord. He was the great Conqueror in the fight for good. The message He brought to the Slavs was that, in the fine words of the English Baptismal Service, they were not to be ashamed to fight under His banner."

Tolstoi exalted only the Sermon on the Mount; the Orthodox Church exalted Christ Himself as the Divine Hero fighting against evil. Harnack has spoken of the 'petrified Christ' of Catholic Christianity. It was true He is the immovable Christ as opposed to the ever changing opinions about Him which Harnack's co-religionists show.

"Does the proud spirit of Protestant science," asks Father Velimirovitch, "see now how every hollow they have made in Christianity has been filled up with Nietzscheanism? Christ is intact, whole, living, always in the same dress in Orthodoxy, because Christianity only develops as a drama, not by scientific study. . . . In Protestantism the drama of Christianity has ceased."

Father Velimirovitch went on to describe Anglican Church life as "not so dramatic as Dante, nor so vibrating as Dostievsky," but more like "a smooth, quiet epic of Milton." The Anglican Church had the great dogma of sin and suffering formulated quite in the same words as in the Eastern Orthodox Church. Yet the English people had not this dogma nearly so vivid in their daily faith as the Slavs. The friends of the reunion of those two Christian communions never mentioned this difference, which was, he thought, the only really great difference. The Slav worship was reproached for its repetitions. Yes, it was a repetition for one thousand years in order to impress Christ and His ways on man in the same way as at first. Christ must appear everywhere, indoors and outdoors, to the eye and mind, as Ruler of life. In Russia and Serbia Christianity was a dramatic mystery, not a book of religion. The people read the Gospel more in symbols and signs, in music and prayer, than in the written Bible. Slav Christianity was not juristic like the Latin, nor practical like the Anglican, nor was it scientific like Protestantism. It needed to be blended with the Christianity of all the other Churches in order that "all the pieces of a broken mirror might be recomposed" and that Christ could see in it "His whole face."

The Roman secessionist body has suffered a severe loss—perhaps no greater one could befall it—in the death of Mr. Wilfrid Ward, which took place yesterday at a nursing home in London. He was the accomplished editor of the *Dublin Review* since 1906 (of which his father had been editor), and also a

distinguished author who will be chiefly remembered for his biography of Cardinal Newman, dealing mainly with Newman's post-Anglican career.

His father was the famous W. S. Ward, "Ideal Ward," as he was nicknamed in Church circles after his book, *The Ideal of a Christian Church*, which caused such a hubbub at Oxford early in the 'forties, and the condemnation of which by the University led to its author's formal submission to the Roman system. Ward, like Oakeley, Forbes, and other seceders of the time, was only indirectly connected with the Oxford Movement, the whole group, with the exception of Newman, having been only a Romanizing set from the beginning. Ward became after his fall such a thorough-going adherent of the Papacy that he said he would like to have a fresh Papal Bull to peruse every morning at the breakfast table. And he could not stomach Newman's half Roman Catholic position; it was also a piquant saying of his, and there was a good deal of truth in it, that Newman's career came to an end in 1845—that is, when he ceased to be an English Catholic and attached himself to the Roman communion. The late Wilfrid Ward, unlike his father, was a Liberal Papist rather than an Ultramontanist. The *Times* obituary notice says that had not Wilfrid Ward been born a Roman Catholic he probably would never have quite become one, for his mind was of the "delicately balancing kind." The son, it adds, was more in natural sympathy with Newman, the father (W. G. Ward) with Manning. In 1896 Mr. Wilfrid Ward, together with Mr. Balfour and Dr. Gore, before his election to the episcopate, founded the Synthetic Society, of which he was the secretary, for the discussion of "a working philosophy of religious belief," which continued to hold meetings until 1908. Its formation was evidently suggested by the previously existing "Metaphysical Society," associated with W. G. Ward, Manning, Tennyson, and other eminent men. Among the distinguished intellects and serious thinkers who belonged to the younger society, besides its founders, were Sir Oliver Lodge, the Bishop of Winchester (Dr. Talbot), Lord Bryce, Baron F. Van Hügel, Lord Hugh Cecil, and Father Tyrrell. Mr. Wilfrid Ward in 1913-14 visited the United States, and had a successful lecturing tour. R. I. P.

Mr. Francis C. Eeles, of the Alcuin Club, has recently delivered an important lecture in Edinburgh, under the auspices of the local branch of the Historical Association of Scotland, on The Constitution of Great Mediaeval Churches, and with especial reference to the monastic Church of Holyrood in Edinburgh.

It was pointed out in this very learned and interesting paper that there was no delusion more common nowadays than the idea that every big mediaeval minster was served by members of religious orders. If they listened, the lecturer said, to the conversation of the average group of visitors who were looking round Glasgow Cathedral or Dryburgh Abbey, or even St. Giles', Edinburgh, or the parish churches of Stirling and Perth, they would hear them talking glibly of the monks and friars who used to minister in them. As a matter of sober, historical fact, however, neither monks nor friars had anything to do with any of them. Except Dryburgh, all these great churches were served by "secular" clergy of the parochial type."

The news of the resignation of the headmaster of Eton (Canon Lyttleton) is said to have come as a great surprise at Eton, the announcement in the *Times* newspaper being the first intimation that the residents had of the fact.

It appears that the headmaster made a brief announcement to his staff, when he said it had become his duty to consider whether he should contemplate a continuance of work at Eton or a change of activity elsewhere. Many reasons pointed to the latter, and he had no doubt that this decision was right. I suspect that, in the opinion of many people, Dr. Lyttleton's resignation of the Eton headmastership was a foregone conclusion, after his indiscreet utterances in the pulpit the first year of the war in relation to the attitude England should ultimately take towards Germany as regards the spoils of war. His retirement from perhaps the most important educational post in England, the appointment to which a few years ago seemed at the time to be so full of promise, is in some respects much to be deplored.

J. G. HALL.

THE CITY IN THE CLOUDS

To a city I am going,
Wondrous fair;
This is but a highway
Leading there.

Stay me not, I hasten,
For I see
Spire and lights and turrets
Beckon me.

IDA AHLBORN WEEKS.

SEMI-CENTENNIAL OF THE DEATH OF KEBLE

The Living Church News Bureau }
London, April 3, 1916 }

LAST Wednesday, March 29th, was the fiftieth anniversary of the falling asleep in Christ of John Keble of blessed memory. Many of us have thought of him especially on this commemoration, and blessed and praised and thanked the Lord for having raised up such an intellectual and spiritual splendor and good and faithful servant in His Holy Church in this land.

As a priest and poet, theologian and confessor, he was truly a wonderful man and lived a wonderful life. His was a many-sided character and genius, more so, we may venture to think, than that of any of his contemporaries. There is a wrong-headed tendency in certain quarters at the present day, and especially among young Churchmen, to dethrone Keble in connection with the Oxford Movement and exalt Newman, in their apotheosis of him, in his place. It remains, however, an impregnable fact that John Keble was the originator and chief father and mentor, under God, of the great Catholic movement. Both Dr. Pusey and Newman held the opinion that the real source of the movement was to be found in Keble's *Christian Year*. And the present professor of Poetry at Oxford, Dr. Warren, president of Magdalen College, in a lecture some years ago on "Mr. Keble's Lectures as Poetry Professor, delivered between 1832 and 1841," spoke of his illustrious predecessor as "the founder and fountain-head of the Oxford Movement." It is also quite impossible to peruse either Dr. Liddon's great *Life* of Dr. Pusey or Miss Mozley's *Life and Letters* of Mr. Newman without realizing that the author of the *Christian Year* and the vicar of Hursley was the commanding figure and force and personality behind the movement. I have seen it recently stated to the effect that Keble's famous volume of poems is not so well known or so much read and appreciated as it was years ago. Perhaps, unfortunately for the weal of the Church, it has not the immense popularity it had in its author's life time, reaching nearly one hundred editions in the forty-one years which elapsed before he passed away; but it must still have a host of readers and admirers, as is evidently attested by the manifold new editions in which it is produced at the present time. Dr. John Mason Neale, among Keble's contemporaries, felt the spell of the classic work of this master in poesy, calling him "our lark of sweetness," and also versifying thus of this volume of poems:

"How many a thought of saintly act,
How many a bravely dashed off tear,
Has strengthened into iron fact,
Or vanished, at the Christian Year!

I always think that the most beautiful as well as most notable allusion to this most unique work in poetry is to be found in Thackeray's novel, *Pendennis*, where the author muses in his inimitable vein:

"The *Christian Year* was a book which appeared about that time. The son and the mother whispered it to each other with awe. Faint, very faint, and seldom in after life Pendennis heard that solemn Church music; but he always loved the remembrance of it, and of the times when it struck on his heart and he walked over the fields full of hope and void of doubt, as the church bells rang on Sunday morning."

This month's *Cowley Evangelist* states that Father Bull, the Superior-General-elect of the Society of St. John the Evangelist, hopes to be able to leave Boston soon after Easter on his return to England.

Father Bull's
Return to England

J. G. HALL.

NEW BISHOP OF DERRY

CANON JOSEPH IRVINE PEACOCKE, son of the Most Rev. J. F. Peacocke, till recently Archbishop of Dublin, has been elected to the vacant see of Derry and Raphoe. Dr. Peacocke, now in his fiftieth year, passed with distinction through the University of Dublin, subsequently winning the chief prizes and honors in the divinity school. Most of his ministerial life has been spent in the diocese of Down, where for many years he has been rector of Bangor, and has gained to a marked degree the respect and affection of his people. This, by the way, makes the second instance in which an Irish see is held by a son of a former Archbishop of Dublin. The Bishop of Tuam, Killala, and Achonry is a son of the late Lord Plunket, Archbishop of Dublin from 1835 to 1897—Archbishop Peacocke's immediate predecessor. The Primate hopes to hold the consecration in Armagh Cathedral on St. Mark's Day.

'Twas but a step from out our muddy street
Of earth, on to the pavement all of pearl!
Why should we weep?

—Gerald Massey.

THE AMERICAN HOSPITAL IN FLORENCE

By THE REV. HENRY RAWLE WADLEIGH

Rector of the American Church and Acting Chairman of the American Committee for War Relief in Florence

READERS of THE LIVING CHURCH who have been interested in the military hospital maintained by the American Colony in Florence will be glad to learn of the considerable success of the hospital and of its prospect of increased usefulness during the coming months. The response made to the appeal for funds was exceedingly generous among both friends of the Italian people in America and the Americans, some three hundred in number, who are still living in Florence, after the exodus at the beginning of the war.

The hospital, *Ospedale Territoriale No. 10*, is maintained by the American Committee for War Relief in Florence and its general management is exercised by a board of Americans elected by this association semi-annually, and acting under the orders of the Italian Red Cross. It should perhaps be mentioned that the hospital has no connection whatever with the American Church in Florence, although the majority of the members of this church are also members of the association and many of them volunteer workers upon the hospital staff. The medical direction is in the capable hands of Dr. Camerini, of the Italian Red Cross, assisted by Dr. Charles R. Parke, a resident American physician. Miss Georgiana R. Sheldon is directress, and Miss Grace Baxter, head nurse.

The original purpose of the Committee was the maintenance of a home for convalescent or lightly wounded soldiers rather than a surgical hospital. The arrangements of the large villa put at our disposal were not radically altered; and for the first months of the war, the work was carried on with fifty beds, later increased to seventy, with sanitary facilities gravely inadequate to this number of patients, with no equipment for disinfection, with a minimum of surgical appliances, and a small medical staff.

The military medical authority, although recognizing the usefulness of the work accomplished, was not satisfied that, under these conditions, the resources either of the hospital building or of the American Committee were being put to the best use; the request was made, therefore, that the hospital should be radically remodelled and fully equipped for surgical cases and the number of beds increased to one hundred. As the funds at our disposal were sufficient to defray the expenses of the necessary alteration and installments and to meet the increased cost of maintenance for some months to come, the General Board, acting for the Committee, felt itself justified in meeting this request. The necessary improvements have already been made at a cost of \$4,000, and the hospital has been transformed from an improvised and inadequate home for fifty convalescent patients to a well arranged and scientifically equipped hospital for double that number of wounded soldiers brought direct from the field hospitals at the front.

The increase in the cost of maintenance consequent upon this increased efficiency will be considerable and the monthly expenses will probably amount to \$2,000. The General Board accordingly hopes for the continued interest of readers of THE LIVING CHURCH, and appeals for further contributions toward the support of an institution founded in the interest of charity between two friendly peoples, and serving actively the cause of suffering humanity.

Contributions may be sent through THE LIVING CHURCH WAR RELIEF FUND and will be acknowledged by the Treasurer of the Committee in Florence.

THROUGH GATES OF PEARL

O yes, I see them coming, those countless hosts of God,
Who long on earth had warfare, who thorny paths once trod.
I hear their song triumphant, though 'tis with finite ear,
It echoes and re-echoes, and floods my soul with cheer.

The countless hosts are coming, yet fond I rest mine eye,
On those my best beloved, whose presence seems so nigh.
Almost I hear their greeting, almost their touch I feel,
Almost my wounded spirit doth Balm of Gilead heal.

With joyous alleluias, O may our voices ring,
As we, with them, pay tribute to one great Lord and King.
As we, one mighty army, our banners high unfurl,
May we, e'en now, be glimpsing those dazzling gates of pearl!

HELEN ELIZABETH COOLIDGE.

UNITY IS NOT the first scene, but the last triumph of Christianity and man.—Archbishop Benson.

BISHOP OF SHANGHAI PROTESTS AGAINST INTERFERENCE

IN the *District of Shanghai Newsletter*, the following is printed over the signature of the bishop, the Rt. Rev. F. R. Graves, D.D.:

"I wish to explain to the members of the Mission in a few words the issue which had been raised by the demand of the Executive Committee of the Board that the plans for St. Mary's Hall shall be submitted to them 'for approval.' For the last four years there has been evident a gradually growing and repeated attempt of the authorities at the Church Missions House to interfere in the internal affairs of the China Mission. These attempts have no doubt been inspired by the most conscientious motives, but to yield to them would be to reduce the China Mission to the lamentable state of other Mission bodies which we know who are shackled hand and foot by interference with their local affairs.

"There are obvious reasons why the present claim to interfere cannot be allowed.

"1. A Committee in New York is too far away to manage affairs here and it cannot possibly possess anything but an amateur's knowledge of China and what is needed in China.

"2. The claim is an utterly new one. The affairs of the Mission have always been settled heretofore by the Mission itself. There has been free discussion and the business has been laid before the Council of Advice and a decision obtained. This is the free, the Churchly idea which underlies the whole history of our Mission organization.

"To my certain knowledge there has been interference greater or less in several other dioceses. It has simply happened that it has come in such a form here that it had to be challenged. When a secretary writes to a member of the Mission that not only the plans of a church that is to be built are to be sent to him, but a plan of the lot and the proposed location also, interference is too plain to be denied.

"Before I knew of the last instance and before the demand as to St. Mary's was made, the following resolution was passed by the Conference of China Bishops and is now printed for your information:

"Resolved, That this Conference desires to express its sense of the grave danger to the work of the China Mission involved in the apparent change in the policy of the Board of Missions with regard to the executive control of the work in the field. We are of the opinion that no small part of the efficiency of our Mission system and of its success in the past has been due to the fact that our bishops have not been hampered in their decisions by pressure exerted from home, but have been able, in consultation with the missionaries under them, to determine the policy of their respective districts according to their experience and their intimate knowledge of local conditions and the circumstances of particular cases.

"We would further add that abundant testimony is borne to the wisdom of our own system by the experience of those Missions in China with whom the system of larger control from home obtains. This system, according to the frequent testimony of members of these Missions themselves, often results in the discouragement of missionaries and in serious detriment to the work."

"What every member of the Mission should understand is that, while the pressure is exercised in the first place upon the Bishop, it is their rights, the rights of the Mission, which are attacked. We are always proud of being the servants of the Church; it is a very different conception to be treated as the servants of a Committee."

THE PASCHAL MOON

A BALLAD OF TWO GARDENS

The full moon shone in Gethsemane,
 The Paschal moon shone bright,
 When the blessed Lord in agony
 In the garden prayed that night.
 And the moon looked down from the heavens clear
 On the chosen three who were slumbering near.
 Strange scenes the moon in that garden saw,
 When with staves and the torches' flare
 Came the Judas crowd, in the name of law
 To seize the Master there.
 And no legion of angels fluttered low
 To His aid, for He would not have it so.
 On Joseph's garden the full moon shone,
 As it rose over hill and moor,
 On a rock-hewn tomb with its close rolled stone,
 And a Roman guard at the door.
 Oh, vainly they kept their watch and ward;
 For Death could not conquer the Living Word.
 The Paschal moon had sunk to rest,
 When the faithful women came
 With spices and balm, at love's behest,
 For their Lord who had suffered shame.
 The moon had set; but the empty prison
 Proclaimed that the Sun of the World had arisen:
 It was Easter Day for the world!

MARY ARONETTA WILBUR.

CLOUDY AND THREATENING EASTER IN NEW YORK

Churches Are Crowded Despite Weather Conditions

CHURCH CLUB AND BUILDING FOR NEW YORK WOMEN

New York Office of The Living Church }
 11 West 45th Street
 New York, April 24, 1916 }

EASTER dawned in New York cloudy and threatening. There were heavy showers in the early morning and rain also fell late in the afternoon. Good congregations appeared in the churches of New York and its vicinity notwithstanding the untoward weather conditions.

A Committee of Churchwomen are at work in this city to form a Church Club, and invite the coöperation of interested persons. Provision is made for resident and non-resident members. The organization is intended to bring together the women of as many parishes as possible.

The prospectus recently issued declares that "the club itself will comprise a good sized library, destined to become a circulating one, a comfortable sitting room where tea may be served in the afternoon, and where there will be bulletin boards giving a list of Church activities for two or three months in advance. There will be also a large assembly room, seating from 250 to 300 persons, having a platform at one end. In this room there will be a permanent exhibition in small glass cases, representing all the domestic and foreign missions of our Church. This room can be rented, but the following and similar societies may have it free of charge: the Woman's Diocesan Auxiliary, Diocesan Auxiliary to the Cathedral of St. John the Divine, the Altar Guild of the City Mission Society.

"There will also be a small chapel which will accentuate the spiritual side of the club.

"This proposed Church Club for Women will fill a long felt want in this diocese."

Mrs. H. F. Hadden, No. 7 East Seventy-sixth street, New York, has consented to give further information in reply to inquiries.

The following names are appended to the prospectus: Mrs. James Herman Aldrich, Mrs. J. Jarrett Blodgett, Miss Caroline Bunker, Mrs. Burch, Miss Chamberlaine, Miss Caroline Choate, Miss Elizabeth R. Delafield, Mrs. Fabens, Mrs. Haley Fiske, Mrs. David H. Greer, Mrs. John Greenough, Mrs. E. H. Harriman, Mrs. Wm. M. V. Hoffman, Mrs. William E. Iselin, Mrs. Richard Irvin, Mrs. LeRoy King, Mrs. Wm. T. Manning, Miss Milnor, Mrs. Henry Mottet, Mrs. Henry W. Munroe, Mrs. Clinton Ogilvie, Miss Ellen S. Parks, Mrs. L. Frederic Pease, Miss Grace Potter, Mrs. Theodore Sedgwick, Mrs. James A. Scrymser, Mrs. Myles Standish, Mrs. Ernest M. Stires, Mrs. Walter Suydam, Miss Maud S. Swords, Miss Mary E. Thomas, Mrs. J. K. West, Miss A. E. Warren, Mrs. M. Orme Wilson, Mrs. George Zabriskie.

Within a few days it has been reported that this club hopes to build in a side street somewhere between Forty-second and Seventy-second streets a six story structure, the ground floor of which is to be occupied by the club rooms and the remaining five stories to be used as living apartments, which may be rented. The committee has at present in mind a site on three lots with a frontage of from seventy to seventy-five feet. It is thought that exclusive of the site a suitable building can be erected for \$200,000. The architects are Parish and Schroeder.

The old construction buildings which for a long time have marred the appearance of the Cathedral Close are being cleared away, and the grounds are being put into good order. On the occasion of the breaking of the ground for the nave, on the afternoon of May 8th, the Cathedral Close will be thrown open to the public, and a large attendance is expected. In case of rain, the services will be held in the Cathedral.

The Governor of New York and his staff, and the Mayor of the city expect to attend. Besides these dignitaries, other city officials and ecclesiastical dignitaries have been invited to take part in the procession. President Nicholas Murray Butler, LL.D., will make the principal address. The gathering will thus be a very notable one.

A Churchmen's dinner will be held at the Hotel Astor, New York City, on Wednesday, May 3rd, at seven o'clock. The following distinguished speakers have been secured: Bishop Kinsman, the Rev. Dr. William T. Manning, the Rev. Dr. William H. van Allen of Boston, Major General Leonard Wood, U. S. Army, and Professor Tinker of Yale University.

This dinner is primarily for laymen, but the reverend clergy are assured of a hearty welcome. Already more than six hundred tickets have been sold, and a number of large parishes are yet to report. Ac-

Preparation at
 the Cathedral

Churchmen's
 Dinner

commodations have been arranged for one thousand men. As far as possible, men from the same parish will be seated together.

Remittances for tickets should reach the Rev. Dr. Edmund Banks Smith, Governor's Island, New York Harbor, on or before May 1st. The other members of the committee of arrangements are the Rev. John S. Miller and the Rev. Dr. Charles C. Edmunds.

Good Friday was well observed in the metropolitan district. It was a pleasant sunshiny day and Church services were largely attended. In addition to Morning and Evening Prayer the Three Hours' Service was held in many places. From public advertisements, parish papers, and Lenten lists it may safely be inferred that this service of preaching and devotion has never been so generally observed in our parishes as it was this year.

Good Friday Observance

More than nine thousand persons—by a careful count the actual number of those in attendance was somewhat in excess of 9,400—attended the different services in old Trinity on Good Friday. This surpasses any former attendance in this historic church.

The Service of the Passion, from 12 o'clock noon to 3 P. M., was conducted by the Rev. Dr. Irving P. Johnson, Professor in the Seabury Divinity School, Faribault, Minnesota. A large part of the congregation consisted of down-town business men.

The attendance at all chapels of Trinity parish, extending from Governor's Island to the upper part of Manhattan Island, was reported unusually large. At St. Agnes' Chapel, West Ninety-second street, the congregations numbered about 3,000; at the Chapel of the Intercession, Broadway and One Hundred and Fifty-fifth street, there were more than 3,000 worshippers.

Three additions to the memorials at Grace Church, Broadway and Tenth street, have been made. In the passage connecting the chantry to the out-door pulpit a new window has been placed, which shows the figure of St. Michael. A chalice and paten, following after the design of those already in use, have been added to the communion silver. A new bell has been added to the chime, which now has eleven notes and can be used in the keys of C, F, and G. This additional bell makes it possible to play many tunes which formerly could not be used, and will prove of great advantage in the summer out-door services, when the bells are used to accompany the singing of hymns. The new bell was played for the first time on the morning of Easter Day.

Memorials at Grace Church

The New York diocesan board has just completed its most successful year in teacher-training work under the chairmanship of the Rev. W. Bertrand Stevens. Altogether 258 people were in attendance at the Synod Hall, of whom nineteen registered with the intent of being examined in the courses for credit toward the diploma of the General Board of Religious Education after completing the one hundred and twenty points required. A diocesan certificate will be given to all who complete successfully each course. In all, six of the G. B. R. E. courses have been given, with two additional courses on Week-day Religious Instruction and Secretarial Methods. The arrangement this year has been to hold a weekly session at Synod Hall from December 3rd to April 14th, with three lecture courses at 8 P. M., and three sectional courses and two conferences at 9 P. M., so that any who wished could conveniently enroll in more than one group. Besides the courses at Synod Hall, successful extension courses and institutes have been held in the Bronx, Mount Vernon, Newburgh, Rhinebeck, Kingston, and Eltingville, S. I.

Teacher-Training Courses

The tenth annual service for the candidates of the Girls' Friendly Society in the diocese was held in the Church of the Heavenly Rest, Fifth avenue and Forty-fifth street, on Saturday, April 15th, at 3:30 P. M. The procession was led by 165 members of the little girl choirs from several of the city parishes, each choir being marked by its distinctive dress. Fully 450 candidates, girls from five to twelve years of age, with their banners, followed the choirs. The service, musically rendered, was conducted by the Rev. Dr. Shipman, rector of the parish. The Rev. Dr. Pascal Harrower, rector of the Church of the Ascension, New Brighton, Staten Island, preached the sermon, taking for his text, the 105th verse of the 119th Psalm.

The April meeting of the Junior Clergy Missionary Association was held at the General Theological Seminary on the 11th. The Rev. E. S. Buchanan spoke of the work of the Melanesian Mission; and the Ven. W. H. Pott, D.D., made a statement concerning the Board of Church Extension and Diocesan Missions. It was announced that the annual presentation service at the Cathedral of St. John the Divine, when the children of the diocese present their mite-box offerings for missions, will be held on Saturday, May 20th, at two o'clock. The Rev. Leighton Parks, D.D., of St. Bartholomew's, is presenting a banner this year for the Sunday school making the greatest total offering. This is to be given like Bishop Greer's banner, which was won for three years by the children of the Church of the Holy Trinity, Harlem, becoming their permanent possession. The banner given by the Rev. Dr. Stires will be awarded, as formerly, to the Sunday school having the largest average offering.

Junior Clergy

A demonstration rally of the Bible Teachers Training School

(Continued on page 917)

GOOD FRIDAY IN BOSTON

Increasing Observance among Denominations

OPENING OF NEW TRINITY CHURCH AT NEWTON CENTRE

The Living Church News Bureau }
Boston, April 24, 1916 }

ON Good Friday the weather was threatening most of the day, but it had no deterrent effects on the attendance at services. Since there can be no true observance of Easter without a previous observance of Good Friday, it is notable that more and more the various denominations of Protestants are holding services on the day of Crucifixion. In the churches of our own communions more and more the Three Hours' Service on the Preaching of the Cross—once regarded with suspicion—is held. It would be impossible to say how many of our parishes have held this Three Hours' Service, but it is worthy of comment that the Cathedral and Trinity have lately begun to do so. Along with this one regrets to see that there are still a number of parishes where the custom of an evening Eucharist on Maundy Thursday obtains.

In Boston on Good Friday large congregations were reported in all our parishes heard from. In many of them the clergy referred to the Great War and its lessons. At the Cathedral the Dean preached the Three Hours and many were unable to gain admittance so great was the throng. The service was divided into nine periods of twenty minutes each. Those obliged to leave at the end of a period used the two doors at the East end—an arrangement which prevented all confusion. At Trinity and at the Advent the rectors preached the Three Hours and large congregations were present.

Last week a most auspicious event took place in Trinity parish, Newton Centre, of which the Rev. Edward T. Sullivan has been rector since its foundation, twenty-five years ago; namely, the formal opening of the very handsome and spacious new church building at Centre and Homer streets. It is a fine example of the English perpendicular Gothic, constructed of Indiana limestone. The complete cost is \$82,000. Mr. Sullivan has never held any other cure and the parish has never had any other rector. The parish was founded in 1891, when services were held in a small hall. Mr. Sullivan, who was at that time a seminarian at Cambridge, officiated at some of the services. When the first church was built he became rector, and on June 1st will observe his twenty-fifth anniversary. The cornerstone of the new edifice was laid May 13, 1915.

When the work of raising the necessary money commenced a donor who prefers to have his name withheld made a gift of \$20,000, and also loaned the parish \$25,000 additional, for twenty years, without interest. In that time this amount will practically have doubled itself, and it was this generosity that made the new building a reality. The old wooden church was moved from its site to the playground nearby and presented by the parish to the village as a municipal building.

At the outset the parish was favored. Its membership includes Robert Casson of the firm of Irving & Casson, and John Evans, prominent all over the country for his designing and carving in stone. Mr. Casson gave personal supervision to the designing and carving of the interior fittings of the building, while the lofty pinnacles outside bear witness to Mr. Evans' skill.

In addition William G. Snow of the building committee is a lecturer at the Massachusetts Institute of Technology on the subjects of heating and ventilating, and he personally supervised these details in the new church.

The church, as designed by George W. Chickering of Arlington, has a frontage of 40 feet on Centre street and its depth is 125 feet. The auditorium, from floor to ridgepole, measures fifty feet in height, and the seating capacity is nearly four hundred. One unusual feature is an ambulatory that extends around the entire church. There are nine windows to a side and large ones at each end.

Instead of the usual memorial windows the memorial features in the new church are the various fittings, practically all of which are gifts. The organ loft, at one side of the chancel, contains a new instrument that cost \$6,200, and was given by Mr. and Mrs. John F. Milner of Newton Centre.

The altar was given by Mrs. John P. Tenney, in memory of her husband; the reredos is a memorial to Mrs. Frank H. Ratcliffe; the bishop's chair and prayer desk, with a carved canopy, were given by Miss Mary F. Drown and Miss Hopkins; the pulpit was presented by Louis H. Fitch, as a memorial to his father, who was a clergyman; the lectern is the gift of the children and grandchildren of James W. Hill, one of the founders of the parish; the rector's stall and prayer desk are gifts from J. Edwards Harlow; the choir stalls were given by the Woman's Auxiliary; the baptismal font was presented by Mr. and Mrs. Norman H. George, although Mrs. George did not live to see the gift in place; the men's club of the church is raising \$1,000 for chancel furniture, and, in fact, all the parish organizations are

taking part in fitting out the building. Even the carved sanctuary panels are memorials. The chandeliers are of carved oak, and are the work of Mr. Casson. A set of embroidered altar linen was given by Mr. Lincoln Hawkins.

The parish now has an opportunity to clear off all its indebtedness by Easter Day. The unknown donor has now made the parish a gift of the \$25,000 loan and has destroyed the mortgage which represented the loan. This the donor did in grateful recognition of the many blessings of Mr. Sullivan's rectorship. When this was announced, another friend offered to pay \$3,750, or half of the remaining debt, if the other half were raised before Easter. Hence, if the friends of the church can raise this amount before Holy Saturday midnight, the church will be entirely free from debt and it will be turned over to the trustees of donations and the church will be consecrated on the first Sunday in June, which will be Mr. Sullivan's twenty-fifth anniversary.

It is recorded with regret that on Palm Sunday, Elizabeth Willard Kellner, wife of the Rev. Professor Max Kellner, D.D., of the Episcopal Theological School faculty, departed this life at her home, 7 Mason street, Cambridge. She had been ill only a short time. She was born in Williamsport, Pa., the daughter of Judge William Waldo Willard and of Sarah A. (Maynard) Willard. Her first husband was the Rev. Arthur Brooks, rector of the Church of the Incarnation, New York, a brother of Bishop Brooks. She was married to Professor Kellner on June 28, 1905. She was the author of *As the World Goes By*, a novel, and had written frequently for magazines. She was a member of the Boston Authors' Club and the Women's City Club. Beside her husband, she is survived by a young son, Waldo W. Kellner. The burial office was said at St. John's Memorial Chapel, Cambridge, on April 18th, in the afternoon, and was largely attended by family friends, seminarians and professors, and members of societies to which she belonged. The service was conducted by the Rev. Professor Edward S. Drown, D.D., and the Rev. Professor Warner F. Gookin, both of the faculty of the Cambridge Theological School. Students sang the chants and acted as pallbearers. The interment was at Mt. Auburn. R. I. P.

Since the Church Home, with offices, at 296 Boylston street, has placed all its wards in foster homes, the demands upon its resources have increased four-fold; 160 boys and girls, all of Church parentage, and varying in age from a ten-day-old baby to eighteen or twenty-year-old children are under its supervision. Each child is studied and placed under expert supervision in a family home peculiarly adapted to his physical, educational, and moral needs. Industrial training is given whenever indicated and crippled or handicapped children have special attention. Work with the families is carried on coincidentally with efforts for the children, thereby anticipating better home conditions to which they may eventually return.

During the past month, sixteen children, previously unknown to the society, have been placed in foster homes. This is the largest number received during any month in its history.

The increase in the usefulness of this society, incorporated more than fifty years ago, has taxed its financial resources until it has become necessary to restrict its work unless additional funds are immediately forthcoming. For this purpose, a special committee has been appointed by Bishop Lawrence, president of the board of trustees, to start a campaign whereby \$9,000 additional subscription may be raised. This committee is composed of the Rev. Reginald H. Howe, Charles E. Mason, Mrs. Henry H. Fay, Miss Mabel R. Sturgis, and Mrs. Louis Curtis. Through their activity \$5,000 in amounts varying from \$2 to \$500 has been raised, but there is still lacking nearly \$4,000 which must be had if the work is to be carried on in an effective manner.

The Rev. Dr. Mann writes as follows in the *Trinity Service Calendar* for Holy Week:

Men's Conferences at Trinity Church evening the men's conferences close for this season. These conferences have been maintained without a break since Sunday, October 3rd. A few figures may be interesting. The total attendance has been 890, and the average attendance has been 33. It seems to be agreed on all sides that the conferences this year have been the most interesting that we have ever had. . . . All sorts of young men have attended, students from 'Tech' and Harvard, young men just starting in business, our own Trinity boys, and strangers from all parts of the country. The conferences have stood for friendliness, for hospitality, for Church loyalty, and they have been well worth while. They will be resumed on the first Sunday of next October."

Very encouraging reports of the helpfulness and inspiration of the Week of Prayer and Preaching and of the goodly numbers in the congregations are at hand from nearly all our parishes.

JOHN HIGGINSON CABOT.

YES, HE is ris'n who is the First and Last;
Who was and is; who liveth and was dead;
Beyond the reach of death He now has pass'd,
Of the one glorious Church the glorious Head.

—Horatius Bonar.

THOUGHTS IN ILLNESS

BY EUGENIA BLAIN

ANYONE who has been ill remembers the painful tedium of the long hours as they drag slowly on, and how the thoughts wander hither and thither in search of consolation, only to fix themselves with peculiar perversity on the most painful topics. When bodily forces are at a low ebb it is quite natural that mental depression should follow and not strange that the thoughts should be sad thoughts. One is thrust out of an accustomed routine, and one mourns for neglected duties and defeated plans; there is a humiliating sense of helplessness and failure. Past sorrows haunt the memory and pierce the heart afresh. Past sins and mistakes rise up to cause renewed anguish. The fevered imagination is peopled with monstrous phantoms, until one is fain to cry out, in despair, "Oh, for something good to think about!"

In answer to such a call, could there be a sweeter, a more satisfying theme for contemplation than this:

"The King of Love my Shepherd is,
Whose goodness falleth never?"

If one yields completely to the charm of these words, singing them over and over in the mind with those that follow, and taking in all their vast import, the answer of peace will not long be deferred, and each repetition will bring a new thrill of happiness. There are many other verses, and texts of Scripture innumerable, that shed a like benign influence as the thoughts dwell upon them. The Psalms are full of such texts. And there are the Bible stories to think of, so fascinating in their oriental setting, and the beautiful incidents in the life of our Lord, and, as a golden thread permeating the whole, there should be the constant thanksgiving—for there is nothing so bad that it might not be a great deal worse. The Church provides ample material wherewith to beguile the hours of illness, and hold in check the gloom that so often invades an empty mind.

An instructor in a girls' school was wont to offer as one reason for acquiring a knowledge of history and literature, that they furnish "food for thought during periods of illness." But purely intellectual pleasures are after all but cold comfort. They may seem adequate when the body is in vigorous health and joy flows naturally into the soul; but in sickness one craves the more intimate personal touch. They would scarcely solace a dying bed—though we are told that the poet Tennyson kept his Shakespeare beside him until the last moment of his life. A special course of study in the Bible, Prayer Book, and Hymnal would have much more practical and permanent value. That which is confided to the memory in youth remains indelibly fixed there, though it may lie buried in the depths of subconsciousness and never be recalled.

We are told that Blaise Pascal strove to divert his mind from physical suffering by writing scientific treatises. Bishop Ken, with the same object, wrote religious poetry. Can anyone doubt which of the two derived most consolation from the exercise? It is like comparing moonlight and sunlight; the joys of earth with the bliss of heaven.

It is in the words of Holy Writ and of hymns that the blessed angels most often choose to communicate with their charges upon the earth, not only during illness but in the stress and strain of daily living. The opportune text, long forgotten and resurrected to meet some special need; the verse, so strikingly significant that one is awestruck and startled by the coincidence when it is suddenly projected in the mind—what are they but messages from the unseen companions who hover about us, to admonish and comfort, and to guide our footsteps in the way?

CLOUDY AND THREATENING EASTER IN NEW YORK

(Continued from page 916)

was held on April 15th in Aeolian Hall, New York City, where a full house listened with appreciation to the story of the work being done by this interdenominational and international institution, whose present student body and alumni represent forty-five denominations, thirty-four nationalities, and forty states of the Union.

The Rev. F. B. Carter of Montclair, N. J., made the opening prayer at this rally. The school met in that town for the first two years in its history and Mr. Carter was the first student to enroll.

The Bishop of New Jersey will ordain to the diaconate James Henry Gorham, son of Mr. Edwin S. Gorham, and Julian Delamater Hamlin, in the Church of St. Mary the Virgin on Monday, May 1st, at ten o'clock.

An Ordination

CLOSE OF LENTEN SEASON IN PHILADELPHIA

Hotels Are Without Music on Good Friday

DEATH OF REV. THOMAS W. POWELL, D.D.

The Living Church News Bureau }
Philadelphia, April 24, 1916 }

INTEREST in the Lenten services has continued until the last. Attendance during Holy Week at all the centers was limited only by the seating capacity of the buildings, and every one agrees that great good will result from the season of devotion. Good Friday three hour services were unusually well attended, and a deep devotional spirit pervaded all the congregations. Many of the clergy exchanged with one another, and some of them combined the services of two or more parishes. In one instance a neighborhood service was conducted in a Methodist church, in which the Rev. Norman V. Levis participated. Ministers from the churches in the neighborhood each made five minute addresses. This service is becoming more generally used by the parishes, and is being copied in one way or another by our denominational friends. In a Lutheran church the last hour was observed with prayers and devotions.

During the closing week of Lent the Presbyterian people conducted daily services in a centrally located church. Ministers of all bodies were called in to preach. The influence of Lent is being felt even in the hotels. On Good Friday all the leading hotels suspended all dances and music out of respect for the day.

Bishop Rhinelander on Good Friday conducted his annual service for the vestrymen of the parishes in this diocese. His talk was on practical parish affairs and questions. These services are highly appreciated by the men of the Church, and are well attended each year.

The Rev. Thomas W. Powell, D.D., rector of Holy Trinity Church, Toronto, died on Monday in this city where he has been staying for a time. He has been visiting the Rev. William J. Cox, for whom he has been preaching. Dr. Powell was Canon of St. Alban's Cathedral and was a former president of King's College, Windsor, Nova Scotia.

EDWARD JAMES MCHENRY.

THE STRENGTH OF LOVE

The nails were sharp and the nails were long,
They were heavy those nails and very strong
Which pierced the Son of God to the Tree
For love of you,
For love of me,
Long years ago on a Friday noon
When almost full was the Paschal moon.

They were bitter, those taunts with venom's sting
Which the soldiers flung at the thorn-crowned King
As they stood near the Cross on the blood-stained sod
And shouted, "If Thou be the Son of God,
Come down from the Cross! come down!"
The nails were sharp and the nails were long,
But ne'er was made nail so heavy or strong
Could captor our Lord 'less so willed He.
'Twas love of you,
'Twas love of me,

Leading Him up to Mount Calvary
Held Him firm, till death, on cross-formed Tree.

They laid Him away in a rock-hewn cave
And sealed the great stone which guarded His grave,
But the rock and the stone and the seal, like nail,
To hold Love a captive could not avail
At wane of the Paschal moon.

Death's bonds He burst for eternity,
And He set Death's captives forever free
When, after his death on Calvary,
For love of you,
For love of me,

Long years ago in the awful strife
He conquered—and rose the Lord of Life.

S. L. M.

YET DOUBT not: Beauty doth not pass away;
Her form departs not, though her body dies;
Secure beneath the earth the snowdrop lies,
Waiting the spring's young resurrection day.

—George MacDonald.

HELP ASKED FOR ST. LUKE'S HOSPITAL IN CHICAGO

Urgent Need for New Building and Sustentation Fund

NOON-DAY SERVICES OF HOLY WEEK

The Living Church News Bureau }
Chicago, April 24, 1916 }

AS I wrote in last week's letter, the Board of Trustees of St. Luke's Hospital sent out an appeal on Saturday, April 15th, asking that the public spirited people of Chicago give to a \$2,000,000 fund thought necessary to provide for the pressing needs of this well-known and growing institution.

St. Luke's Hospital here has a reputation and importance in the eyes of the Chicago public similar to that of St. Luke's Hospital in New York City. Such is the good name of St. Luke's here, and such its fame as an old, prosperous, established institution, that there is a prevalent impression that St. Luke's is one of the wealthiest and most heavily endowed hospitals in the city. This supposition, however, says the board's appeal, is not true to fact. The actual endowment amounts to \$424,862, and an annual income of \$10,000 from the Daniel B. Shipman Fund.

St. Luke's has always done much charitable work, which has been increasing each year, so that more room is needed for this. Accommodation is urgently needed for patients of moderate means. A new building is therefore planned to meet these pressing needs. It will be fourteen stories high, of fireproof construction, and will be built in three sections to replace the old east wings of the hospital on Indiana avenue. The cost will be \$1,000,000.

This appeal has been made, says the letter of the board of trustees, "so that the public may understand the needs which seriously handicap the work carried on in the free wards, the increasing difficulties of maintaining a high standard in the nurses' training school, and the very urgent need for accommodations for patients of moderate circumstances.

"The proposed building will give immediate accommodation to four hundred patients. A large number of rooms and small wards will be designed for patients of limited income who can at a moderate charge have the same service as patients in the Smith memorial section. At present Chicago provides the wealthy and the very poor with the best hospital service in the world, but for those unable to afford high-priced accommodations there is no happy medium.

"Donors shall have the right to name a ward or other unit division in the first section of the new Indiana avenue building in accordance with the following list:

- \$5,000, donor can name a room with a single bed.
- \$7,500, donor can name a two-bed ward.
- \$10,000, donor can name a three-bed ward.
- \$20,000, donor can name a six-bed ward.
- \$50,000, donor can name a twenty-one-bed ward.
- \$100,000, donor can name an entire floor.

"St. Luke's hospital was started in 1864 in a small building on State street. It had seven beds and two nurses. As the city grew and demands for hospital service became more urgent, a building was erected on Indiana avenue, between Fourteenth and Fifteenth streets.

"To this original building, which is still in use, other buildings have been added from time to time, the latest of this original group having been built in 1891. In 1907, through the generosity of the late James Henry Smith, who gave \$500,000 for a building in memory of his uncle, George Smith, a modern fireproof six-story structure was erected."

The Bishop, according to custom, preached at the noon-day services last week at the Majestic Theatre. And as one of our Church Club members said, after recounting the list of excellent preachers we have had at the services this year, we feel that we kept the best to the last. The large theatre was filled from the first day of the week, and on Good Friday it was packed, and many turned away. About seventy-five per cent. of the congregation on Friday were men; the proportion of men on the other days of the week was about fifty per cent. The Bishop went to the root of things in his talks. He began by asking what a Christian is and defining him as one who has a personal attachment to a Person, Jesus Christ. He went on to speak of union with God by prayer, by belief, and by obedience. Next, he defined conversion, as a right-about-face attitude. Finally, on Good Friday, he spoke on the lesson of the Great War. Terrible as the war is, it is teaching men the eternal things. For the last forty years, human pride has gone to such lengths that it has developed a religion of the superman. This religion cannot but fail, and Christ must reign. America must learn with the other nations the supremacy of God.

The noon-day services this year have been the most successful held under the auspices of the Church in the Loop district. The Church Club is to be congratulated and to be commended for the

results. The publicity campaign helped, clergy and their congregations coöperated by hard, persistent work and prayer. The work of the laity in these services deserves especial praise. What they did is significant of what the laity anywhere will do if the clergy will trust them, and ask them to do it. Never have Lenten down-town services here appealed so widely. They attracted many people who are not of our communion, many prominent in other bodies, as layman and minister, many of the legal profession, and many business men and women. Probably the business people were the largest in numbers there. One feels that the Church has by these services gained for herself a recognition at the center of Chicago life which she must try each year to keep.

From March 1st to April 14th, there has been received for the House of Happiness Fund, from the Sunday schools of the diocese, a total of \$305.09. Of this sum, \$12.78 was received during March from five parishes and missions; and the balance, \$292.31, came from twenty-four parishes and missions in April. The largest contribution, \$81.70, came from the school of St. Paul's, Kenwood, and the next largest, \$63.38, was from the school of the Church of the Atonement, Edgewater.

The sum of \$13,700 has been received by the treasurer of Grace Church for the endowment fund of the parish from the estate of the late Mrs. Darius Denton, an old parishioner who loved Grace Church, and was always greatly interested in its work.

A series of seven sacred cantatas has been given by Trinity choir on the Sunday afternoons during Lent, under the leadership of Mr. Irving Hancock, choirmaster and organist. The series has proved most attractive, judging from the unusually large congregations which have been present. Ninety-five per cent. of the congregations have been strangers.

Dr. Francis Hemington, choirmaster and organist of the Church of the Epiphany, has been giving a delightful series of recitals on the first Monday evenings of each month. In connection with these recitals addresses have been given by leading clergy and others on the life of famous musicians whose works were given. The recitals have been very much appreciated by lovers of music and by the public, judging from the attendance during the winter and spring.

The members of St. James' branch of the Woman's Auxiliary and their friends have heard during Lent a course of five addresses especially prepared by the rector, the Rev. James S. Stone, D.D., on Great Men of the Church. The subjects of the lectures were: St. Paul, and Missionaries of Apostolic Times, St. Augustine of Hippo, St. Thomas à Becket and the Canterbury Pilgrims, St. Francis of Assisi, Thomas Ken. The last four addresses were given at private homes, and were largely attended.

A daily celebration of the Holy Communion was begun during Lent in St. John's Church, Lockport. The average attendance has been six. Miss Jane Larrabee has given the mission a beautiful set of violet vestments, and some amices. These, with the red vestments which have been promised, will complete the sets.

H. B. GWYN.

THE EASTER SERVICE

The altar candles shine
O'er the sacramental wine,
And a sound of solemn music fills the air;
And the perfume rises high
From the lilies smiling by,
And the glory of the Lord seems everywhere.

The lilies breathe the prayers
And the joys and hopes and cares
That are offered for the Easter sacrifice,
And each gleaming candle flame
Seems to show the way Christ came,
When He rose to lead us on to Paradise.

And the fragrance and the gleam
Melt into a holy dream,
While the tender music echoes, sweet and clear;
And His face looks down, above,
With its smile of perfect love,
And the glory of the Lord seems very near!

ETHEL M. COLSON.

FIX THYSELF firmly upon the belief of the general resurrection, and thou wilt never doubt of either of the particular resurrections, either from sin, by God's grace, or from worldly calamities, by God's power.—*Rev. John Donne.*

OVER ALL earth's scarred and grave-ridged surface the Resurrection kindled the light of this great hope: These moldering ashes may live again in human form.—*S. S. Mitchell, D.D.*

TOKENS ANEW FOR YOU

The dawn was clear
That Easter Morn!
A cloudless crystal sky
Canopied victory
When men of faith drew near
To Life re-born.

The flowers were sweet
In Easter bloom!
A lily reared fair head
As Christ rose from the dead,
To pour at His pierced Feet,
Chaliced perfume.

The birds outwelled
Triumphant song!
Each guardian of a nest
With ecstasy confess'd
That life arose unshelled
On wings made strong.

These signs are true,
This Eucharist!
Hope's dawn arises fair—
Love's fragrance floats from prayer—
And faith fares forth anew
To greet our Christ.

ALICE CRARY SUTCLIFFE.

CUMULATIVE TESTIMONY FOR JESUS

BY HAYWOOD TUPPER

THE first of this series was Nature's Evidences for Jesus—starry ideograph, saying: "The King you seek is here," opening heavens at His baptism, the luminous cloud of the Transfiguration, quaking earth, riving rocks, opening sepulchres, darkened sun, and a cloud receiving Him as He disappeared from the gaze of His disciples watching from Mount Olivet.

Second of the series, the testimony of two visitants from the unmeasured spaces of eternity, Moses and Elijah; Moses, laid to sleep in that lonely crypt on Mount Abarim, whose body the Archangel Michael contended for with the Devil, St. Jude tells us. Was it resuscitated by the ministry of the archangel, and borne by him to the bright realm where dwelt Elijah, who knew not death?

Third of the series, angelic testimony—Gabriel foretelling the Birth of Jesus, the angel of the Lord announcing the Babe's advent in Bethlehem, joined by a glorious throng singing of Heaven's good will to men; angels ministering to Jesus when alone in the desert He foiled the common enemy of our race; angels at the rock-hewn Judean tomb; angels on Mount Olivet counselling His disciples when He left them for His return to Heaven.

Last and highest, we come to the testimony of God Himself. When, at the river Jordan, Jesus accepted baptism at the hands of His great Forerunner, John, the Spirit of God descended like a dove and lighted upon Christ, and the Father witnessed, voicing the eternal verity, "This is My beloved Son in whom I am well pleased."

At the wonderful scene when Christ was transfigured in supernal radiance, again the Divine Father speaks: "This is My beloved Son, in whom I am well pleased; hear ye Him."

In St. John's record we read that upon the approach of the ordeal that Christ was to endure He foretold His death, and the cruel manner of it, saying—"Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name." Then came there a voice from Heaven, saying, "I have both glorified it, and will glorify it again."

Three times we read of the divine Father speaking as recorded by New Testament historians.

Nature, returned Visitants from Unseen Realms, Angels, God the Holy Spirit, God the Father—an ascending value of testimony to the divinity of the Holy Son of God.

What aberration of spiritual light to fail to see in Jesus of Nazareth God the Son!

THE GLORY that dwells in the sacred Humanity, and which even here flows from Him into His own, is there given in fulness unto God's sons, who stand resplendent in that glory, before the throne.—*Rev. G. Body.*

THERE IS a kind of atheism of which churches are in peril.—*Rev. R. Dale.*

The Every-Member Canvass and the Duplex Envelope in the Province of New York and New Jersey

By the Rev. JOHN R. HARDING, D.D.

THE work of a provincial secretary gives him the opportunity in visiting the various parishes to observe the financial methods for parochial support as well as for meeting the apportionment.

During the last ten years there has been a growing tendency in the Church to adopt the every-member canvass and duplex envelope, as the most efficient method of parochial finance.

Early in January of this year, a card was sent to all the parochial clergy in the Province of New York and New Jersey, containing the following questions:

- "Are you using the duplex envelope?"
- "How long has it been in use?"
- "Was its use preceded by an every-member canvass?"
- "Do you consider it a successful financial system?"
- "If not, what are the reasons?"
- "What have been some of its results?"

"Would you and your vestry like any information about the system or care to have a visit from your provincial secretary in order to explain the system, looking forward to its introduction into your parish?"

It may be interesting and certainly is gratifying to state what has been the result of this survey, to date.

The following are the main facts: Answers have been received from 950 parishes and missions, showing that in nearly six hundred the duplex envelope is in use. In the diocese of Albany 67 parishes are using it; 76 in Central New York; 62 in Long Island; 92 in Newark; 95 in New Jersey; 107 in New York; and 95 in Western New York. A few parishes adopted the system as many as eight or ten years ago; in 152 it has been in operation from four to six years; 102 have had it three years; 67 have had it two years; and 82 have introduced it during the past year. A number of requests have come for information about the working of the system and many are considering its introduction sometime this year. Among the entire number using the duplex, less than a dozen reported unsatisfactorily, while the remaining give it almost unqualified praise. The overwhelming concensus of opinion is, therefore, in its favor.

To the question, "What have been some of the results?" the answers may be grouped under two heads, and in all cases I give the actual quotations.

First, as to the Percentage of Increases: "Parish, 80 per cent.; missions, 100 per cent.;" "Parish, 60 per cent.; benevolences, 80 per cent.;" "A gain of 130 subscribers;" "Parish expenses, 200 per cent.; missions, 100 per cent.;" "Increase of \$4,000 in parish and missionary revenues;" "Increase from \$900 to \$3,000;" "Added to Church revenues, \$10,000; amount pledged for missions, \$8,400."

Second, General Advantages: "Better contributions and greater sense of responsibility;" "Apportionment raised without difficulty;" "Abolished begging system;" "All diocesan and missionary apportionments met;" "Advantages, educational, social, and financial;" "Funds regularly in hand for parochial and extra-parochial needs;" "No deficit in parish or missions;" "Very successful, support not possible without it;" "Increased interest in all the Church's life;" "Larger and more regular income in country parishes;" "Many more give easily;" "Has enabled us to keep the church open;" "General interest in Church work;" "Greater regularity and dependability in offerings;" "Obligations met for first time;" "Helps to unify parish;" "Regular Church attendance;" "Greater regularity, certainty, and constancy;" "Balance of \$500 to \$600 in treasury at the end of each year after all obligations are met."

These answers taken at random from city and country parishes are sufficient to show that what is said in favor of the duplex system is not theoretical, but the result of actual experience after several years of use.

No one can criticise the judgment of those parishes which have not yet introduced the duplex envelope, for we all know that conditions differ; but I am thoroughly convinced that in a great majority of parishes and mission stations this envelope brings the best results as a satisfactory and dependable system both for parochial and extra-parochial finance.

In many parishes throughout this Province, the Lenten

offerings of the children are now augmented by the use of the duplex junior in the Sunday school each week, showing a marked increase in gifts. In two schools I know of, the weekly offering of the children has advanced more than five cents per capita. Aside from the increased offerings thus gained there is a decided value in teaching children to give regularly. Those who learn this principle in childhood are most likely to support the Church in adult age.

Someone will say, How about those parishes where the duplex has not proven satisfactory? My answer is, that in all such cases in my knowledge the failure has been either because the envelope was introduced without an every-member canvass, or else the canvass was only partially made. For the full success of the system *a well prepared and thorough canvass must be made*. Let no one expect the best results without this. We can go further and say that the duplex envelope has its greatest value where an every-member canvass is made every year. Experience has shown that a second or third canvass brings far better returns than the first. Lessons come from the first attempt, by which parishes learn *how* to make the second a more thorough one. A yearly canvass is coming to be a necessity where parishes desire to reach and maintain the maximum of efficiency.

Weekly giving by a large percentage of the people solves the problem not only of the Apportionment but of all other financial obligations in the parish. Under the old plans or no plans in vogue before the canvass and the duplex were introduced, parish support and the gifts for missions came from not more than one-third of the Church's members. The new plan has shown us that nearly all our people are willing to give if they are offered this opportunity each week. Under this plan an increasing number of parishes are easily and gladly meeting the Apportionment every year and in many instances are giving beyond it, because the missionary obligation thus met represents the offerings of *the great majority and not of the few alone*.

The point we wish to reach is that time when all our parishes and all our people are thus giving. Let the propaganda continue until we reach this much desired goal.

AN EASTER PRAYER

This glorious Easter day
We bring our hearts to Thee.
O Father, help us pray
With true humility.

We thank Thee for this beauteous morn
So radiantly fair and bright.
Each little bud and leaf, new-born,
With gratitude receives the light;
The happy earth in green, fresh-clad
And cleanly washed with heaven's dew,
Looks up, with face and heart made glad,
Into the heaven's curving blue.
She thanks Thee for the sun's bright rays
That warm her heart so long-time chilled;
She thanks Thee for the warm spring days
With soft south winds and sweet rains filled;
Arbutus in her woodland nook,
Looks shyly out in thankfulness;
The pussy-willows by the brook
With humbleness their hopes confess;
The robin spying spring's bright rim
Bursts forth in gladsome melody:
All Nature joins in one grand hymn
Of love and thankful praise to Thee.

O Father, may our hearts unfold
With joy and Thy enriching love,
Like Earth's glad children's hearts of gold
Reflect their blessing from above.
O purge us free of self and sin,
May we our resurrection see
To life like Thine. O enter in
And make us worthy, Lord, of Thee.

HARRIETTE STANTON PLACE.

THE OXFORD MOVEMENT*

Or The Catholic Revival:

Wanted, a "Second Spring"

In Three Parts

By the Rev. CHARLES MERCER HALL

Rector of St. Mary's Church, Asheville, N. C.

II.

WE are still trying to bring to light the hidden treasures of the Prayer Book (of which auricular confession is only one), because nothing but these neglected doctrines faithfully preached will repress that extension of Romanism for which the multiplying divisions of the religious world are ever preparing the way. We have neutralized that tendency.¹ The Catholic Movement is neither a compromise nor does it blow a trumpet of uncertain sound. It is *not* an eclecticism—"a safe mean" between the Scylla of Protestantism and the Charybdis of Romanism. It is *the Church herself*, rising again and again into new life to oppose the approach of the enemy from the Tiber, but no less the Trojan horse within the walls of her own citadel. Visions of the days of the Commonwealth rise before our eyes. It is a definite, aggressive marshalling of forces against foes that, from opposite quarters, menace the integrity of her Catholic life. It has always been positive, heroic, uncompromising. It took its rise in the operation of divine mercy. But, as it is a treasure committed to earthen vessels, it will partake of their imperfections, being subject to the contingencies of free-will, to extravagancies of self-will, perhaps to some follies of unrestrained enthusiasm, and to the influences of secular environment. But it would be most irrational and contrary to the analogies of experience to condemn such a visitation of mercy because of the shortcomings of its earthly development. The appreciation of this truth will forestall the injustice that would reject it because of some extravagances and some mistakes. No human mind contrived the Catholic Revival. Eighty years ago it came as an inspiration when all the heavens were dark; when irresolute minds were suggesting, as some are suggesting to-day, that Christianity, to survive in the world, must be made over again after the pattern which the spirit of the age might dictate; when a hostile Prime Minister had notified the Church that its course was run, and that the bishops might as well "set their house in order"; when ten bishoprics had been rooted up by the sacrilege of Caesar, and Dr. Arnold of Rugby ventured to propose that all sects should be united by Act of Parliament with the Church of England, on the principle of retaining all their errors and absurdities! Pamphlets were in circulation, as they are to-day, urging the abolition of the Creeds (at least in public worship); the removal of all mention of absolution and its concomitant, auricular confession. In fact, there was not a single stone of the sacred edifice of the Church which was not examined, shaken, undermined, by a meddling and ignorant curiosity.

Do you not understand what I mean now, when I say that *to-day* the Catholic Movement needs a *second spring*, and that instead of sitting still and waiting for a storm, instead of being faint-hearted, we should pray for a bold and faithful spirit for our leaders—for that spirit which fearlessly proclaims and fights for the truth?

The Catholic Movement supplies not only motives but means for a higher form of devotion, a wholly different ideal

* References: *The Oxford Movement and the Catholic Revival*, Rt. Rev. W. E. McLaren, D.D., D.C.L.; *The Oxford Movement*, Rev. J. A. V. Magee, M.A.; *The Catholic Revival*, Rev. Henry P. Denison; *The Late Rev. Dr. Pusey*, Rev. John Langtry, M.A.; *A Short History of the Oxford Movement*, Rev. S. L. Ollard, M.A.; *History of the Church of England*, Henry Offley Wakeman, M.A.; *The Issues Before the Church*, Rt. Rev. Frederick J. Kinsman, D.D., LL.D.

¹ The historian Wakeman says: "It would be interesting to know when and why this habit of going to confession dropped into desuetude. Before the Restoration (1660), as well as after, the habitual use of confession seems to have been usual among those who were trying to lead religious lives. Jeremy Taylor, we know, acted as confessor to Evelyn, Bishop Gunning to Mrs. Godolphin, Bishop Morley to the Duchess of York, and Archbishop Sharp to Queen Anne" (Wakeman's *History of the Church of England*, p. 407).

of attainment with respect to the reproduction of the life of Christ from that which the most ardent pietists of preceding years have suggested. It substitutes the theology of the Incarnation for the theory of Divine Caprice. It contemplates the external factors of religion as forms and appointments to be spiritualized, and not parasitic growths to be torn up by the roots. It supplies the irenicism whereby old truth can be harmonized with what is not error, in this new age. Liberty and authority are made to meet and kiss each other. It boldly declares our Church to be in touch with the Catholic life of all the past centuries, without surrender to unhistorical pretensions of the papacy, and without compromise with other influences which, from the time of the Lutheran delegates down (1536), sought "to reform her own Reformation."

The documents of the Reformers are an appeal to primitive and Catholic tradition. Their reforms were directed not against the Catholic Faith, but against mediaeval accretions, and the Twenty-second Article is careful to condemn the *Romish* doctrine concerning Purgatory, the *Romish* doctrine of worshiping of Images, the *Romish* doctrine of Invocation of Saints, etc., and leaves *the Catholic doctrine* concerning these things untouched. And the Prayer Book is Catholic. It teaches, in its formularies and in its worship, Baptismal Regeneration, the Real Presence of our Lord in the Blessed Sacrament, the doctrine of Penance, the Apostolic Succession, and the bestowal of a real gift of God, the Holy Ghost, upon all who are ordained to the priesthood.

To understand our American Prayer Book, it is essential that we should also study the English Prayer Book. The Reformers appeal to the godly and decent order, and the mind and purpose of the ancient fathers; and, as to ceremonies, they state that, where the old may be well used, those who are offended for that some of the old ceremonies are still retained, cannot reasonably reprove the old only for their age without betraying of their own folly.*

When in 1833 Dr. Arnold came forward with his plan to save the Church by uniting it with all forms of Dissent and so once and for all destroying its link with historical Christianity, thus including all the nations except Jews and infidels, he presented a remedy which is still before us, and is known as *Undenominationalism*. The other plan, diametrically opposed to it, was the plan of the Oxford Movement. This was to put before men the old idea of the Catholic Church, with its divine origin and its ministry reaching back through the Apostles to the Lord; and to make men see in it no mere state establishment, but a visible Society founded by the Lord Himself, with tremendous powers and supernatural claims. With this idea the movement began to preach once more the almost forgotten doctrine of the Holy Catholic Church, with all that it implied.

The great fight of the Church to-day is, as it ever has been, against ignorance and sin. Sooner or later the "truth will out." To those who follow the Oxford Movement, religion really means the most awful and most seriously personal thing on earth. Anything which tampers with it tampers with something more sacred than life itself. Its leaders cried out, "All for love, or the world well lost." The movement has not merely what might be called an ecclesiastical or a theological basis; it has still, more deeply, a moral one. For as it was in 1833 so it is in 1916. The tendencies of modern thought are to destroy the basis of revealed religion, and ultimately of all that can be called religion at all.

Old-fashioned Churchmanship was by no means dead in England in 1833. Yet about the year 1834, the Rev. Thomas

* Magee, *Oxford Movement*, p. 6.

Sikes, rector of Guilsborough in Northamptonshire, delivered a prophecy: "Wherever I go all about the country," he said, "I have observed one universal want in the teaching of the clergy . . . the uniform suppression of one great truth . . . There is no account given anywhere, so far as I can see, of the Holy Catholic Church. . . . *Some day not far distant, this doctrine will . . . have its reprisals. . . .* The effects of it I even dread to contemplate, especially if it came suddenly." The fulfilment of this prophecy is another matter; it is in point here, as a striking witness to a serious danger in 1833—the widespread ignorance of the basis on which the Church stood.

This condition in many parts of America to-day, particularly in the South, shows the great need of a further revival of doctrine. May we have grace given us to produce the tone and temper of the preaching of eighty years ago, and make choice of the weapons that are to be used in the fight—constant prayer, remonstrance, above all a more consecrated life in Christ, the direct antithesis of the Liberalism of the ages. And if this movement is to spread we must be prepared for attack. In 1841, a bishop of Chester assured his clergy that the Oxford Movement was "the work of Satan," taking the wind out of every one else's sails; but his brother bishops said what they could. Bishop Wilson of Calcutta was so enthusiastic over the Bishop of Chester's charge that he "could scarcely go on reading it for joy and gratitude." The mob and the press, and most bishops of those early days, were against the men who were giving their lives for the cause of truth. The wonder is, the movement was not killed. The answer of Gamaliel is surely the explanation of the wonder: "If this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Slowly but surely, men came to see the living power which was at work.

(To be continued)

A SOUTHERN CHURCHMAN'S IMPRESSION OF "THE BIRTH OF A NATION"

BY THE REV. WALTER B. CAPERS

JUST recently a prominent post of the G. A. R. passed a resolution condemning D. W. Griffith's photo-play, "The Birth of a Nation," and so added its protest to the list of similar ones which have been registered since the initial appearance of this "movie." The resolution declared that the picture created race animosity and was also an unnecessary criticism of the North for its reconstruction policies of 1867-68.

As I am a native of South Carolina, the "Mother of Secession," and the state that, perhaps, suffered most in the reconstruction period, and also am the son of a Confederate General, it may be of interest to record here some of the deeper impressions this thrilling photo-play left with me.

It is, of course, beyond me and apart from the purpose of this article to attempt a criticism of this wonderful "motion picture," so stupendous in design and marvellous in the perfection of its detail. However, of the leading characters therein presented, it is gratifying to feel that this picture gave me a more sympathetic appreciation of Abraham Lincoln than I had previously entertained. In preparing material for my book, *The Soldier-Bishop* (several chapters of which were devoted to the Civil War, and which was commended by the Northern press for its fair and generous treatment of and references to the leading Union men), I made a somewhat exhaustive study of that period, and read all the "Lives of Lincoln" I could secure, as well as memoirs and reminiscences in the magazines. But nothing I have read, even from the pen of Lincoln's most ardent admirers, gave me such sympathetic appreciation of the real, simple-hearted greatness and patriotic purpose of the great "War President" as did "The Birth of a Nation." When, in the picture, the President gave Mrs. Cameron back the life of her son, and again when, in answer to Stoneman's demand for revenge and the enforcement of the "conquered provinces" policy, Lincoln simply replied, "I shall treat them (the seceded states) as though they had never been away," it is little to be wondered that a Southern audience loudly applauds, and "We lost our best friend" becomes the audible sentiment of the assembly. The remarkable reproduction of Ford's Theatre, the play, and the audience on the tragic night of April 14, '65, the careless guard, the stealth of the madman Booth, the unsuspecting, sad-eyed President, all combine to give an infinitely more realistic and lasting impression of the horror of the assas-

ination than is possible in the reading of many books on the subject.

Another impression. It is a wonderful privilege to be able to see Generals Grant and Lee at Appomattox, and it makes us all better Americans when we see them shake hands. The Federal soldiers are, in the picture, always *soldiers*, and they with the Southerners are, after all, a unit in preserving the supremacy of the Anglo-Saxon race.

It was not until I saw "The Birth of a Nation" the other day, and witnessed the thrilling, gripping, blazing scourge of battle, in which the Star-spangled Banner finally waved in triumph, that I felt strongly (to employ here the words of the martyred President McKinley): "It is God's way—He knows best."

As the picture relates to the negro race, it has the courage to portray the tragic bad and also the good in the system of slavery. The fidelity characteristic of the best type of anti-bellum darkey is humorously and pathetically manifested, and likewise the villainy of individuals like "Gus." The South understands and appreciates the negro, and perhaps the most striking phenomenon of the effect of this picture is that Southern audiences do not jeer the masses of rioting negroes in the streets, but direct their bitter feelings against the carpetbagger leaders.

The closing, which depicts the progress of the negro since the War, and the work of Hampton Institute, is certainly most informing.

But the supreme impression was made when this photo-play suggested the necessity for the religion of Christ in the life of a nation and its people. There, before you, the pomp and glory of war is stripped of its unreality, and we are face to face with its suffering, its horror, and its hate.

"The Birth of a Nation" appealed to me as a kind of service, or rite, in which we are called upon as Americans to forget past bitterness and to honor the mutual sacrifices of that epoch in our history, and consecrate ourselves to strive together for the ways of peace, and to set ourselves resolutely against any propagation of "The Gospel of Hate." Had there been a more intimate knowledge by each section of the problems of the other section, there would, undoubtedly, have grown up a sympathetic appreciation that would have prevented the war. This suggests the wisdom of the cultivation of an appreciative and fraternal spirit in the councils of the Church in what is obviously, now, a crisis in her history.

PRECOR CHRISTO

O Jesu, I pray,
And worship at Thy throne each day,
Jesu, on Thee I call,
My Saviour, my all!

"To Thy cross I cling,"
Jesu, a contrite heart I bring;
O let me hide in Thee,
Thou didst die for me!

Give me Love divine,
Saviour, to do Thy will, not mine,
Guide me, keep me, to-day,
O Jesu, I pray.

SALLIE MARTIN BUCKLE.

EASTER DAY

O day of glory, day most bright,
That dawns upon our darkest night,
Our hearts rejoice to-day!
In darkness we have waited long
To hear at last thy triumph-song
That cheers us on our way.

Throughout the Lenten fast we saw
The great fulfilling of the law,
The Lamb of God was slain.
He lives in glory now above
And sheds on us His peace and love,
That cheers us on our way.

O day of glory, day of might!
All nations shall behold thy light
In love for evermore.
Awake, dead souls, from sloth and sin,
The day of triumph to begin,
The risen Lord adore!

MARTHA A. KIDDER.

HIS WILL is our peace.—Dante.

CLINTON ROGERS WOODRUFF, EDITOR

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

"PREPAREDNESSES"

SOcial and civic preparedness must come in for attention, along with and as a part of any wise policy for national preparedness. The reasons for this have been no more effectively set forth than in a letter from Chairman Wacker of the Chicago Plan Commissions to Secretary Baker. Mr. Wacker said:

"A Washington dispatch, dated March 20th, appeared in the Chicago papers stating that only about five hundred had been added to the ranks of the army during the first week's recruiting, and that this number was accepted from among more than two thousand applicants for enlistment.

"If your department authenticates these figures, their meaning is alarming. May I venture to inquire as to the causes ascribed for the ineligibility of 75 per cent. of all those offering their services?"

"The Chicago Plan Commission has pointed out again and again that in countries where army service was compulsory it has been found that in recent years the physique of city dwellers has deteriorated in a marked degree.

"That, coupled with the statement that 46 per cent. of the people of the United States now reside in cities, has been basic in the arguments of this commission for more ample means for the healthful recreation of the people of Chicago; for more parks and playgrounds, situated and equipped to the best advantage both within and without the city limits; and especially for the reclamation of 1,550 acres of submerged lands along our health-giving south shore lake front, for park and playground purposes.

"We knew our arguments were vital as affecting the health and general welfare of our people, but we were not prepared for the shock contained in the above statement that 75 per cent. of all those who had responded to their country's call for army service could not measure up to the strict physical requirements for such service.

"If physical deterioration is the principal cause for this wholesale rejection, then indeed is our country face to face with another crisis which also demands preparedness, but of another sort—preparedness for the conservation of the public health of our citizens—the nation's greatest asset.

"While we as a nation are making our plans for naval and military preparedness, should we not also make for preparedness in other directions which fundamentally affect our nation? Preparedness for the safety of the health of our people is graphically—almost dramatically—illustrated in the desire of Chicago to turn its great lake front into playgrounds for all our people, plans for which are now pending for final submission to the War Department."

A STATE "BETTER JOBS" CLEARING HOUSE

Men who already have good jobs will be furnished with better jobs eventually through the clearing house of a state free employment agency, according to the hopes of F. C. Croxton, chief statistician of the Ohio State industrial commission.

"One of the greatest employment problems is to provide a means of hunting new jobs for men who already are employed, and also new men for jobs already filled, but unsatisfactorily," said Mr. Croxton. "This problem is yet unsolved, but I believe in time the state agencies now located at Cleveland, Cincinnati, Toledo, Dayton, Akron, and Youngstown, will be able to do this work.

"The average man who is holding down a job, but who wants to make a change, cannot get out and after it because his employer will discover this and dismiss him summarily," Mr. Croxton said. "On the other hand, if an employer finds an employee is not quite satisfactory, it is hard for him to find another person without causing unnecessary friction between him and the employee. This difficulty increases with positions of higher pay and better training."

At present there are a few private employment agencies which make a specialty of placing highly trained men, but the field for such work is much larger than the private agencies have yet occupied, Chief Croxton declared. Within a few years, he believes, the state agencies' functions can be extended to fill this need.

In commenting on the English labor situation, which for years has been a serious problem, a writer in the London *Herald* says:

"If it were found that the tramway strikers, instead of waiting for a resumption of work, were slipping away into other occupations, the County Council would at once come to its knees. If the men

could proceed to supply the demand for makers of war munitions at this moment, the problem would be solved. Here is where the organization of labor defeats itself. It is foolish to suppose that a mechanic of ordinary intelligence cannot master two, three, or even half a dozen trades, if he is properly taught, and the apprentice tradition is broken down. But the fact is, the plumber, carpenter, and decorator, not to mention the minute subdivisions in the engineering trades, cannot pass the boundaries of their occupations. The trade union, as a matter of fact, ultimately serves the ends of the employer. There is nothing so controllable as a rigidly bounded group of laborers. A new kind of labor exchange is what is needed."

RECENTLY A CONFERENCE was called by the Pennsylvania Social Service Commission to consider the question of rooming and boarding facilities for single women. The conference which was largely attended by representatives of the various religious bodies and organizations of the city was presided over by the Bishop of the diocese. A committee was appointed to make a more complete investigation of the actual facilities offered and to report at a further meeting. The conference disclosed a large boarding population and a very small number of carefully supervised boarding places.

THE BOARD OF SOCIAL SERVICE of the Province of the Mid-West has instructed its secretary to write to the diocesan commissions within the Province that it is the sense of the board that it would be well to have discussed in their diocesan conventions the principles of coöperative bargaining, a minimum wage for women, the limitation of working hours for women, compulsory arbitration in industrial disputes, and one day's rest in seven.

ST. BARNABAS' HOSPITAL at Salina, Kan., is doing a very remarkable work under the guidance of Sister Helena and her associates. It is interesting to note that St. Barnabas' now administers to three times as many patients as when it was opened in 1910 and that during these six years its charitable work has increased by fifty per cent.

A RESOLUTION providing for the endorsement of the requirement of a physician's health certificate before the solemnization of matrimony was reported on negatively by the Social Service Commission of the diocese of Tennessee, of which Archdeacon Windiate is chairman.

THE NEW YORK State Industrial Commission of which John Mitchell is chairman has begun the issue of a monthly bulletin through which it will give information about its work and especially with regard to its decisions in disputed cases.

THE CHURCH CLUB of Philadelphia is making a series of visits to the Church institutions in the diocese, giving the laymen an intelligent insight into what is being done by and through the Church in the diocese.

THE SOCIAL SERVICE BOARD of the Province of the Mid-West is asking each diocesan commission to contribute one-half of a cent a communicant to the work of the board for the ensuing year.

THE REV. HUBERT W. WELLS, formerly rector of St. Andrew's, Wilmington, Del., has been made secretary of the Social Service Commission of the Province of the Mid-West.

PRISON REFORM has been made an important part of the activities of the social service commission of the diocese of New York in coöperation with the National Committee on Prisons.

VERMONT on March 17th voted on the subject of state-wide prohibition, defeating the movement by a vote of 32,110 to 18,530.



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.

"AUTHORITY IN THE CHURCH"

To the Editor of *The Living Church*:

IT is with great interest that I have read the three recent editorials in your paper under the captions "Authority in the Church" and "The Rights of the Rector in his Parish"; and it is with some trepidation but with a deep seated conviction that I enter here my protest as a priest of the Church against certain principles there set forth.

It is asked, "What right has a bishop within his diocese?" and answered, "He has the right of administrating the law of the whole Church." Then the editor proceeds to set forth what he considers to be the law of the whole Church. From that definition, I most heartily and vigorously dissent.

The constitution and canons of the General Convention and the rubrics of the Book of Common Prayer embrace all the law of the whole Church which is binding upon this Protestant Episcopal Church. There are no canons of the English or any other national Church which are binding upon the officers or members of this Church, except in so far as this Church has incorporated them in the constitution or canons or in the rubrics of the Book of Common Prayer. This Church has no other law. It is possible and probable that this Church may at some future time incorporate into her law or formulary of worship more explicit and definite directions about ritual and ceremonial; but until such time there is no law upon such matters, except where she has enacted that law.

Canon 16 of the General Canons makes it clear that the worship in every parish church is subject to the "godly counsel of the Bishop." The bishop is to be guided by the written law of the Church, where there is such law, and by his godly judgment and Christian common sense under the guidance of God's Holy Spirit, in matters which are not written in her law. If the judgment of the bishop given to a priest, that he, under his consecration vow and oath, rules that certain ritual practices must not be introduced, or even continued, in the diocese over which he has been placed, it seems to me that he is not only within his rights but would not be doing his duty if he did not require obedience from such a priest. The only ground on which he can require such obedience is the inherent authority of the apostolic office of bishop, recognized in the priest's ordination vow. The government of this Church is Episcopal and not rectorial.

The apostolic government of the Church was at first altogether personal and the bishop or apostle was guided only by the two fundamental principles of all just government—a just authority and a just consent. These two basic principles of government lie at the foundation of constitutional and canonical government in the Church, but it must not be forgotten that no authority is vested in the canons of the Church apart from the consent of the Episcopate. The canons of the Church have authority in the Church just so far and no further than that authority has been delegated by the Episcopate. There is much to be desired in the way of specific direction about ceremonial and ritual and uniformity of practice, for it seems perfectly clear that under existing conditions a bishop in one diocese may conscientiously and lawfully forbid a ritual practice which the bishop of a neighboring diocese may with equal conscientiousness and lawfulness enforce. We may deplore this lack of uniformity but it will exist until the General Convention sees fit to enact laws to govern such matters.

In the meantime, Mr. Editor, in my humble judgment, this end will never be brought about by reducing the Apostolic Order of bishop to a mere office of administration, by which means rectors may introduce and further in any diocese strange practices, under the pseudo-authority of so-called "Catholic tradition" or "unrepealed synodical canons of the English Church." If this be heresy, I trust that you and your readers will be lenient in your judgment of the opinions of the writer upon the ground that he was "born and raised" in the Church in dear old Virginia, where he drank in with his mother's milk the teaching that a bishop of the Church is an apostle of Jesus Christ, in whom was vested all the authority of God touching matters spiritual, and to oppose whom, in his godly judgment, was something very closely akin to blasphemy.

In your editorial of March 25th you discussed the case of a rector of a parish in the diocese of Alabama who introduced the use of acolytes in the sanctuary of that parish church and continued the practice contrary to the godly admonition of the Bishop.

The 16th Canon clearly contemplates that such cases may arise. The bishop usually has only to give his "godly counsel" and it is obeyed, but when a priest ignores or flatly disobeys the counsel given, what recourse has a bishop left, but to present him for insubordina-

tion and violation of his ordination vow wherein he promises to "obey his bishop"?

Of course the editor knows that if this decision of the Standing Committee holds good, the next step in this diocese will probably be Sacramental Confession, the Reservation of the elements, Incense, and other novel practices which have no legal status in the Church, but against which, under the editor's interpretation of the canons, the bishop is powerless to do anything. Is a bishop to sit still and let a priest or set of priests, under the guise of enrichment of worship, bring into this Church strange and harmful teachings, and not make effective a canon which the Church has enacted for just such an emergency?

Therefore, sir, in the light of the fact that the canons of the Church give the bishop control of the worship of the Church, your statement that the Bishop of Alabama has not rendered obedience to his consecration vow in this matter seems entirely unjust, rash, and ill advised.

As a member of the Standing Committee of the diocese of Alabama, who voted against the action of that committee in the Devall case, the writer wishes to enter his protest against such an interpretation of the "Authority in the Church" and "the Rights of a Rector in his Parish."

(Rev.) WILLOUGHBY NEWTON CLAYBROOK.

Birmingham, Ala., March 31st.

To the Editor of *The Living Church*:

I HAVE read with great interest and approval your editorial on the sad blunder in which the Bishop of Alabama has involved himself. The foundation of his argument seems to be: a layman shall not be within the altar-rail during the celebration of the Christian mysteries. Let us look at the rubric, however, page 228: "*The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*" Deacons are few, and not often at hand to perform this duty. Church-wardens commonly collect the alms from the congregation, passing about the church with plates or bags, and seldom, if ever, receive the alms in the "Basin." "Fit persons" appointed—not the celebrant manifestly—must serve in this case. Those who are fit to sing in the choir are evidently fit for this—boys or young men. And as the priest is not to be supposed to leave the altar and come out to the edge of the choir, they must come up to the altar itself, and "reverently bring it to the Priest." So the contention that laymen may not enter the sanctuary is disposed of.

Now that act which we have been considering is the most extensive act of the servers.

"*The Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*" The "fit persons" serving are already there at the altar. Why should they not hand the priest the bread and the wine? The two acts go together. Precedent and custom unite them; and the next rubric joins them: "*When the Alms and Oblations are presented, there may be sung,*" etc. The two acts are ritually associated, so the appointment of a server for the one implies his service at the other. This being established, his service at the oblation stands with it, and also the moving of the Book—although in the mediaeval rite the priest always did this last for himself, I believe. The rubric says, please note, that this is to be done "reverently"; which would indicate decorum, also order and system, not haphazard action. And also the "fit persons" are to be "appointed for that purpose." The priest of the parish obviously has the right to appoint. Were he to appoint an unfit person, appeal would be to the ordinary doubtless; but plainly "lay servers" are authorized by the rubric.

EDWARD PORTER LITTLE.

To the Editor of *The Living Church*:

THE Alabama case of "godly admonition" suggests a much earlier case in the diocese of New York, when the Bishop forbade, or proposed to forbid, the wearing of colored stoles, and the comment on this of a well known Evangelical leader.

"The right to say that I shall not wear red," he said, "implies the right to say that I shall wear yellow. And I deny any such right."

May I venture to add, as one who was trained to the law before he entered the ministry, that your interpretation of the law as to the Bishop's authority seems to me legally sound, and I am inclined also

to say unanswerable. And practically, to admit contentions like those of the Bishop of Alabama would be making of the Church a mere voluntary sect, or rather a congeries of conflicting sects, varying not only with the diocese, but with the particular Bishop.

As to the use of acolytes, it belongs pretty clearly to those matters of detail to which applies the principle *De minimis non curat lex*. I have never made use of them in my own work, but I have once or twice found them rather convenient when substituting for others. Their use or non-use is not only indifferent in law, but on the higher plane is a clear instance of our right to the liberty wherewith Christ has made us free.

THEODOSIUS S. TYNG.

UNITIES

To the Editor of The Living Church:

HERE are two great unities for which the followers of Jesus Christ must work or else be untrue to their name of Christians.

The one is the Unity of the Christian *Ecclesia*, the other is the Unity of Nations in a confederation of the human race. The one has been the ideal of the Church from its foundation; the other is no less the design of the Son of God. "There is neither Jew nor Greek, Barbarian, Scythian, bond, nor free; ye are all one in Christ Jesus," obliterates the distinctions of nationality even as "There is one Body and one Spirit and one God and Father of all" obliterates all differences of the modes, forms, and kinds of Christianity.

This age and time in which we live are ripe for these vast all-inclusive unities, all-eliminating in point of barriers social and racial and denominational. To hear Jesus pray on Thursday of Holy Week "that they may all be One," and to see Him hang on Friday upon the cross for all, and then to crush schismatically the impulse to complete union which emanates from His life and doctrine—this is to crucify the Son of God afresh. This is the age for these large unities because it is the age of world-affinities. It is the age of international intercourse. It is the age of trans-oceanic and transcontinental communication, whereby Europe is one great city in time, and the United States is like one large county. Neighborhood is to-day world-wide, fraternity must be universal, the paternity of God must to-day have lost its geographical limits. The kingdoms of this world must the more readily become the kingdom of our God and of His Christ. Let us live not in the light of the sparks we have kindled in nations and churches so-called. Let us learn to live in the large and vast unities of Church and World State where German and American and Englishman and Russian meet not only at one common altar, but before one common court of judgment, the representative court of nations.

We cannot escape a fact though we dread the dream of these unities. It is a fact that my act as a traitor to humanity is heard in England and France and is condemned almost as soon as it is heard here in the city where I live. Conversely, if an Englishman invents a great and humanitarian machine or chemical it soon becomes the common property of the human race. These are not dream fancies; they are visible, tangible realities. How much more necessary then it is that all the biggest ideas of all the greatest shall readily become the universal property of mankind. How long shall selfish tariff barriers bar out the cheaper products of other nations from any country? How long shall the earth's fitness in one place to produce be considered a benefit only to the nation in which that place happens to be?

The brotherhood of men, the common sonship to God—how long shall its progress be blockaded by international strife and national ambitions and rivalries? When shall men come to realize—all, as some even now realize—the puny and trivial circumstances which are made barriers to international brotherhood? Shall Jesus and His principles reign, or shall barbarism and inhumanity in the form of national and alleged patriotic impulses block the coming of Christ's Kingdom? Can we not blind ourselves to the allurements of big banks and national credits, and ally ourselves with the conceptions of a world-state, and of a complete unification of Christ's Church?

If Roman Catholics insist upon Roman prestige and preëminence, why not allow the historical prominence of their see? If Greeks desire the *Filioque* omitted, why not omit it for the sake of greater reciprocal gratification? If the Presbyterian insists upon sovereign powers of God, why fight him, and if the Baptist wants adult and confessional Baptism, why not let him keep it? If the Methodist wants conversion before vital membership in the Body, why block this view? If the Lutheran exalts Martin Luther and personal faith, what is the harm?

If the people of God believe in the saving of the race not by shibboleths or by creeds, nor by formulae, nor by ecclesiastical customs and traditions, but by active life and holy deeds, then why not grant to the human conscience that liberty whereby Christ Jesus hath made us free? They all believe in the divine mission of Jesus Christ as God's only-begotten Son. They all believe in His unique power and divinity and eternal salvation through His Name alone. Why burden the conscience with outward and visible additions to the original claims of Christ?

We live in a great age, an age of material progress, marvellous and never equalled; in an age of war monstrous and hideous beyond all the examples of the past. Let us labor for the large unities

of Church and State, a unity that makes the Church of the race one and the Government of the State one. In so doing we shall apprehend and comprehend and manifest the Spirit of Love which is of God. We shall represent the Spirit of Truth, and the Spirit of Peace, which is the Holy Ghost. The fruit of the Spirit, for denominations and nations, is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control. Gaining these fruits we shall be willing to sacrifice this petty, so-called national honor, this blind patriotism, worthy of Demosthenes, not worthy of Jesus' followers. We shall put off the old man of war, of sectarian aggrandizement, of selfish pushing forward of national or denominational shibboleths. We shall come into that mind which was in Christ Jesus, who died for all, who lives for all, who shall reign over all, who is God blessed forever! Amen.

WYTHE LEIGH KINSOLVING.

Wednesday in Holy Week,

234 West Twenty-first street, New York City.

MEMORIAL TO ARTHUR HENRY STANTON

To the Editor of The Living Church:

THE Stanton memorial at St. Alban's, Holborn, is almost completed. But few gifts now remain to be added. Lord Shaftesbury took a fancy to the altar slab that I had hoped would be provided by two hundred and fifty American Churchmen, each giving a dollar subscription.

There remains now a group of angels holding the banner of the Blessed Trinity. Two hundred and twenty of us could provide this at a dollar apiece. I feel sure there are that number of priests and lay folk who have heard this remarkable man give some of the fifty sermons that have recently been published with such signal success; or who have known of the amazing work and devotion of Arthur Henry Stanton. To-day is his mind-day at St. Alban's, Holborn, and it seems to me an appropriate date on which to ask you to place this letter before your readers; and perhaps within the next few weeks we can tell them at St. Alban's Church that the £42—the cost of the little group—has been collected by admirers who read THE LIVING CHURCH.

Yours truly,

March 28th.

BEN GREET.

Care Rev. E. F. Russell, 35 Brooke street, Holborn, London, E. C.

[We add a note to say that contributions for this purpose may be sent to THE LIVING CHURCH, Milwaukee, and will very gladly be forwarded.—EDITOR L. C.]

A SUGGESTED AMENDMENT OF TRANSLATION

To the Editor of The Living Church:

DURING this Holy Week, the words of Christ to His disciples, "Verily I say unto you, one of you shall betray Me," are more than once brought before us, and I therefore think it is an appropriate time to make a suggestion with reference to the correct translation of the reply of the disciples. My suggestion is that instead of reading, "They began to be sorrowful and to say unto Him, one by one, Is it I?", should read, "Surely it is not I?"; and my reason for making this suggestion is that of the two forms of the negative in Greek ($\mu\eta$ and $\sigma\delta$), it is the former, that is, the subjective negative, which is used, and which always implies a negative answer. Our translation, "Is it I?" suggests that the questioner was doubtful whether or not he was the guilty man, whereas, I venture to suggest, the Greek implies that he could not believe it possible that he was the person whom the Saviour meant to indicate.

Judas, though knowing himself guilty, would naturally feign himself innocent and repeat the question in the same form, "Surely it is not I?"

I submit this suggestion to the judgment of New Testament scholars with diffidence because it has not been adopted in the Revised Version, and yet it seems to me to be worthy of careful consideration.

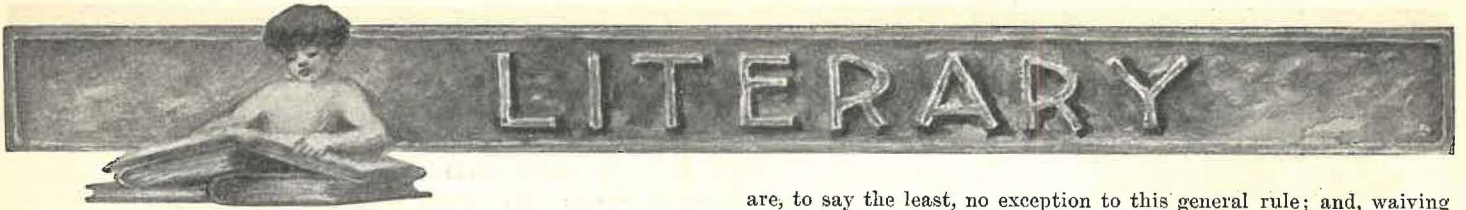
RANDOLPH H. MCKIM.

TO FOLLOW Christ does not of necessity involve anything new or unwonted; to be perfect in Him does not always need change. There remains only to persevere in lowly obedience to what the conscience witnesses to be the calling wherein He looks to find us when He cometh forth to see how His servants have occupied their talents till He come.—*Rev. T. T. Carter.*

IT WOULD be mere faithlessness and heathen mistrust to seek to penetrate into a future which God hides from us: leave it to Him; He will make it bitter or sweet, short or long; let Him do as seemeth good in His sight. Let the future be what it may, no preparation is so perfect as dying to our own will and living to God.—*Fénelon.*

AND DOUBTLESS unto thee is given
A life that bears immortal fruit
In such great offices as suit
The full-grown energies of heaven.

—*Tennyson.*



WHAT ABOUT FRATERNITIES?

The Fraternity and the College. By Thomas Arkle Clark, Dean of Men, University of Illinois. George Banta Publishing Co., Menasha, Wis.

If any man in America knows the College student, it is the Dean of Men at the University of Illinois. His knowledge is as unique as his position. Though a member of the faculty, little time is given to teaching. He lives to know, to serve, to help the four thousand men whom, by a marvel of memory, he knows and understands with the swift discernment of a genuine sympathy.

Dean Clark knows the American student as does no other man; not, perhaps, more intimately, but certainly in larger numbers and more varied types, and with more reality, for the reason that his personal knowledge is daily tested and made concrete in the administration of the university's strong and effective discipline. What he knows he tells in terse and facile language, in itself a constant pleasure.

And with this knowledge, how does he stand toward that most loved or hated of college institutions, the Fraternity? He is not its partisan advocate, but its kindly critic; or better, its sanely critical friend.

He believes that there are in the fraternity life advantages, economic, social, moral, and spiritual, which make it worth while, with patient perseverance, to overcome the faults, which he also knows and takes no pains to hide or to justify.

He does, however, maintain that most faults laid to the charge of fraternities are part of the common human heritage, and could, with as much or more truth, be urged against any group of men of like age and training. It is only plain justice to keep this constantly in mind. The fraternity must share the ancient problem of human nature; but in dealing with that problem it has the advantage over any other kind of group now known to American college life. This the Dean makes clear. He is less explicit about another great truth which, however, underlies his book and his work: the truth that the possible excellence of the fraternity makes it in a special sense a danger. The higher men's ideals, the more serious is their failure to fulfil them. The closer the bond between men, the more surely will the faults of some impregnate the common life of all. If the good fraternity is better than the ordinary club or house-group can ever be, so the bad fraternity is worse. In other words, the values of the fraternity group are strictly conditioned upon its living up to a pretty full realization of its ideals, and those values are worse than lost if it is not so living. It is obvious that any fraternity is in danger of falling below par and becoming a danger. Such lapses actually take place and do serious hurt. To be sure there is always the hope, and in many cases the proven possibility, that a chapter which has not done well can be restored to thoroughly good standing.

To keep the fraternity life upon the plane where it is doing good requires constant vigilance and effort from within and without. A good national organization guarantees this from the side of the fraternity. So do the right sort of alumni; and men like Dean Clark give the best sort of help from the side of the university. Of course the best work, both preventive and restorative, must be within the chapter itself, but it will be in rare cases that the chapter can do this if it lack urgency and guidance from without. The conclusion is that fraternities are more than justified only if their own national organizations and the universities are vigilantly active in helping them to be what they are meant to be. Dean Clark leaves his readers with the conviction that, in the main, the present status is good and the outlook hopeful.

His book inspires two hopes which it does not express, probably because the Dean is moving on the plane of actual experience. First, it occurs to one that if the fraternity is so advantageous a state of life, it were well that as large a proportion of a student body as possible should live in fraternities. This means fostering the present tendency of clubs, Church houses, etc., to crystallize into fraternities and adapting the fraternity idea to a wide variety of tastes, occupations, and purses. This more general and varied organization of fraternities must tend not only to make them more widely useful, but also to mitigate these contrasts by which the minority now in fraternities can hardly help appearing in the light of a privileged class.

Another hope seems more difficult of realization, but it has already the sanction of more than one leader of university opinion. It is that fraternities might be the better for having within their own chapter-life a fuller fellowship with one or more men of the generation just older than themselves. It is a limitation, a disadvantage not to be denied, for men of any age to be segregated with others entirely of their own status and point of view. College men

are, to say the least, no exception to this general rule; and, waiving any question of immature moral concepts, such segregation would seem likely to keep young men from taking into consideration anything beyond the range of their own immediate interests; and that means, to widen the breach between the generations, which is one of the heaviest prices paid by American life for its rapid progress. Merely to have such an older man in the house might be easy enough, but it would not be easy to keep his presence there from interfering with the self-government of the men; and taking over, or more likely having handed over to him, those responsibilities which it is wholesome for the senior undergraduate to bear. If he were there as a proctor or disciplinarian or business manager, his intellectual and social values would not justify the harm which he would probably do to the present institution; but if he could be there as a scholar, an inspirer, and in the status of that excellent German institution, the *Hausfreund*, he might make the fraternity more than it now is without making it different; and where he is an exceptional man he might make it a center of strong influence. This would be a precarious experiment. Is it not worth trying?

Meanwhile the fraternity stands in many cases justified and in all cases capable of justification by improvement. It is, after all, a perfectly normal crystallization of the group instinct of the race. There is no place where this instinct ought to be more welcomed than at a university; for has not a small group in all ages been the best medium through which the forces of the intellect or of the spirit find their way into the larger thought and action of the crowd? The good fraternity is now such a group; and every fraternity, like everything human, has in it perpetual possibilities of becoming better. Toward that betterment Dean Clark's book can be nothing else than an effectual help.

JOHN MITCHEL PAGE.

RELIGIOUS

FOLLOWING after his Lenten booklet, Dean Rousmaniere has issued an Easter booklet, *The Power of an Endless Life: Daily Readings and Prayers, Easter to Whitsunday*. Arranging a page to a day, we have, for each, a text, a passage from some devotional writer, and a selected prayer. There is also a general theme for each week, to which the daily selections for the week conform. The selections are exceptionally well made, and the prayers collected from many sources are liturgical gems. Especially will many appreciate the collection of prayers for the departed, expressed in restrained and devotional language. [For sale by The Secretary of St. Paul's Cathedral, 136 Tremont street, Boston, 10 cents.]

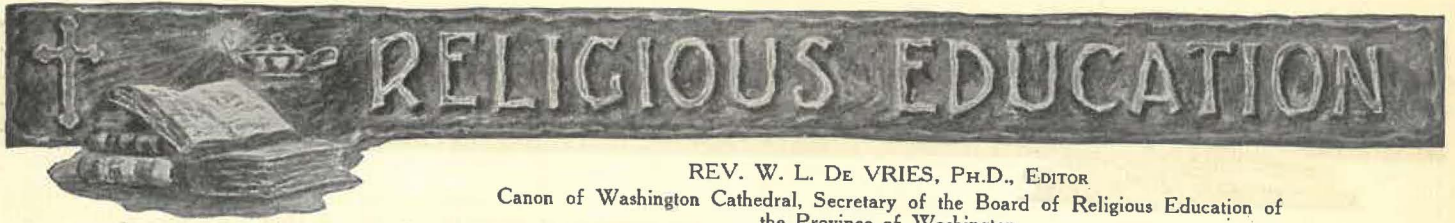
MANY CHURCHMEN have used with profit the volume *The Inheritance of the Saints*, by "L. P.," which was introduced to the Anglican world some years ago by Canon Scott Holland. A new edition in abridged form has now been issued by the publishers. The book is arranged for the Saturdays of the Christian year and the compiler's thought is that it may prove helpful to many, both as a preparation for the Sunday Eucharist and also as a means of meditation on the Communion of Saints. The book may be commended especially for those in sorrow. The compilation is admirably made. [Longmans, Green, & Company, New York. 75 cts.; by mail 85 cts.]

MISCELLANEOUS

Streetland. By Philip Davis, assisted by Grace Kroll. Boston: Small Maynard & Company. \$1.35 net.

This volume of the Welfare Series (references to former volumes of which have already been made in these columns) deals with the little people of the streetland and their big problems. In clear and forceful language we have a graphic description of the problems and thoughtful suggestions as to how to meet them. It is an excellent volume, and calls to mind Jane Addams' suggestive volume on *The Children of the Streets*. The increasing attention being given to these problems by trained social workers is a source of encouragement. An excellent bibliography adds to the value of the book, and the absence of an index detracts from its value. C. R. W.

In *Just David* Eleanor H. Porter tells the story of a small boy, left alone in the world by the death of his father, and of his many difficulties in trying to learn the ways of the people with whom he comes in contact. Having been brought up in a purely musical atmosphere alone on a mountaintop, with no playmates or companions with the exception of his violin and his father, David has acquired the art of making the instrument tell what he cannot express in words, and brings happiness to those about him. A book that will make dull hours bright, and chase away unhappy thoughts. [Houghton, Mifflin Co., Boston. \$1.25 net.]



REV. W. L. DE VRIES, Ph.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington.

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THEOLOGICAL education, with its aims, standards, and scope, is at present very much in the minds of our Church leaders. During the past year the editor of this department has been in personal conference or correspondence with a good many of our bishops, seminary professors, examining chaplains, members of our general, provincial, and diocesan boards of religious education, and others charged with special responsibilities in this matter. Four or five chief points seem particularly under discussion, and the Dean of the Philadelphia Divinity School, in his strong and suggestive inaugural address now published, stressed several of these with light and accuracy.

It is evident to all who reflect that a learned ministry is more needed than ever. At the same time a place must be found in the Church for men in industrial, commercial, and professional life and of mature years who, as lay workers, have demonstrated excellent qualifications as religious leaders and workers, and are apparently called to serve the Church in holy orders. If a way, however, is found to admit such as these to the ministry, and there is given them release from the study of scholarly subjects such as Latin, Greek, and Hebrew, then special training in the Bible, the Prayer Book, the Church's doctrine and system, must be arranged for, and canonical safeguards provided so that vestries will not unwittingly call them to positions where scholarship is distinctly required.

Likewise it is in the mind of many that provision must be made for special and expert training in religious pedagogy, social service, and mission work, so that candidates for the ministry, with personal qualities fitting them for definite service in one of these fields, shall also be equipped intelligently and adequately to fulfil each his special function in the large field of the Christian ministry.

How these forms of training can be added on to the already full courses of our seminaries, it is difficult to determine, especially as more and more men are coming inadequately prepared in Greek, the great and subtle tongue of the new dispensation, without which our clergy cannot hope fully to understand and clearly to interpret and present the message of our Lord and His apostles. In some quarters it is advocated that the new provisions of our greater medical schools, towards which the law schools are also working, requiring a four years' course, should also be followed in our theological schools.

PASTORAL AND PERSONAL oversight and guidance for the students in our seminaries would seem to the present writer to be of more urgent importance at the present time than any question of studies or curriculum. The seminary period is a critical stage in the life of candidates for the ministry. It is true that the association with Christian men dedicated to a high aim in life, and dealing with one another as brothers in a way that is often not only stimulating, but also instructive, especially when contrasted with one's relations with one's fellow students in school and college or in commercial life, is a great help; but yet the average seminary student is undergoing grave intellectual and spiritual experiences with which his fellow students have not the knowledge or equipment to deal. Some are troubled with difficulties of faith; others are tempted by the wonderfully subtle and appealing claims of Rome; others are vexed with problems of conduct and the inner religious life; yet others need guidance and advice in their devotional habits. A surprising number are without a real understanding of our Church's principles and ideals for the religious life, and for the practices and observances of her communicants, being themselves recent converts to the Church's system, or brought up in homes, or educated in schools and colleges, where the Church's standards of personal religion are not clearly understood nor faithfully followed.

The bishops of the Church, in most cases, are very busy men and they usually take it for granted that when their students are in seminaries they are safe and carefully looked

after. However, from observations in four or five of the Church's seminaries it is very evident to the writer that it is rare that members of the faculty systematically or adequately look after the members of the student body in a personal and pastoral way. They are usually very kind and friendly and helpful when the students seek them out, but there is little or no methodical provision for looking out for the students who are going along quietly and making no great show of difficulties, though these very men are often the ones most in need of counsel and guidance.

In the way in which a shepherd keeps his eye on all of his flock, and especially those that are sick and injured; in the way in which a resident physician in a hospital keeps careful watch and ward over the developing conditions of every patient under his care; in the way in which many a good pastor in his parish, especially when it is not too large, gives personal oversight of its every communicant; on these lines care and guidance are often lamentably lacking for our theological students.

SERIOUS DANGERS to the faith, personal development, and ministry of the all too scanty candidates for holy orders are created by this failure of the exercise of the pastoral office in our seminaries. A few instances will illustrate this. A student of great zeal but poor judgment, and unduly sensitive, was forever getting tangled up in difficult relations with his fellow students; his pastor at home wrote one and another of the faculty of the seminary; received polite acknowledgments and promises of attention; but nothing effective was done. Another man, in his junior year in one of our seminaries, had his faith almost completely overthrown. This came to the knowledge of a friend of his, a priest some years his senior, who wrote one of the faculty and asked him to give the man personal attention. The following Sunday night he was asked to the residence of the professor to meet a prominent ecclesiastic. Every one was friendly and kind, but nothing further came of it. In one of our seminaries, in a long, dark winter, there were a good many heartburnings, "ructions," and such like things among the students. One of our clergy, who had two or three men from his parish in the seminary, learned of this, paid a visit to his men at the seminary, talked the matter over with the faculty, ascertained that the professors were conscious of certain uneasiness in the student body, but had no realization of its seriousness or its cause. The real cause was too much starchy food in the dead of winter and torpid livers from lack of exercise. Oranges and other fresh stuff added to the diet, and good, wholesome, out-of-door exercise taken up, soon cured the situation; but it should not be necessary for outsiders to intervene in such matters, and the oversight should be so close that such conditions should not arise.

A lay visitor to one of our seminaries this past winter states that the students seemed more concerned in the evenings about the theatres and entertainments of various sorts—entirely legitimate, to be sure—than about their studies. The men in our best law schools and medical schools by pressure of work are compelled to exclude such diversions from their programmes except on rare occasions. A few years hence these men will be in the pews, well equipped in their professions as well as in general culture. How can the theological students, now set as teachers and preachers in the Church, hope really to be spiritual leaders and well informed instructors of such men?

Yet again, some of the students in one of our seminaries attended dances several times during the recent Lenten season, and this fact did not seem to be known to members of the faculty, or, if known, was disregarded by them.

Once more, a student in one of our seminaries was deeply troubled by matters of faith and wrote to his bishop, who endeavored to deal with him at long range, but unavailingly. The bishop broke his appointments for two days and took a long trip to the seminary so as to resolve this man's doubts, and

with most happy results; but, here again, careful pastoral oversight in the seminary should have obviated any such intrusion upon the valuable time of a busy bishop in the Lenten season.

All of these points go to show that the first need of theological education at the present time, as before indicated, is pastoral control and care. In the purely educational and theological field there are many obstacles in the way of a speedy effecting of changes generally recognized as necessary. But the pastoral care of the students may be provided for at once, if the tutorial system of Oxford or the adviser plan of Johns Hopkins, and Princeton also, be introduced into our theological schools. It would not seem desirable to have a single member of the faculty assigned to this purpose. Temperamentally and otherwise he might not be fitted to deal with all of the men in the seminary; but let the faculty study out and discuss the whole student body, as is done, for instance, in the masters' meetings at St. Paul's School, Concord, N. H., and then assign each student to one or other of the faculty to be his guide, companion, familiar friend, and pastor, and to be known and recognized as such. If the student has urgent reasons for wishing someone else, let him so report to the Dean and the Dean so arrange. Then there will be adequate and effective training for our clergy during this period of delicate readjustments, and this will avail not only for their own help, but also will train them to a better understanding of the pastoral office in its more intimate relations, and the Church's clergy will be more adequately equipped than is commonly the case at present, for the very tender and sacred ministries of the shepherds of the flock of God.

RELIGIOUS EDUCATION IN CHINA

BY WILLIAM T. MAGRUDER

THE Church Club of Columbus had the great pleasure and privilege of entertaining the Rev. S. Harrington Littell at luncheon at the Athletic Club on March 4th. Mr. Littell was the representative of the Chinese Holy Catholic Church to the Laymen's Missionary Convention which was in session in Columbus at that time. He has been in China for seventeen years and is now stationed at Hankow, opposite the city of Wuchang, and six hundred miles up the Yang-tse-Kiang from Shanghai.

He stated the problem of the religious education of the Chinese as being concerned, first, with the present attitude and tradition of the people to hereditary customs and to their old religions, and afterward with the thorough education of converts in the history, doctrines, and practices of the Catholic Church.

The attitude of the Chinese may be subdivided into five parts.

First: The lack of sense of the individual soul. Under the patriarchal system, the individual must suppress himself. He must suppress his personality and know only team-work, and must not think as an individual. A Chinese would never think of passing judgment on an order issued by a superior, as we Americans are wont to do.

Second: Women are of a different order of beings from men, and have no souls. A good woman may become a man in the next life. A bad woman becomes a beast, and in a subsequent life becomes a creeping thing. Whereas, a good man may become an officer, and, after he has successfully lived ten thousand lives, may become finally the Son of Heaven and be the emperor. The present *President-Emperor* has had nine wives and thirty-one children.

Third: There is no home life, as we know it. The body being intensely evil, the more religion one has the more damage is done to the body. Hence, Buddhist holy men mutilate and injure their bodies so as to become holier.

Fourth: There can be no such thing as athletics, as the body must be kept down, and not simply controlled; kept in subjection, and trained to work. The religion of the Incarnation is the newest possible conception with its novel ideas of keeping the body clean, pure, and good.

Fifth: Because of this wrong view of the human body, the Chinese are cruel by nature and training. Punishments are administered publicly. Boys and girls see them and get hardened to seeing them. Recently the newspapers of Shanghai objected to the publicity of the torture that was inflicted in public punishments. No one, except the missionaries and Christian workers, thinks of helping anyone else.

The attitude of the Chinese to their old religions is rapidly changing. The religion of Buddha, with its seventy-two

sects, has been upset by the introduction of the railroad, the steamboat, the electric light, and the telephone. The Buddhist priests never teach or hold services of worship for the people, but apparently think only of saving their own souls. Hence, the interest of the people is only traditional and ancestral. Confucianism is not a religion, but only a system of philosophy. Its object is only to restore the past days of China. While we face forward to better days and things, all of China faces backward.

As opposed to these ideas, the Christian missionary goes into China with a brand new Gospel, which upsets age-long traditions and teaches things which are hard to believe, namely, that women have souls which are just as precious in the eyes of a loving Father as are those of men; that home life is right and proper and has been sanctified; that the girls and boys of the family are of equal rank and each has a soul; that instead of a woman's lack of knowledge being her greatest virtue, it should be considered as one of her faults; that the human body is the temple of God the Holy Ghost and should not be defiled with dirt and uncleanness of any kind, but should be kept clean, pure, and healthy. It was this attitude towards the human body which prevented the establishment of hospitals and has injured their growth. And lastly, that the individual soul is precious in the sight of Almighty God, and that the core of the Gospel is that Christ is for all.

No one can be received as a postulant for baptism until he is willing to teach his wife and daughter what he knows and has learned. He must prove the sincerity of his conversion to the Christian faith by both words and deeds. After eighteen months of attendance at instructions on Sundays and on one week-day night each week, with the passing of three examinations, one each six months, he may be admitted to Holy Baptism. It has been found that the time test is the best test. After two six-month periods and two examinations, he may then be confirmed. It takes two and a half years to train a Chinese to become a Churchman and a communicant. In China, the Christian religion is a teaching religion, and so is unlike what they have had heretofore. The instruction includes not only the Catechism, Prayer Book, and Bible, but also Church History. This last becomes a very useful asset to the Chinese. When Christian Science first reached China, the Chinese said, "Why, that is the same heresy that attacked the Christian Church in the fourth century and again in the eleventh. The Church decided that it was wrong then and that the idea was valueless, and hence we will have nothing to do with it." When the Church of the Latter Day Saints sent their missionaries to China, polygamy was no novelty there; but when the Chinese learned that they were called "Mormons," one Chinese Christian, with some slight knowledge of English, said that he would have nothing to do with such a religion, for the Bible said that "Ye cannot serve God and *Mormon*!"

One of the results of this work in the effective and thorough training of Chinese men is that there are now eleven bishops in the Chinese Holy Catholic Church. Three of these are missionary bishops of our Church, one of them is from the Church of England in Canada, and the other seven are missionary bishops of the Church of England. The Church is an independent, self-governing Catholic Church, and the youngest branch of the great Anglican communion. Within two years it will probably have a native bishop.

Eleven out of the twenty-eight men who formed the Republic of China are Christians. Two Christian sons of Chinese Church clergymen wrote the Chinese Constitution. The feeling now is that the seed has been sowed in China in well-prepared soil; and, judging by the fruit so far produced, the harvest will be a choice and plentiful one. Great fear was expressed that there might be a stampede to the Christian Church, and, with the present number of trained clergy and catechists, the converts could not be cared for and properly prepared for baptism.

The Chinese are able to teach us in this country by example the value of a thorough knowledge of Church History such as few American Churchmen possess, and also in the duty to support foreign missions, as they have given twice as much cash to outside extension work as to inside work.

TO BELIEVE the resurrection is to believe implicitly in the Christian faith.—*Canon Liddon, D.D.*

WE CAN no longer speak of a bourne from which no traveler returns. The middle wall of partition has been broken down and the boundary become but an invisible line by the resurrection of Christ.—*Benj. B. Warfield.*

Church Kalendar



- April 1—Saturday.
- " 2—Fourth Sunday in Lent.
- " 9—Fifth (Passion) Sunday in Lent.
- " 16—Sixth (Palm) Sunday in Lent.
- " 21—Good Friday.
- " 23—EASTER DAY.
- " 24—Monday in Easter Week.
- " 25—Tuesday in Easter Week. St. Mark.
- " 30—First (Low) Sunday after Easter.

CALENDAR OF COMING EVENTS

- May 2—Arizona, Dist. Conv., Phoenix.
- " 2—New Mexico, Dist. Conv., St. Clement's Church, El Paso.
- " 2-5—Church Congress, Norfolk, Va.
- " 5—Nevada, Dist. Conv., Elko.
- " 5-6—National Conference of Church Clubs, Washington, D. C.
- " 5-7—New England Assembly B. S. A., annual meeting, Trinity Church, New Haven, Conn.
- " 5-7—Western Colorado Dist. Conv., Grace Church, Olathe.
- " 7—Eastern Oklahoma, Dist. Conv., All Saints' Church, McAlester.
- " 9—Dallas, Dioc. Conv., St. Matthew's Church, Dallas.
- " 9—Harrisburg, Dioc. Conv., Trinity Church, Williamsport, Pa.
- " 9—New Jersey, Dioc. Conv., Christ Church Pro-Cathedral, Trenton.
- " 9—Pennsylvania, Dioc. Conv., St. Luke and the Epiphany, Philadelphia.
- " 9—Porto Rico, Dist. Conv., S. John the Baptist's Church, San Juan.
- " 9—Salina, Dist. Conv., Christ Church Cathedral, Salina.
- " 10—Alabama, Dioc. Conv., Trinity Church, Mobile.
- " 10—Arkansas, Dioc. Conv., St. John's Church, Helena.
- " 10—Delaware, Dioc. Conv., St. John Baptist Church, Milton.
- " 10—Georgia, Dioc. Conv., St. Mark's Church, Brunswick.
- " 10—Louisiana, Dioc. Conv., Christ Church Cathedral, New Orleans.
- " 10—Massachusetts, Dioc. Conv., Boston.
- " 10—Springfield, Dioc. Synod, St. Paul's Church, Springfield, Ill.
- " 10—Tennessee, Dioc. Conv., St. Paul's Church, Chattanooga.
- " 10—Texas, Dioc. Conv., Christ Church, Houston.
- " 10—Washington, Dioc. Conv., Emmanuel Church, Anacostia, D. C.
- " 14—North Texas, Dist. Conv., Emmanuel Church, San Angelo.
- " 16—Bethlehem, Dioc. Conv., Trinity Church, Easton, Pa.
- " 16—Long Island, Dioc. Conv., Cathedral, Garden City, L. I.
- " 16—Mississippi, Dioc. Conv., All Saints' Church, Grenada.
- " 16—Newark, Dioc. Conv., Trinity Church, Newark.
- " 16—North Carolina, Dioc. Conv., Church of Holy Innocents, Henderson.
- " 16—Olympia, Dioc. Conv., Christ Church, Seattle, Wash.
- " 16—Rhode Island, Dioc. Conv., Church of the Messiah, Providence.
- " 16—South Carolina, Dioc. Conv., Trinity Church, Columbia.
- " 16—Western New York Dioc. Conv.
- " 17—Eastern Oregon, Dist. Conv., St. Stephen's Church, Baker.
- " 17—Florida, Dioc. Conv., St. John's Church, Jacksonville.
- " 17—Los Angeles, Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.
- " 17—Maine, Dioc. Conv., St. Luke's Cathedral, Portland.
- " 17—Michigan, Dioc. Conv., Grace Church, Port Huron.
- " 17—Nebraska, Dioc. Conv., Trinity Church, Omaha.
- " 17—Pittsburgh, Dioc. Conv., St. Andrew's Church, Pittsburgh.
- " 17—Southern Ohio, Dioc. Conv., Christ Church, Glendale.
- " 17—Virginia, Dioc. Conv., St. James' Church, Warrenton.
- " 17—Western Mass., Dioc. Conv., Christ Church, Springfield.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA
ANKING
Miss S. E. Hopwood.

FIRST SUNDAY AFTER EASTER

St. John 20:19—"The same day at even."

How oft the rosy promise of the morn
The evening disappoints! The morning ray
Predicts the ardent glory of the day;
The evening clouds strike chill the heart forlorn.
Not so, since Jesus rose! The Orb of light
Which greets the women early at the tomb,
Nor at Emmaus sets when eve is come,
Through bolted doors shines brighter still at night.

That night no sunshine fades. To hearts all sore
The Sun of Righteousness brings healing balm.
No night is more, but only evening's calm
With morning's courage now and evermore.
Shine on, O Sun; whatever shades of night
This world envelope! At eventide is light.

HERBERT H. GOWEN.

CUBA

Rt. Rev. H. R. Hulse, D.D. (During May).

THE PHILIPPINES

Rev. George C. Bartter.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. G. T. BAKER is now in charge of St. Gabriel's Church, Brooklyn, N. Y.

THE Rev. A. W. BROOKS has been called as rector of St. Paul's Church, Jeffersonville, Ind., and will assume his duties on May 1st.

THE Rev. ALWYER E. BUTCHER, rector of Trinity Church, Forest City, Pa., has resigned to accept the position of minor canon of the Cathedral of St. Paul, Erie, Pa. He will enter upon his new duties May 15th.

THE Rev. T. A. CHEATHAM of Pinehurst, N. C., is acting temporarily as associate rector of Calvary Church, Pittsburgh, Pa.

THE Rev. A. EDWIN CLATTENBERG has resigned the vicarship at Immanuel Church, Wilmington, and at Christ Church, Christiana Hundred, Delaware.

THE Rev. HERBERT E. COVELL has become rector of the Church of the Epiphany, Ozone Park, diocese of Long Island.

THE Rev. R. A. FORDE, assistant at St. Matthew's Church, Toronto, Canada, has accepted the rectorship of St. Mark's Church, Orchard Park, and Trinity Church, Hamburg, New York.

THE address of the Rev. ALEXANDER HAMILTON has been changed to Rye, Westchester county, New York.

THE Rev. CHARLES H. HOLMEAD has resigned his position as vicar of St. John's Church, Wilmington, Delaware.

THE Rev. FRANK R. JONES should be addressed at 129 Lincoln avenue, Newark, N. J.

THE Rev. WILLIAM H. LAIRD has resigned the rectorship of Christ Church, Christiana Hundred, Delaware, continuing as rector of Immanuel Church, Wilmington, where a new church has been built during the past year.

THE Rev. E. J. M. NUTTER, rector of St. John's Church, Chicago, has removed to 3976 Avondale avenue.

THE Rev. E. W. PIGION expects to have his first service as rector in Huron, S. D., on the third Sunday in May.

THE Rev. ALBAN RICHEY, D.D., is to be instituted rector of St. John's Church, Wilmington, Delaware, by Bishop Kinsman on the first Sunday in May. Dr. Richey concluded his work at Immanuel Church, New Castle, on Easter Day.

THE Rev. SAMUEL STEINMETZ has accepted a call to the rectorship of Calvary Church, Wilmington, Delaware, and is to be instituted by Bishop Kinsman on the Sunday after Ascension, June 4th.

THE Rev. JOHN WALLACE SUTER, JR., has resigned the directorship of the Demonstration School of the Province of New York and New Jersey, to become assistant minister and director of religious education in Christ Church, Springfield, Mass. (Rev. John M. McGann, rector). When Mr. McGann took charge of Christ Church in the early part of the year, he determined on a reorganization of the Sunday school and the development of every possible educational agency in the parish. After a careful survey of the Sunday school and Church organizations, he created the position which Mr. Suter has now accepted.

THE Rev. Z. T. VINCENT, rector of the Church of the Good Shepherd, Silver City, New Mexico, has been appointed chaplain of the First Infan-

try, New Mexico National Guard, with the rank of captain.

THE Rev. ROBERT WEEKS should be addressed at Cliffwood court, 427 Fort Washington avenue, New York City.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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 suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ORDINATIONS

DEACON

LONG ISLAND.—In Grace Church, Jamaica, on Tuesday in Holy Week, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, ordered deacon Mr. FRED CONSTANTINE STEVENS. The sermon was preached by the Rev. R. T. Homans, D.D., rector of the parish, who also presented the candidate. The Rev. R. C. Masterson read the Litany, and the Rev. H. O. Ladd, D.D., the Epistle. The Rev. G. Napier Whittingham, rector of St. Silas the Martyr, London, acted as Bishop's chaplain. The ordinand is an alumnus of Monmouth College, and a senior at the General Theological Seminary.

PRIEST

MILWAUKEE.—At St. John's Church, Evansville, Wis., on Wednesday, April 12th, the Bishop of Milwaukee advanced to the priesthood the Rev. LE ROY AUGUST JAHN. The candidate was presented by Archdeacon Blossom, who preached the sermon. The Rev. Henry Willmann read the Litany.

SOUTHERN OHIO.—In St. Peter's Church, Delaware, Ohio, on Tuesday, April 11th, Bishop Reese advanced to the priesthood the Rev. BERTON S. LEVERING, who has been serving as deacon in charge of that parish. Archdeacon Dodson preached the sermon. The candidate was presented by the Rev. John M. Hunter, and the Rev. Harry C. Robinson acted as chaplain to the Bishop and as master of ceremonies, these priests sharing in the laying on of hands, together with the Rev. Messrs. A. J. Wilder, J. Benjamin Myers, A. O. Tritsch, Frank Gavin, A. H. Ross, and John S. Banks. Mr. Levering, who has accepted a call as rector of St. Peter's, was presented by the parish with a private Communion set of solid silver. His marriage with Miss Loma Cole of Pittsburgh has been set for the 25th inst.

DIED

HEFFLEY.—Early on Easter morning, "when it was yet dark," the soul of MARY SMITH HEFFLEY passed into eternal life. Mrs. Heffley, the wife of Mr. Charles Heffley of Trinity parish, Logansport, Ind., was the daughter of Nicholas and Catharine Armor Smith, pioneer Church people in the Wabash valley. Mrs. Heffley had completed a half-century of life and died on the thirty-first anniversary of her marriage. Her death has left great mourning in her parish and her home city where she was distinguished for a wide and beautiful hospitality and for her innumerable acts of kindness to all who were in sorrow. Beautiful to look upon and gracious and active in everything good, she was preeminently

a leader. Of her immediate family there are her husband and sons, Armor and Charles Heffley, her sisters, Mrs. Robert A. Brown and Mrs. W. D. Pratt of Indianapolis, and her brothers, Lucius and Francis Smith.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia."

MOSES.—In Nassau Hospital, Mineola, Long Island, on April 11th, the Very Rev. JOHN ROBERT MOSES, Dean of the Cathedral of the Incarnation, Garden City. Services on Thursday conducted by Bishop Burgess, Dean Grosvenor, and the Rev. Drs. John G. Burgess and Reese F. Alsop. Interment in Philadelphia.

VAN NOTE.—Entered into Life Eternal, April 17, 1916, GEORGE ENSLEY VAN NOTE, aged 11 years, a faithful acolyte of the Church of St. Mary's-by-the-Sea, Point Pleasant, N. J.

Of your charity pray for his soul.

MEMORIAL

CHARLES HERBERT YARNALL

On February 24, 1916, CHARLES HERBERT YARNALL of Philadelphia entered into life, in the sixty-fourth year of his age. Through all those years he was the faithful member of one parish, "St. Mary's, Hamilton Village," of which his father, the Rev. Thomas C. Yarnall, D.D., was active rector for fifty-four years and rector emeritus for fourteen years more. The son had seen the city swallow up the village and the parish church transform itself with new buildings and machinery to meet the changed conditions. He was no small part of the expansion. Gifted with musical ability and a noble voice, he sang first in a quartette choir and then for twenty-two years as leader of a vested male choir that had few equals. Through most of these years, and until his death, he was a faithful vestryman, giving himself unstintedly in time and thought and personal devotion to the Church he loved. All this has been noted elsewhere. It remains to record the filial love and daily solicitude given for years with never a day's intermission to his father and mother as their long pilgrimage drew ever nearer its earthly end. Few men have given so generously of loving heart power in constant, personal, thoughtful, and watchful care. His fidelity to the end, until failing health made the outpouring of his energy impossible, remains an affectionate remembrance in the hearts of mourning relatives and friends.

May he find peace and joy in the Paradise of God.

RETREAT

ELIZABETH, N. J.—There will be a day of devotion for women, under the auspices of the Woman's Auxilliary of Christ Church, on Thursday, May 4, 1916. Conductor, the Rev. Father Huntington, O.H.C. Those wishing to attend will please address MISS CAROLINE S. SIMPSON, 64 Parker Road, Elizabeth, N. J.

WANTED

POSITIONS WANTED—CLERICAL

THE REV. G. TAYLOR GRIFFITH, B.D., of Howe School, Howe, Ind., will be free to undertake supply work during long vacation—June 15th to September 15th. Correspondence invited. East preferred. Highest possible reference given, if considered necessary.

PARISH OR MISSION WORK wanted by priest. Highest recommendations. Experienced as general missionary. Have good automobile to help in mission work if needed. Address E. M. S., care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for the months of July and August desired by an experienced priest. East preferred, within or near to a large city. Address L. M. N., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, thirty, unmarried, chaplain boy's school, desires locum tenency for summer. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST desires correspondence with parish or bishop. Catholic, energetic, musical. **GRADUATE**, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires supply work for July and August. References furnished if desired. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER AND ORGANIST wanted for a male choir of fifty boys and fifteen men. Applicants state nationality, age, experience, and give references. This parish is located in a community of 600,000 in the Mid-West, and has the leading choir. Salary is \$1,200 per year. Position open September 1st. Address FORTH, care LIVING CHURCH, Milwaukee, Wis.

WANTED at St. Stephen's College, Annandale-on-Hudson, N. Y., a college graduate, priest preferred, thoroughly competent to take charge of the chapel organ and music (Plainsong) and to teach Elementary Latin and Mathematics; also Voice Culture in the Preparatory Department. Apply to REV. PRESIDENT RODGERS.

COMPETENT young woman wanted in Chicago parish as rector's secretary; one wishing to devote herself to Church work. Stenography required; moderate salary. Give full information as to education, experience, references. Address TERLE, care LIVING CHURCH, Milwaukee, Wis.

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address ST. ANDREW'S SCHOOL, St. Andrew's Post Office, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

A GRADUATE of the Presbyterian Hospital, New York, who has had special psychological training and has practised the Emmanuel Church principles under Dr. Worcester for the past five years, who has also had wide traveling experience in this country and Europe, would like to get in touch with someone who would need her services for two months this summer. Apply to THE SECRETARY, Emmanuel Church Social Service, 15 Newbury street, Boston, Mass.

POSITION WANTED as governess or lady's companion by young lady who has two years' successful experience as a public school teacher; sociable disposition, good singer, and plays piano and reed organ, clever in fancy needle work, good cook. High references. Address GOVERNESS, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST of large church in North America desires change. Pedagogue teacher; Cathedral or Plainsong Psalter. References from prominent priests. English diplomas. Good Churchman. Address CANTORIS, care LIVING CHURCH, Milwaukee, Wis.

TEACHER, experienced Churchwoman, normal graduate and social worker, wants position for next year in a school or similar institution. Has executive force. Good references, solicits correspondence. Address S. C. M., care LIVING CHURCH, Milwaukee, Wis.

PLACE WANTED next September as chaperon, housemother, or in place of trust in school or institution. References. Address MARCIA, care LIVING CHURCH, Milwaukee, Wis.

MAN DESIRES POSITION as cook, and to do general housework in bachelor-priest apartments. Address HALLAM, care LIVING CHURCH, Milwaukee, Wis.

LADY (30) desires summer position as companion, or mother's helper. References exchanged. Address LETTA, care LIVING CHURCH, Milwaukee, Wis.

MASTER in well-known school desires position as tutor or companion, for July and August. Address MASTER, care LIVING CHURCH, Milwaukee, Wis.

CURATE in large city parish in East desires locum tenency from June 1st till July 15th. Address A. G., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent installations in Episcopal churches: Four manuals, Christ Church, Norfolk, Va.; St. Paul's, Chicago; three manuals, St. Peter's, St. Petersburg, Fla.; two manuals, Calvary, Tamaqua, Pa.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Christ Church, Pottsdam, Pa. For detailed information address AUSTIN ORGAN Co., Hartford, Conn.

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

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

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

RAISE YOUR DEBT. Certificate plan. Hand-somely embossed certificates. Quarterly coupons. It does the work. Write for particulars. Address RIPAR, care LIVING CHURCH, Milwaukee, Wis.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

CHURCH EMBROIDERIES of all description. Stoles a specialty. Send for price list. CLARA CROOK, 128 West Ninety-first street, New York.

GUILD OF THE HOLY GHOST. A devotional guild for communicants. Particulars, Rev. F. J. BARWELL-WALKER, Murphysboro, Ill.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

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

FOR RENT—NEW JERSEY

TO RENT FURNISHED for the summer, at Montclair, N. J., colonial house; eight bedrooms, four bathrooms, shaded grounds, tennis court, planted garden; gardener; convenient to station. Terms reasonable to thoroughly satisfactory tenants. Address W. A. L., care P. O., Montclair, N. J.

BOARDING—NEW JERSEY

SOUTHLAND—Large private cottage centrally located. Special rates to clergymen; all outside rooms. Table unique. Managed by Southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

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

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address "SUMMER BOARD," The Mission, Nashotah, Wis.

RACE CHURCH, Vineyard Haven, Mass., is on Martha's Vineyard Island, easy of access from Boston and New York. Splendid water, bathing and boating; beautiful wooded drives and walks; excellent hotels, furnished cottages, and boarding places. Church services Sundays and in week. For information write REV. A. C. GILMORE, priest in charge.

LITERARY

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

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

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, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

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

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president, and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City. This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. McKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

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 and McCance, 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, N. Y.: Scranton, Wetmore & Co.

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

BUFFALO, N. Y.: R. J. Seidenberg, Ellicott Square Bldg. Otto Ulbrich, 356 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.]

E. P. Dutton & Co. New York. *Thinking as a Science.* By Henry Hazlitt. \$1.00 net.

A. R. Mowbray & Co. London. *The Young Churchman Co.* Milwaukee. (American Agents.)

Church Teaching for Confirmation Candidates. By the Rev. J. N. Newland-Smith, M.A., Vicar of St. Mark's, Marylebone Road, N.W., Author of "Church Teaching for Church Children." \$1.00 net.

The Young Churchman Co. Milwaukee.

A Scheme of Teaching for the Church's Year and a Year's Course of Lessons for Sunday School Classes. By Constance Nankivell, author of *Thoughts on Bible Teaching; The Making of Men*, etc. \$1.00 net; by mail \$1.10.

Methodist Book Concern. 150 Fifth avenue, New York.

Twelve Gates: A Study in Catholicity. By James H. Snowden. 35 cents net.

George W. Jacobs & Co. Philadelphia.

The Conquest of Trouble and The Peace of God. Musings by the Right Rev. C. H. Brent, D.D., Bishop of the Philippine Islands. Author of *With God in Prayer; The Inspiration of Responsibility*, etc. 50 cents net.

P. J. Kennedy & Sons. New York. *The Official Catholic Directory, 1916.*

PAMPHLETS

Aetna Life Insurance Co. Hartford, Conn. *Sixty-sixth Annual Report.* January 1, 1916.

Committee of One Hundred. Kinney Bldg., Newark, N. J.

The Newarker. The 250th Anniversary of Newark, New Jersey. Volume 1, No. 6, April, 1916. Published monthly.

Church Mission of Help. 37 E. Twenty-eighth street, New York.

Fifth Report of the Church Mission of Help, 1914-1915.

University of Wisconsin. Madison, Wis.

Ice Cream Making. By A. C. Baer. Bulletin 262, February, 1916.

Poultry Raising in Wisconsin. By J. G. Halpin and J. B. Hayes. Bulletin 261, February, 1916.

St. Luke's Home. Phoenix, Ariz. *Eighth Annual Report of St. Luke's Home for the Treatment of Tuberculosis.* 1915.

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National Highways Association. Washington, D.C. *Pamphlets, Maps, etc.*

Church Record S. S. Publications. 224 Confederation Life Bldg., Toronto, Ont.

Organizing and Equipping the Sunday School. Up-to-date Ideas Suitable for Your School, 1916.

From the Author. *Outlines of the True Hebrew Chronology.* By Butler Jack, Los Angeles, Calif., April, 1916. 5 cents each; \$3.50 per 100.

PAPER COVERED BOOKS

Federal Council of the Churches of Christ in America. 612 United Charities Bldg., New York.

Annual Reports of the Federal Council of the Churches of Christ in America, for the Year 1915. 20 cents prepaid.

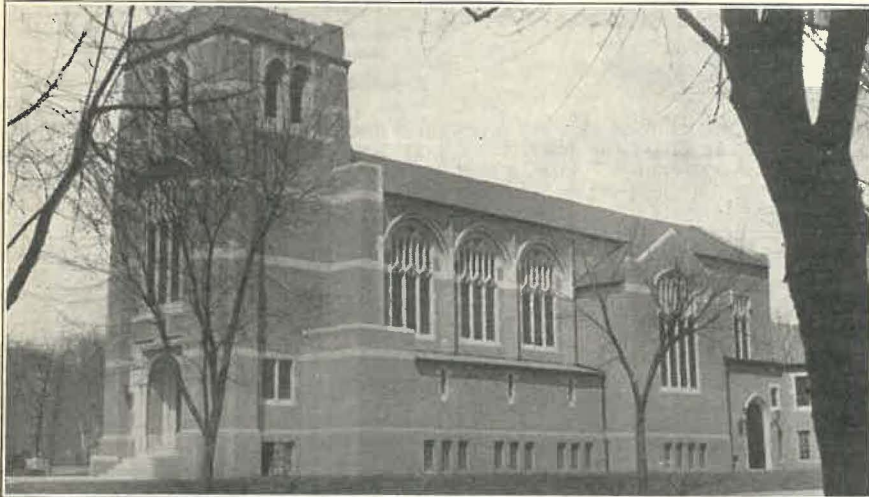
A. R. Mowbray & Co. London.

The Young Churchman Co., Milwaukee, American Agents.

Questions Asked: As Answered in the Pages of "The Sign." Collected and Edited by L. R. Mitchell. 20 cts. net.

THE CHURCH is face to face with the greatest task she has faced for ages. The coming century will open for the greatest door of opportunity since the sixteenth century. The close of this world-wide and terrible war will lay upon the Church the most tremendous strain and call to her from every quarter of the globe with the loudest, most universal, and most pitiable Macedonian cry, come over and help us, that the world has ever uttered. And it will ring in her ears like the wail of the lost.—*Presbyterian.*

THE CHURCH AT WORK



ST. ANDREW'S CHURCH, WASHINGTON, D. C.

[See report of dedication in THE LIVING CHURCH of last week, on page 900]

TO ORGANIZE WOMEN IN THE MID-WEST PROVINCE

THERE WAS appointed at the last provincial synod of the Mid-West a committee of bishops, clergymen, and laymen to consider the organization of women for Church work within the province. The report of that committee is now printed preparatory to presentation at the meeting of the synod at Fond du Lac in June.

The committee begins with an acknowledgment of the value and large scope of women's work in the Church, and considers ways in which that work may be organized on a diocesan and on a provincial scale. The suggestion that women should sit with the members of the provincial synod as a Provincial Board of Missions is considered and rejected. The California plan providing for a House of Churchwomen in connection with the diocesan convention is commended, and it is recommended to the dioceses of the province that they constitute for themselves a house of that nature. It is also recommended that a similar house to be known as the Board of Churchwomen be established in cooperation with the provincial synod. The possibility that the Woman's Auxiliary might act in that capacity is discussed and deemed impracticable, the value of that organization being recognized, but its somewhat limited scope seeming to stand in the way of filling the need. If such a Board of Churchwomen should be established in the province it is suggested that "if there be in a diocese a diocesan House of Churchwomen the delegates shall be elected by said House. If there be no such House, and the diocese makes no other provision for their election, they shall be elected by the diocesan synod, council, or convocation on the nomination of the Woman's Auxiliary of the diocese [or on the nomination by the Bishop]." Each diocese shall be entitled to five delegates to the Board. The Board is to elect its own officers, make its own by-laws, appoint its own committees, but the regulations of the Board "must have the approval of the President of the provincial synod before becoming valid. The President may at his discretion consult the synod before approval." It is declared to be the duty of the Board to study "all work done by the women of the province in the extension of the work of the Church within the Province and throughout the world; to take special note of all schools and institutions carried on by women for the benefit of women and children;

to inquire into the constitution and working of all societies and organizations for the help of women or the promotion of their work in the Church; to consider how such works might be helped, and, where it seems advisable, render such help." Provision is made for joint meetings with the provincial synod.

The report is signed by the Bishop of Springfield and the Coadjutor of Southern Ohio, the Rev. Messrs. Charles E. Byrer, Francis S. White, George Long, and Messrs. Charles E. Field and Mortimer Matthews, constituting the committee.

REPORT ON LEGISLATION CONCERNING SUFFRAGAN BISHOPS

A COMMITTEE of bishops was appointed at the last General Convention to consider additional legislation such as would enable any diocese having a suffragan bishop to provide that such suffragan bishop should be the ecclesiastical authority of the diocese in the event of the death or disability of the bishop. The committee consists of the Bishops of Tennessee, North Carolina, Minnesota, Iowa, and Chicago. Its report has now been drafted, and is unanimously favorable to the legislation proposed. The committee proposes an amendment to the constitution to make such provision lawful and to the canons to make it effective. In their report the committee explains that—

"The proposed legislation is purely permissive. It has no bearing upon any diocese which does not have a Suffragan Bishop nor upon any diocese which (though it may have a Suffragan) does not wish to provide that he may become the Ecclesiastical Authority.

"The amendments are desirable because they tend toward giving greater dignity and a more efficient exercise of power to the office of Suffragan Bishop. It is not compatible with the dignity of the Episcopate that, when the Diocesan Bishop is absent or temporarily disabled, a Suffragan Bishop should be made subordinate to a Standing Committee. It should be made possible at least for the Diocesan, in his discretion, to provide that the Suffragan should act as the Ecclesiastical Authority during his absence.

"It may be urged that in the possible case of Suffragans for special races it might not be desirable that such Suffragan for a special race should become the Ecclesiastical Authority for the whole diocese. The answer to this objection is obvious. In the case of any di-

ocese having such a Suffragan for a special race it would not be mandatory upon such diocese to provide that such racial Suffragan should become the Ecclesiastical Authority. This legislation is purely permissive. New York, Pennsylvania, and the dioceses now having Suffragans would be given liberty to take such action if they desired; whereas a diocese possessing a racial Suffragan would be under no compulsion to take such action."

HELP FOR ST. LUKE'S HOSPITAL, DAVENPORT, IOWA

THE TRUSTEES of St. Luke's Hospital, Davenport, Iowa, one of the Church's institutions, recently undertook to raise \$125,000 for a new building and modern equipment. The financial campaign was placed in the hands of Frederick Courtenay Barber and associates of New York, and after some weeks of preliminary organization, by which a volunteer corps of three hundred men and women was perfected, the actual campaign of solicitation was begun and extended from April 5th to 15th. The sum of \$129,705 was raised in this time, contributed by over three thousand individuals, in amounts ranging from \$15,000 down to a few cents. The executive committee, composed of fifteen prominent men of the city, representing various religions, industrial, and social interests, included Bishop Morrison and Dean Hare. The corps of workers included people of the Jewish and Roman Catholic faith, all the denominational churches in the city, and persons of all nationalities and conditions of life. The present hospital has served the community for twenty-one years along the broadest possible lines of management, and has done a great amount of free work among the poor. Under the present superintendent, Miss Martha Oaks, it has been self-sustaining for a number of years, though operating under great handicaps in the way of inadequate buildings and accommodations, situated in the business district and limited in space. A new site on the outskirts of the city has been purchased, and the new building will be erected on a plot of ground 234 by 700 feet.

DEATH OF MRS. ROGERS ISRAEL

THE DEATH of Mrs. Rogers Israel, wife of the Bishop of Erie, occurred at the Thompson Hospital, Canandaigua, N. Y., on Good Friday. Mrs. Israel had been taken there four weeks ago for a serious operation.

The funeral service was to be held at the Cathedral in Erie on Tuesday of this week. There was a celebration of Holy Communion at seven-thirty and the burial service was to be read at three o'clock, after which the body was to be taken for interment to Erie cemetery.

Mrs. Israel was an enthusiastic missionary worker and a woman of the most splendid character. Her death is a great loss to the diocese.

BISHOP McCORMICK ON PREPAREDNESS

BISHOP McCORMICK, of Western Michigan, gave an address before the eleventh annual convention of the Navy League of the United States, in Washington, on April 11th, in which he maintained strongly the necessity of adequate national preparedness.

"I believe that the Navy League has an honorable mission," said the Bishop to a large audience, "and a noble task, and that it has

set itself to do a great work for the nation. It is because of this belief that I have for some years been a member of the league, and it is because of this belief that I am now adding my small mite to the cause espoused and proclaimed by this convention. I do believe in and hope for peace; and it is because I long for the just and honorable peace of the world that I believe in preparation to secure, to maintain, and, if necessary, to enforce that peace. Therefore, I believe in preparedness—not for war, but against war and for peace. I do not feel any inconsistency between setting forth, as I have done, a prayer for peace to be daily used by the people of my diocese and in making a public address in behalf of preparedness for national defense. The two things seem, so far as this country at the present time is concerned, to come together in the motto of the league—"Peace Through Preparedness."

Bishop McCormick emphasized the fact that the campaign for preparedness must mean more than mere technical preparation in the army and navy. He demonstrated the need for the coordination of all forces of the nation—diplomatic, industrial, social, agricultural, educational, and religious, as well as military.

OBSERVANCE OF HUMANE SUNDAY

THE AMERICAN HUMANE ASSOCIATION, which officially represents over five hundred active anti-cruelty societies in the United States, is urging clergymen, the country over, to observe Humane Sunday on May 21st, with a sermon on the general subject of kindness, especially in its relation to children and animals. How much need there is for the treatment of this subject is shown by the fact that 212,215 children and 2,394,721 animals were involved in the cases of cruelty investigated by anti-cruelty societies in the United States during 1915.

Some valuable special literature has been prepared for the use of clergymen which may be secured without cost by addressing a post card request to The American Humane Association, Albany, N. Y.

BISHOP PETERKIN OFFERS RESIGNATION

THE PRESIDING BISHOP has received from Bishop Peterkin the proffer of his resignation of the office of Bishop of West Virginia. The resignation is not effective until it is accepted by the House of Bishops. Bishop Peterkin, who is seventy-five years of age, is in very feeble health.

NOON-DAY SERVICES

THE LENTEN noon-day services in Cincinnati, closing with the addresses of Bishop Tuttle during the last five days of Holy Week, will have had an attendance of 18,300 (the last four days estimated) for thirty-three days, an average of 554 daily. They are held in a prominent theatre, and the press has been generous in "write-ups," while the committee has wisely expended a liberal sum in newspaper advertising.

The noon-day services at Miles Theatre, Detroit, Mich., under the auspices of the diocesan Church Club, have been very largely attended.

The Lenten services have been well attended at the Cathedral in Erie, Pa. The noon-day service, especially, seems to have met the need of those who could not come at other hours. The Bishop was able to be present only during the first two weeks. His absence afterward was caused by the serious illness, followed on Good Friday by the death of Mrs. Israel. This has cast a shadow over the whole Cathedral congregation, for Mrs.

Israel has been a most earnest and helpful member.

The meetings held at the Grand Theatre in Columbus, Ohio, for three weeks reached their climax of interest and attendance during the final week preceding Holy Week, when the Rev. Frank H. Nelson for two days held hundreds spell-bound by his prophetic fervor, and Bishop T. I. Reese followed him the next day with his stirring appeals to strong manhood. The growing success of these meetings will assure their repetition next year.

The noon-day services during Holy Week, which were held under the auspices of the Brotherhood of St. Andrew, at the Baker Theatre, Portland, Ore., were well attended. The speakers were Bishop Sumner, the Rev. Thomas Jenkins, the Rev. O. W. Taylor, the Rev. J. E. H. Simpson, and the Very Rev. H. M. Ramsey.

The Rev. Dr. Karl Reiland during Passion Week delivered a series of noon-day addresses in St. Louis. His audiences were the largest recorded in the city and the interest was very deep.

DEATH OF VERY REV. J. R. MOSES

LONG ISLAND suffers heavy loss in the death of the Very Rev. John Robert Moses, Dean of the Cathedral of the Incarnation, Garden City, which occurred on Tuesday, April 11th, at 2:30 A. M., in the Nassau Hospital at Mineola, whither he had gone a few days earlier to submit to an operation for appendicitis. At first believed to be safe, he yielded to a relapse on Sunday, and sank gradually to his death.

Funeral services were conducted in the Cathedral on Thursday, April 13th, Bishop Burgess reading the sentences, the Rev. John G. Bacchus, D.D., the Psalms, Dean Grosvenor the Lesson, and the Rev. Dr. Reese F. Alsop the closing prayers. The body of the Dean was taken after the service to Philadelphia, the scene of much of his early ministry.

Born in Lymington, Hampshire, England, on March 18, 1860, the son of the Rev. Richard George Moses and Mary Matilda Byrd, Dean Moses came to this country in childhood, and was educated at the University of Pennsylvania, graduating in 1883. Ordered deacon by Bishop Scarborough in 1884, and ordained to the priesthood in 1886, his first charge was St. John's Church, Gibbsboro, N. J. From 1886 to 1888 he was assistant at the Church of the Epiphany, Philadelphia, becoming rector of St. Jude's Church, Philadelphia, in 1888. He removed to St. Mary's Church, Wayne, in 1893, remaining until in 1903 he succeeded the Rev. Samuel Cox as Dean of the Cathedral at Garden City. Married to Miss Frances Garretson Thompson in 1885, he is survived by his wife and two sons, Charles Kingsley and John Shapleigh.

NEW CHURCH CONSECRATED IN MARYLAND

THE NEW Church of the Advent, South Baltimore, the cornerstone of which was laid July 8th last, was consecrated on Thursday, April 13th, with impressive ceremonies, and in the presence of a large congregation and of some twenty of the clergy, vested. Bishop Murray officiated, and those who took part in the service were the Rev. Dr. Arthur C. Powell, rector emeritus of the parish; the Rev. Charles L. Atwater, vicar of the chapel, and the Rev. Charles A. Hensel and the Rev. Christopher P. Sparling, former vicars. The sermon was preached by the Rev. Romilly F. Humphries, rector of Grace and St. Peter's Church, of which the Chapel of the Advent is a mission. The chapel was organized about forty years ago by the late Rev. George K. Warner. The movement for the new church was begun during the pastorate of the Rev. Charles A. Hensel, now rector of the Church

of the Redeemer, Baltimore county, and plans for the edifice took definite shape under Mr. Hensel's successor, the Rev. C. P. Sparling, now rector of St. John's Church, Georgetown, D. C. The erection of the new church was made possible by the generous gifts of several members of the mother church, added to a fund raised by the congregation of the chapel. It was chiefly owing to the efforts of the Rev. Mr. Humphries, with the assistance of Miss Jane Forbes, Mrs. Henry Barton Jacobs, Mrs. Gambrill, and other contributors from Grace and St. Peter's that, in spite of difficulties and discouragements caused chiefly by the war, the original plans were carried out in virtually every detail, so that the new church is one of the most beautiful in the diocese. It is of Gothic architecture, built of brick and stone, with the interior arches and columns of stone, with marble steps and tiled aisles. The altar is of white limestone and the chancel furnishings are of oak, and are the gift of Miss Jane Forbes. The new church will seat more than six hundred persons, and the cost is estimated at \$45,000. The men's guild of the chapel gave ten new pews and the new hymn board, and also did the carpentry work in connection with the moving of the organ, and the staining of some of the woodwork. The St. Cecilia Guild gave the handsome fixtures for the lights, and the primary department of the Sunday school gave a marble platform for the font. The new building adjoins the old chapel, which will now serve as a parish house, with facilities for Sunday school work, day and kindergarten schools, and assembly halls for the various parish organizations. The same evening fifty persons were confirmed by Bishop Murray in the new church. The members of the class presented to the chapel a pulpit Bible. As the first class to be confirmed in the new church, they have effected a permanent organization. Beginning with the consecration service and culminating with Easter, the vicar arranged for a series of services every night except Saturday, in the new church, with special sermons by visiting clergymen.

A REVIEW OF THE LAYMEN'S MISSIONARY MOVEMENT

THE REV. S. H. LITTELL of Hankow, China, who has been serving on one of the teams holding conventions of the Laymen's Missionary Movement, writes:

"The month of March has been the most interesting, and I believe the most fruitful, month of missionary speaking I have ever passed in this country. It has seen the introduction, in most of the cities where the laymen's conventions have been held, of parallel conventions for women, and of special meetings for young people: thus doubling and sometimes trebling the numbers of people brought together for us, eager to hear the world-wide message of the Kingdom, in all its phases. Apart from the meetings of the conventions, I have been able to secure many additional opportunities of speaking to all our Church people on China and the Chung Hwa Sheng Kung Hui in neighboring cities. Everywhere I find the people deeply interested. This is in striking contrast to the experiences of my first furlough in this country, and I can only thank God for the wonderful change that has taken place. Our strongest appeal is for life, not for money; and we seek to lead men and women to offer themselves for service in the Church. And our efforts are being greatly blessed. Prayer groups have been formed (in one city seven persons are banded together in this way) by Churchmen who are ready to serve Christ anywhere He may indicate, and who seek His guidance by prayer and meditation and conference. Their intensive, personal work is the most promising feature of this month's work: and leads us to pray that the Church will be ready and able to respond should the

time come that large numbers of missionary workers will offer themselves for work at home and abroad.

"I have spoken altogether fifty-five times in March. It is a rare privilege to have part in such work, and I never enjoyed any work, in a vacation, more in my life."

DEATH OF REV. JOSEPHUS McDONALD

THE REV. JOSEPHUS McDONALD, a graduate of St. Augustine's School, Raleigh, N. C., and of the Philadelphia Divinity School, died on April 3rd. He has been chaplain and librarian of St. Augustine's School since last June and won the love and respect of both teachers and students. His body, carried on the shoulders of six stalwart students, was followed to the grave in the little school cemetery by a long procession of teachers, students, and friends from neighboring towns. He was born on the island of St. Croix in the Danish West Indies.

PENSION FUND NOTES

THE COMMITTEE on the Church Pension Fund in the diocese of Albany has sent a letter to every clergyman in the diocese. The letter informs the diocese of the attempt of the national committee to reach every communicant of the Church with a personal message from Bishop Lawrence regarding the Church Pension Fund. Every parish is urged to cooperate with Bishop Lawrence in his noble venture, "thereby assisting in the speedy consummation of the greatest and most beneficent, the soundest and safest, enterprise ever inaugurated in the American Church."

The letter concludes with the following paragraph written by Bishop Nelson: "This communication from the committee on the Church Pension Fund has been submitted to me and I give it my hearty approval. The diocese of Albany has committed itself to the pension plan and it ought to rise to a sense of its responsibility in this vitally important matter."

One hundred and twenty-five thousand dollars has been raised so far in the Massachusetts campaign. This gratifying result was announced at a meeting of the executive committee in Boston recently. As this represents comparatively few gifts and the result of only a few weeks effort, the committee believe that they will be able to raise the \$500,000 which the committee has resolved to secure as the share of this diocese. Great efforts are being made to have parish committees formed in every church in the diocese and so far one hundred and nine have been organized. It is expected that soon after Easter these committees will begin active work.

Trinity Church, Haverhill, Mass. (Rev. J. Malcolm-Smith, rector), has received a legacy of \$3,000 from the children of the late Mr. and Mrs. W. B. Kimball, the income of which, after the completion of a parish house, is to be used toward the payment of the parish's pension assessment. It is impossible to endow a pension system for the national Church owing to the continuous growth of the whole Church, but it is feasible and very desirable to endow wholly or partially the pensions in particular parishes.

The laconic sentence, "Count on our loyal support," contained in a telegram received from Bishop Sumner of Oregon, is indicative of the prevailing spirit in the Western dioceses.

In his message Bishop Sumner announced the formation of an executive committee at an enthusiastic meeting of the general committee held in Portland, April 6th. The following are the members of the executive committee: Walter J. Burns, chairman; J. C. Ainsworth, treasurer; William Whitfield, sec-

retary; and J. C. Robinson, assistant secretary.

It was voted that the committee would take care of all local expenses, including part time of a salaried secretary, and an adequate assessment was levied on each member. All donations will now go direct to the Fund.

Although Bishop Sumner's diocese is the first of the Coast dioceses to organize completely, constructive work is being carried on in the other Pacific states and it is hoped soon to have committees organized in all the western dioceses.

BIBLE READING IN NEW JERSEY SCHOOLS

UNDER THE IOBST LAW, signed by Governor Fielder of New Jersey on March 24th last, provision is made for the daily reading in the public schools of not less than five verses of the Bible. The reading shall be without comment, and the law takes effect immediately. As a consequence of protest from interested organizations, the compulsory element of the bill applies only to the Old Testament, and an additional reading of New Testament passages is optional under the provisions of a previous law which recommends not only Bible reading but also the recitation of the Lord's Prayer.

TRANSFERRED TO MAINE

THE NECESSARY canonical majorities of concurrences and consents of the bishops and standing committees having been received, the Rt. Rev. Benjamin Brewster, D.D., Missionary Bishop of Western Colorado, became on April 21, 1916, Bishop of the diocese of Maine; and the Presiding Bishop became acting Bishop of Western Colorado.

On April 22nd the Presiding Bishop appointed the Bishop of Maine to the charge of the missionary district of Western Colorado, until other action is taken.

MISSIONS IN NEVADA

BISHOP HUNTING, writing about the help given to the missionary district of Nevada by the Church through the Board of Mission, says:

"I do not know just what Nevada can do to prove its thanks. Its clergy are rendering most efficient and self-sacrificing service. Nothing is counted too hard by the men. They go in every weather on hard journeys. I am sure no bishop has a more faithful little band. They know what the Board is doing for us and they too are grateful, with me, for it all.

"I am making a noble effort to speak Piute so that something can be done for the older Indians who have not and will not learn English. I am trying to get the Southern Pacific Railroad to change the name of its station nearest the Agency. The present name is Numana, and that is the Piute word for God! I wonder what sacrilegious person ever suggested that as the name for a box-car railroad station. And that is the word I want to use for God to the Indians as it carries to them the meaning of God as a loving, providing Father. I couldn't ask for a better word and meaning."

NATION-WIDE PREACHING MISSION

A "PASSION-TIDE PREACHING MISSION" was held in Grace Church, Muskogee, Okla., from April 9th to 16th, by the Rev. Edward Henry Eckel, Provincial Secretary of the Province of the Southwest. The main sermons, at night, on the fundamentals of Christian doctrine, were followed by after-talks on distinctive doctrines and principles of the Church.

The Rev. E. V. Shayler conducted a mission in Salem, Ore., which was successful despite obstacles. "A meeting for men on the

afternoon of Sunday (April 2nd) drew a good attendance in spite of running into conflict with the first Sunday of the fishing season. In fact, except for this and the presence of Billie Burke in "Peggy" at one of the movie houses, and the spring fashion openings, and a dance or two, there wasn't a thing to distract attention from the mission."

Several other missions were held in Oregon during Lent; by the Rev. William H. Bliss at St. Mary's, Eugene; the Rev. A. W. Griffin at Trinity, Ashland; the Rev. J. E. H. Simpson at the Church of the Good Samaritan, Corvallis; the Ven. H. D. Chambers at St. Andrew's, Portland; and the Rev. John D. Rice at St. Barnabas', McMinnville; and the Rev. Thomas Jenkins at St. Paul's, Oregon City. All were productive of good. Some have been postponed till fall.

The Rev. C. N. Tyndell has conducted missions at St. John's Church, South Williamsport, and at St. Paul's Church, Wellsboro, in the diocese of Harrisburg.

A mission was held in the Church of the Ascension, Burlington, Kans., from March 8th to 17th. The Rev. R. W. Rhames and the Rev. G. H. Mueller conducted the services.

During Passion Week the Rev. Karl Reiland, D.D., conducted an inspiring mission in St. Peter's Church, St. Louis, before congregations which averaged over seven hundred daily, more than any other mission in the city. A correspondent writes that "he strengthened the faith and spiritual life of hundreds who never before realized what Christianity is."

Missions have been held at several places in South Dakota this Lent. Watertown, Mitchell, and Mobridge have been among the places holding such missions.

BEQUESTS

BY THE WILL of Miss Mary Virginia Miller, who died April 12th, the Memorial Church and the Church of the Messiah, Baltimore, are each bequeathed \$500. All the silverware of the testatrix is left to the Bishop of Maryland, with the request that he use it to procure a part or parts of a Communion service for some church in this or any other diocese unable to buy such a service.

MEMORIALS AND GIFTS

A PROCESSIONAL CROSS, made by Gorham and presented as a memorial for Mrs. J. O. Ogden, by her daughters, was used for the first time in St. James' Church, Milwaukee, on Easter Day. Mrs. Ogden died August 21st of last year.

THE DAUGHTERS OF THE KING of the Church of the Redeemer, Cairo, Ill., have presented a handsome private Communion set to the parish in loving memory of the late Rev. F. A. de Rosset, who organized this very active chapter.

AT THE latest meeting of the chapter of Erie Cathedral it was decided to renovate the spire of the Cathedral; and Mr. Turner W. Shacklett gave, in loving memory of his wife, a beautiful gift of a large copper cross, which will be placed upon the very top of the spire and will be seen throughout the city.

THE ROUSMANIERE BIBLE CLASS of St. Paul's Cathedral, Boston, Mass., which is in charge of Charles F. Huntley, is the donor of a handsome brass altar cross to be sent to St. Paul's Mission at Duchesne, Utah. An altar and linens also have been sent to this mission through private contributions among the Cathedral parishioners.

ON MID-LENT SUNDAY the rector of Christ Church, Raleigh, N. C., blessed a handsome pair of Eucharistic candlesticks presented as a memorial of the late Mrs. Sophronia Horner Winston, by her husband, Judge Robert W. Winston. Mrs. Winston was a most devoted

Churchwoman and a valued member of Christ Church congregation. She was a sister of the Rt. Rev. Junius M. Horner, D.D., Bishop of Asheville.

THE CHANCEL SOCIETY of St. Paul's Cathedral, Erie, Pa., wishes to acknowledge the gifts to the Cathedral presented through the society; namely, the white burse and veil given by Mrs. Frank Wallace and Mrs. Fred Wallace; a renewal of the white veil which was a memorial to their mother; the violet burse and veil given by the Rev. Bruce V. Reddish; and the green burse and veil from a new member of the Chancel Society.

ON EASTER EVEN there was unveiled at Trinity Church, Wauwatosa, Wis., a handsome memorial window, given by Frank Hotchkiss of La Grange, Ill., in memory of his mother, Mrs. Annie Emerson Hotchkiss, who was one of those who took the initiative in the erection of the present church building and who was a power for good during her residence in Wauwatosa. She passed to her rest a number of years ago. The subject of the window is Holman Hunt's picture, "The Light of the World."

A WINDOW MEMORIAL to Mrs. J. Loring Gilbert has been presented by her daughter, Mrs. Marcus Benjamin, to St. Alban's Church in Washington, D. C., where for many years Mrs. Gilbert attended divine service during the summer months. At the dedication on April 17th the exercises were conducted by Bishop Harding, Dean Bratenahl, and the rector of the church, the Rev. Charles T. Warner. The window represents St. Hilda, who was a patron of learning and founded the monastery at Whitby, England, in 658.

AT ST. STEPHEN'S CHURCH, Milwaukee, two brass candlesticks were given at Easter by Mrs. Martha Young, in memory of a sister, and six vesper lights in memory of another sister. Miss Jessie Durbin gave a brass book rest as a memorial to her sister, while St. Margaret's Guild presented a full set of red Eucharistic vestments, with a chalice veil and burse. In memory of their son, who died as a soldier during the present European war, Mr. and Mrs. H. J. Danforth offered a baptismal shell and an alms bason. Miss Madeline Cockerton gave a lace superfrontal for the altar. St. Stephen's Church was crowded at all the services of the day.

THERE HAS just been placed in St. Paul's Church, Salem, Va. (Rev. N. K. Nelson, rector), a memorial lectern of handsome design, in antique brass, on an oak base. It is memorial to one who was for many years senior warden of the church, the inscription reading as follows:

"To the glory of God
And in loving memory of
JAMES C. LANGHORNE
March 7, 1846—July 25, 1912."

The lectern, given by one of the ladies' societies, was dedicated at an Easter service.

A TABLET in memory of the Rev. Frederick Brinsmaid Van Kleeck, D.D., was dedicated on Sunday evening, March 12th, in Grace Church, White Plains, N. Y. (Rev. Frank H. Simmonds, rector. The sermon on the occasion was preached by the Rev. George R. Van De Water, D.D. The tablet, which is the gift of the local lodge of Masons, bears the following inscription:

"To the Glory of God
and in loving Memory of
THE

REV. FREDERICK BRINSMAID VAN KLEECK, D.D.
For forty-five years Rector of this Church.
For twenty-four years Archdeacon of Westchester.
Chaplain of White Plains Lodge No. 473 F. & A. M.
Past Grand Chaplain, Grand Lodge of New York.
MDCCCXLII—MDCCCXCXV
His preaching much, but more his practice
wrought,
A living sermon of the truths he taught."

THERE WERE recently placed in St. Peter's Church, Delaware, Ohio, by Mr. Raven

Michell the following memorials: To his sisters, Lydia Daw and Charlotte Ledyard Michell, two eucharistic candlesticks; to his sisters, Frances Anna Michell Newhall and Elizabeth Michell Ufford, a processional cross; to his mother, Catherine Read Edwards Michell, a large brass vase and pedestal. These were intended for Easter, but were put in on the occasion of the ordination of the Rev. Berton S. Levering to the priesthood, April 11th. Other memorials were put in at the same time as follows: Two altar vases, two cruets, and a beautiful book for the Litany desk. A few weeks ago a handsome credence, alms bason, and a receiving bason were put in as memorials to the senior warden who died last summer. This old church is now filled with memorials.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Quiet Day for Women

A QUIET DAY for women, which has come to be an annual occasion, was arranged this year as usual under the auspices of the Woman's Auxiliary, and was conducted by the Rev. Walter H. Cambridge, rector of the Church of St. Matthew, San Mateo, on Wednesday, April 5th, in St. Stephen's Church, San Francisco. There were four addresses, of which the general topic was The Life of the Spirit. The attendance was quite as good as usual; and the addresses and the spirit of the day were rather more than usually helpful.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Date and Place of Convention

BISHOP OLMSTED has appointed the 23rd and 24th of May as the date of the forty-eighth annual convention. It will be held in St. Paul's Church, Syracuse. The opening service will be on Tuesday afternoon at 4:30 o'clock.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Conferences—Trinity Sunday School, New Haven
—Archdeaconry—Sunday School Conference
Parish Improvements

THE MANAGERS of the Woman's Auxiliary of the Hartford archdeaconry held a conference of workers at Trinity parish house, Hartford, on Friday, April 28th. The questions discussed were:

"1. Do you think a meeting once a year of delegates from each branch would be profitable?"

"2. If we had such a meeting, do you think it would be helpful to have reports from each parish branch?"

"3. How can we make the collection of the United Offering more general?"

"4. What do you think about the Junior Auxiliary and the Little Helpers?"

This was the first conference of a series contemplated by the archdeaconries of the diocese.

THE FOLLOWING is the programme of the Sunday school conference to be held under the auspices of the diocesan board of religious education in St. John's Church, Waterbury, Tuesday, May 9th: 9:45 A. M., Holy Communion; Bishop Brewster, celebrant. 10:30 A. M., address: "What is the purpose of the Sunday School?" Rev. Carlton P. Mills. 11:30 A. M., address: "How to Make the Small Sunday School a Success," Rev. Marcus J. Simpson. 12:15 P. M., address: "How to Keep the Boys and Girls after Confirmation," Rev. George H. Heyn. 2:15 to 3:45 P. M., sectional conferences. 3:45 P. M., address: "The Value of Sunday School Conferences," Rev. Arthur P. Greenleaf.

TRINITY SUNDAY SCHOOL, New Haven, maintains a very interesting class in social service. The class numbers twenty-five young men of the age of eighteen years, and every one of these young men has been through the school, graduating this year. More than half of them—fifteen—will return for post-graduate work and become teachers in the school after completion of two years' training. This class in social service meets every Sunday

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morning, following an outline of work arranged by the superintendent, the Rev. George H. Heyn. Each Sunday an expert in a department of social service work comes to the class with first-hand information. This past winter the class has discussed topics like the following: Hospitals, Charities, Reform Schools, Prisons, Local Jails, Probation System, Public Schools, Police Administration, City Administration, Visiting Nurses' Association, Local Settlement Work, Playground Movement, etc. Another feature of Trinity Sunday school is Vestrymen's Sunday. On the second Sunday in each month, in place of the regular sessions, a Sunday school service is held, at which the music is rendered by a Sunday school choir of thirty voices. The address is made by a different vestryman each month. This Vestrymen's Sunday keeps the school acquainted with the individual members of the vestry and the vestry with the school.

THE REV. EDWARD GARDNER REYNOLDS, rector of St. James' Church, Glastonbury, will be the preacher at the Easter meeting of the Hartford archdeaconry on May 3rd in the Church of Our Saviour, Plainville.

THE EASTER MEETING of the Hartford archdeaconry will be held in the Church of Our Saviour, Plainville, on Wednesday, May 3rd. At the clericus in the afternoon the Rev. Charles A. Dinsmore of Waterbury will deliver an address the subject of which will be The Burden of Dante.

THE PROGRAMME of the diocesan Sunday school conference, to be held in St. John's Church, Waterbury, Tuesday, May 9th, under the auspices of the diocesan board of religious education, is about completed. There will be morning and afternoon sessions of the conference. The morning will be devoted to stated addresses followed by general discussion and the afternoon will be given up to a number of sectional conferences.

THE HARTFORD FEDERATION OF CHURCHES held each noon hour during Holy Week, excepting Saturday, open-air services on the steps of Center Church (Congregationalist).

THE MEMBERS of Trinity parish, Tariffville (Rev. Samuel W. Derby, rector), are raising the funds necessary for the erection of a memorial rededicated to the late Rev. Jesse Elliott Heald, for many years rector of that parish. They are also planning for a somewhat extensive scheme of redecorating the interior of the church.

THE WORK on the new organ for All Saints' Chapel, New Haven (Rev. W. P. Williams, vicar), is completed. The instrument is well appearing, its case matching the prevailing shade of the church furniture, and its presence adds much to the appearance of the interior of the building, whilst its tone is a valuable addition to the choir music, both in quality and quantity. The parish has also recently received the gift of a reed organ from Mr. D. R. Alling for the use of the primary department.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
Death of Dr. Emma K. Ogden

THE SUDDEN DEATH on April 5th of Dr. Emma K. Ogden after a brief illness of pneumonia removes from the congregation of St. Luke's Church, Detroit, one of the oldest and most faithful communicants of that mission. Dr. Ogden was born in Pittsburgh, Pa., February 22, 1840, and studied medicine in Philadelphia. Becoming both a graduate physician and pharmacist, she volunteered for service in India under the Presbyterian Board of Foreign Missions and served for several years in that land. She came to Detroit thirty-five years ago, and though for a time associated in work and worship with the Congregational

body in that town, later, through study and reading, she became convinced of the claims of the Church and was confirmed. Dr. Ogden was a woman of unswerving loyalty to the Church, strong in her conviction of the Faith, and for twenty-five years the little congregation in Detroit has had no more earnest missionary or devout communicant.

ERIE

ROGERS ISRAEL, D.D., Bishop
Bishop Thomas in Erie—China—Cathedral Organizations

ON SUNDAY MORNING, March 26th, the Bishop of Wyoming spent a few hours at Erie Cathedral. His description of his life and experiences in Wyoming was intensely interesting.

THROUGH THE Lenten season the Dean of Erie Cathedral has conducted a mission study class every Thursday afternoon. The subject has been The Conversion of Ireland, Scotland, and England.

ON MARCH 31ST, Miss Sarah Hopwood, principal of St. Agnes' School, Anking, China, and Miss Grace McKensie, president of the Junior Auxiliary of the diocese of Connecticut, spoke to the Cathedral congregation and the members of St. Mark's Church about the Girls' School at Anking. Miss Hopwood told of the wife of a mandarin, who when a girl of sixteen had decided the idol could be no god, but who waited, groping in darkness for years, until one day the eldest of her six children, a girl of twelve, heard the story of the Gospel from Miss Hopwood. The child said at once, "Miss Hopwood, you must come to see mother. She always taught us that the idol was no god, but we would find Him some day." Miss Hopwood saw the mother and her six children baptized.

TWO ORGANIZATIONS have been added to the Cathedral list this Lent. The Busy Bee Sewing School for the younger children has been formed and meets in the kindergarten room every Thursday afternoon at four. They are divided into four sections; three for the girls and one for the boys. Thirty-five children have come to the class. A chapter of the Brotherhood of St. Andrew was formally organized on Sunday evening, April 2nd, by Mr. B. F. Finney, one of the field secretaries. There were twelve members present. The meeting continued until midnight and the chapter decided its first and most important work was to increase the attendance at Sunday evening services, and a campaign is well under way to see that five hundred persons attend evening services by Sunday, May 28th.

EAST CAROLINA

T. C. DARST, D.D., Bishop
Enlarging Church at Edenton

ITS BUILDING being too small to accommodate the congregations seeking admission, the parish of St. John the Evangelist, Edenton, has begun a series of improvements, involving enlargement on both north and south sides. The latter improvement is practically finished, but to complete the work on the north side about \$400 is yet needed, of which \$100 is already conditionally pledged.

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HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Appreciation for Rector of Christ Church, Williamsport

THE WARDENS of Christ Church, Williamsport (Rev. Charles Noyes Tyndell, rector), waited upon the rector recently and informed him that they had called a meeting of the vestry at a time when he was otherwise engaged and that at that meeting it had been unanimously voted to increase his salary by a very appreciable amount and to present him with an automobile, a handsome seven-passenger convertible sedan, 1916 model, "Jeffery," together with the cost of maintenance.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop
Return of Bishop Millspaugh—Revival of Iola Parish

BISHOP MILLSPAUGH has returned from Augusta, Ga., where he spent his winter vacation. He is much improved in health and has begun a long list of visitations to be completed by the time the diocesan convention meets in May at Grace Church, Winfield.

THE ARCHDEACON, the Ven. Creighton Spencer, held service Sunday, April 9th, in St. Timothy's Church, Iola. There is a movement on foot to reestablish regular services in Iola. The town is increasing rapidly on account of the reopening of the smelters and factories.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Every-Member Canvass in Annapolis

A SUCCESSFUL every-member canvass of St. Anne's parish, Annapolis, was made upon Mid-Lent Sunday afternoon. After prayerful preparation for one month, careful revision of parish lists, and the reorganization of a committee of thirty men, the canvass resulted in an increase of pledges for parish expenses and missions of about \$2,000. Apart from this encouraging financial showing, the spiritual benefit to the parish has been made apparent in increased attendance at the daily and Sunday Eucharists and in the formation of a Confirmation class of over fifty.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Conclusion of Devona Trial

THE DEVONA trial ended in a verdict of suspension from the exercise of his orders for one year. The Rev. F. S. Devona, it will be remembered, was accused of insubordination.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.
Dr. Freeman Discusses "Crime Waves"

SPEAKING before the Six O'Clock Club of Minneapolis on a recent evening, the Rev. Dr. James E. Freeman, rector of St. Mark's Church in that city, spoke of the great need in Minneapolis for civic improvement, and touched upon the failure of so many citizens to interest themselves in civic affairs. He spoke of the police department especially as requiring a measure of preparedness. "Crime waves, as we sometimes call them," he said, "may be scouted by our paid officials as simply 'usual occurrences' with which all cities have to reckon, but it's a mighty weak and miserable policy that treats 'crime waves' as necessary evils that must come upon us just so frequently.

"Here in Minneapolis we have heard repeatedly from our officials who are charged with the grave responsibility of enforcing law and suppressing crime, that these so-called

'crime waves' are largely 'newspaper exaggerations,' submitted to the public for political purposes. Even the effort of a grand jury to do its sworn duty in an attempt to check certain festering crime conditions, is made the subject of official censure and ridicule and its findings are held up to the scorn and contempt of the community at large, as being the ill-digested ruminations of those who are exploiting the city for political purposes."

Among the needs of the city, he declared, a thorough awakening of the citizen to a clear and intelligent consciousness of his personal responsibility comes first. This, he said, is fundamental to an efficient city administration. Increase in the police force and better attention to it were a second need, while third he believed there was needed a "Citizens' Auxiliary Police Force," trained and disciplined, with defined functions and prescribed authority.

MISSOURI

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

Church House at Herculaneum—Rev. George E. Wharton Called to the Diocese

A CHURCH HOUSE at Herculaneum, where Deaconess Sniffen has been working for the past year, is now an assured fact. A good piece of ground has been donated and Bishop Johnson has collected over \$2,500 for building the house, the amount thought necessary. Plans have not yet been drawn, but it is proposed to have a building where the deaconess may live and also where services, classes, and social gatherings may be held.

CHRIST CHURCH, Moberly, which has been without a rector for five years, and St. Paul's Church, Mexico, which has been without a rector for one year, have now called as their rector, at the suggestion of Bishop Johnson, the Rev. George E. Wharton, rector of St. David's Church, Scranton, Pa.

MONTANA

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

Rector Instituted at Bozeman

ON APRIL 2ND, the Fourth Sunday in Lent, Bishop Faber was in Bozeman and instituted as rector of St. James' Church the Rev. Herbert Ivan Oberholtzer, the rector

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NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Regret at Departure of Rev. P. C. Pearson

MANY EXPRESSIONS of regret and good wishes from members of his congregation, from fraternal and social organizations, have come to the Rev. Philip C. Pearson, who recently resigned from Christ Church, Ridgewood, to become rector of St. Michael's Church, Naugatuck, Conn. During his rectorate, beginning June 1, 1909, a large floating debt was paid off and the mortgage debt reduced from \$10,000 to \$6,500, of which latter amount nearly \$4,500 was pledged, so that the whole amount will shortly be raised. Besides, a fund for a new altar has been started. Extensive repairs and improvements have been made on the church, the parish house, and the rectory. In the same period, memorials valued at \$2,000 have been given. St. Bartholomew's Church, Hohokus, long a parochial mission and supported by the Ridgewood parish, has become an independent parish. The number of active communicants, the pupils in the Sunday school, and the recent Confirmation class, are the largest in the history of the parish.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Large Offering at Trinity Church, Asbury Park

THE LARGE Easter offering at Trinity Church, Asbury Park, which amounted to \$5,500, will be devoted to the payment of debt on the parish.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp

Methodist Minister Seeks Orders

MR. BODINGTON, a young Methodist minister, who buried most of the victims of the recent raid at Columbus, has applied to Bishop Howden for acceptance as a candidate for holy orders. He will finish his preparation at the divinity school in San Francisco.

OHIO

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

Reception to Confirmation Class—Death of Fred C. Hilton

SHORTLY AFTER Easter a reception will be given to the members of the Palm Sunday Confirmation class of Trinity Church, Toledo (Rev. George Gunnell, rector). The class of one hundred twenty-one children and adults, the largest in the history of the parish, will be received by the rector and his assistant, the Rev. Edwin W. Todd, together with their wives.

IN THE DEATH of Fred C. Hilton of Youngstown the Church in that city and in the diocese loses an active force. Mr. Hilton was treasurer of the parish and of the Sunday school and was also superintendent of St. James' Mission Sunday school. In each of these capacities he was an active worker and will be greatly missed. Mr. Hilton was born in England, December 25, 1869, and had resided for fifteen years in Youngstown. He is survived by his widow and by a son five years old.

OREGON

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

Lectures by Bishop Sumner in St. Helen's Hall—Diocesan Convention

IN ST. HELEN'S HALL, Portland, Bishop Sumner will next year deliver a course of six lectures on Christian Sociology. The course, which will be open to parents as well

as pupils, has been developed from a much longer series delivered by the Bishop for years before the students of the Western Theological Seminary in Chicago.

THE ANNUAL convention of the diocese will be held at the Pro-Cathedral of St. Stephen the Martyr, Portland, May 24th and 25th. The Bishop's annual address will be delivered at the opening service on the morning of the first day and will take the place of the sermon. A men's dinner is being planned for the evening of the 25th. The annual meeting of the Woman's Auxiliary will be held at St. Mark's, Portland, on May 23rd, and that of the Junior Auxiliary at St. David's, Portland, Saturday, May 20th.

PITTSBURGH

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

Convention—Religious Education—Stonemen's Fellowship

THE ANNUAL CONVENTION of the diocese will take place on May 17th and 18th, at St. Andrew's Church, Pittsburgh. On the afternoon of the day preceding, at the Church of the Ascension, Pittsburgh, will occur the semi-annual meeting of the diocesan branch of the Woman's Auxiliary, prominent features of which will be the presentation of the fifth ingathering of the United Offering of 1916, and an illustrated lecture concerning the United Offering, its workers, and the buildings erected by means of it.

THE ANNUAL missionary service of the Sunday schools will be held on the afternoon of Sunday, May 21st, at Trinity Church, Pittsburgh, with presentation of the Lenten offering, and awarding of pennants by the diocesan board of religious education. The board is making preparation for a summer school for the teachers of our Sunday schools, with lectures by experts, and evening illustrated talks on appropriate subjects. The sessions will be held in St. Andrew's Church, Pittsburgh, for three days, beginning June 6th or 7th.

THE STONEMAN'S FELLOWSHIP of Philadelphia is preparing to have a pilgrimage to Pittsburgh on April 29th and 30th, when it is expected that 10,000 members will visit this city. In preparation for the event, a dinner was held at the Fort Pitt Hotel, on Friday evening, April 14th, under the chairmanship of Mr. H. D. W. English. The speakers were the Rev. H. C. Stone, founder of the Fellowship; Mr. William K. Krips, treasurer; and Messrs. S. M. Pugh and G. H. Cleaver, district superintendents of the organization in Philadelphia.

SOUTH DAKOTA

Convocation—Episcopal Oversight—Memorial for Bishop Biller—Mission Field—Beginnings at Lake Andes

THE ANNUAL CONVOCATION of the district has been called to meet in Sioux Falls on Saturday, Sunday, and Monday, June 10th, 11th, and 12th. The Rt. Rev. F. F. Johnson will act for Bishop Tuttle, the acting Bishop of South Dakota, and will preside at all of the meetings. Mr. John W. Wood is also expected to be present. Bishop Johnson at the time of convocation will be in South Dakota

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for two or three weeks. He will take part in the commencement exercises of All Saints' School.

AN ITINERARY is being arranged for Bishop Tyler of North Dakota, who has very kindly consented to make several visitations throughout the district in the latter part of May. Among the places visited by him will be Aberdeen, Watertown, and Brookings.

THE MEMORIAL COMMITTEE elected to erect a suitable memorial for the late Bishop Biller have selected a large stone cross to stand at the grave. The grave is at the top of a hill in the new and beautiful cemetery in Sioux Falls, and so the cross will be the most commanding object in the grounds, as it will rise about fourteen feet above the ground. The cross will be of Vermont granite. It will probably be in place in time for unveiling at the convocation.

SINCE THE resignation of Dean Brennan from Calvary Cathedral, Sioux Falls, the Rev. Elias Wilson of Madison, S. D., has been taking the services at the Cathedral. On Easter Day Dr. Ashley will supply at the Cathedral.

THE REV. L. T. GWYNN has left Winner and has accepted the work in Madison and Howard recently left vacant by the resignation of the Rev. Elias Wilson. His departure leaves the whole Roselud country again in the hands of one man, the Rev. W. B. Roberts of Dallas. Would that some young man would realize the opportunity of the Church in this section of the country and volunteer for the work. The Church has a strong hold in this part of South Dakota and it is a pity to see her retreat from her first place because of the want of a young man to throw himself into the breach. Winner, which is the central point and headquarters for this country, is splendidly equipped with a beautiful church, a guild hall, a rectory, and a small hospital.

THE REV. W. A. CASH, general missionary, started a work at Lake Andes about a year ago. At the time there were only two communicants and no interest manifested in the Church. To-day Mr. Cash has a Sunday school of ninety or more, forty awaiting Confirmation, and a great number have received the sacrament of Baptism, adults as well as children. Plans have been drawn for a beautiful church which will be built very soon. Mr. Cash can only give one Sunday at Lake Andes, as he has numbers of other places to minister to in many parts of this large state.

SOUTHERN OHIO

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

Sympathy for Allies—Woman's Auxiliary—Mission Work in Easter Week—Church Club Hears Lecture on Mexico

AMONG THE signers of the address expressing sympathy for the cause of the Entente Allies were seven Cincinnatians, including the Rt. Rev. Boyd Vincent, D.D., Bishop of this diocese, and the Rev. Frank H. Nelson, D.D., rector of Christ Church. In an interview printed in the Cincinnati *Times-Star*, Dr. Nelson is quoted as saying in explanation of his signature: "I signed the address because I believe in what the address says. I know it has been asserted that much if not all of the sympathy among Episcopalian clergymen for the allies is due to the fact that the Episcopal Church in America is but a part of the established Church of England, but I am American-born and my people long before me, and I was taught to hate England as our worst and constant enemy. Since this war began, however, and the real spirit and purpose of the autocracy of Germany has manifested itself, I have become convinced that that spirit and that purpose is against the best interests of mankind. I know there are

certain fundamental race affiliations and am not unmindful of the fact that people of the same race and blood are apt to think whatever their kinsmen do is right merely because they do it. But, while knowing this and that the bulk of the people of Cincinnati are of German blood, I also know that many of these do not approve the course of the Germans in this war, as I also know people of English blood who are against the allies."

THE FORTIETH annual meeting of the diocesan branch of the Woman's Auxiliary is to be held in the church and parish house of Christ Church, Springfield, on Wednesday and Thursday, May 10th and 11th. Miss S. E. Hopwood, principal of St. Agnes' School, Anking, China, is to make an address. The most important business is to be the submission of a new financial plan liberating the branch from all pledges and directing its efforts chiefly toward the raising of the apportionment in each parish and mission.

DURING EASTER WEEK the staff of the Cincinnati City Mission will hold services at the General City Hospital, the Tuberculosis Hospital, the Work House, the City Infirmary, the Girls' Opportunity Farm, the Home for Incurables, the Home for the Friendless, the Clovernook Home for the Blind, and the Widows and Old Men's Home, ministering to fifteen hundred to two thousand persons.

THE EPISCOPAL CHURCH CLUB of Columbus recently had the pleasure of entertaining and listening to former Congressman Stanley Bowdle of Cincinnati, as he gave first-hand information of the conditions of the Church in Mexico from his personal recent experience there. The speaker said that Mexico may become one of the greatest of nations through the influences at work within its borders, in spite of indications to the contrary. "The Roman Catholic Church does not control the Republic," said the former congressman. "Separation of Church and State is more marked than in the United States. Diaz, while in power, was never inside a religious edifice. The federal government has taken over church cemeteries and given them to municipalities. There are no monasteries or Roman Catholic hospitals in the country and the constitution provides that the president, vice-president, and members of the cabinet shall not be connected with any religious denomination." The lecture was illustrated with stereopticon views and roused much interest in the hearers.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Diocesan Synod—Rev. Johannes Rockstroh—Bishop Osborne Returns

THE BISHOP has appointed Wednesday and Thursday, May 10th and 11th, as the dates for the sessions of the thirty-ninth annual synod of the diocese. St. Paul's Church, Springfield, will be the place. The annual sermon will be preached by the Rev. Johannes Rockstroh, rector emeritus of Holy Trinity, Danville, and president of the Standing Committee. The business sessions of the synod on Wednesday will be held in St. Paul's parish house and on Thursday in the new parish house of Christ Church. The annual meet-

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ing of the Woman's Auxiliary will be held at the same time.

THE DIOCESE has learned with deep regret that the Rev. Johannes Rockstroh, for twenty-five years a devoted and faithful priest, missionary at Belleville, rector of Holy Trinity, Danville, president of Standing Committee, deputy to General Convention, and most efficient counsellor and helper in all the work of the Church in the diocese, has resigned and will leave to accept the rectorship of Grand Rapids, Wis., in the diocese of Fond du Lac. He will be sorely missed and the prayers and good wishes of all who knew him will follow him to his new work.

BISHOP OSBORNE has returned from his winter vacation spent in the southern part of Texas. The Bishop has improved very much in health and strength and looks very well and vigorous. He has made his list of appointments and expects to visit all the parishes and missions of the diocese before the warm weather sets in.

AT EASTER the Rev. J. G. Wright completed his thirty-fourth year in the church at Greenville, where he has spent his entire ministry, having recently passed his seventieth birthday.

TENNESSEE

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

THE MEMPHIS BRANCHES of the Woman's Auxiliary met at St. Mary's Cathedral on the Feast of the Annunciation for their annual corporate Communion and quiet hours. Bishop Gailor was the celebrant and the three addresses were delivered by the Dean, the Very Rev. J. Craik Morris, D.D.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Church League Organized

AT A MEETING held on April 12th, at the home of the Rev. Roland Cotton Smith, D.D., the necessary steps were taken to establish the Church League in this diocese. The officers were elected: The Rev. Dr. R. C. Smith, president; Rear Admiral M. T. Endicott, vice-president; Rev. J. J. Dimon, secretary; and Mr. J. Holdsworth Gordon, treasurer. These officers constitute the executive committee. Copies of the Declaration and Testimony have been widely circulated and the league is in process of organization in a number of parishes.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop
A Large Confirmation Class

IN GRACE CHURCH, Grand Rapids (Rev. G. P. T. Sargent, rector), Sunday morning, April 9th, Bishop McCormick confirmed the largest class but one in the history of the parish. It contained fifty-one members.

CANADA

Diocesan Activities—Rev. Allan P. Shatford in London

Diocese of Caledonia

THE INHABITANTS of the Indian village of Metlakatla, which lies across the bay from Prince Rupert, are giving \$1,000, to be used in the grand carnival of the allies at Prince Rupert in Easter Week. The Indian council decided to give this sum to the Red Cross fund. The same Indians have given \$140 to the Canadian Patriotic Fund.

Diocese of Huron

BISHOP WILLIAMS has appointed the Rev. Charles Brett to be rector of Ripley. Mr. Brett has for the last five years been at work in the diocese of Yukon among the Indians.—ACCOMPANIED by the rector, Canon Tucker, and the organist, the boys of St. Paul's Cathedral choir, London, visited Trinity Church, St. Thomas, March 20th, and gave a concert under the auspices of the Anglican Young People's Association.—DEAN DAVIS of

Huron has just finished his forty-second year as rector of St. James' Church, London. This length of service is not equalled in any other parish in western Ontario. The parish has made steady progress in these years. The first church was built in 1873, largely through the efforts of the wife of Bishop Cronyn.—THE RECTOR of St. John's, Berlin, speaking at a meeting where the One Hundred and Eighteenth Battalion were entertained, said that not only were the men of his congregation enlisting for overseas' service but a young lady of the church had, with her mother's consent, having no brothers to go, offered to go to the front as a despatch rider.

Diocese of Montreal

THERE WAS a special service for women in St. Luke's Church, Montreal, on the Third Sunday in Lent. The speaker was the Rev. H. M. Little, rector of the Church of the Advent, Montreal.—THE REV. ALLAN P. SHATFORD, rector of St. James the Apostle's Church, Montreal, preached in St. Margaret's, Westminster, London, England, March 19th, at a service for the overseas forces, in which he is serving as chaplain. He deprecated reprisals, or any measures savoring of vengeance, on the part of the allies during the war. All violence he said was a confession of weakness. Men who were sure of their cause would never make a compromise with evil nor a truce with dishonor. Earl Grey, former Governor General of Canada, thanked the Rev. Mr. Shatford at the close of the service for his address.

Diocese of Ontario

A VISITOR in Kingston the last Sunday in March was Bishop Lucas of Mackenzie River. He was staying with Dean Starr, rector of St. George's Cathedral, Kingston. The Bishop, who has two sons in the Fifty-third Battery, arrived in Kingston in time to see them before they left for overseas' service. The Bishop preached in St. George's Cathedral in the evening and afterwards addressed the soldiers in St. George's Hall.

Educational

THE JUNIOR CLASS of St. Stephen's College, Annandale-on-Hudson, N. Y., are planning to hold the week end of May 12th, 13th, and 14th, for prospective students, and all young men interested in the college are invited to be their guests during this time. A programme has been arranged consisting of reception, track meet, and dramatics. St. Stephen's may be reached from New York via the New York Central; round trip, \$3.65. Mr. Walter R. Whitmore should be addressed for reservations.

PREPARATIONS are being made for the jubilee of St. Helen's Hall, Portland, Ore., in 1919. At the coming annual meeting of the alumnae, it is planned to appoint a committee to have in charge the celebration of this fiftieth anniversary of the founding. Pleasing progress is reported both in attendance and in quality of work.

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