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FOR SPIRITS round the eternal throne
How vain the tears we shed!
They are the living, they alone,
Whom thus we call the dead.

—Lydia Sigourney.

The Living Church

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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 6, 1916

NO. 1

VICTORY

Arranged and Adapted by Cornelia T. Geer



WHO IS THIS

That cometh from Edom, with crimson robes from Bozrah?
My eyes are as a flame of fire, and My vesture is dipped in blood;
My sword is full of blood, and My right hand has taught Me terrible things.
I have made bare My holy arm in the sight of all My people.

But My flock I will feed like a shepherd, and will lead them by still waters.
Fear not, little flock.

To him that overcometh will I give the Morning Star;
I will come in to him, and sup with him, and he with Me;
I will give him a new name, and will write it in the Book of Life.
He that overcometh shall be spared the second death;
He shall be Mine in that day when I make up My jewels; I will spare him as a man would spare his son.
I will make him a pillar in My house, and he shall sit with Me upon my great white throne.
His raiment shall be white as light; he shall walk with Me in white, for he is worthy.
Comfort ye, comfort ye My people.

These are they
Which came out of tribulation, and have washed their robes and made them white;
Who through faith subdued kingdoms, wrought righteousness, obtained promises;
Stopped the mouths of lions, quenched the violence of fire,
Out of weakness were made strong.
They were stoned, they were sawn asunder, were tempted, were slain.
But those things are passed away as a shadow,
As a ship that divides the waves of the water, leaving no trace of her going, nor the path of her keel
in the waves.
I have proved them and found them worthy of Myself;
As gold in the furnace have I tried them, and received them as a burnt offering.
And, having been a little chastised, they shall be greatly rewarded.
Right dear in My sight is the death of My saints.
Comfort ye, comfort ye My people.

They shall be like a watered garden, and like a spring of water, never failing.
This is their rest, and this is their refreshing:
They shall hunger no more, neither shall they thirst any more; neither shall the sun light on them,
nor any heat;
There shall no torment touch them.
They are in peace.
Their reward is with Me, and the care of them is Mine.
They shall receive a glorious kingdom, and a beautiful crown from My hand.
And I, that sit on the throne, will dwell among them, and I will feed them, and will lead them unto
living fountains of waters, and I will wipe away all tears from their eyes.

EDITORIALS AND COMMENTS

The Gentle Art of Raising Money

LET no one despise it. The spiritualities of the Church are closely bound up with the temporalities. The only people who do not require food and clothing are disembodied spirits, and not many of the activities of the Church fail to present their mundane side. Money does not come first among the necessities of the Church, but neither does it come last.

Just now the gentle art especially needs stimulation. If any parish has bills unpaid after the Easter offering has been disbursed, it is in a fair way to pay interest charges for at least six months or to lose its credit in the commercial world. The collection of the Church Pension Fund ought chiefly to be made during May. Leaving the heavy end to the Atlantic seaboard cities, the rest of us ought to raise at least a million dollars before next fall. The southern dioceses have \$200,000 more to raise for Sewanee and that work ought to be completed before midsummer. St. Stephen's College must have a very considerable sum. The relief funds for war sufferers in many lands must have a large part in our benefactions for a long time to come; even THE LIVING CHURCH keeps its WAR RELIEF FUND conspicuously before its readers, though we trust it is not made over-insistent. The apportionment for general missions is dragging; wherever it has not been largely completed before the middle of May we can prophesy a delinquent parish. [Let it be remembered that criticism of missionary methods does not release us from obligation to keep the work going.] Beyond these, the multitude of local institutions that must everywhere be financed, generally by a comparatively few people, keeps a constant stream of appeals going through the mail. If there are not many adepts in the gentle art of raising money, it is not due to lack of opportunity for experience.

THE MACEDONIAN CALL, Come over and help us, comes so often to the clergy that, we fear, their answer is, quite often, I won't! Yet we doubt whether our reverend fathers are often wise in returning that answer.

How often have those local committees that are interested in raising general or diocesan apportionments received from some of the clergy such answers as this: "Yes, we are not doing much for missions at St. —'s Church, because we are building a fine guild hall that taxes our capacity." But by what right is money that ought to be given for missions used to build a local guild hall? If such parochial activities can only be financed by taking money that ought to be used for extra-parochial purposes, somebody—rector, wardens, or vestry—ought to be in jail for a criminal misappropriation of funds. An answer such as that which we have quoted is equivalent to the plea of "Guilty" which is sometimes required in court. Yet those sweet-dispositioned clergy who return answers of that sort undoubtedly fail to realize that they are signing true indictments against themselves and their parishes, and the lay gentlemen to whom the replies are addressed are invariably too polite to tell them of it. As for those other clergy of less sweet or of distinctly sour disposition, who also receive letters of reminder of unpaid apportionments and the like, they do not answer them at all.

Do you say, O reverend father, that there are no clergy of that sort? Address an identical letter to all the brother-clergy of your diocese and see how many of them reply!

WE DOUBT whether our parochial clergy generally obtain the layman's point of view with respect to financial appeals.

It is true that not many appeals ought to be made from the chancel. There ought to be some. The people ought to be taught frankly of their duty to give, and their responsibility for support of the parish and of the official diocesan and general funds of the Church should be kept before them. The whole congregation should know whether parochial bills, including the rector's salary, are promptly paid, and whether official assessments and apportionments are met.

Yet not many other appeals can usefully be made from the

chancel. There are not Sundays enough in the year to enable a rector to lay before his congregation even the more important of the weighty appeals that come to him for a multitude of worthy objects. The temptation to the rector therefore is to return a *non possumus* answer to all of these.

So far as declining to make appeals in church is concerned, he must generally be justified in so declining. But though it is the easy way in consequence, to wash one's hands of the matter altogether, this is not the right way.

There is a natural hesitancy on the part of many of the clergy in permitting appeals to be sent to their people. They realize that the few people in their parishes who are known to be givers are simply swamped with appeals, through the mail and otherwise. The clergy hesitate to add to the number. They do not wish to seem importunate. They hesitate to press the money side of Christian duty, when the local calls compel a considerable amount of it at best. Sometimes they have the unworthy fear lest the encouragement of outside appeals shall result in cramping the parish itself.

So the rector is inhospitable to the appeals that come to him. He writes a polite letter of regret or he fails to respond at all. In either event he blocks the presentation of some worthy cause to his people.

Which is a mistake on his part. "Come over and help us!" is a cry that may come with startling frequency, and it is impossible for each of us to start immediately—in person or by our currency—to each of the Macedonias that send it out; but somehow each of the cries must be met. How, then, shall the clergy treat the cries?

We venture to say that causes that are good ought to receive the active—not merely the passive—moral support of the clergy. Those who promote a cause must generally find the way to reach the people who should be interested in it. But the rector should cordially cooperate in making it possible for them to be reached. Literature concerning special needs can be placed, along with tracts on Church teaching and on Christian conduct, in the vestibule to the church. Parish papers can often be utilized for the purpose of presenting the facts as to special needs. It is even legitimate to use a parochial mailing list for sending out such appeals, in cases where they are really important.

For it is the *right* of the laity to know what are the needs and the opportunities within the Church and outside. If all Churchmen subscribed to Church papers, as they ought to do, there would be such an expansion of the lay mind toward the larger activities of the Church as can scarcely be realized. The people who read the Church papers are *willing* supporters of the Church's general activities. Their horizon is not limited by parish bounds and they do not wish it to be. Witness, for instance, the steady flow of contributions to THE LIVING CHURCH WAR RELIEF FUND. We never have urged that there was a bounden duty on the part of our readers to support that fund. We certainly have not permitted it to be a rival of general funds for relief of Belgians, of Poles, of Armenians, of Syrians, and of the distressed in all lands. We have simply told the facts. Here are half a dozen American churches on the continent of Europe. They can be kept open or they can be closed up at this critical time. The spiritual comfort that the Church has to give can be given or it can be withheld. The churches can be made centers of widespread work of amelioration of distress such as not even the Church can cure, or their activities can be so contracted that they have no money with which to carry on such work. Which shall it be? We simply present the facts and the questions and let our readers answer them as they are moved. We ask for no fixed amount; millions a week could not cure the distress. The American churches will simply do such a part, little at best, as the Church at home enables them to do. Their duty does not extend beyond that.

And for a year and a half there has been a steady flow of contributions to the fund.

So—give the laity the chance! It is their right to know the opportunities and the conditions that may be found within the Church and within the larger domain of Christian, civic, and benevolent activity.

Many lay people, even those of limited means, scarcely open a mail without finding an appeal for assistance of some sort. The wealthiest man on earth cannot respond to all of these. The poorest can respond to some. But no right thinking man or woman resents the receipt of them. The willingness to give is rather well developed among the American people—though our resources are scarcely touched even by the vast amount that is annually given to public purposes.

Reverend clergy, so far from resenting your activity in bringing information as to particular needs before your people, we believe they will thank you for it. Each one must of course be his own judge as to how he will respond; but the laity trust to the clergy—rather too exclusively, we fear—to keep them informed as to what are the needs of the Church, and as to their relative importance.

The gentle art of raising money consists, more than anything else, in bringing facts to the attention of people. All questions of method are subordinate to that.

WITH respect to the post-Panama conference in Porto Rico to which we alluded last week, we find in the *Missionary Review of the World* for May a confirmation, in substance, of the facts which we cited on the authority of a newspaper report. According to the *Review*, "The Evangelical Union of Porto Rico" was formed, with a "Central Conference Committee" which shall "consider the problems common to all the evangelical bodies, seek to unify and coördinate their forces in common endeavor, and plan together for the complete Christianization of the island and the eventual projection of its life to other regions."

A survey is to be made in order to effect a "readjustment of forces at work in the island," for which, it is stated, "the time has come"; and it is said further that "the interchange of church-members among various denominations was also urged, and a prompt enlistment of all evangelical Christians in the work and fellowship of the churches of their community, so that the essential unity of all believers may be magnified in service and Christian brotherhood."

The dates of this conference were March 16th to 20th and not in April as stated last week.

We are still without information as to the attitude of our own authorities to this project. Recalling the declaration of the Bishop and clergy of Porto Rico which we published some weeks ago, we can see that this must probably be an embarrassment to them—an embarrassment that might easily have been avoided by a different attitude with respect to Panama. We must expect constant embarrassments now, constant elements of friction, constant incidents that tend to destroy harmony and confidence in the Church. But we alluded, in our editorial, to this Porto Rico incident, not to criticise our own mission—concerning whose attitude toward it we are entirely in the dark—but to illustrate what might be anticipated as the policy of the "Committee on Coöperation in Latin America." Viewing this, as we do, as a distinctly Pan-Protestant alliance, in which all Protestant missionary work is to be coördinated, and in which the distinction between sacramental ministrations and teachings of the Church and those of other bodies must certainly be obscured, if not lost, our opposition to participation by the Board of Missions will be clearly understood.

If ever men were vindicated by events, those who tried so hard and so ineffectually to keep the Board of Missions out of this trouble are among them.

And we believe there are great numbers of Churchmen who long, with us, for a return of the days when meetings of the Board of Missions were given up entirely to deliberation on the conduct of the missions of this Church, and when we all had confidence in the outcome of those deliberations.

Several times last summer and autumn we urged the value of "Safety first." We now urge, "Safety last."

And when we think how easy it would have been to keep the Board of Missions out of the perplexities that must now probably arise for separate determination at each meeting of the Board, with a new division to be created each time, our amazement at the lack of statesmanship that has been shown is constantly on the increase.

"The saddest are these: it might have been."

THE second million dollars has been subscribed in the Church Pension Fund!

As the completion of the first million was announced on March 10th, less than two months have been required in raising the second.

40% of Clergy Pension Fund Now Raised It is a splendid testimonial to the splendid work of Bishop Lawrence and his associates in New York. And it is a remarkable tribute to the fact that when the American Church has the will to do great things, it has the power to do them.

Now the whole Church must coöperate in this work. At a very much less expenditure, New York, Philadelphia, and Boston could easily take care of their own aged clergy and of their widows and orphans and tell the rest of us similarly to look out for our own.

But Churchmen in these cities are adopting a more generous attitude. They are doing the lion's share toward providing for the pensioners of the Church throughout the entire country. It is anticipated that probably four-fifths of the entire amount will be raised in those cities.

So much more, therefore, does it devolve upon the rest of us to raise the other fifth.

The month of May seems the time of all others for this work to be done—before vacations are upon us.

Let Churchmen everywhere go to it with ardor!

AN appeal from the American committee for Armenian and Syrian relief asks urgently that churches and Sunday schools throughout the country will observe Sunday, May 28th, as "Armenian Day." A million Christian Armenians, it is

stated, have been slain within a year, or at least been put in imminent danger of death. Those who remain are in great numbers homeless and shelterless, driven away from their home land and wandering in the East. Americans are trying earnestly to save them from death.

It is unnecessary to lay stress upon the importance of prompt response to this appeal, and all readers of the day know the conditions. The American committee is serving under the chairmanship of Dr. James L. Barton, and its membership includes a long list of distinguished men, including our own Bishops of New York and Pennsylvania. The treasurer, to whom remittances should be addressed, is Mr. Charles R. Crane, 70 Fifth avenue, New York.

It may be of interest to add that the editor of THE LIVING CHURCH is serving as chairman of the Milwaukee local committee under the authority of this larger committee in the nation at large. Certainly whatever can be done and done quickly to save the remnants of this ancient race must be done.

THE contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 1st, are as follows:

St. Paul's Chapel, College Point, N. Y.	\$ 6.31
Rev. Dr. H. L. Burleson, New York City	25.00
V. C. L., Plymouth, Conn.	5.10
St. John's Church, Norman, Okla.	6.00
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Some members of St. Mark's Parish, Louisville, Ky.	50.00
Elizabeth—Easter, 1916	5.00
Church of the Ascension, Pittsburgh, Pa.	2.86
Christ Church, Glendale, Ohio	5.00
Harcourt Parish, Gambier, Ohio*	13.25
Robert Scott, Williamstown, Mass.†	5.00
Girls' Friendly Society in America †	20.00
Mr. and Mrs. Tom G. Taylor, Canon City, Colo.†	5.00
"A deep admirer of Belgium and her King" †	250.00
St. Paul's Parish, Springfield, Ill. †	16.19
J. F. C., Lexington, Ky. †	2.00
A sympathizer, Dorchester, Mass. †	10.00
Shippensburgh †	5.00
"In memoriam" †	2.00
Offering from St. Alban's School, Knoxville, Ill., Early Service, Easter †	15.00
Total for the week	\$ 533.22
Previously acknowledged	23,409.34
	\$23,942.56

* Relief of Belgian children.
 † Belgian relief.
 ‡ Relief of children in France.
 ¶ Work in Paris.

[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.]

BLUE MONDAY MUSINGS

By Presbyter Ignotus



THE wave of mob-violence in the name of religion, about which we have been forced reluctantly to speak heretofore, has washed over a city of sober, conservative Massachusetts. On Sunday night, April 2nd, and Monday, April 3rd, Haverhill was in the hands of an angry mob of ten thousand; the police acted helpless; the militia were called out, but were apparently unable to preserve order. All the windows of the city hall were smashed, as were the windows of the home of the police commissioner and of a local Protestant minister; revolver-shots were fired into the police-station, where the object of the mob's wrath was supposed to be sheltered; many false fire-alarms were turned in; and an effigy labeled "Free Speech" was burned in front of the city hall.

The cause of this disgraceful episode was that a certain Dr. Thomas E. Leyden, of Somerville, Mass., at the invitation of citizens of Haverhill, had been announced to lecture on "Why the Roman Hierarchy Is Opposed to the Public Schools." In a word, Dr. Leyden, a Protestant, intended to criticize certain aspects of Roman Catholic policy. He had secured a license from the city authorities for the meeting; and he proposed, as an American citizen, to use his inalienable right of expressing his opinion. Ten thousand Roman Catholics banded together to prevent this by violence, and to do him physical injury if possible. Instead of punishing the mob leaders, the city authorities now announce that if Dr. Leyden returns to Haverhill they will place him under arrest for inciting to riot!

On November 7, 1913, a similar outrage took place in Carbondale, Pa., as reported in our issue of December 6, 1913. That was "a deliberately planned mob attack, by those in a position of leadership in the Roman Catholic Church, against a man who was saying things they did not like, but which were no worse than things preached at Roman 'missions.' It was utter disregard of all right and law"; so a well-known citizen of Carbondale declared. This indictment could be made concerning the Haverhill riot.

The responsibility rests upon the Roman Catholic authorities to make their people understand the wickedness and futility of such methods; and if they are silent, they share the guilt. We do not forget the possibility of slanderers and scurrilous utterances from such lecturers; we know too well how Rome has exploited renegade priests of our own in the past. But such men should be held to account in the courts of justice, not by lynch-law methods.

It is intimated that the "powerlessness" of the police is to be explained by the fact that a majority of them are Roman Catholics. This gives furiously to think! Cardinal O'Connell recently declared: "I often endeavor to explain to myself how it is that there is such bitterness manifested against [Roman] Catholics." We deplore the bitterness, and have always condemned the methods of such organizations as the A. P. A. and such organs as the *Menace*. But the Haverhill riots may help the Cardinal to answer his question.

IT IS INTERESTING to note two diametrically opposite comments upon this tragic spectacle, both from Roman Catholic sources. The *Sacred Heart Review* speaks thus:

"We know nothing at all of the trouble in Haverhill last Monday night, save what we have seen in the daily press. We gather from this that a riot was precipitated in that city by people who objected to the lecture of an anti-Catholic speaker. Now, we know well what anti-Catholic speakers are; we know well the foulness they exude; but we have no sympathy whatsoever with violence, and we heartily condemn the disorder in Haverhill and the authors of it. It is un-Christian, un-Catholic, and unpatriotic. Hoodlumism is no defence of Catholic principles or Catholic practices, and nothing can justify it. The valiant 'defenders of the faith' who go out with sticks and stones to prevent an anti-Catholic lecturer from speaking are running directly counter to the teachings of their religion and their religion's divine Founder. They are disgracing the mother that

they pretend to be helping and serving. They are doing much more harm to the Catholic Church than all the anti-Catholic lecturers that ever existed. Much might be said of the provocation given, but that does not excuse disorder on the part of Catholics."

It is true that some "anti-Catholic speakers exude foulness"; and we have borne consistent witness against them. Their attacks upon the whole sacramental system as the entire Catholic Church, East and West, maintains it, are outrageous. We assume that the editor of the *Sacred Heart Review* alludes to such, and that he does not mean to declare that all criticisms of Roman Catholic claims is "foulness." With this explanation, his utterance is wise and true.

Over against that, we have an open letter addressed to Cardinal O'Connell, by Henry V. Cunningham, a Boston lawyer, president of the [Roman] Catholic Federation of the Archdiocese of Boston, with regard to the incident. Mr. Cunningham, speaking of the rioters, says explicitly:

"I believe they acted within their rights in making a demonstration over the heads and against the officials of Haverhill who violated their lawful authority"—

i.e., licensing the lecture in the city hall.

Ignoring the fact that the mob began by breaking up a meeting in the Unitarian chapel, Mr. Cunningham declares:

"The board of aldermen improperly issued a permit. I use the term 'improperly' advisedly, because the city hall is a public building, supported and maintained by the citizens of the city for public uses. And other use is improper, especially when its use is given to slander, vilify, and attack the religion and sacred rights of an appreciable number of the citizens and inhabitants of the city"—

and much more in the same strain.

It is significant that Mr. Cunningham assumes that all criticisms of the Roman Church and hierarchy are "slanders," but nowhere urges actions in the courts against slanderers. Roman Catholics, being in the majority in Haverhill, he argues, own the city hall! One of our clergy who spoke in condemnation of this mob spirit received numerous threatening letters from Irish Roman Catholics, in which he was explicitly warned that a good time was coming in which the "Catholic" majority would send men like him to hell or prison!

It is plain that a crisis is approaching; and in the presence of a revived "Know-Nothingism" one is forced to ask, "Is there not a cause?"

HERE IS PART of what my gallant little midshipman Lenox writes, from H. M. S. *Tonans*, with no other address than "Care G. P. O., London," and with no postmark on the envelope:

"Dear, kind Friend:

"I thank you with all due gratitude for your most kind letter and your blessing. I have been in this ship for eight weeks, and am just getting into my duties and learning the hundred and one odd things which make us useful to our navy. I am now five feet nine and a half inches in height and am considerably broader than when we last met; pray that we may meet again soon. We are waiting daily for *Der Tag*, which never seems to come. I am doing upper deck watch-keeping, and am learning to take my part in gunnery. I see you are getting some jolly fine ships, destroyers, etc.

"Your ever affectionate little friend."

I CUT THIS quatorzain by "Humbert" from the *Spectator*, to put with other verses here reprinted, written in memory of those who have loved not their lives unto the death.

"V. D. F.

"You from Givenchy, since no years can harden
The beautiful dead, when holy twilight reaches
The sleeping cedar and the copper beeches,
Return to walk again in Wadham Garden.
We, growing old, grow stranger to the College,
Symbol of youth, where we were young together,
But you, beyond the reach of time and weather,
Of youth in death forever keep the knowledge.
We hoard our youth, we hoard our youth, and fear it,
But you, who freely gave what we have hoarded,
Are with the final goal of youth rewarded—
The road to travel and the traveler's spirit.
And therefore, when for us the stars go down,
Your star is steady over Oxford Town."

WORK OF THE RELIEF FUND IN ROME

A LETTER from the Rev. Walter Lowrie, rector at Rome, gives further information as to the work that is being accomplished there, largely with the assistance of THE LIVING CHURCH WAR RELIEF FUND. "Inasmuch as some other of our European parishes," writes Mr. Lowrie, "are able to boast that they use none of the contributions that come through you for their parochial expenses, I feel some embarrassment in appropriating them here to such a use. I know, however, that you approve of such use of the fund where it is necessary. This year I have already out of your gifts placed to the account of our general parochial fund 2,440 lire.* If during the next months I receive from your Fund more than is requisite to meet the deficit of the Gould Home, I shall place such amount in a provisional category until I can estimate exactly what our parochial deficit will be this year. It is understood now that this church will be closed (and one of the English churches open) during the months of July, August, and September. Our fiscal year closes the end of October, and there is hardly any income during that month. By the end of June, therefore, it will be possible to reckon exactly what our income is for the year, and what the prospective deficit will be. At that time I propose to make known to you precisely how much our income falls short of our expenses. You will then be in a position to judge whether, and in how far, it might be proper to meet this deficit out of your Fund. Although we ended last year with a credit balance of 6,126 lire (which is equivalent to a contribution of that amount this year) I feel sure that we shall end this year with a deficit of several thousand lire unless you are able to clear it off for us. I shall be content to end the year *even*, but I should be sorry to start upon the third year of war with any deficit however small.

"I did not go to Austria as I planned, because when I was on the point of starting I received a telegram from the representative of the Young Men's Christian Association in Vienna warning me not to come. The reasons were not given, and the explanatory letter which was promised has not yet arrived—after three weeks."

With respect to the Gould Home, which has been mentioned heretofore in Mr. Lowrie's letters and for which he states that he has made himself responsible to the extent of 5,200 lire for this year, he makes the following statement:

"The Gould Home has no connection with the opulent family of that name. It owes its origin to a Dr. Gould (a practising physician in Rome) and his wife—both Americans. They took orphaned, deserted, or otherwise destitute boys into their own home and educated them, chiefly at mechanical trades. At their death they left for this purpose their house—a house large enough to accommodate sixty boys. They had nothing else to leave. The Home was for awhile administered by a board of trustees in New York and was supported by friends of the Goulds. Subsequently the management, and ultimately the title to the property, was turned over to the Waldensian Church. Gradually the friends of the old couple died, and by this time the contributions from America have dwindled almost to the vanishing point.

"Some years ago I made myself responsible for the support of twelve boys who should be trained to sing in our choir. The expenses are calculated at 35 lire per month per boy, and I have to meet a few extra expenses. Apart from this contribution the Home has no regular income upon which it can rely. It is a matter of course that at this time contributions from Italian sources are much diminished. The number of boys must have been reduced had it not been possible to keep up the quota by admitting boys who are not destitute and whose parents are able to pay in full for their expenses. The morale and the physical condition of the boys is so good that for a long time past pressure has been brought to bear upon the managers to admit boys of fairly well-to-do families which could not otherwise provide schooling for their boys, especially if they lived in small towns where there was no high school. The boys of the Home attend the communal and state schools in Rome. The influence brought to bear to turn this institution into a boarding school was resisted so long as it was possible. But now in this time of stress the managers have yielded to what has become a necessity. Just so many destitute children are cared for as the gifts contributed will support; the remaining places are filled by boys who pay their expenses in whole or in part. Anyone, therefore, who is moved to contribute to this Home may be assured that just so

many more destitute children will be received as the proffered funds will provide for."

Mr. Lowrie states that he has used some part of THE LIVING CHURCH FUND for assistance in the work of that institution and there is still a deficit of 716 lire to make up. "Unless it proves possible in other ways to meet this deficit," he says, "I shall apply to this end such other moneys as I may receive from you."

JOAN THE MAID*

Beneath the apple-boughs I stand,
While low they rock upon the breeze,
And fluttering down on head and hand
The bloom is shaken from the trees,
That murmur all hush'd harmonies,
The lovely music of the spring;
And yet my heart is marvelling
To hear far sweeter tones than these,
For as I lean the trees among
Through the white blossoms down the wind
I see their whiter vesture flung
Whose dream-heard Voices, soft and kind,
Called me when first the Cross was signed
Above me kneeling in the beam
Of altar-light and chalice-gleam,
The world and girlhood left behind.

Since then I hear them oft: e'en now
I see their glistening garments trail:
Maid Agnes bends her mild, calm brow;
Prince Michael glows in golden mail;
And she, whom Gabriel kneel'd to hail
Lady of Sorrows, bends to me,
Poor peasant-girl although I be—
And well I know her prayers avail.

My kind saints know I am not brave,
And very gently speak to me;
But though Maid Agnes' eyes are grave,
And Michael very fair to see,
I sometimes think that pityingly
They yearn upon me as I move;
Wherefore I deem some day to prove
That sorrow shall the ending be.

And so I shrink, a maid, to go
To bitter work not done of men;
But yet the time will come, I know—
My loving Voices tell me when—
Though dark it be, and all hidden:
And it may be, my toiling done,
Jesu may grant this benison—
Still, still to hear my Voices then.

H. BUCHANAN RYLEY.

* To the picture by Bastien Lepage.

ON THE PRESENCE OF GOD

BY THE REV. JOHN S. LITTELL, D.D.

SOMETIME ago I took duty at a fashionable summer chapel on a warm Sunday morning. There was a slender attendance. I had offered to celebrate our Lord's Own Service, but the very broad-minded *chargé d'Affairs* had responded that I might "have Communion" if I wanted to, after service, and it would be highly appreciated by two or three of the people. Not being accustomed to see the one service of Scriptural and historical obligation thus treated with indignity, I dropped the matter. By historical obligation I don't mean it is a matter of books and book-knowledge; I mean that it holds together the world of all times. All Christians know what it means. The word I really want is sociological obligation: *that* describes the Christian Sacrifice and the Christian Feast. Well, instead, we had rather a hearty sort of Matins; and after service I found that a great many expected worshippers were missing. By sharply keeping my ears open I discovered that there seems to be considerable doubt growing up whether God really wishes people to come to the Church. There is a distinct impression that the Catholic Church is the wood and the lake which God built, and that the Episcopalian Church is only a schism. I should think these Broad and Simple Religious Leaders would be sick of the results of their system. If I could show these dear and splendid people how to use the Eucharist, they would find out that God has something better than even the woods and the lake.

* A lire is the equivalent of about 20 cents.

CONSECRATION OF CHAPEL IN NEW YORK CATHEDRAL

Is a Memorial to Bishop Potter

SAILORS' DAY SERVICES IN OLD TRINITY

New York Office of The Living Church }
11 West 45th Street }
New York, May 1, 1916 }

THE Chapel of St. James, in the Cathedral Church of St. John the Divine, was consecrated on Tuesday morning, May 2nd. The officiating clergy were the Rt. Rev. David H. Greer, D.D., Bishop of New York; the Very Rev. William M. Grosvenor, D.D., Dean of the Cathedral; and the Rev. George F. Nelson, D.D.

This chapel has been erected as a memorial of the late Rt. Rev. Henry C. Potter, D.D., Bishop of New York, by the sons of his widow, Mrs. Potter, namely: Edward S. Clark, Robert S. Clark, F. Ambrose Clark, and Stephen C. Clark, in accordance with the wishes of their mother and as a gift to the Cathedral from her.

A tablet bearing the following inscription has been placed upon the west wall of the chapel:

THE CHAPEL OF ST. JAMES
Consecrated
To the Worship of
Almighty God
And in Loving Memory of
HENRY CODMAN POTTER
Bishop of New York
Born May 25, 1834,
Died July 21, 1908.
The Gift of His Wife
ELIZABETH SCRIVEN POTTER
Born September 30, 1848
Died March 4, 1909.

The architect of the chapel was Mr. Henry Vaughan, of Boston. The architecture is fourteenth century Gothic. The stained glass window over the altar, representing St. James, St. Lawrence, and St. Vincent, was made by C. E. Kempe & Co., of London. The monument in the chapel, in which Bishop Potter's remains have been placed, is the gift of his children. The sculptor of the recumbent figure of Bishop Potter in marble upon the monument was Mr. James E. Fraser.

The inscriptions upon the monument are as follow:

On the rim:

"I SAW THE HOLY CITY, COMING DOWN FROM GOD, OUT OF HEAVEN. AND I HEARD A GREAT VOICE SAYING, BEHOLD, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE."

On the southern panel:

"HE LABORED THAT THIS CATHEDRAL CHURCH SHOULD RISE TO THE GLORY OF GOD AND AS A WITNESS TO THE LIFE OF OUR LORD AND MASTER JESUS CHRIST, THAT HERE THE PRAYERS OF THE CHILDREN OF MANY LANDS SHOULD RISE TO THAT FATHER IN WHOM ALONE ALL MEN ARE BROTHERS, WHOSE SERVICE IS PERFECT FREEDOM."

On the northern panel:

"HENRY CODMAN POTTER
Assistant Bishop of New York, 1883—1887
Bishop of New York, 1887—1908
Upholder of Righteousness and Truth
Soldier and Servant of Jesus Christ."

A great and unusual service will be held in old Trinity, next Sunday evening, May 7th, at eight o'clock. It is the first annual Sailors' Day service in the Port of New York. The sermon will be preached by the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia. The purpose is to emphasize the value of seamen to society and to memorialize those who have been lost during the past year while following their noble calling.

Officials of the Navy, and the merchant marine, together with consuls, members of marine organizations, exchanges, and all who affect directly or indirectly the lives of seamen are cordially invited to attend this service.

One thousand seamen and boatmen are expected to attend and seats will be reserved for them. On account of the large attendance, over-reaching the capacity of the great church, it has been found necessary to require cards of admission. These may be had by applying to the Sailors' Day Committee, 25 South street, New York.

Some very interesting facts are made known by this committee. All profit by the toil of seamen. Let not those of our interior

states think that because of their being removed from the coasts they have no responsibility towards these men of the sea. Aside from the men of the merchant marine there are those of the United States Navy. Ninety-six per cent. of the enlisted men are native-born Americans. Sixty-three per cent. come from the interior states.

When the submarine F-4 sank at Honolulu, the commanding officer on that ship was from Reno, Nevada, the next in command was from Kentucky, and, of the crew of twenty-one men, nine were from interior states.

Fifteen agencies, societies, and associations in the Port of New York care for the interests, spiritual and material, of the thousands of seamen annually coming into this harbor. Our own Church Institute for Seamen has an equipment second to none in the world. The Rev. Dr. Archibald R. Mansfield is its efficient superintendent.

Miss Martha H. Andrew, who died in her eighty-sixth year on February 5th, in New York City, gave all except \$300,000 of her estate of \$1,150,000 to charities by her will, filed recently for probate. She left \$350,000 in realty and \$800,000 in personal property.

Bequests

The largest of the charitable bequests are to five institutions, which divide the residue equally. They are the American Bible Society, American Sunday School Union, St. Luke's Hospital, American Female Guardian Society, and the Young Men's Christian Association, of this city. The City Mission Society receives \$25,000, being one of a large number of beneficiaries.

Miss Adelina M. Cramer, who died February 12th, gave \$15,000 to the Wartburg Orphans' Farm School, \$10,000 to St. Mark's Hospital, and \$1,000 each to several philanthropic societies, and other bequests to religious associations and individuals.

Annual Meeting of Seminary Corporation

The attention of the alumni of the General Theological Seminary is called to the change of date of the forthcoming annual meeting of the corporation. It will be held on Thursday morning, and not on Wednesday, as announced in the last Seminary *Bulletin*. The commence-

ment week schedule of events is as follows:

Wednesday, May 24th: Reception of the Sub-Dean and Faculty, 4 to 6 P. M.; baccalaureate sermon at Evensong at 8 P. M.

Thursday, May 25th: Alumni meeting 10:30 A. M.; meeting of the Board of Trustees, 2 P. M.

Friday, May 26th: Commencement exercises.

The board of trustees of the seminary met on Friday afternoon, April 28th. Among other items of business the resignation of Dr. Robbins as Dean was accepted, and the events of commencement week were considered.

The graduating exercises of St. Luke's Hospital Training School for Nurses were held in the chapel on Thursday evening, April 27th.

The presentation of diplomas was made by the President, George Macculloch Miller, Esq. Bishop Greer made the address. Forty nurses were graduated.

Although a heavy rain storm was drenching New York and vicinity on Easter afternoon, it is conservatively estimated that two thousand people were turned away from the doors of the Cathedral of St. John the Divine.

There was a special service for the Actors' Church Alliance at three o'clock. The *Magnificat* and *Nunc Dimittis* were sung to Sir John Stainer's setting in B flat; the anthem was Parker's "Light's glittering moon bedeck's the sky," and the offertory anthem was Silver's "Let us now praise famous men." The Rev. Walter E. Bentley, National Secretary of the Alliance, assisted in the service and Bishop Greer made an appropriate address.

On account of the wide-spread interest displayed in the preparations for the Breaking of the Ground, the first step in the building of the nave of the Cathedral of St. John the Divine, a great congregation is expected at the event. The date is Monday afternoon, May 8th.

At an election on April 18th, Bishop Garland was chosen chaplain of the Pennsylvania Society in New York.

The Rev. Robert Maurice Berkeley, rector emeritus of Zion Church, Dobbs Ferry, N. Y., died on Thursday, April 27th, in Washington, D. C., in his sixty-eighth year. Being graduated from Nashotah and ordained, he ministered at St. John's Church, Keokuk,

Iowa; St. Luke's, Charleston, N. H.; St. Thomas', Hanover, N. H.; and became rector of Dobbs Ferry in 1889. The funeral was held in this parish church on Saturday morning, April 29th. Bishop Burch

(Continued on page 11)

SECOND MILLION RAISED FOR PENSION FUND

The second million dollars has been raised for the Church Pension Fund!

This happy piece of information was to be given by Bishop Lawrence at a large dinner to be tendered him in Philadelphia on Tuesday evening of this week.

Thus two-fifths of the huge initial fund that must be raised before the Church Pension scheme can be effective has been completed.

This will come as a splendid encouragement to the Church throughout the country. For the most part, the amount already raised comes from New York and the immediate vicinity. Throughout the Church, however, active efforts are being made, that every section and every diocese may do its duty.

CONSECRATION OF ST. THOMAS' CHURCH, NEW YORK

IN the presence of seven bishops, one hundred and fifty of the clergy, and more than one thousand parishioners, Bishop Greer on Tuesday, April 25th, consecrated the one million-dollar modernized Gothic edifice of St. Thomas' Church, Fifth avenue and Fifty-third street. The structure was completed two and a half years ago, but it could not be consecrated until every debt had been paid. A few weeks ago this was accomplished by the Rev. Dr. Ernest M. Stires, the rector.

The procession entered the church at half-past ten and it was almost two before the service came to an end. Dr. Stires entertained the bishops, clergy, and lay officers at luncheon in the St. Regis Hotel. Covers were laid for two hundred.

The procession marched from the parish house down Fifty-third street and then up the middle aisle and up to the chancel, which was a bower of lilies, tulips, daffodils, pink azaleas, and greens. The delicate tints of the spring flowers as a surrounding to the black and white robes of the clergy, with the sun-illuminated stained glass windows high above, made a striking picture.

The musical programme was under the direction of Dr. T. Tertius Noble. Bishop Greer preached the sermon. Bishop Burch read the sentence of consecration and celebrated the Holy Communion. He was assisted by the other bishops present. They were:

The Rt. Rev. Arthur S. Lloyd, the Rt. Rev. Frederick Courtney, the Rt. Rev. James H. Darlington, the Rt. Rev. W. Cabell Brown, the Rt. Rev. Edward C. Acheson.

Bertram G. Goodhue and Ralph Adams Cram, architects of St. Thomas', wearing collegiate gowns, had a place in the procession. There were delegations from the Standing Committee of the diocese and of the Board of Trustees of the Cathedral of St. John the Divine.

Among the clergy were Dean William M. Grosvenor, the Rev. Dr. Henry Lubeck, Canon George F. Nelson, Canon Robert E. Jones, the Rev. Dr. William Montague Geer, the Rev. Dr. Charles L. Slattery, the Rev. Dr. Alexander G. Cummins. There were two negro clergymen in the line.

Mr. George Macculloch Miller, senior warden of St. Thomas', presented the instrument of donation to Bishop Greer, turning over the property to the diocese. Mr. Miller has been an officer in St. Thomas' for almost half a century. He was chairman of the building committee. He was one of six parishioners who at the start gave \$50,000 toward the building fund.

Bishop Greer paid a tribute to Dr. Stires, saying that "the building of this church, under the guidance of God, is in a large measure due to the great, indomitable, indefatigable leadership of your rector."

Dr. Stires preceded the Bishop with a few words of thanks and appreciation for the good work done by his parishioners. He also alluded to the fact that this was the twenty-eighth anniversary of the consecration of the Rt. Rev. Dr. Courtney, who was assistant minister of St. Thomas' Church, 1876-1880.

For a picture of the new church and a detailed description see THE LIVING CHURCH of April 22nd, page 880.

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,
Who evermore shall reign.

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.

* This poem was printed in last week's issue, but owing to an unfortunate typographical error is here reprinted.—EDITOR L. C.

BOSTON'S EASTER WEATHER UNFAVORABLE

Good Congregations Are Reported Nevertheless

FAREWELL LUNCHEON TO FATHER BULL, S.S.J.E.

The Living Church News Bureau }
Boston, May 1, 1916 }

SOME harsh critic once remarked that Boston had no climate, but simply "weather" and even the most devoted citizen is hardly likely to resent anything that can be said about Boston weather of the last fortnight. It has been consistently disagreeable, wet, cold, blustering. It was a universal disappointment to have a cold, rainy Easter, when the Queen of Feasts came so late. All Holy Saturday it rained; it poured all Easter Day. On the 28th, we had quite a heavy fall of snow. Perhaps a consolation for nature's distemper may be found in the thought that those who attended church, really wanted to come and were not idle sightseers. Good congregations were reported generally and of course within the churches all was bright and beautiful. It would seem that the Easter offerings, at least in the larger churches of Boston, were smaller than last year. At Emmanuel Church the sum was approximately \$6,000, somewhat smaller than last year, which, however, was the largest in the history of that parish. At the Easter meeting of the proprietors of that church Walter C. Baylies and Hollis French were elected wardens. At the Church of the Advent, the offering was nearly \$4,000, which is considerably less than for several years, due in large measure to the generous contributions made by parishioners to the Church Pension Fund. At the Easter meeting of the corporation all the old officers were reelected and Wallace Goodrich, Esq., was elected to the corporation. At the annual meeting of Trinity Church, Henry C. Everett was elected to fill the place of John Parkinson, who had resigned. The offering there was about \$2,500.

At Trinity Church, Newton Centre, the Rev. E. T. Sullivan, rector, the Easter offering, due to the desire to clear the parish from debt, is announced to have amounted to the splendid sum of \$11,875. The parish debt of \$7,000 has, therefore, been cleared off and a balance of \$4,875 is on hand. On Friday in Easter week the parish celebrated this auspicious event and the mortgage was burned.

On Easter there were four celebrations of the Holy Eucharist in St. John's Memorial Chapel of the Cambridge Theological School. At the late service at half after ten, the Rev. Professor E. S. Drown, D.D., was the preacher. Candidates for holy orders in the diocese of Massachusetts took the canonical examinations at the Diocesan House, 1 Joy street, Boston, on Tuesday, Wednesday, and Thursday in Easter week.

On Easter Monday, at the Church of the Advent parish house, members of the Boston Catholic Club gave a farewell luncheon to the Rev. Father H. P. Bull, S.S.J.E., who sailed on the following Saturday for England, on the American line, to take up his new duties as Superior General of the Cowley Fathers. About twenty members were present. Dr. van Allen eloquently expressed the high regard and affection felt for Fr. Bull, not only by members of the Club and his associates but universally throughout this diocese. He has in his three years here won an unique place for himself and his society has benefited thereby. It was with the greatest regret that the members of the club wished him farewell and with great earnestness bade him God speed. As a slight expression of this regard they gave him a handsome fitted traveling bag.

The Bishop has informally suggested that on Sunday, May 7th, special recognition be given to the centennial of the American Bible Society. In a letter to the clergy of the diocese, he says in part:

American Bible Society "For more than seventy-five years it has provided our missions with the Scriptures. It has secured the translation of the Bible into many foreign tongues for our benefit, in Africa, in China, in the Greek Islands, and among the Indian tribes of the United States. It was through the indispensable support of the American Bible Society that Bishop Schereschewsky was able to complete the Mandarin Chinese version of the Bible, which was printed at the expense of the American Bible Society. We owe to this source many hundred thousand copies of the Scriptures by which our missionaries have been able to carry the divine message to those who had little or no knowledge of God. I therefore recommend to the clergy of Massachusetts to observe, as far as they find it possible, the seventh day of May, 1916, both to present the claims of the Bible to the reverent interest and use of their congregations, and also to make due recognition of the one hundred years of usefulness of the American Bible Society."

A course of six lectures on The Genesis and Growth of St. Paul's Theology will be given at the Cambridge School, from May 4th to May 12th, inclusive, by the Rev. Burton Scott Easton, D.D., Ph.D., professor of New Testament Exegesis in the Western

Theological Seminary, Chicago. Theological students and the clergy are cordially invited to attend these lectures, which will be given at half after four o'clock, in the Paine Memorial Hall.

St. Thomas' Church, Taunton, is mourning the loss of Le Roy Sylvan Stevens, a youth just departed this life, of whom the rector, the Rev. Malcolm Taylor, writes: "In every church there is a little group, an inner circle, of those to whom the minister turns when he has some hard task or undertaking requiring devotion and faithfulness. . . . What their services mean and how much the welfare of the parish depends upon them, perhaps no one but the minister fully appreciates. They are to the parish what St. Peter and St. James and St. John were to the Twelve, the leader's best friends who are always ready to watch and to work with him. To this class belonged Le Roy S. Stevens. Quietly he did his work, often unnoticed, but always faithfully, with that peculiar devotion to Christ which is one of the noblest though too often one of the rare qualities of youth."

To fill the vacancy caused by the death of Francis Charles Foster of Cambridge, who had served forty-one consecutive years on the board of trustees at St. Mark's School, Southborough, the Rev. Samuel Martin Dorrance, rector of St. George's Church, Central Falls, R. I., has been elected. He is a graduate from the School, in the class of 1901. Other officers elected were: Vice-president, the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston; treasurer, Harry Burnett, Esq., of Southborough; clerk, Henry Forbes Bigelow, Esq., of Boston.

At the May meeting of the Massachusetts Clerical Association, at the city club on the Feast of SS. Philip and James, the speaker is to be the Rev. William T. Manning, D.D., rector of Trinity Church, New York City, and his topic is "The Approach to Unity."

The next "Commemorative Day" at the Cathedral will be Friday, May 12th, when Florence Nightingale will be remembered. The address will be by the Rev. F. C. Lauderburn, vicar of St. Stephen's Church, Boston. Especial invitations will be sent to nurses, but everyone is welcome. Speaking of the great days just past, the Dean writes: "It was a glorious Easter. We came to the festival after a worshipful Lent, and with the special inspiration of the Week of Prayer and Preaching. The Cathedral was crowded on Easter as on Good Friday with reverent congregations. I have never felt so keenly the joy of my ministry." JOHN HIGGINSON CABOT.

THE UNSEEN BUGLES

Groping on my way I went,
Seeking still some truth afar,
Till at last the East was rent
By the rising of a star.

In its radiance I saw
Meaning in my troubled past;
For the underlying law
To the surface came at last.

He who finds a cause, a lord,
Leads no more a filching rout;
Ordered troops with gun and sword,
Charging for the last redoubt.

Life I used to love and prize—
Now a force whereby some good
To its rightful place may rise,
Honored, loved, and understood.

Sigh for me, who wills to sigh
For the losses I sustain,
While my years in strife go by,
That to many seem but vain.

Call our roll from Nazarene
Down to Lincoln's warring day—
Ah! the glory in between,
And the ever upward way!

Oh! the vision high and clear
That enchants, allures us on,
Yet to many shall appear,
Like the breaking of the dawn!

Come then combat! Come what will!
All my soul is in the fray;
Through the marshes, o'er the hill,
Far the unseen bugles play!

IDA AHLBORN WEEKS.

SURELY WE need not fear that the ties of earth will be broken in the heavenly Eden, surely they will be only the stronger and the sweeter for the presence of the Lord; surely all pure and faithful love shall abide with Him for ever, and its crown be only the brighter, because it is cast at those beloved Feet.—M. E. Townsend.

EASTER SERVICES AND ELECTIONS IN PHILADELPHIA

Offerings Unusually Large in Almost All Parishes

STONEMEN'S FELLOWSHIP MAKES PILGRIMAGE TO PITTSBURGH

The Living Church News Bureau }
Philadelphia, May 1, 1916 }

EASTER DAY was cloudy and cold, but the congregations at all the churches in the city were large. Special effort with the music was made, and abundance of beautiful flowers added to the bright services. As usual, the Church of St. Luke and the Epiphany rendered most elaborate and beautiful musical services. Holy Trinity and St. Mark's, down town, and the Church of the Saviour in West Philadelphia, also, with augmented choirs and instruments, gave deeply devotional services.

The offerings in almost all the parishes were unusually large. In the Church of the Saviour it was about \$12,000. St. John's, Northern Liberties, received \$300. This amount was unexpectedly large, as the parish church had resumed its services only two weeks ago. The Sunday school of the Church of the Holy Apostles gave for its Easter offering for missions \$6,116. This exceeds the offering of last year by \$450. At the morning service in this parish the offering was \$3,227.25.

The regular elections for vestrymen took place in almost all the parishes on Monday in Easter week. No marked changes were made, the old vestries being elected except in cases of vacancy through death.

The only contest was in St. John's Church, Northern Liberties, where one man was refused a vote and immediately asked for his letter to another parish. In many parishes an effort was made to have a meeting of all the members to hear reports from the officers and rector. This was not very successful. There is a feeling among the clergy that this should be encouraged. A few days before Easter a letter signed by a number of clergy and laity was sent out, urging each parish to make an attempt in this direction.

The Stonemen's Fellowship made a pilgrimage with about 12,000 men to Pittsburgh last Sunday. The trains left the city, beginning on Saturday morning, at intervals of fifteen minutes in the morning, and at somewhat longer intervals in the afternoon and evening. In all there were fourteen trains. The trip was for the purpose of assisting its founder, the Rev. H. C. Stone, in conferring the first degree upon a thousand men in Pittsburgh. The departure of the train was witnessed by representative men from the War Department and from various railroads. The trip to Scranton a few weeks ago displayed wonderful discipline and splendid arrangements. At that time doubt was expressed as to the possibility of entraining the large number of men who took that trip without considerable confusion. The way in which it was accomplished was considered to be a wonderful feat by the railroad officials. They said it was entirely due to the remarkable character of the men who went. As on the last trip, Mr. Stone made addresses in all the sections while going out. Services were also conducted in each section. This Fellowship is still having remarkable growth; more than four hundred petitions for membership going in each week.

A statistical report of the City Mission for 1915-1916 has just been made. It shows remarkable work done in all the departments of the mission. Among other things it states that 1,074 institutions have been visited; 3,640 religious services conducted; 39,290 visits made by the missionaries; 783 celebrations of the Holy Communion; 258 baptisms; 415 burials; 79 confirmations; and 19 weddings. In the social service department there were 1,166 new applications for aid; 2,335 families aided; 7,312 visits made by social workers; and there were given out 985 grocery orders, 9,133 milk orders, 1,871 ice orders, and 821 coal orders. Shoes to the number of 318 pairs and 4,215 pieces of clothing were distributed. Summer outings were provided for 821 persons, and 1,335 situations were secured. In the homes under the care of the mission 526 persons were admitted and remained in the James C. Smith Memorial Home; 349 in the Home for Consumptives, Chestnut Hill; 334 tubercular patients received medical aid and sick diet in their own homes, and 169 tubercular patients were placed in other institutions.

The Southeastern Pennsylvania Chapter of the Red Cross Society has issued a letter to the clergy soliciting their interest and aid in the work of the society. They state that it is the purpose of the society to start a membership campaign, and want to have a local branch in each parish in the city. An exhibit is now being given in a centrally located building to which the clergy are invited to send the members of their parishes.

Christ Church, Pottstown, has been making extensive improve-

ments in its plant. A new Austin two-manual, fourteen-stop organ has been placed in the chancel. It is unusually sweet and rich in tone. The organ is a memorial to Mr. Herman Van Loan Meigs, and is the gift of Mrs. Meigs. It was dedicated on Easter Day. New electrical fixtures have been placed in the church and the entire wiring scheme throughout the property has been modernized. Additions to the guild building are being made which will add four more rooms.

For years the vestry of old St. David's Church, Radnor, has been having trouble over a road which gave convenient access to the church. Some time ago the court decided in favor of the church, but now the question has been opened by a decision given in connection with the road in another township. This decision has caused the former complainants to reopen the subject in the courts.

The seventy-fifth anniversary of St. Philip's Church is being observed this week. It begins with a congregational dinner on Thursday evening and will continue until Sunday. Friday will be observed as Neighborhood Night, when the Rev. George G. Bartlett, the Rev. George L. Richardson, the Rev. Francis M. Taitt, the Rev. James Ramsey Swain, Mr. Allen Childs, and the Rev. Floyd W. Tomkins, D.D., will make addresses. On Saturday night the rector will preach an historical sermon. Bishop Rhinelander will preach on Sunday morning and Bishop Suffragan Garland will confirm a class in the evening.

An appeal, signed by a number of the clergy and laity of the diocese, has been sent out to all the clergy asking them to come with their delegates to the opening service of the convention. They say that they feel that it will promote the welfare of the diocese in its convention to have every member kneel together in this service. The Bishop has consented to have the service entirely without music, except the singing of the *Gloria in Excelsis*. This service will be on Tuesday, May 9th, at 9:30. The Bishop will read in the course of the service the roll of those who have died during the year.

The trial of the Rev. George Chalmers Richmond, which was to be continued on Saturday last, has been postponed until after the convention.

EDWARD JAMES MCHENRY.

CONSECRATION OF CHAPEL IN NEW YORK CATHEDRAL

(Continued from page 8)

officiated, and was assisted by Archdeacon Pott, President Rodgers of St. Stephen's College, and the Rev. Stanley Brown-Serman, rector. A number of the clergy and many of the parishioners attended the funeral. Interment was made at Roxbury, Mass.

Mrs. Agnes Boyd Van Kleeck Crary, widow of Robert Fulton Crary, D.D., long-time rector of the Church of the Holy Comforter, N. Y., died at Beacon, N. Y., on Friday, April 28th, aged seventy-seven years. Funeral services were held in St. Luke's Church, Beacon, on Monday morning, May 1st.

HOLD UP HIS HANDS

With faith sincere and purpose true
He leads the flock we called him to;
And there he stands,
With courage bearing all the brunt.
Go, join him, fighting at the front.
Hold up his hands!

His earnest words fall on our ears,
Of hope and trust—yet some of fears—
No stern commands.

Why cause for fear? As men we must
Prove to be worthy of his trust.
Hold up his hands!

Lend him what he may justly ask,
And light becomes his hardest task;
Lo! he expands

Into a service wide and free,
Inspired by our sympathy.
Hold up his hands!

Go! Hold them up. There duty lies;
And stand not by to criticise
And make demands.

If his brave efforts fail to please
It is that we prefer our ease.
Hold up his hands!

Hold up his hands! Ah, see them there
Uplifted in exalted prayer.
In faith that bands

Us all permit him not alone
To lay our hopes before the Throne.
Hold up his hands!

WM. C. YATES.

HOLY WEEK AND EASTER IN CHICAGO CHURCHES

Attendance and Offerings a "Good Average"

CHURCH PENSION FUND COMMITTEE
ATTENDS LUNCHEON

The Living Church News Bureau }
Chicago, April 31, 1916 }

REPORTS from many of the parishes and missions in the diocese tell for the most part of a well kept Holy Week and of a satisfactory Easter Day. Some had remarkable attendances throughout the week, and on Easter Day very large offerings, but there were few such parishes. There were few, too, whose priests complained of small attendances and meagre offerings. Most of the reports are "good average." A joyful note at the Palm Sunday services was very marked. In most of the churches, the palms were blessed and distributed. In many there were processions, and in many well-known Passion music was sung. During the rest of the week, the rule seemed to be the holding of at least two services each day. Wednesday in Holy Week was observed by some as a day of intercession. In the evening at Christ Church there was a reunion of confirmation candidates. A special service of preparation for the Easter Communion was general in most of the churches on Maundy Thursday, and in some of the churches on Good Friday.

On Good Friday most of the clergy conducted their own Three Hours' Service. Most of the west side suburban parishes on the C. B. & Q. united in a Three Hours' Service at Immanuel Church, La Grange, which was taken by Bishop McCormick, and which was attended by over three hundred people. At Lawrence Hall (The Chicago Home for Boys), the Three Hours' Service was held for half the time, and during the rest of the period the boys kept the rule of silence. Throughout the day the chapel was in constant use by them, for reading, prayer, and meditation. At Calvary Church, Chicago, the rector, the Rev. G. M. Babcock, preached a mission during Holy Week which was well attended. In several parishes and missions, the morning service on Good Friday was especially devoted to the children. "The Story of the Cross" was sung in many churches in the evening. Either on Palm Sunday, or during Holy Week, Saunder's *Olivet to Calvary*, Gaul's Passion music, and Stainer's *Crucifixion*, were the popular choices. Their popularity is not always an encouraging sign, especially when they emphasize religious sentimentalism, as in the giving of the *Crucifixion* on Good Friday night.

Easter Day was cold and gray, but unfavorable weather did not seem to have a noticeable effect on Church attendance. The Bishop, as is his custom, preached at the Cathedral. Altars and sanctuaries were beautifully decorated. Flowers, however, did not seem to be in the same profusion as in other years. The musical programmes at the mid-day services were extensive, and in many parishes, elaborate. Woodward's, Eyre's, and Dykes' settings were largely used. At St. Luke's, Evanston, Gounod's *St. Cecilia Mass* was beautifully sung by the choir with organ and orchestra accompaniment. Gounod's *Mass* was also sung at Christ Church, Woodlawn, with the *Hallelujah Chorus*. In some of the large city parishes, like St. Peter's and the Church of the Redeemer, there were as many as four and five celebrations on Easter Day, beginning at 6 or 7:30 o'clock.

Many children's services were held in the afternoon. At some of these the Sunday school Lenten offerings for missions were made. In some parishes, there were special services for societies and organizations. The Sons and Daughters of St. George, of Joliet, attended choral Evensong at St. John's, Lockport. The Girls' Friendly Society attended in a body at Evensong, at the Church of the Holy Communion, Maywood. The Woodlawn Commandery of the Knights Templar attended the Church of the Redeemer, Chicago, in the afternoon. The number of communicants on Easter Day and the amount of the Easter offering are not, of course, a final test of strength, but they are indications of conditions in the average parish and mission. The number of communicants in the parishes and missions varied from fifty per cent. to seventy-five per cent. of their total list. The offerings, except in some few instances, were only fair. The proportion given per communicant was good, but the proportion given per attendant at the Easter services was lamentably small.

Those churches which had the largest number of communicants were: St. Peter's, 842; Christ Church, Woodlawn, 740; Grace, Oak Park, 589; St. Luke's, Evanston, 580; the Church of the Redeemer, 560; St. Timothy's, 486; St. Bartholomew's, 476.

The largest offerings were: St. Luke's, Evanston, \$6,000; Grace, Oak Park, \$5,040; St. James', \$4,000; the Church of the Redeemer, \$4,000; St. Chrysostom's, \$3,150 (\$600 of this was given to missions, and \$500 to endow a room in the new Home for the Aged); St. Peter's, \$2,900; St. Simon's, \$2,250; Christ Church, Woodlawn, \$2,040 (of which \$230 was for missions).

(Continued on page 13)

Our State Colleges and Universities

A Neglected Factor in National Safety

By the Rev. EDWARD M. FREAR

Student Chaplain at the Pennsylvania State College

HERE are evidences on all sides that our people are eager to utilize every worthy means to safeguard the interests of our country.

It seems appropriate, therefore, to recall one great national asset that is being forgotten. We have in this country a group of free schools of university grade founded largely on the idea of National Preparedness. The federal designation for these schools is "The Land Grant College." These schools were instituted in 1862, while our country was suffering the severe hardships of civil war, wherein we were having bitter experience from the lack of trained officers to man the volunteer forces of our country. The mismanagement, inefficiency, and consequent hardship to the troops was probably responsible for the creation of the Land Grant Colleges. Federal statute provides that at all such institutions there shall be military training under regular army supervision.

It happens that we have heard little about these schools in the East, because they are overshadowed by the older universities. But in the West they are a recognized factor.

Nationally, the cheering consequence of the creation of these schools is this. We now have a multitude of state universities with a total enrollment approximating 150,000 persons. This means that we have a steadily growing army for preparedness of the highest type for war or peace.

About twenty-five per cent. of this army is composed of young women. They are no less valuable for the purpose in mind. Let us speak of them first. The preparation of these young women consists in large measure of a thorough education in what we call the domestic sciences. This means no mere dabbling with doughnuts and mayonnaise. It means for one thing a broad training in scientific management of kitchens on a large scale. It means a knowledge of proportions and values of foods that enables one to purchase and provide on every possible scale with the greatest efficiency and economy.

Think of the importance of this in case of any crisis. If the government were wise enough to enlist a group of such women to supervise its commissariat, and would give them special training in army duties, there might be far less mismanagement, inhumanity, and consequent scandal such as we suffered even in the late Spanish-American War. This same domestic science course is providing another group also along the lines of needlework and a thorough knowledge of the conditions that govern it. They learn all about the sources of supply and the quality of textures as well as the best methods of producing garments. The same thought applies, therefore, to their availability in case of need.

Meantime the men are getting training in mining, engineering, and mechanics of every kind. The most vital branches of the army could be wonderfully reinforced directly from this constantly enlarging group of thoroughly efficient young men.

In actual figures, the situation is this. If there are now approximately 150,000 persons undergoing training of this character, the number of persons thus trained each year is about 35,000. Inside of ten years the number so trained can easily be 350,000; in twenty years, 700,000. In fact the numbers will probably be greater, for the number of students in these institutions is advancing about fifteen per cent. every year. The next generation, therefore, can count upon a splendid body of young people to meet any possible emergency. We may remember that the famous army of Prussia was at one time reduced to 40,000 men. By Napoleon's orders its standing army must never go beyond this number. But they created a fine reserve by training one body of men, and then by replacing them with others.

On this distinctly military side alone the figures are wonderfully promising. Not all of the 150,000 are undergoing military drill at one time. In some cases the military course consists of two years' work; in other cases four. By making allowance for minor courses, students of which are exempt from drill; and allowing also twenty-five per cent. off for the young women, probably the number of young men in military training is about 40,000. If that number is trained and graduated every two

years, inside of twenty years we shall have 400,000, a fine auxiliary to any army.

Now consider the quality of their training. At the Pennsylvania State College we have a regiment of three battalions, four companies in each, making a total of 1,200 men. All of the work is done under the instruction of a regular army officer who is detailed to this point as a part of his active service. He is usually a young man and remains only for two years and is then ordered back to field service. The army officer here is assisted by a non-commissioned officer, also from the regular service.

The regiment is thoroughly drilled in the evolutions and the manual. The men are also given the technical points of close order, extended order, field exercises, training in musketry, guard duty, and field service regulations. There are also lectures in military policy and military history. In addition, the officers, who are men chosen from the senior and junior classes, get training in military topography, and handling their men.

So, although this does not compare in any sense with the training that our officers receive at West Point, it nevertheless fits them as an auxiliary group to supply at least the need for able non-commissioned officers who could soon work their way through actual service into leadership of great efficiency.

So far we have been thinking of this question only from the point of view of safety. We have been thinking as citizens. But as Christians we have a more vital interest in this whole subject.

As Christians, if we think of an army at all, we should try to think of one in which the soldiery should be first of all Christian men. In America our men are not yet all saints, and never will be. But in this free, God-blessed land it is perfectly fitting that we should hold the ideal of a high-toned Christian army. Why not? If we have cause to fight at all, we shall desire that it be for a righteous, holy cause, one that will call forth our best manhood. Moreover, we have learned from abroad that a good cause may bring forth in men some of the most sterling qualities. If we can man our army with a sufficient number of consecrated, God-fearing men, who knows but that we could tone up the whole force with something approximating a Christian consciousness? The effect of such an achievement would produce a new thing in the world.

The armies of the nations to-day give evidence of much that is noble. Our hearts thrill at the tales of heroism and devotion which come to us from across the water. Nevertheless, we are still conscious that army life there continues to produce those appalling moral atrocities that have ever characterized its activity. We stand in dread of the degrading and demoralizing results that would follow if men of war were turned loose upon our soil. We think of the vicious trail that lust would leave among our daughters. Our mothers, wives, and sweethearts, left without the care of their natural defenders, would face shame in its most revolting form. And much of that which we fear might come, not from our foes, but from the men of our own ranks. We know that, even in time of peace, the presence of a camp of our soldiery is a serious menace to the morals of any neighboring town. The prevailing laxity of camp life seems to produce such results inevitably.

As we look to the future, therefore, we hope and pray that God may deliver us from this evil. We pray, also, that if our boys should be called to serve under our colors they may have the honor, the courage, the manliness to withstand to the limit every such practice.

But can we expect any such marvel unless we imbue the men, whom we are training for defense, with the highest moral ideals and the deepest spiritual faith? If this is a worthy ideal, is there a better place in which to put it into practice than in these great schools where the nation is doing all that it can to train men physically and mentally for its life? Should not the Church take hold of this matter at this point where it is most feasible, and give to this growing body of young men the highest

training of which it is capable? From this source we may provide the men whose presence in the ranks of our army would go far toward eliminating those base conditions which every nation has suffered in the past.

Such deeper grounding in moral and spiritual preparedness would even add materially to the efficiency of the army itself. If a regiment of men were thoroughly grounded in the morality and personal discipline that should characterize Christian men its power would be doubled and trebled. We may remember that Cromwell's "Ironsides"—men with the fear of God in them—were invincible. Even though we may not wholly countenance the use to which the "Ironsides" lent themselves, the fact remains that religion gave them the spirit and the morale which greatly enhanced their value as soldiers.

For these reasons it is necessary that the Church of our nation enter into this field to give these young men and women its training for leadership of the highest quality.

Other reasons are equally cogent—the responsibility that we have for them as individuals, the desirability of securing their leadership in Christian ways for all departments of life in time of peace. This paper is in no degree a propaganda for war. But at this time we can reasonably think of this splendid group, 700,000 strong, as possible leaders in national safety.

Let the Church, then, do its part. Many denominations have already seen the need of looking after this department of our life. The Presbyterian Board of Religious Education is attacking the problem in a masterful way. Others are beginning to do likewise. Our own Board has been so recently created that we can hardly expect to see the fruits of its work at this time. But we are beginning to rise to our responsibility and opportunity.

Let this department of our Church life, then, come into its full share of our interest. Wherever the Church finds one of these great schools in its midst, it should enter in energetically to do its proper work. Let the nation and the state do all that it can on the material side to produce adequate leadership. Let the Church go deeper and supply the abiding motive of a strong, well-grounded faith.

O GIVE ME CHARITY, DLAR LORD

I fasted, prayed, with vigils I was spent,
To be the holiest was my intent.
I gave my every farthing to the poor,
No earthly pleasure could my soul allure.
O give me charity, dear Lord.

No one in trouble called on me in vain,
To help the weak I gave both heart and brain,
For I was filled with spiritual uplift.
So thanked Thee, Heavenly Father, for the gift.
But give me charity, dear Lord.

For shrouded in my blinded self-conceit,
I thought that I was kneeling at Thy feet,
When Satan came in overwhelming zest
And tempted me; but did I stand the test?
O give me charity, dear Lord.

She was my all, I gave her my whole life
To ever shield her from this earthly strife;
With all my woman's strength I sought to hold
My darling safe within Thy sacred fold.
O give me charity, dear Lord.

But when she needed me, when sorrow came,
I closed my doors against her to my shame,
In all her loveliness so young and fair.
And now she wanders far I know not where.
O give me charity, dear Lord.

Her tragic face is ever close to mine,
An inquisition so acute and fine
It rends me. Why must such things ever be?
But now, O God, be merciful to me,
And give me charity, dear Lord.

O send her back to me; my soul doth weep
Ere I seek rest in Thine eternal sleep.
In deep humility my prayer I make,
O Father, grant this for Thy Son's dear sake,
And give me charity, dear Lord.

MAY KIDDER-CHASE.

DOST WISH to strengthen thy bosom to bear thine own pain? Learn nobly to occupy thyself with the questions of mankind: as the soul expands so will thy life become brighter.—*Feuchtersleben.*

HOLY WEEK AND EASTER IN CHICAGO CHURCHES

(Continued from page 11)

On Tuesday in Easter week, the committee of the Church Club on the Pension Fund Plan, with the Bishop, and some of the clergy, had a luncheon and conference at the La Salle Hotel. About forty were present. Mr. George Higginson, Jr., president of the Church Club, who presided, said that the object of the meeting was to confer in regard to the share that the diocese of Chicago is to take in raising the \$5,000,000 fund. He asked the Bishop as honorary chairman of the Pension Fund Committee to tell of "The Plan." This the Bishop did in a lucid speech, explaining that the Church Club had kindly and courageously undertaken the responsibility of leadership in this diocese, in raising Chicago's share, and that they were here to discuss the Plan, and to organize. "There have been made to-day," he said, "one subscription of \$5,000, one of \$1,000, one of \$500, and one of \$5, a total of \$6,505."

Mr. Angus Hibbard, chairman of the Church Club committee, gave an outline of the committee's plan of action as contained in a letter which had been sent to the clergy, asking their help at the beginning in the organization of methods for raising funds in each parish and mission. "The Bishop," he said, "had cracked the whip over a well-organized plan in the diocese to promote the Pension Fund." Judge Holdom, who said there were twenty-two members of the Church Club in St. Paul's parish, Kenwood, recommended small working committees in each parish, and said there was already a committee of five at work in St. Paul's parish. Mr. C. E. Field of St. Luke's Church, Evanston, characterized the Plan as the biggest opportunity that the Church had yet had, and asked that Chicago do her part as New York, Boston, and Philadelphia were doing their part. Mr. W. S. Powers of St. Mark's, Evanston, suggested that the work be undertaken on the line of the Every Member Canvass so as to get every man to work. Mr. Hibbard said that the Chicago office had already been opened and a secretary employed. It is hoped that the Church in Chicago will raise at least \$100,000. She is beginning to work in a determined and generous spirit.

The third annual meeting of the Episcopal Athletic League of Cook county was held on Thursday evening, April 27th, at St. James' Church. An entertaining programme of addresses and music was given, and trophies were awarded to the teams successful in the athletic contests held during the year. The League was first organized in April, 1914, by representatives from St. James', All Saints', St. Simon's, and the Church of our Saviour. Later St. John's, St. Chrysostom's, St. Augustine's, and the Church of the Ascension joined the League. The object is to promote clean amateur sport, and to increase the interest of young men in the Church. It is governed by a board of managers, one member of which is chosen from each of the parishes or missions affiliated with the League. Competitive games of basket ball, indoor base ball, outdoor base ball, winter track meets, summer track meets, and tennis tournaments, are held between the different teams during the year, and the winners receive shields and similar trophies at the annual meeting. St. Simon's team was awarded a handsome shield for winning the winter track meet, and St. James' team won the basket ball cup. Both these prizes were given by a layman of the Church of Our Saviour.

The Girls' Friendly Society has pledged its support to the Federal Child Labor Bill which has been introduced into the House by Congressman Keating of Colorado, and into the Senate by Senator Owen of Oklahoma. A lecture illustrated with slides, setting forth the need of the passage of this bill, has been given since December in different parts of the country to the branches of the Girls' Friendly Society, under the auspices of the National Child Labor committee. This interesting lecture was given at a meeting of the Church of the Epiphany branch of the Girls' Friendly Society on Thursday, April 27th. On the same day the Union Box exhibit of the Girls' Friendly Society was held in the parish house. H. B. GWYN.

G. F. S. Supports
Federal Child Labor Bill

SLEEP

Into Thy Hands, O Lord, though be it but the sleep
From which we wake each morn to work or weep.
Into Thy Hands our lives to order through the day
Till, night again, Thy will resumes its sway.

Into Thy Hands, O Lord, though be it but the sleep
That strange, unknown, still has the power to keep
In some mysterious peace above pain's burning flame
The tortured anguish of our human frame.

Into Thy Hands, O Lord, though be it that last sleep
From which we wake to Thee, and through the deep
Of pain or loss or grief, through clouds and mist obscure
Within Thy Hands, O Lord, we find our souls secure.

E. M. STURGIS.

By HIS fire God can kindle the smallest lamps to His glory, making them like the golden candlesticks that burn before His throne.—*Jeremy Taylor.*

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.

III.

THE spiritual power, as well as the moral and intellectual power, of the leaders of the movement, began to tell at last. There was John Keble, with the quick imagination of a poet, with his wonderful distinctions, and his beautiful humility—a man who, without a particle of religious cant of any school, without any self-consciousness or pretention, or unnatural strain, literally passed his days under the quick and pervading influence of the will and presence of God. To the last he kept "a kind of youthful freshness, as if he had never yet realized that he was not a boy . . . and he was the most refined and courteous of gentlemen, and in the fierce party battles of his day . . . always a considerate and courteous opponent." The depth of his personal religion, the transparent purity of his life and motives, made him the unconscious center of strong religious influence.

Then there was Edward Bouverie Pusey *ὁ μέγας*, the most venerated man in Oxford of his day; no man was for so long more bitterly abused, no man more cruelly attacked. He bore the misrepresentations and the popular odium as few men could have done. They never soured him or made him bitter. He remained a very profound student and yet a leader of men, who walked humbly with his God. For many years he celebrated Holy Communion every day, and that was witnessed to in his life and conversation. Ascetic he certainly was; hard and unloving, he certainly was not.

Other great names are on the roll. Henry Parry Liddon, who made his name immortal by his Bampton Lectures on the Divinity of our Lord, was declared by Lord Acton to be the greatest power in the conflict with sin, and in turning the souls of men to God, that the English nation then possessed.

Richard W. Church, the Dean of St. Paul's, was a brilliant writer and deep thinker and great preacher. Most of all, he was a man of enormous spiritual power. He was succeeded at St. Paul's by Robert Gregory, whose long life, from 1819 to 1911, covered the whole period of the movement.

Edward King, Bishop of Lincoln, became one of the most potent religious forces in England. His influence on all who came in contact with him, was enormous. A rare distinction was the mark of his face; so of his person, and his life. Spiritually he was a saint, simple, sane, sensible, strong, and a saint who made saintliness infinitely attractive; with all the Tractarian's seriousness and solemnity, and with a French capacity for making it seem not impossible to be good. His prosecution by the Church Association in 1888 for alleged illegalities in ceremonial led to the practical victory of the followers of the movement in the struggle over ceremonial. The life and episcopate of Dr. King became a landmark in the story of the Revival, as they were a record for which the English Church has good cause to thank God and take courage. Bishop Forbes of Brechin, Isaac Williams, Richard Hurrell Froude, John Mason Neale, J. B. Mozley, Arthur W. Hadden, Walter Kerr Hamilton, Bishop of Salisbury, J. R. Woodford, Bishop of Ely, Richard Temple West, T. T. Carter, W. J. Butler, Richard Meux Benson, R. W. Randall, Dr. J. B. Dykes, J. Bell-Cox, R. W. Enraght, Arthur Tooth, W. H. Hutchings, W. J. Knox-Little, Darwell Stone, are among the many who did valiant work for this great cause.

Charles Lowder, Alexander Heriot Mackonochie, Bryan

* 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 Otley Wakeman, M.A.; *The Issues Before the Church*, Rt. Rev. Frederick J. Kinsman, D.D., LL.D.

King, W. J. E. Bennett, Archdeacon G. C. Denison, Arthur H. Stanton of St. Alban's, Holborn, and Robert Dolling of St. Agatha's, Landport, and later of Poplar, were splendid and shining examples; they abounded in love for souls. Their devotion was infectious, their missionary zeal knew no limit.

Other names could be added by the dozen—and in America, Dr. Muhlenburg, James DeKoven, J. S. B. Hodges, Arthur Ritchie, Morgan Dix, Robert H. Paine, George F. Seymour, Bishop of Springfield, Oliver S. Prescott, Charles C. Grafton, Bishop of Fond du Lac, bore the brunt of conflict and much of the burden and heat of the day, when to be a Catholic Churchman was to bear the odium of those early days.

The story of the movement is in the hands of men now happily alive, and it has passed more and more into the general record of the life of the Church, which it has done so much to leaven and to quicken into life. It has proved its power to meet the difficulties of each time as they arrive, and though its work is by no means ended, nor its course run, it has overcome much—not all—of the bitter prejudice which hindered it in earlier years. The words and deeds of those who attacked the movement in older days seem almost grotesque now; its opponents to-day use less brutal and clumsy weapons, though not always less cruel ones. But if it has much suspicion still to encounter, much misunderstanding and even hatred to face, it is able none the less to kindle the enthusiastic love and devotion of men and women in every rank of life.

Scholars and men of learning, great preachers and students, are among its followers now as at the first; but to them are added multitudes who lay no claim to such titles, unknown priests in many a secluded parish, working men and working women whose lives are lighted and whose work is dignified by that faith in the Eternal Son of God and in his Holy Catholic Church which has come to them through the prayers and labors of the men of the Oxford Movement.

IV.

The revival of ceremonial in public worship was a direct result of the Oxford Movement. Ceremonial, although revived under Bishop Andrewes and Archbishop Laud, had undergone strange variations during the three centuries preceding the movement, and the Reformers had shorn the services as bare as they could. The churches had been sacked. Only in a few of the cathedrals was anything of the old stateliness seen. The last English diocesan who wore his wig was Lord George Murray, Bishop of Sodor and Man and then of Rochester; he died in 1860. No bishop wore a hood with his black chimere until Bishop Samuel Wilberforce began the practice, in the middle of the nineteenth century. The Scotch clergy wore the black gown for all ministrations, until the Synod of Aberdeen in 1811. The Rev. Ambrose March Phillipps (later Mr. A. P. DeLisle) persuaded the Vicar of Shepshed to wear a cope, about the year 1823. In June, 1834, daily Morning Prayer was begun at St. Mary's, Oxford, and an early Eucharist on Sundays, in April, 1837. Newman always celebrated at the north end of the altar, and never took the Eastward position, which very soon after 1833 was generally adopted. Dr. John Rouse Bloxam, fellow of Magdalen, and rector of Beeding, in Sussex, was spoken of with perfect accuracy as "the father or grandfather of all ritualists." He had an altar cross of stone, gilded wooden candlesticks, a wooden alms-bason, a credence table, and a Litany desk at his chapel at Livermore. A black silk stole was worn by Dr. Bloxam and by William Palmer of Magdalen College, and these "excesses" were denounced by Bishop Bagot of Oxford and by Bishop

O'Brien of Ossory "as mischievous fopperies." But by 1838 stoles were on sale in a shop at Leicester, near Rugby, Dr. Bloxam's home. The Rev. Bernard Smith, rector of Leadenham in Lincolnshire, wore a maniple; and at St. James' Ryde the choir was vested in surplices and cassocks as early as 1839—the first instance of their use in what was, practically, a parish church. The Eucharistic vestments were restored in the parish church of Wilmscote, Warwickshire, in 1849. Dr. Neale wore the chasuble at East Grinstead in 1850, and in 1852 the vestments were restored at the parish church of St. Thomas, Harlow, in Essex, where their use has continued ever since. In Oxford a red chasuble was first worn at St. Thomas', on Whitsunday, 1854; and for the first time in North Carolina at Trinity Church, Asheville, on Whitsunday, 1913. The Bishop of London in 1843 ordered the removal of an oak eagle lectern, and for twenty years thereafter such an ornament was regarded as popish. In 1846 at St. Paul's, Knightsbridge, the choir was surpliced, and about the same time two Eucharistic lights were used. The Bishop of London objected absolutely to flowers on the altar, as later did the Bishop of Virginia. In 1848 the use of a processional cross at St. Andrew's, Wells street, was denounced by a dignitary as a practice "unheard of since the Reformation." The surplice was ordered to be worn by the Bishop of Exeter in 1844, if the more costly vestments were not provided. Riots ensued, and in 1845 the Bishop absolved his clergy from the obligation he had put upon them. But by 1847 the practice of wearing the cassock was becoming general. An altar cross was placed in St. Barnabas', Pimlico, in 1851, and the Bishop of London again made a rash declaration; "If it costs me my see, I will have that cross removed." But he never did, and he died Bishop of London. Shameful rioting took place at St. George's in the East in 1859 and 1860, where Mass vestments had been worn since 1857. Father Mackonochie was presented for trial in 1867 for using altar lights, the mixed chalice, kneeling during Prayer of Consecration, elevating the chalice and paten, and censuring persons and things. The Bishop of Durham refused to license a curate to Dr. Dykes, vicar of St. Oswald's, Durham, who, left with the care of a large parish, unaided and utterly broken down, died in 1876 a man only fifty-three years of age. Finally, in 1888, a last attempt at prosecution was made against the Rt. Rev. Edward King, Bishop of Lincoln. As a result, this case marked the beginning of a new order. From 1890 the policy of repression and hostility was dropped. A fresh study of ceremonial and ritual was begun. The policy of repression was bound to fail, for it was based on prejudice and fear; it used the weapons of coercion, not the arguments of reason and sound learning; it was bound to fail, in the face of the spiritual force against it. The men who helped to win were steadfast, devoted, patient, and they knew something of affliction and torments, of cruel mockings, of bonds and imprisonment. Few of them lived to see the winning of the struggle; none of them received any reward from the Church in which they served with such devotion. It may be that in a few generations their names will be forgotten by all but students of Church history. Certainly these men would have expected no other lot, they cared for fame no more than for place or for honor here. Yet *we* will all be poorer if we fail to keep in memory the examples set and lives lived by these later men, who fought a good fight—against heavy odds—the battle of the Ceremonial Revival.

It is only in the world of experience that our abstract ideas and beliefs are shocked and startled and modified by concrete facts. Facts *are* stubborn things. Here as we find ourself face to face with tragic problems in the Church at large, in our ordinary parish life, and in the unseen world of the tribunal, we grow more and more to wonder at the goodness of God and His eternal charity and patience. We stand at our altar and in our pulpit week after week, engaged in work which angels may not do. We must not be discouraged, whatever happens. Like Dr. Pusey we lean on the Church; and—come prosperity, come adversity, or the defection of some who may forsake their first love—we will *still* lean on the Church, and pray for strength to be pillars in the spiritual temple. Nay, more, we will stand shoulder to shoulder in the sanctuary of the past, filled with the shadowy forms of men like ourselves, men who have witnessed a good confession, who have passed through storms and stress and scandal and wrong judgment at the hands of those whose eyes, for some strange reason, have been holden that they might not see—the sanctuary of the past, filled with ghosts of those who by their suffering lives made it

possible for us to-day fairly to luxuriate in ecclesiastical liberties and freedom of action and practice, but who themselves met with seeming failure and defeat.

We find evidences of God's favor on all sides—the very power of the Holy Ghost made known in the Catholic Revival as in the day of Pentecost. Pray for patience, patience, patience, to build, and to sow where God may reap. "Ye have not yet resisted unto blood"—God knows our fathers of half a century ago did that for us! The heart sings and our souls leap within us, to think what we are called to do.

"These are the gifts I ask of Thee, Spirit serene:
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

"These are the sins I fain would have Thee take away:
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day."

—Van Dyke.

V.

The Oxford Movement has diffused reverence in worship by its doctrine of sacramental grace. It has revived historical Christianity, and presented an ever-living Christ. It has invested with awful signification sacramental acts that had lapsed into mere forms. It has reformed the manners of the clergy. Where the Sacrament of the Altar had been administered at rare intervals, there is now weekly communion. Where churches had fallen into decay, they have been renovated. Where indecency and profanity prevailed, it has inspired the masses with serious and reverential thoughts. It has virtually destroyed the pew system which made the poor man feel that the house of prayer was not for him. It has made the bishops something more than ecclesiastical machines and mere figure-heads of the ship of faith. It has revived Christianity as a life, instead of a dead letter. It has made the communion of saints and the presence of angels a living reality. It has created an heroic idea of Christian virtue, and given martyrs and saints to a material and unbelieving age. It has rebranded the old Christian armour, and equipped the flower of our youth with a new chivalry. It has called a drowsy peasantry to prayer by brief services at matins and evensong. It has made pastors as well as preachers of the national clergy. It has made the wealthy build churches and rear altars as in the olden times. It has weaned many of the aristocracy from frivolity and self-indulgence, and persuaded them to make life worth living by the imitation of Christ. It has founded sisterhoods, and given woman her old place beside the cross and sepulchre of Jesus. Yes; a vast change has passed, not only upon the Church, but upon all the religious bodies around her, as the result of that movement of which Dr. Pusey was the centre and symbol. It is transforming the denominations, their worship, their architecture, their ritual, and their ideal of the Christian life. Before this movement began, the few churches that were built were built like meeting-houses, and the meeting-houses were built like barns. Now, with some exceptions, the utmost skill of architecture and of art is employed in the erection and adornment of churches, and the denominations are outvieing us. The services of the Church were despised and neglected, to make room for crude extemporaneous effusions which were indulged in in imitation of the dissenters. Now the dissenters themselves are ashamed of the extemporaneous effusions, and are resorting more and more to the liturgical forms and hymns of the Church. Before this movement began, dulness and ugliness were the ideals of the House of God. Now brightness and beauty, and joy and praise, are the aim of all. And still the tide rolls on, and will continue to roll, till the Church, healed and restored in all her parts and members, to the full possession of the faith and worship of the first days, will be at peace within herself, and will become the model and the centre around which divided and distracted Christendom will rally and reunite for the final conflict and the final glory. Peace lies before us, perhaps far in the dim future. We believe this movement was of God, that its force and power and influence are not spent. To perpetuate it, if need be, let us have war!

[THE END.]

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

PROPOSED COMMITTEE ON LAW ENFORCEMENT, LEGISLATION, AND EXPRESSION OF CHURCH OPINION

THE Social Service Commission of the Illinois Congregational Churches, in convention, presented a report recommending that every Church have a public welfare committee to act on such questions as law enforcement and legislation and the expression of Church opinion, on state and community progress, thereby relieving the pastor of some of the burden and responsibility of declaring his church's policy.

It was also recommended that churches which have not created men's classes or brotherhoods do so at once for study along social lines; that work should not be devoted wholly to boys in their teens and adult men, but that attention be given to young men for training in citizenship and instruction in local problems; that work be done in organizing women along lines of social service and activities and not leave this matter in the hands entirely of secular women's organizations; that the attention of the study groups be directed to local economic conditions, and such questions as housing conditions, wages, and similar things of community concern be considered; that study groups be directed to a careful survey of the evils of the community, that the Church may know what it must face.

The report was based upon replies from ninety Churches to a series of questions. Seventy-three Churches interpreted social service as preaching the Gospel. A large proportion interpreted it as philanthropic, reforming, and regenerative. In "wet" communities the chief evil was reported to be the saloon; in many communities which were voted "dry," the chief evil is reported the lingering effects of the saloon. A few scattering votes gave the chief evil as dance hall, pool hall, summer garden.

The report declared the belief that the Churches doing social service are doing it in a spirit of evangelism.

GROWING INTEMPERANCE AMONG WOMEN

In a very interesting address on The Psychologic Interpretation of Alcoholic Intemperance and Its Physio-Psychic Treatment, by Dr. John D. Quackenbos (reprinted from the *Medical Times* for February), there is this striking paragraph which calls for the thoughtful attention of social workers generally:

"The drink habit is growing, especially among city women, from shop maid and *nymph du pave* to the pampered dames of upper society. The punch bowl figures at functions, and proud-pied belles dip freely therein. Cocktails and highballs are everywhere on dress parade, and the wanton cordax has been revived by dance-mad, up-to-date Bacchantes amid the hockride familiarity of the roof-garden and the misnamed *theè dansant*. Girls representing good families, conspicuously made up, are not missing from the throng. Debutantes, not necessarily of the fast set, unblushingly assert a right to drink wine and smoke cigarettes at luncheons and levees, at high-priced cafés, and in the corridors of hotels; and not a few of this class, as well as young married women, have been brought to the writer's office in a state of intoxication. Such has become the vogue; and, worse than this, girls in their teens see no impropriety in drinking in public with men companions. A few years ago, a woman with a cocktail before her amid such surroundings, polluting the air with tobacco smoke, would have been set down as a cyprian. The abstinent, unobtrusive young lady of the past generation is giving place to the coarse, boisterous, immodestly attired *bon-vivant*, controlled by unworthy impulses, and wholly unfit to fulfil her function in the community as an inspirer to meritorious action, or her function in the home as a character-former, a wife, and a mother. Verily, the *beau monde* reflects a piteous state of preparedness for combat with the forces of evil that threaten to disrupt society."

SELF-GOVERNMENT FOR COLORADO PRISONERS

A couple of years ago the warden of the Colorado State Penitentiary, Thomas J. Tynan, inaugurated a system of local self-government, which is now in vogue in all its camps to a certain degree; that is, the convicts themselves have something to say as to their local government. In most of these camps there is a social center, consisting of a large tent in which the men can meet in the evenings for social intercourse; and during the winter months they have phonographic concerts, debates,

and other discussions. Each six months a mayor and marshal and three trustees are elected, and while the camp is in complete control of the overseer and employees from the prison yet it gives the prisoners at least a share in the management of the camp and it has had a decidedly good effect. Pilfering and other infractions of the rules have been almost eliminated.

The prisoners in the elections at the Parkdale Camp have had very exciting times and at the last election three candidates were in the field for mayor. An Irishman, formerly a saloon-keeper, was elected mayor on the prohibition ticket. He secured the election by fusing his ticket with that of the Bull Moose, as besides these two parties the Socialists had a ticket in the field. In the words of Warden Tynan: "This is a diversion for the men and it gives them a little pride, both in the work they are doing and in the local management of the camp, but under no circumstances are they allowed to be completely in control, for the head overseer is always in supreme command."

CLEVELAND'S COMMUNITY IDEAL

A City, sanitary, convenient, substantial, where the houses of the rich and the poor are alike comfortable and beautiful, where the streets are clean and the sky line is clear as country air; where the architectural excellence of its buildings adds beauty and dignity to the streets; where parks and playgrounds are within the reach of every child; where living is pleasant, toil honorable, and recreation plentiful; where capital is respected but not worshipped; where commerce in goods is great but not greater than an interchange of ideas; where industry thrives and brings prosperity alike to employer and employee; where education and art have a place in every home; where worth and not wealth gives standing to men; where the power of character lifts men to leadership; where interest in public affairs is a test of citizenship and devotion to the public weal is a badge of honor; where government is always honest and efficient and the principles of democracy find their fullest and truest expression; where the people of all the earth can come and be blended into one community life; and where each generation will vie with the past to transmit to the next a city greater, better, and more beautiful than the last.

This is the ideal of Cleveland, as described by Mayo Fesler, secretary of the Cleveland Civic League.

QUESTIONNAIRE ON PROVISION FOR WORKING GIRLS

Here are some of the questions now being considered by a special committee appointed as a result of the conference called by the diocesan Social Service Commission of Pennsylvania:

- "1. How many working girls are there in the city who are not living at home?
- "2. What provision exists in the way of boarding and rooming facilities for these?
- "3. What organizations are now engaged in this work?
- "4. Is there a need for better conditions and more extensive provision in the way of boarding and recreation?
- "5. What form should such provision take?
- "6. Under what auspices should such work be undertaken?
- "7. Is there a need for a more extensive survey of present conditions than has so far been made?
- "8. Is the method of supervision of the present boarding facilities for girls in the city effective?
- "9. What relation does the wage received by the girl bear to the boarding problem?"

A METHODIST BISHOP ADVISES HIS CLERGY

Bishop Neely, of the Methodist communion, recently gave this sound advice to his clergy:

"Don't preach partisan politics, for every man has the right to vote any ticket he pleases.

"Don't preach against amusements, for the chances are that you will arouse people's curiosity and lead them to investigate.

"Don't become intemperate in preaching temperance. Intemperance is not only over-indulgence in liquor.

"Don't make long calls, for they are dangerous and may lead the neighbors to talk."



CORRESPONDENCE

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

A CORRECTION FROM BISHOP BRENT

To the Editor of *The Living Church*:

REFERENCE has been made in your columns to a cablegram supposed to have been sent by me to the President of the Board of Missions, advocating or supporting the Board's action relative to the Panama Congress. No such cable was either sent or contemplated.

I correct this error for the sole purpose of relieving secretaries from the odium of having withheld this (mythical) cable from the Board.

C. H. BRENT,

Palm Sunday, 1916.

Bishop of the Philippine Islands.

[The foregoing letter refers to an editorial statement in *THE LIVING CHURCH* of January 1st, which had to do primarily with a report that had been printed in New York and other daily papers concerning failure to read a telegram from Bishop Knight at the October meeting of the Board of Missions. Bishop Knight, who has episcopal jurisdiction in Panama by appointment of the Presiding Bishop, had telegraphed to one of the missionary secretaries a protest against representation of the Board of Missions in the Panama Congress. His telegram was not read at the Board meeting. *THE LIVING CHURCH* investigated the published report and printed it in the issue mentioned with an explanation by "one of the secretaries," who stated that the telegram had been filed with "other communications," which were offered to the Board but which the Board declined to have read. In our explanation of the incident we said: "We are informed that among the other papers in the hands of the recording secretary, which were not read, was a telegram from Bishop Brent heartily supporting the Panama Congress." Bishop Brent now states that he sent no such telegram. We can probably clear up the discrepancy by explaining that it was afterward stated to us that Bishop Brent's communication on the subject was in the form of a letter rather than a telegram. We referred to it for the express purpose of exonerating the secretaries from holding back *only* the protest of Bishop Knight against participation, upon which the daily papers had laid much stress, when in fact that protest was only one of a number of communications on the subject *pro* and *con*, none of which was read. It was our mistake in terming Bishop Brent's communication a telegram when, in fact, it was a letter.

We think this statement sufficiently covers the ground; but if we are mistaken in assuming that such a *letter* (instead of telegram) from Bishop Brent was in the hands of the recording secretary, of which the Bishop's letter leaves us a little in doubt, we should be glad to have further correction made. But we would point out that the statement, as it was printed in *THE LIVING CHURCH*, was made for the express purpose of "relieving the secretaries from the odium" of failing only to read Bishop Knight's protest. "We should have preferred that the matter be kept out of the newspapers," was the comment of *THE LIVING CHURCH*, "but since it has not been, it is proper that the story be accurately told."—EDITOR L. C.]

"DIVORCE" AND "PUTTING AWAY"

To the Editor of *The Living Church*:

IN the newly published eighth volume of the *Encyclopedia of Religion and Ethics* is an article on "Marriage—Christian," which in spite of much that is admirable in it seems likely to be misleading because it ignores the distinction between modern "divorce" and the "putting away" of the New Testament. If these two do not denote the same thing, much of the discussion among us as to marriage and divorce comes to nothing.

That the two words stand for quite different things is, I believe, abundantly clear if the question is carefully examined. And it is certainly a matter of grave practical concern.

The fundamental difference between the ideas that the two words stand for is, that in our modern world dissolution of marriage is a function of the state, while among the Jews of our Lord's time it was a prerogative of the husband.

The principle of the English common law, which as to this subject has its basis in the "civil" or ecclesiastical law, makes divorce a formal dissolution of a marriage which has already been practically destroyed by the wrong doing of one of the parties. "Collusion" between the two involves denial of dissolution. This principle still remains, even where the marriage laws are comparatively loose, except when divorce by mutual consent is permitted. And even here the purpose of the permission, on the part of some who favor it, is to make possible the legal dissolution of a marriage

which has in reality been destroyed, without the publicity and expense of a formal trial. And further, there still remains in the state the authority to repeal such laws.

In contrast to all this, the Jewish husband's right of "putting away" his wife and marrying another seems to have been legally absolute, though the moral law was supposed to control it, and to a considerable degree no doubt did so.

The mention in St. Mark 10: 12 of a woman's putting away her husband seems to have been exceptional, and would appear to refer to cases where the woman was the legal heir of the house. There was an analogy to this in Japan until modern times. Where there was no male heir a husband for the daughter would be brought by adoption into the family. But his position was so subordinate that a Japanese proverb said, "If you have two quarts of bran to live on, don't become a son-in-law."

All this must be taken into consideration if we are to understand the teaching of Christ on this subject. "Putting away" was the act of one party only, and might be quite arbitrary. The words also imply clearly that the party "put away" was actually living with the other, and presumably willing to remain.

"Saving for the cause of fornication only" denotes a previous breaking by one party of a union that must in its nature be exclusive, especially on the part of the woman, who could, as the man could not, bring into the family a child that was not by blood a member of it.

The answer of Jesus to the question whether a man might put away his wife for every cause was put (whatever the intent of the questioner) upon moral and not legal grounds. It is contrary to His teaching to read into His answer condemnation of "Moses" for allowing men to put their wives away. He appeals to the ideal established in creation by which man and wife are "one flesh," and to the command to the man to "cleave to his wife." This involves no abolition of the law of divorce or of the legal right of "putting away," but is directed against the abuse of these.

As to the words that he who puts away his wife "causeth her to commit adultery," it was excusable in St. Augustine to treat the words without reference to the Jewish point of view, to apply his somewhat formal logic to them, and to declare that as marriage and adultery were contraries, the divorced woman who married another man was not a real or legal wife. But we have not, in these days of archaeological study and careful investigation, the same excuse. We must take into account what has already been mentioned, and at least one thing more, that apart from a few exceptional cases the only life open to a Jewish woman was in dependence upon a man. Women were practically divided into two classes, wives and prostitutes. Gentile nations had celibate priestesses. Later, Christianity had nunneries and nuns. Protestantism has brought in the very useful and respectable class of old maids. But among the Jews a divorced woman, if she was to live a decent life, must under ordinary circumstances marry again.

Interpret Christ's words in the light of this. The man who put away his wife "made her an adulteress" by practically handing her over to another man against her own wish or will. Jesus was appealing to the sense of shame. The man who "put away" his wife belonged to the unspeakably vile class who would share a wife with other men. There is nothing here to justify the statement that "marriage is indissoluble." It is not illegality but wickedness of which Christ speaks. The wickedness, like other wickedness, is possible. Marriage can be dissolved. To deny that it can is to make it a mere legal fiction, and not the human relation in which man and wife are one flesh.

Furthermore, to interpret Christ's teaching as denying the validity of the second marriage is to make Him "destroy the law and the prophets." Under the Old Testament the former husband of a woman who has been divorced and remarried cannot take her back again. Apart from her own kin, he is the one man in all the world whose wife she cannot and must not be. According to Deut. 24: 4, taking her back would be "an abomination before Jehovah" that would "cause the land to sin." And Jeremiah speaking of such a possibility asks: "Will not that land be greatly polluted?"

It is a mere resort of desperation to say that our Lord is speaking of Christian marriage. He was speaking to Jews, and basing what He said on the Old Testament, and on the nature of man as God has made him.

If I am right in my contentions, our canons do grave injustice when they repel from the Communion every one who marries a divorced person. Unless the marriage of a divorced person is void, and the earlier marriage remains in force, there is no obligation

on the part of the former husband or wife to remain single after reconciliation has become impossible. Our law will be in accordance with the law of our Master only if we revoke the rule that excommunicates in such a case. The addition of two words would make it accord. After "still living" add "and unmarried," and so make the excommunication apply only to a person who marries while he or she has a former husband or wife "still living and unmarried."

Ashland, N. H., April 19, 1916.

THEODOSIUS S. TYNG.

THE AUTHORITY OF THE INSTITUTION OFFICE

To the Editor of *The Living Church*:

IN your editorial of April 29th, discussing the respective rights of Bishop and Rector, you refer more than once to the Institution Office as the authoritative and official declaration of the Church defining these rights. I quite agree with you in the importance which you attach to the statements of this office. I also agree with you as to their official and authoritative character.

I am writing, however to say that I have recently met with statements which, if true, entirely destroy the force of your appeal to the Institution Office. The statements to which I refer occur on page 13 (note) of a tract just issued by the Evangelical Education Society. The tract recently came to me enclosed in the last annual report of the said society.

According to this tract, whose author does not appear but which came from the Office of E. E. S., the Institution Office "is not properly part of the Prayer Book; nor has it any legal authority."

You can see at once, Mr. Editor, if these statements are true, your appeal to the Institution Office is rendered nugatory.

I confess to a feeling of profound amazement, coupled with some indignation, as I read this attack of a reputable society on what I have always considered, and have had every reason to consider, an integral part of the Prayer Book, of equal validity and authority with any other portion of this book.

Under these feelings, I began to canvass the aspersions on the Institution Office contained in the E. E. S. tract. I put the matter before my mind somewhat as follows:

1. The Institution Office is in the Prayer Book. This proposition, I suppose, will not be denied even in the office of the E. E. S.

2. The Institution Office is a "part" of the Prayer Book. This proposition is admitted by the E. E. S. tract.

3. The Institution Office is "properly part" of the Prayer Book. If not, how, in the name of common sense, did it get in the Prayer Book and become "part" of the Prayer Book, and why does it remain there?

Can you suggest any reason for this absurd attack on the Institution Office, and can you give me one single valid reason for the statements that this office is "not properly part of the Prayer Book; nor has it any legal authority"?

A tract by an anonymous writer does not deserve notice and would receive none at my hands, however gross and unwarranted its aspersions on the Prayer Book. But a tract which forms a part of the official report of a reputable society stands on an entirely different plane.

I am referring the matter to you. Again, will you be kind enough to give me one single valid reason for the assertion that the Institution Office "is not properly part of the Prayer Book"?

W. T. ROBERTS.

[We have declined to admit to our columns other letters criticizing the tract referred to by our correspondent on the ground that an anonymous print of this nature did not deserve discussion. But we are glad to reply to our correspondent's questions:

Technically speaking, the Institution office is an appendix to the Book of Common Prayer rather than a part of it. The Prayer Book proper ends with the Psalter. The appendices that follow—the Ordination offices, forms for Consecration of a Church and for Institution of Ministers, and the Thirty-nine Articles—have each its own separate title page. See also the differentiation as shown in the Table of Contents. And the editorial in *THE LIVING CHURCH* very carefully abstained from speaking of the "Institution Office" as a "part" of the Prayer Book.

But the authority and legal standing of these appendices are precisely the same as those of the Book of Common Prayer. They were adopted in the same way, can only be amended in the same way, and the legal authority of all is set forth alike in Article X. of the Constitution:

"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, the Form of Consecration of a Church or Chapel, the Office of Institution of Ministers, and Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the Dioceses and Missionary Districts of this Church."

Thus the statement in the tract mentioned that the Institution Office has no "legal authority" was obviously written by some one who knew nothing of the law of the Church.—EDITOR L. C.]

THE ARCHITECTURE OF ST. THOMAS', NEW YORK

To the Editor of *The Living Church*:

YOUR well merited commendation of the work of the gifted architects of St. Thomas' Church, New York, is delightful reading. Yet, without intending to detract in the least degree from the high praise that their skill and talents command, may I call attention to the treatment of the interior stonework whose psychology is puzzling?

Visiting the church last summer for the first time, immediately I fell under the spell of its charm; but, oddly enough, upon a second visit to study its beauties, and even more positively upon a third, I became conscious of a subtle dissatisfaction. This was traced ultimately to the mechanical treatment of the stonework first observed in the solid bays of the north wall, but found elsewhere as well. Here the stones are of precisely the same arrangement in all the bays, so that stones of similar shape and size appear in corresponding positions in every bay of the series. The effect, made woefully plain by the contrast of the dark pointing against the light tint of the stone, is to fix attention upon a monotonous repetition of an uninteresting pattern of stones and their jointing. Thus it turns out, in the absence of a treatment of the wall surface conceived and executed in the free and romantic Gothic spirit, that the interior has been permitted to acquire, in some measure, that cheap esthetic quality that attaches to modern machine-made wall paper, or to machine-made lace. For this unvarying repetition of stones of a fixed shape and size may be traced probably to their cutting from mechanically reproduced prints of working drawings that show but one arrangement of stones for a motive, be it pier, arch, or wall surface; and this arrangement has been multiplied with mathematical exactness by the number of times the motive repeats itself in the structure—to the joy of the mechanical mind. Yet it is a matter of common knowledge, since the publication of Professor Goodyear's surveys of mediaeval buildings, that much of their charm is due to absence of mechanical precision, to deviation from regularity of line, to stonework that is delightfully varied in shape, size, and position. Accordingly, it is hard to account for the fact that, despite the sympathetic care for hinge, key, knob, and minute carving, manifest everywhere, vast areas of wall should have been allowed to receive the prosaic impress of the machine-made product so painfully characteristic of modern industry. For it would seem that by a few additional studies to vary the arrangement of the stones, or by less vivid pointing of the joints, or both perhaps, the coldness that now offends might have been considerably tempered.

Have we here a symbol that, through the rare personality of these eminent designers in the mediaeval manner, even so, the spirit of the age must inevitably reveal its nature, though it cross the sacred portal of the Church?

V. C. GRIFFITH.

PENSIONS AND ANNUITIES

To the Editor of *The Living Church*:

IN view of the many questions which are being asked as to what relation, if any, the Clergymen's Retiring Fund Society is to sustain to the new Church Pension Fund, will you kindly permit me as its financial secretary to make through you a brief authoritative statement on the subject?

The plan upon which the Clergymen's Retiring Fund Society has been providing annuities since 1874 for such clergymen as have chosen to connect themselves with it is clearly defined upon the basis of self-help. It involves small annual contributions to secure an annuity at sixty years of age to be accepted not as a gratuity but as a right, because conditions have been complied with which involve that right. The capital fund of the society, which has now reached the total of over \$400,000, has been created by the dues of members and the gifts of others who have sympathized with its plan and purpose.

The establishment of the new Church Pension Fund will in no way interfere or conflict with the operation of the Retiring Fund Society, and the pensions to be provided for by it will be granted irrespective of the annuity to which any pensioner may have become entitled by reason of his membership in that society. The pension and the annuity will supplement each other to the greater benefit of the recipient. No merger of the two corporations has been proposed or considered.

The beneficent work of the Clergymen's Retiring Fund Society will therefore be carried on as heretofore, in scrupulous discharge of its legal and moral obligations to its members, and relying as heretofore upon its friends among the generous laity to supplement the efforts of its members in building up and maintaining an agency of such demonstrated usefulness and benefit to clergymen of the Church.

HENRY ANSTICE.

Church Missions House, New York, Easter Monday.

MARRIAGE WITH THE UNBAPTIZED

To the Editor of *The Living Church*:

UNLESS my memory fails me, I was taught in the seminary that the lack of Holy Baptism constitutes an impediment to Holy Matrimony. True, we have no modern canon bearing

directly on the matter, more is the pity. But any priest ought to know that the Church does not deal sacramentally with the unbaptized.

Section IV of Canon 40 forbids the administering of sacraments to one who has been married otherwise than as the Word of God and the discipline of this Church allow, until the matter has been referred to the bishop. There is often a wide and lamentable difference of opinion as to what the discipline of this Church allows. But anybody who accepts the Bible as the Word of God can have no doubt of the meaning of II. Cor. 6: 14, "Be not unequally yoked with unbelievers." By a very simple process of reasoning it is evident that a priest who presumes to solemnize Holy Matrimony between an unbeliever and a communicant of the Church is assisting in disobedience to God's Word and probably violating the rule of Canon 40.

I recently declined to officiate at the marriage of a communicant of the Church and an unbeliever, and the young people betook themselves to another city where they were promptly married by the priest and in the church. I am informed that the priest did not so much as ask whether these persons had received Holy Baptism or not. I am wondering if this is a common practice among the clergy of the Church, and where such an act receives its justification. If this is merely a matter of private opinion and not of principle, it ought to be understood so we can save ourselves from being discredited in the eyes of our congregations. Presbyter Ignotus, is not this a new brand of mock wedding? Yours faithfully,
Oconto, Wis. RAY WARREN MEYERS.

A COMMUNITY GOOD FRIDAY SERVICE

To the Editor of *The Living Church*:

I HAVE just read your editorial of April 8th describing "an Easter supper," Friday, April, 21st, and your comments. I re-read them, noting their fairness, to see if they would appear friendly to those you criticize, or win them to a "more excellent way."

They also moved me to tell you of a sincere effort on the part of one of your clerical brethren this year, also in Virginia, to persuade a whole town to worship together in a commemorative service of our Lord's Death on Good Friday.

Six weeks beforehand he made out a list of six incidents in the story of the Crucifixion. He asked for addresses from the six ministers of the town on these, and the use of the Methodist church. His requests were all cordially and promptly granted. At one o'clock on Good Friday a brief service of worship was held. Then these addresses were made: On the Crucifixion, by the pastor of the church; The Superscription, by the Baptist minister; The Mocking Crowd, by another Methodist minister; The Rent Veil, by a Presbyterian; The Centurion's Cry, by another Baptist; The Pierced Side, by another Presbyterian minister. Our own clergyman made the closing address, took charge of the worship, offered the prayers between some of the addresses, and gave the benediction. Hymns were sung at intervals, and there was a pause for silent prayer and meditation. The regular worship of the day was also had in the Episcopal church.

What was the result? Just what was desired and expected. A representative congregation of all the Christian people of the town united reverently and heartily with his own flock in a service lasting from one to three-thirty o'clock; some of them for the first time in their lives. From comments heard since, it will not be the last time for them; nor, God willing, will it be the last time the people of that town meet as a community of Christians to worship and to commemorate the Death of the Saviour of the world on Good Friday.
KENSEY J. HAMMOND.

COMMUNION ON EASTER EVE

To the Editor of *The Living Church*:

IN your "Answers to Correspondents" of April 29th you state that "in the modern Roman Church Mass is said but there is no communion." May I be allowed to suggest that this is a misconception?

On Easter Eve in the basilica of St. John Lateran, the Cathedral Church of Rome, it is the custom to administer on that day all the sacraments possible; that is, Matrimony and Extreme Unction are for obvious reasons omitted. The ceremony of blessing the font contemplates baptism and the rite is invariably performed—upon a convert Jew for preference if one can be found. Confirmation follows, immediately, and then the general ordination of clerics for the diocese of Rome and others from the Roman colleges under letters dimissory. The newly ordained communicate in the Mass, with the newly baptized, and others of the faithful are at liberty to approach the altar if they so desire.

I may add that I have seen the same functions performed in the Roman Catholic Cathedral at Westminster in England, including the baptism, confirmation, and communion of a convert and other members of the congregation.
M. A. RAYNES.

New York, April 27, 1916.

[We thank our correspondent for this supplementary information; but the rule is stated, we presume correctly, in Addis and Arnold's *Catholic Dictionary*, that on Holy Saturday "Cavantus alleges that the celebrant alone communicated. . . . But, though now custom and

a decree of the Congregation of Rites forbid communion, it is certain, as Meratus points out, from the Gelasian Sacramentary, that the faithful in former times did communicate . . . on that day" (art., Holy Week, p. 406). Probably the contrary practices cited by our correspondent are local customs, continuing or restoring the earlier practice.—EDITOR L. C.]

LET US HAVE PEACE

To the Editor of *The Living Church*:

ALTHOUGH Dr. Foley, in his pamphlet, *The Real Issue*, does describe the animus of certain sections of the American branch of the Church, he does not give the actual conditions generously.

This Church undoubtedly, for the future, will be, as in the past and as in the present, debatable ground. Certain believers will hold the sacramental view of orders and of the episcopate as described. Certain others will take the Protestant view of its denominational character.

To one of these schools you or I may belong.

But the great majority of Churchmen, Protestant and Catholic, will hold, in common, certain fundamental things; that is, they both consider this communion of ours a branch of the visible Catholic Church, ordained and inspired by our Lord; the purpose being the establishment of a continual witness to the truths He had delivered to the apostles; witnesses even unto the end of the world. "And ye are witnesses of these things" (St. Luke 24: 48). "Even unto the end of the world" (St. Matthew 28: 20). "*Extra Ecclesiam nulla salus*," for the faith. Hence, the Creeds, the orders of an historic priesthood, with bishops of this Apostolic Succession to preserve the continuity of the witnesses and to protect the sacraments ordained by our Lord.

From this position neither has any idea of retiring. The Protestants (with a few exceptions, like Dr. Foley, perhaps) will not put the Church in exactly the same class with the sects, Presbyterian, Methodist, Foot-wash Baptists, New Thought. The Catholics will resent being accused of Romanism; they think, as Dr. Foley says about the *American Catholic* and the Holy Cross tracts, it would be "impudent."

Why vainly kick at what is unlikely to be changed?

Cambridge, April 24, 1916.

EDWARD M. GUSHEE.

ARE WE SO FAR APART AS WE SEEM?

To the Editor of *The Living Church*:

DURING Lent it has been my privilege to hold four series of preaching services or missions in important parishes in the dioceses of New York, Bethlehem, Massachusetts, and Albany. The subject in each of these missions was "The Essential Verities of the Catholic Faith." One parish was high, another low, another broad, and the last one for want of a better name I characterize as medium. I did not seek these parishes. They sought me.

In spite of repented aberrations in the past I am a pronounced High Churchman. The culmination of each mission was the discussion of The Atonement, in which I advocated the Athanasian position with a most advanced sacramental application. I carefully refrained from adapting my discussion to any of the parishes. I preached exactly the same sermon to all as nearly as I could, or anyone could, without notes. I am not usually greatly concerned over anybody's opinion of my views, but after each of these four sermons I specifically asked the rector if he accepted or endorsed my views or if he dissented from them. Each man expressed himself as unqualifiedly accepting and endorsing, and added words of approbation far beyond the merit of the presentation.

No one can question for a moment the honesty of these priests, therefore I am led to believe that upon the essential verities of the Catholic Faith we are jointly speaking as one; and that the differences which are so clamant and so provocative of mocking comment are, after all, of much less moment than they appear.

I am, sir, yours respectfully,

CYRUS TOWNSEND BRADY.

APPRECIATION FOR REV. E. H. ECKEL

To the Editor of *The Living Church*:

PERMIT me to express through your columns the appreciation of the rector and vestry of St. George's Church, Kansas City, Mo., of the leadership of the Rev. E. H. Eckel, Provincial Secretary, in the every-member canvass.

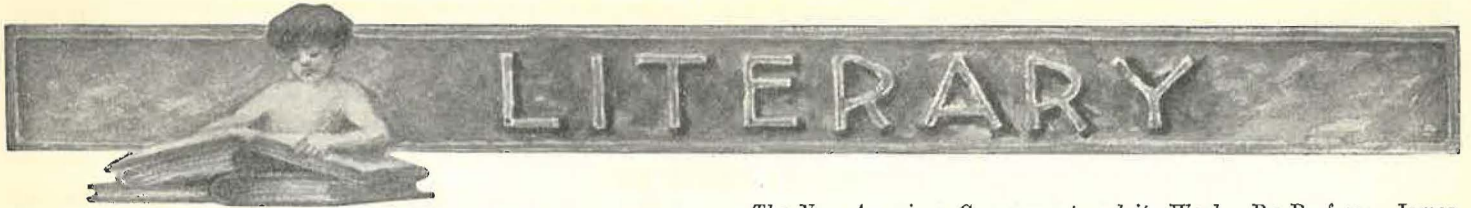
The financial result was an increase of a little over fifty per cent. in the pledges for the support of the church and about one-fourth increase for missions.

One of the great benefits of the canvass was the increased interest of the whole parish, which has resulted in increased attendance on the services of the Church and in a number of confirmations and baptisms. The men have determined on a campaign of visiting through the parish next fall.

We feel that the effectiveness of the canvass was made possible by the leadership and executive ability of Mr. Eckel, and we desire thus publicly to express our gratitude. Respectfully,

Kansas City, April 28, 1916.

E. J. CRAFT, Rector.



SOCIOLOGICAL

Citizens in Industry. By Charles Richmond Henderson. New York: D. Appleton & Co. \$1.50 net.

Dr. Henderson has made large contributions to the cause of social service. Beginning as a successful Baptist pastor, with a strong leaning toward social welfare and justice, he evolved into a professor of sociology at the University of Chicago, and while still holding that position, evolved into one of the leaders in Chicago and the country at large among those who care for their fellow men. While his chief concern was in the realm of penology, his last interest was in unemployment and the welfare of those who were employed, and this volume is an outgrowth of that interest. Indeed his death was hastened by the work he did as chairman of the Chicago Committee on Unemployment.

One of the Social Betterment Series (edited by Dr. Shaler Mathews), the book shows by an abundance of concrete examples, drawn from industrial experience the world over, what has been done and therefore what can be done to increase efficiency through better sanitary conditions, through improving the home life, through education and culture, through profit sharing, through moral and religious influences.

With regard to Socialism Dr. Henderson has this to say:

"If ever Socialism comes to control the industrial process, it may make a new selection of managers and divide the product without reference to profits; but if it does not at once plunge the nation into economic ruin, it must adopt and improve precisely the same kind of devices which we have now to discuss. It seems important to make this clear, because the wage earners are more and more looking in the direction of Socialism and are somewhat impatient of what their more restless leaders call half measures, unworthy of their attention." Then he sagely remarks: "The more farseeing and instructed among them, however, declare that they will take all they can get and carry it over ready made into the new and happier order, which, they tell us with exuberant confidence and constant reiteration, is almost at the door. At present we may leave to these sanguine agitators all the glory of prophets while we invite them to cooperate in producing what in any event seems desirable for the immediate requirements as well as for the unrevealed future. It is curious that before we discuss the means for promoting efficiency, we must establish the fact that it is desirable, because we constantly meet objections which assume that it is better to restrict production of goods in the interest of the wage earners.

"If the case were simple, as when three brothers are farming their own land as partners, there would not be a shadow of doubt as to the desirability of getting as large a crop as the soil could yield to their common labor. The larger the produce, the larger each individual share."

C. R. W.

Practicable Socialism. New Series. By Canon S. A. Barnett (the late) and Mrs. S. A. Barnett. New York: Longmans, Green, & Co. \$1.75 net.

That a third series of these inspiring essays has been demanded affords striking evidence of the permanent value of and interest in the work of these two devoted servants of Christ. The first edition appeared in 1888, the second in 1894. This volume contains thirty-four essays grouped under these heads: Religion, Recreation, Settlements, Poverty and Labor, Social Service, and Education. Twenty-six are from the pen of the late Canon Barnett; the remainder are contributed by his wife, who is carrying forward the work which both began and both carried forward jointly for so many years. While many of the essays grew out of local situations and have therefore a local application, nevertheless the spirit and motives back of them are universal. Democracy, human fellowship, and a love of God and man pervade the book. Clarity of vision and a true, sound faith in their fellowmen characterize every utterance.

Prohibition of the Liquor Traffic. Compiled by Lamar T. Beman. White Plains, New York: H. W. Wilson Co. \$1 net.

This is a series of articles designed to give in compact form the material on the two sides of this highly controversial question. As a volume of the Debaters' Handbook Series, the effort is made to present, fully, freely, and fairly, the arguments of both sides, "to select the best of what has been written and to reproduce nothing that is bitter or passionate." The book "is in the nature of a great debate, in which there are many speakers on each side. The readers are the judges." In conformity with the general plan of the series, a brief and a bibliography are also included, as well as a number of articles and tables setting forth the history and present status of the question.

The New American Government and its Work. By Professor James T. Young. New York: The Macmillan Company. \$2.25 net.

Dr. Young, who is professor of public administration in the Wharton School of Finance and Economy at the University of Pennsylvania, has given in compact form a large amount of interesting and valuable information concerning what our American government is doing. His reference to the activities of the state government is particularly helpful and suggestive. This is a subject to which all too little attention has been given by writers on political science and constitutional law. Another interesting feature is the emphasis placed upon social legislation, which has heretofore been relegated to a minor and in many instances to a negligible place in such books. Taken all in all, one gets from these pages a very clear and definite idea of what our state and national governments are doing for the people.

C. R. W.

The Church and the People's Play. By Henry A. Atkinson. Boston: The Pilgrim Press. \$1.25 net.

Mr. Atkinson is the Social Service secretary for the Congregational churches of the United States. He believes that play is an important factor in the life of the individual and of the community; likewise to the Church (his conception of which, of course, differs radically from the Catholic conception). He wants to help these various factors and so seeks to build up a constructive programme for general acceptance. This he has done with ability. His chapter on "The Attitude of the Church, Past and Present," is suggestive, although some of its statements are open to serious question; as for instance when he declares that "the historical relation of Christianity to popular amusements is one of antagonism." If he were to substitute "Protestantism" for "Christianity" his statement would be less open to question.

C. R. W.

The House in Henry Street. By Lillian D. Wald. New York: Henry Holt. \$2.00.

This book has all the interest of an adventurous romance. Those who followed the original six articles in the *Atlantic Monthly*, out of which it has grown, will recall the striking simplicity and splendid idealism of Miss Wald's "research magnificent," as one commentator aptly described this experiment in a nurse's settlement. It is fortunate that we have this record in black and white of a strong effort not only to relieve present-day conditions, but to solve the abounding problems of sections like the New York East Side, so that the future will be the better, sweeter, finer, more helpful.

Let us hope that sometime soon some equally gifted person will tell the story of our Church Settlements, like St. Martha's House in Philadelphia and that at the Cathedral in Chicago—to mention but two well-known examples of effective social work along distinctively Church lines.

MISCELLANEOUS

The Pan Angles. By Sinclair Kennedy. New York: Longmans, Green, & Co. \$1.75 net.

"Pan Angles" is a term used to designate the self-governing white people of the British Isles and their dependencies (Canada, Newfoundland, Australia, New Zealand, South Africa) and of the United States. According to Mr. Kennedy, there were upwards of 141,000,000 English-speaking, self-governing white people in the world in 1914. There has been no war between the two great independent groups of this race since December 24, 1814, a remarkable record. Benjamin Franklin as early as 1754 suggested the need of a single government based on the representation of both the American and British groups. Cecil Rhodes dreamed of a world-wide federation of English-speaking people. "These men visioned the whole race without losing sight of their own local fragment," and our author believes in the feasibility of the idea and with skill and effectiveness marshals the arguments in favor of it. He recognizes that we move slowly. "Pan Angle federation is still a dream. But no one can foresee how rapidly external pressure may turn dreams into practical politics. The federation of the Pan Angles may be forced on us—ready or not. Or we may find some day that it is too late to federate."

The volume was written and in the publishers' hands before the beginning of the present war. It is interesting to speculate how such a federation, if it had already been accomplished, would have affected the present world crisis.

THERE IS no playing fast and loose with the truth, in any game, without growing the worse for it.—*Dickens.*



SARAH S. PRATT, EDITOR

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

THE summer schools have of late years become marvellous Church propaganda, and each year more Churchwomen are making preparations for attending some of them. Already the comparative values of these places are being discussed, some being selected for excellence of instruction, others for climate or scenery, camping features, some for the cosmopolitan character of the attendance, and general sociability. Churchwomen who are planning such a feature of their summer's leisure should look into the claims of the Cambridge Conference for Church Workers, now in the sixth year. From June 23rd to July 8th this summer, those who are there will find something different from the other schools in that it is all Church and our Church. This fortnight will be filled with lectures and instruction from the most scholarly of our Churchmen. This Conference, being in Cambridge, Mass., affords also social features which will blend delightfully and conveniently with the programmes. A Churchwoman who has made a habit of attending this Conference writes:

"It is one of the greatest uplifts and helps now available in the Church, in many ways equal spiritually to a retreat but even more helpful to many temperaments. Absolute harmony and good will prevail, though all schools of Churchmanship are represented, both in the attendance and among the instructors. It is a wonderful help towards Unity *within* the Church. No one criticises any one else for what they do or say or think, and there absolutely seems to be no feeling of irritation. The courses and instructors are as fine as any to be had anywhere, and methods as perfect. The great comfort of being able to get all this at a conference where the Church is put foremost instead of attending one where she is held only on a par with other Christian bodies, cannot be over-estimated.

"There will be special attractions for young people at Cambridge and real helps to such of them as may be wondering what best to do with their lives. Members of the Woman's Auxiliary and of the Girls' Friendly Society will find immense help in their work at Cambridge. Many women became fascinated with the work of the School for Church Music, last year, and it would be a great thing if many parishes would send their organists there; also choir masters.

"It is not necessary to stay both weeks if not convenient, as the courses and instructors are changed.

"The committee wish it understood that this Conference is not Provincial, but for people from everywhere; the value of coming together from all parts of the country for mutual help, in discussions of Church work and problems of all kinds, being fully realized."

Last year there were 293 Churchmen and Churchwomen at Cambridge. This included college girls from Bryn Mawr, Smith, Wellesley, and Radcliffe, also two Chinese students. There were workers in Sunday schools and parishes and all our mission fields. This Conference is under the direction of the Rt. Rev. Edward M. Parker, D.D., and the Rt. Rev. James DeW. Perry, D.D. For details write Miss Marian DeC. Ward, 415 Beacon street, Boston.

A CORRESPONDENT WRITES:

"I remember once reading a book written by a foreign missionary in which she spoke of the great difficulty she met in teaching the Prayer-Book version of the Commandments to the native children; so she transposed them into rhyme, and I also used them with great success in teaching a Sunday school class in the West. These lines were published and a clergyman wrote and thanked me saying he would have them put in a catechism of the Old Testament. As there is a discussion of this question now in connection with the revision of the Prayer Book these lines may be of interest:

"Thou no God shalt have but Me.
Before no idol bend the knee.
Take not the name of God in vain.
Do not the Sabbath day profane.
Give both thy parents honor due.
Take heed that thou no murder do.
Abstain from words and deeds unclean.
Steal not, though thou be poor and mean.
Make not a wilful lie nor love it.
What is thy neighbor's do not covet."

A LETTER COMES from Lucy Fish Miller, Boone University, Wuchang, in which she says in closing: "If people at home could only realize the happy, normal lives we lead, we would not be so short-handed." Then follows a fine and stirring appeal which she says is in the nature of a Round Robin, and this department is glad to help in its circulation:

"In February the Bishop of Hankow convoked a conference of the foreign women of his district. There were a score or more of us and we really didn't look so very different from an average Auxiliary meeting in America, but the topics discussed were different from the ordinary 'programme meeting.' We didn't deal much with sentiment and we didn't quote any books and we were quite fluent in our pronunciation of all proper nouns. Furthermore, we were very much in earnest and withal decidedly practical.

"The first topic considered was entitled The Christian Educational Requirement for the Wives of Chinese Workers. You are well aware that at home many people think that religion belongs more properly to woman's sphere and that the Tired Business Man shouldn't be expected to bother his head about such matters. Far otherwise here in the antipodes. 'How can we get the wives to go to church?' is a question often discussed. And we are going a step farther and saying that Christianity begins at home and that would-be catechists must first convert their wives and that teachers must have wives who can read the Bible and Prayer Book and who have been baptized.

"We also discussed the order of Morning and Evening Prayer for day schools, and whether non-Christian students should be allowed to say the Creed. Another vital question was concerned with the requirements for admission to St. Phoebe's Training School for Deaconesses and other Church Workers. The final business of the morning session was passing a resolution petitioning that women be represented on the Council of Advice.

"The main business of the afternoon meeting was an informal discussion with the Bishop regarding the number of additional women workers at present urgently needed in the district, and how to present this need to the Church at home. Everyone was convinced that there were potential missionaries in abundance at home if only the call could reach their ears and hearts.

"For example, how many earnest Christian public school teachers were there who went to the Philippines a decade and more ago because they felt that their experience and training might count for more there than in America where well qualified teachers abound? Many teachers rightly consider their vocation a missionary one, but, reasoning *a fortiori*, how much more so when followed in China where the need for Christian leaders is so acute? Think of the opportunities open this very minute in the missionary district of Hankow. In Changsha, the interesting capital of proud Hunan, two teachers are needed at once, one for primary work and the other to teach science in the new Union High and Normal School; in Shasi, a port on the Yang-tse largely untouched by foreign influence, another primary school teacher; at St. Hilda's, our splendid Diocesan High School with its beautiful new building and its many students, the need is pathetically pressing for three new teachers.

"As we talked matters over that lowering February afternoon to the rhythmic chanting of the coolies at work on a 'hong' next door and now again as I write this statement of our problems and needs and hopes, I feel perfectly sure that there are at least sixty, or more probably six hundred, communicants of our beloved Church in this year of grace, any six of whom could well fill these six positions and would be glad to do so, if they understood that life here has many compensations. After you make up your mind to wrestle with the language other things come to compensate. We don't subsist on rice and rats, we don't live in such impossible houses as fancy paints, and though we don't have many 'movies' we live in a pleasant way, and though we don't pretend to keep up with home styles in clothes (or slang) we aren't as queer and freakish as you may fear. There are many teachers over-burdened with the red tape and machinery of the huge school of the average American city, exhausted with all the outside requirements, the grade meetings, the general teachers' meetings, the minute and manifold reports, who nevertheless have a great love for children and young people and who regard the work of a teacher as a calling rich in opportunities for service to God and man. All such I advise corresponding with the Rt. Rev. Arthur S. Lloyd, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

"Our need for other sorts of women is just as great. There are many women in America who have a talent for parish work of all sorts. If they could only realize the large scope for their talents

in China, I'm sure they would consider offering themselves for work here. Changsha, Hankow, and Shasi all need parish workers, and Wuchang, the center of so much of the work of our mission, is also in need of two women to look after the parishes on the north of the Serpent Hill. Think of all the activities of parish work at home; fancy a clergyman trying to carry them on with only a Bible-woman to help him, and then watch yourself to see whether you don't feel within you an impulse to come and help.

"There remains the department of work that always makes the strongest appeal at home—the medical. A woman doctor to help Dr. James, four nurses for our big General Hospital in Wuchang, two for the women's department and two for the men's, a nurse to do dispensary work and district visitation in Shasi, and another in Ichang. And here the opportunities for service are no less but rather greater than elsewhere, for the trained brain, the skilled hand, the loving heart of medical missionaries touch the Chinese as mere teaching and talking cannot do.

"It sounds like a large number—nineteen more women workers—for the district of Hankow, but America is large and China is large and why should our mission limp for lack of workers? Think it over and see what you *can* do."

EASTER TAKES ON a new and wonderful significance, a sacredness before unknown, when the great day is touched by the mystic hand of Death. Early, very early in the morning of this last Easter, the soul of one most dear to the writer—as if it had lingered intentionally until the Easter dawning—passed into Eternal Life. At the early Communion, then, what unspeakable comfort, yes, even joy, was it to understand intimately and fully that oft-repeated phrase, "the Communion of Saints." At this same early service, in the church in which their mother had long been a communicant, knelt her two young sons with this strange, fresh grief upon them, seeking the sole Source of strength. Many a grief might be softened could we only learn that the church is not only for festival services, flowers, and joy, but more still for the solace of grief. How do we turn away from this strengthening and ever-ready refuge in times of grief, from motives of conventionality or indifference! A letter from a friend speaks thus of this:

"It is one of the weaknesses of our present-day Churchmanship that people do not use her ministrations in sorrow. Perhaps it is the lack of real faith. One thing which makes the Eucharist very dear to me is that I can associate myself with my loved ones whom I have 'lost awhile.' And I have tried to have people make use of the Communion believing it would be a help and comfort, but few seem to find interest in the thought. We are too innately Protestant, or worldly, or self-centered, I don't know which. But doubtless there are Church people who live and die without knowing the real healing value of the Sacrament."

THE CITIES OF REFUGE

BY ROLAND RINGWALT

IN the ancient law the provision for the man who had by accident slain his fellow Israelite is so dramatic that even a superficial reader is struck by it. The flight had its terrors, the avenger of blood was a horror to the nervous fugitive, the parting from home and friends was a strain, but the security at the end of the journey paid for the mad run over hill and dale, and there might be a safe return in case the fugitive outlived the high priest. A Jew could scarcely hear or read the law without reflecting that the great leader of Israel had fled from Egypt to find refuge in Midian, and that he had been ordered on pain of death to depart from Pharaoh's presence. As the centuries rolled on David found his retreat in the mountains, Elijah hid in a cave, heroes of whom the world was not worthy clad themselves in sheepskins and goatskins to hunt for a place to hide from their pursuers.

During the early Christian centuries men and women left the great cities to dwell in cloisters. So widespread a movement as monasticism was necessarily fed by various streams. There were monks and hermits who loathed the evils of camps and courts, and fled to save their souls. In many instances the motive was a benevolent one; there seemed to be more chance of benefiting the human race with a cowl than without one. A man who preferred peaceful industry to the clash of arms might be a zealous worker on the farm, in the mine, in building, in the numerous enterprises forwarded by the brethren. Music, art, letters, history, philosophy, divinity, all won young men who may have fancied themselves devout, but who were certainly hungering after what knowledge the schools of their day could teach them. Here and there a man wanting in resolution went to a monastery, because he wanted to escape the in-

conveniences of a life constantly at war or on the verge of war. It frequently happened that a woman chose a nunnery rather than submit to an unwelcome marriage.

With modern life the idea of a refuge has taken on different forms. The custom of sanctuary had its good and evil side. Bondsmen fleeing from tyrants, debtors chased by merciless creditors, might find shelter near the shrine of a saint or martyr. Inevitably, however, the sanctuaries were profaned, the offscouring of the human race hid near the tombs of the canonized. By degrees these retreats were invaded. Beautiful memories hovered around them, but the abuses were so frightful that their use was forgotten. Scott has, in *The Fortunes of Nigel*, drawn a picture of Alsatia, a part of London in which culprits were generally allowed to dwell unmolested by constables; it was bad enough, but there were shrines in southern Europe worse than Alsatia in its darkest times.

The instinct of flight is common to us and to the lower creatures, but the reason in man usually chooses a definite refuge. America was a haven to men who had been persecuted for religion's sake, or who had been on the losing side in time of war. The Virginia Cavalier and the New England Roundhead had crossed the ocean to get away from the powers that were. Yet it would be dreamy nonsense to forget that many colonists came here because they had broken the laws of their country. It ought to be said for them that laws were harsh, that the gallows menaced offenders for transgressions that would now call for a short imprisonment or for a fine; that a heavy fine might then have been imposed in place of the reprimand our milder regime would deem sufficient. But this entire continent, North and South, was a Midian for the banished, even as Siberia for the deserter and the runaway serf, even as the swamps of Florida for the negroes who fled from our southern plantations. In later years defaulters and embezzlers studied maps to find countries without extradition treaties.

War has offered many an opportunity to the prisoner or to the man under indictment. In hundreds of cases young men, thoughtless rather than vicious, have served nobly in distant lands and remote waters. Officers have suspected what they did not know, have quietly shielded these zealous recruits, and have often been repaid for their kindness. A misspent youth was lived down, the fugitive made himself respected by all in the fort or on the deck, perhaps settled at a far-away point; it may be went home to prove himself a worthy citizen.

Now the city of refuge seems to be growing moral rather than material. An offender is put on parole or given an indeterminate sentence. He knows that his own good conduct may shorten his term, he grows to look on the magistrate rather as a friend than as a mentor, he understands that the officer of justice may find employment for him. The statute of limitation, like the old custom of sanctuary, has been frightfully abused, but it has proved itself a wise and helpful measure. Under "the big brother law," a boy's or girl's first offence is, after two years of good conduct, expunged from the record. If the kingdom of God is within us why should not the city of refuge be in our own town?

For more than three thousand years the old Hebrew usage has been a factor in human life. Saints and sinners have found a distant spot where they were safe from tyranny, from cruelty, from bondage, or from just severity. England was the refuge for the Netherlander who fled from Alva's cruelty. Canada received the negro who preferred a hut amid the snows to the house of bondage. On the wings of the morning and into the uttermost parts of the sea fugitives have gone, looking for some place where writs and officers could not reach them. In its noblest phases the idea is heroic; even in its weakest and most sentimental it has done good and prevented some evil. At all events the custom that dates from the Mosaic code enters into the latest regulation which permits the deserter, after a stipulated time has passed, to work if he chooses on a farm within gunshot of his barrack ground.

RISE, HEART! thy Lord is risen. Sing His praise
Without delays
Who takes thee by the hand, that thou likewise
With Him mayst rise—
That as His death condemnèd thee to dust,
His life may make thee gold, and much more just.

—Herbert.

CHRISTIAN HOLINESS is the reproduction in the individual of the life of the incarnate Son of God.—Robert Ottley.

Church Kalendar



- May. 1—Monday. SS. Philip and James.
 " 7—Second Sunday after Easter.
 " 14—Third Sunday after Easter.
 " 21—Fourth Sunday after Easter.
 " 28—Fifth (Rogation) Sunday after Easter.
 " 29, 30, 31. Mon., Tues., Wed. Rogation Days.

CALENDAR OF COMING EVENTS

- May 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. Con., 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—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 APPOINTMENTS

CHINA ANKING

Miss S. E. Hopwood.

SHANGHAI

Rev. R. C. Wilson (in First Province).

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.]

SECOND SUNDAY AFTER EASTER

St. John 10:14—"I am the Good Shepherd."

Good! yet He "putteth forth" His sheep: nay, more,
 "Driveth" them forth from out the happy fold,
 To perils new, from streams and pastures old.
 Yea, but, alas! the silly sheep ignore
 The pastures old exhausted, perils dread
 Compelling love more trustful, higher slope
 More green with verdure, and the baffled hope
 Of rest below, gage of peace perfected.

So flesh gives place to spirit; Galilee
 To Olivet; communion by sight.
 To fellowship of faith. The distant height
 We press to gain, goal of Eternity!
 Teach us to prize our "puttings forth" that we
 May rise to sit in heavenly place with Thee.

HERBERT H. GOWEN.

Personal Mention

THE street address of the Rev. ANDREW CHAPMAN, rector of Grace Church, Galesburg, Ill., has been changed to 367 N. Broad street.

THE Rev. T. A. CHEATHAM became associate rector of Calvary Church, Pittsburgh, Pa., on May 1st.

THE summer address of the Rev. FREDERICK EDWARDS is St. George, New Brunswick, Rural Route 1.

THE Rev. JOSEPH HOOPER, rector of the Church of the Epiphany, Durham, Conn., who has been confined to his bed since November 2nd as the result of a stroke of paralysis, is slowly recovering and is able to sit up a short while each day.

THE Rev. HERBERT W. PRINCE should hereafter be addressed at 201 South Ashland boulevard, Chicago, Ill.

THE Rev. H. BUCHANAN RYLEY, rector since last September of St. James' Church and St. Andrew's Church, Greenville, S. C., moved partly by the death of his son who fell at Gallipoli, will enlist in the Canadian expeditionary force for service in Europe. He went to Quebec last week. His name is especially familiar to readers of THE LIVING CHURCH because of his poetical contributions, one of which appears in the present issue.

THE Rev. JOHN A. STAUNTON, JR., missionary at Sagada, Philippine Islands, will spend a few months in the United States. His address is 14 Cottage Place, Utica, N. Y.

THE Rev. MALCOLM TAYLOR, rector of St. Thomas' Church, Taunton, Mass., has recently been appointed one of the examining chaplains of the diocese of Massachusetts.

THE Rev. IRWIN ST. JOHN TUCKER conducted Easter services at St. Paul's Church, Saginaw, Mich. He also officiated at a baptismal service on Saturday, and held the Three Hours Service on Good Friday, as well as Evening Prayer with a sermon at 7:30 P. M.

THE Rev. GEORGE H. WARD should be addressed at Box 131, Dade City, Fla.

THE Rev. ALWIN E. WORMAN, curate at St. Mary's Church in Dorchester, Mass. (Rev. W. E. C. Smith, rector), has accepted a call to the rectorship of All Saints' Church in Attleboro and will enter upon this cure on June 1st, succeeding the Rev. Roderick J. Mooney, who has become rector of a parish in Maine. Mr. Worman received the degree of S.T.B. from Boston University, where he gave special attention to psychology and philosophy. He has been chaplain of the Dorchester lodge of Masons.

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

DEACONS

RHODE ISLAND.—Mr. CHARLES HERBERT RICKER was ordained to the diaconate in Grace Church, Providence, on Tuesday in Easter week at 10:45 A. M., by the Rt. Rev. Dr. Perry, Bishop of the diocese. The candidate was presented by the Rev. Charles A. Meader, diocesan missionary, and the sermon preached by the Rev. Geo. S. Pine, associate diocesan missionary. A number of the clergy of the diocese and the full choir of the church assisted in the service.

PRIEST AND DEACON

CENTRAL NEW YORK.—On St. Mark's Day the Bishop of Central New York ordained Mr. T. RAYMOND JONES to the diaconate and advanced the Rev. ROBERT J. PARKER to the priesthood in Grace Church, Waterville, New York. Both men were candidates from that parish. Morning Prayer was read by the Rev. J. Alfred Springsted, missionary to Chenango county. The sermon was preached by the Rev. Edward H. Coley, D.D., rector of Calvary Church, Utica. Mr. Jones was presented by the Rev. William Cooke, Archdeacon of Central New York, and the Rev. Mr. Parker by his father, the Rev. James K. Parker, rector of the parish. The Litany was read by the Rev. C. Rankin Barnes, fellow at the General Theological Seminary, New York City. The Rev. John A. Staunton of Utica read the Epistle. The following priests were present and signified their consent to the ordination of the new priest in the usual way; the Rev. Messrs. H. Curtis Whedon, Jesse Higgins, Karl G. Heyne, James J. Burd, and J. Lyon Hatfield. The Rev. Mr. Parker studied at St. Stephen's College, and graduated from the General Seminary in 1915. He is to take charge of St. John's Church, Elmira Heights, New York. The Rev. Mr. Jones graduated from Syracuse University in 1912 and is a senior at the General Seminary. He is to take charge of St. John's Church, Marathon, New York.

PRIEST

FOND DU LAC.—At the Church of St. Edward the Martyr, New York City, on Low Sunday, April 30, 1916, the Bishop of Fond du Lac advanced to the priesthood the Rev. HARRISON FREDERICK ROCKWELL. The candidate was presented by the Rev. W. A. Grier, who with the Rev. Dr. A. W. Jenks of the General Seminary took part in the laying on of hands. The Bishop was assisted at the altar by the Rev. Dr. Pyle, rector of St. Edward's, as deacon, and by the Rev. Fr. Vivien as sub-deacon; his chaplain was the Rev. Dr. B. T. Rogers, Warden of Racine College. The newly-ordained priest, who is curate at Holy Rood Church, will remain in New York to study at Columbia University.

MARRIED

ANDERSON-POWELL.—The marriage of the Rev. AUGUSTINE H. W. ANDERSON and Miss EMMA WEBSTER POWELL took place on Saturday, April 29th, at Christ Church Cathedral, St. Louis, Bishop Tuttle and the Very Rev. C. M. Davis officiating. Mr. Anderson is rector of All Saints' Church, North Hermitage and Wilson avenues, Chicago. His bride is well known in St. Louis.

MILLIGAN-BOGGS.—At Grace Church, Newark, N. J., on Easter Monday, April 24, 1916, by the Rev. Harvey Officer, O.H.C., cousin of the bride, assisted by the Rev. Charles L. Gompf, rector of the church, GILBERT McKIE MILLIGAN of Montreal, Canada, and CORNELIA PATERSON, daughter of John Lawrence Boggs, of Perth Amboy and Newark, N. J.

RITCHIE-ARTHUR.—At St. Stephen's Church, Grand Island, Nebraska, on Wednesday, April 26th, 1916, by the Rev. Louis A. ARTHUR, rector of the parish, EUNICE, daughter of the officiating priest, and Mr. WILLIAM RITCHIE, Jr., of Bridgeport, Nebraska.

DIED

BEACH.—Entered into rest at his home in Hudson Falls, New York, April 11, 1916, CHARLES TITUS BEACH, in the sixty-fourth year of his age.

BERKELEY.—In Washington, D. C., on April 27th, in his sixty-eighth year, the Rev. ROBERT MAURICE BERKELEY, rector emeritus of Zion Church, Dobbs Ferry, N. Y. Funeral in Zion Church, on Saturday, April 29th, Bishop Burch officiating, assisted by Archdeacon Pott, President Rodgers of St. Stephen's College, and the Rev. Stanley Brown-Serman, rector of the parish. Interment at Roxbury, Mass.

BROUWER.—On Easter, at Spring Lake, N. J., in her eighty-eighth year, ANN E. (KITTY), daughter of the late John and Ann Van Wagenen BROUWER, of Brooklyn, N. Y.

CRARY.—Entered into life eternal, April 28, 1916, from her residence, the Teller Homestead, Beacon, N. Y., AGNES BOYD, widow of the Rev. Robert Fulton Crary, D.D., and daughter of the late Rev. Dr. Robert Boyd and Margaret S. T. Van Kleeck, in the eightieth year of her age. Funeral at St. Luke's Church, Beacon, N. Y., on Monday, May 1st, at 11:30 A. M. Interment in St. Luke's Church Yard.

GODDARD.—Suddenly, on Easter Even, in Providence, Rhode Island, Col. ROBERT HALE IVES GODDARD, junior warden of St. Stephen's Church. Funeral April 26th, from St. Stephen's Church, the Rev. George McClellan Fiske, D.D., officiating.

GREGG.—At Port Arthur, Texas., on March 19th, after a long illness and in her sixty-eighth year, NANCY DU VAL GREGG, daughter of Mary Du Val of Kentucky and Mathew Hopkins of New York, widow of Wilson Gregg, and daughter-in-law of Bishop Alexander Gregg. Burial from St. Andrew's Church, Fort Worth, Texas, Rev. B. B. Ramage officiating.

ISRAEL.—At the Thompson Memorial Hospital, Canandaigua, N. Y., on the night of Good Friday, April 21, 1916, SARA FRANCES GRAHAM, beloved wife of the Rt. Rev. Rogers ISRAEL, D.D., Bishop of Erie, entered into the rest of Paradise.

KELLER.—Entered into eternal rest April 25th, at her home in Lexington, Ky., FANNIE WEIR KELLER, beloved wife of John Esten Keller, registrar of the diocese of Lexington.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, and in perfect charity with the world."

MILLER.—At Irvington, Cal., on April 27th, of heart failure, the Rev. FRANK DE FREES MILLER, D.C.L. Funeral on Monday, May 1st, from St. John's Church, Oakland.

OLIVER.—On Friday, April 28th, entered into life eternal Miss NINA OLIVER, a faithful and devoted communicant of St. Barnabas' Church, Troy, N. Y.

May she rest in peace and light perpetual shine upon her.

THORN.—At his home in Toledo, Ohio, April 18, 1916, at the age of 84 years, 6 months, and 22 days, Dr. S. S. THORN, a member for sixty years of Trinity Church. Fannie Peckham Thorn, his wife, died in 1896. He leaves three daughters, Anna, Laura, and Alice Thorn, all of Toledo. Funeral from Trinity Church.

MEMORIALS

ROBERT HALE IVES GODDARD

At a meeting of the vestry of St. Stephen's Church, Providence, R. I., held April 24, 1916, the following minute was adopted:

St. Stephen's parish is again called to mourn one of its noblest sons. Late on Easter-Even, April 22, 1916, as the sublime hour of the Lord's Rising drew near, ROBERT HALE IVES GODDARD passed through the gate of death on his way to his joyful resurrection.

Col. Goddard served as vestryman for fifty-three years, having been elected in 1863. From April 6, 1885, he was deputy senior warden, and on October 11, 1886, he was elected junior warden, serving as such until Easter, 1914.

Of Col. Goddard's long and varied career, as soldier, patriot, civilian, "captain of industry," patron of art and letters, servant of the commonwealth, it is not ours to speak. It is our privilege to bear witness to his consistent Christian life and character. He was a very devout and humble-minded man. He believed firmly the Catholic Faith, and in the Holy Catholic Church. He walked in all the commandments and ordinances of the Lord blameless. Heir to a goodly heritage of culture, fortune, and moral soundness, he held all in trust for God's glory, and for the welfare of his fellow-men. His simplicity and modesty were remarkable. "Moderate, resolute, whole in himself, a common good," the flower of courtesy and refinement, he set forth fidelity to the highest ideals. He was an example. For it

we give God thanks, praying that it may be followed, till with our friend and brother we become partakers of God's Everlasting Kingdom.

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

W. E. PHILLIPS, *Parish Clerk.*

TOWNSEND WOLCOTT

In loving memory of TOWNSEND WOLCOTT, April 29, 1910.

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

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.

MARRIED PRIEST, aged forty, desires correspondence with Bishop or Vestry. East preferred. Open for regular work or supply during summer. References. Address H. C., 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.

CHAPLAIN of prominent boys' school wants supply work for July and August; fluent speaker; highest references. EPISOLON, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, good preacher, Catholic, desires locum tenency in or near New York or Boston for July. Address C. N. Y., 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.

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

POSITIONS OFFERED—MISCELLANEOUS

WANTED at St. Stephen's College, Annandale-on-Hudson, N. Y., a college graduate thoroughly competent to take charge of the chapel organ and music (Plain-song) and to teach Elementary Latin and Mathematics 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.

MOTHER'S HELPER WANTED: A young woman to help with the care of a child eighteen months old. Salary \$25. Address Mrs. A. R. TRENCH, 88 Henderson avenue, New Brighton, Staten Island.

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

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

PRIEST, M.A., S.T.B., prepared to teach sociology (and economics) in seminary or university. Is now weekly reader and examiner in local university. Address AMON, 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.

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

CHURCHWOMAN desires position as companion. Can give satisfactory references. Address E. E., 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.

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 descriptions. 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.

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

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.

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.

SUMMER BOARD—WISCONSIN

A SUMMER HOME FOR GIRLS at beautiful Appleton, Wis. Modern house, best of food and care, out-door sports, and work in Arts and Crafts. Address Miss EDWARDS, 304 South Ashland avenue, La Grange, Ill.

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.

FOR SALE—MISCELLANEOUS

FOR SALE.—Meneeley (West Troy) bell, 41 inches diameter at mouth, good condition. Address BELL, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT—FURNISHED

VENTNOR, Atlantic City; 2 N. Suffolk. One-story bungalow, seven rooms, two baths, \$500 summer. Would sell.

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.

APPEALS

MAGAZINES FOR ALASKA

The distribution of magazines gratuitously has long been an important feature of the work conducted at St. Matthew's Church, Fairbanks, Alaska. In some years the number has risen up to fifty thousand copies in a year, and has always averaged around twenty thousand. The calls have been unusually heavy this past winter, and it has been difficult for the mission to keep a sufficient supply on hand. In order to meet this need another winter, the appeal is made for magazines to be sent in to St. Matthew's this summer when

the boats are running, and all mail comes right through from the sender. Copies of all kinds are welcome, especially magazines like *Harper's*, *Scribner's*, the *Outlook*, the *Review of Reviews*, *Munsey's*, the *Saturday Evening Post*, the *World's Work*, and others of like character. The mission would be able to use at least thirty thousand copies this coming year, and would be grateful for any that are sent in. The expression of gratitude on the part of the men as they go out into the hills with the bundles of magazines is in no uncertain terms, and therefore the work is in itself deeply appealing, and most useful. The date does not always matter, for old magazines can be used as well as recent ones. They should be sent to St. Matthew's Mission, Fairbanks, Alaska. Please send them flat, not rolled. Place your name and address on the outside, and you will receive a card notifying you that they have been received.

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. Boudely.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Little, Brown & Co. Boston.

Pathological Lying, Accusation and Swindling. By William Healy, M.D., and Mary Tenney Healy. \$2.50 net.

Henry Holt & Co. New York.

The Stakes of Diplomacy. By Walter Lippman.

Houghton Mifflin Co. Boston.

Psychology of Reclamation. By G. T. W. Patrick. \$1.25 net.

Counter-Currents. By Agnes Repplier, Litt.D. \$1.25 net.

Those Gillespies. By William John Hopkins. Illustrated by Lester G. Hornby. \$1.35 net.

The Macmillan Co. New York.

Daniel Boone. By Lucile Gulliver. True Stories of Great Americans Series. Illustrated. 50 cents net.

Lothrop, Lee & Shepard Co. Boston, Mass.

Our Mothers. Compiled by Mary Allette Ayer. Cloth binding, \$1.00 net; full leather, \$2.00 net.

That's Why Stories. By Ruth O. Dyer. Frontispiece by John Goss. Decorations by Lester M. Chace. \$1.00 net; \$1.10 postpaid.

Midshipman Stanford. A Story of Midshipman Life at Annapolis. By H. H. Clark, U. S. N. Illustrated by W. O. Stevens, Professor at Naval Academy. \$1.20 net; by mail \$1.35.

When I Was a Boy in Russia. By Vladimir de Bogory Mokrievitch. Illustrated from photographs. Children of Other Lands Series. 75 cents net; by mail 85 cents.

"*Truly Stories from the Surely Bible.*" Adapted by Margaret Howard. \$1.00 net; by mail \$1.10.

The Lance of Kanana. A Story of Arabia. By Harry W. French ("Abd El Ardavan"). With illustrations by Garrett. \$1.00 net; by mail \$1.10.

The Red House Children Growing Up. By Amanda M. Douglas. Illustrated by Louise Wyman. Little Red House Series. \$1.00 net; by mail \$1.10.

Girls of the Morning-Glory Camp Fire. By Isabel Hornbrook, Author of *Camp and Trail*; *From Keel to Kite*, etc. Illustrated by John Goss. \$1.20 net; by mail \$1.35.

Clarence W. Smith. Rochester, N. Y.

The Heritage of the Commonwealth and Other Papers. By Rob Roy McGregor Converse, D.D. \$2.00 net.

Standard Publishing Co. Cincinnati, Ohio.

The Black Prophet. By Guy Fitch Phelps. \$1.35 net.

PAMPHLETS

From the Author.

St. Benedict's Abbey, Waukegan, Ill. By L. Wesley Almy.

Conference of Examining Chaplains. Washington, D. C.

Examining Chaplains' Conference, Province of Washington. Proceedings, Minutes and Reports, 1916.

Association of Western Railways. Chicago, Ill.

Editorials from the Press of the United States. No. 2, 1916.

Colorado Fuel and Iron Co. Denver, Colo.

The C. F. & I. Industrial Bulletin. April 26, 1916. Volume I., Number 6.

PAPER COVERED BOOKS

University of Chicago Press. Chicago, Ill.

The President's Report Covering the Academic Year Ending June 30, 1915, with List of Publications by Members of the University for the Year 1914-1915.

THE CHURCH AT WORK



AT ST. PETER'S CHURCH, DELAWARE, OHIO
Group of clergy and choir at the ordination of the Rev. Berton S. Levering
[See THE LIVING CHURCH of April 29th, page 929]

THE CHURCH PENSION FUND

THE CHURCH PENSION FUND campaign continues to arouse the enthusiastic and affectionate interest of all classes. Even those of modest means are putting forth great efforts to give all they can to the cause.

The vicar of an Eastern parish in a small town writes: "The congregation is giving the offering on Easter Day to the Church Pension Fund. It is only a drop in the \$5,000,000, but Bishop Lawrence will value every drop, I know. Poor people cannot send coins to New York, but they can give through the Easter offering. The well-off people in the parish can respond to the New York appeal direct by check, but I want the ordinary folks here to do their share; it is educative and every little helps."

The rector of a poor parish of a New England diocese said to his bishop recently that there were thirty persons in his congregation who would give one dollar each, and four others who would give five dollars each, making fifty dollars for the Church Pension Fund.

St. Monica's Home for Sick Colored People, Boston, has sent a check for several dollars to the Pension Fund. The Home is in charge of the sisters of St. Margaret. Sister Vera Margaret in a letter to Bishop Lawrence said, "We have a service in the ward every Sunday morning and once a month we take up an offering for some outside object, as all the patients have pennies from their friends; so two Sundays ago I read them your letter about the Pension Fund and asked them to contribute. This is the result."

The Hon. Thomas L. Sullivan has been appointed chairman of the diocesan committee of Indianapolis to fill the vacancy left by Dr. E. F. Hodges, who was compelled to resign on account of ill health. Judge Sullivan is a diligent worker for the Church's interest and as he has a wide acquaintance throughout the diocese his committee will undoubtedly take a prominent part in the campaign.

Western Massachusetts is now organized and ready for action. Bishop Davies entertained about thirty clergymen and laymen of his diocese at the episcopal residence in Springfield on April 26th. Details of the campaign were presented by Mr. Monell Sayre, Secretary of the Fund, and also by Mr. J. Grafton Minot, chairman of the Massachusetts committee. This diocese has been divided into three sections: the Berkshires, Connecticut Valley, and Worcester, in each

of which there are three sub-divisions, all having a chairman and a committee. Plans are well under way for carrying forward the work of the Fund in an aggressive manner.

The diocese of Newark has organized its committee. Bishop Lines gave a complimentary dinner at the Essex Club, Newark, April 26th, to Bishop Lawrence, where thirty prominent laymen were present. Bishop Lawrence outlined the plan and progress of the campaign, and his address was followed by an interesting discussion of the subject. Bishop Lines appointed the following committee with power to add to their numbers: Mr. George Batten, Mr. Palmer Campbell, Mr. George W. Betts, Jr., Mr. Effingham Dodge, Mr. Alfred McGrath, Mr. Albert H. Marckwald, Mr. Wallace M. Scudder, and Mr. C. W. Baldwin. Both Bishop Lines and Suffragan Bishop Stearly will cooperate.

The Church Pension Fund was the subject of a sermon in every pulpit in the diocese of Bethlehem on Low Sunday. Bishop Talbot had requested his clergy to present the cause at this time. Literature on the subject was sent out from the New York office to the various rectors together with a letter from Bishop Lawrence.

MEMORIAL FROM FEDERAL COUNCIL OF CHURCHES TO THE PRESIDENT

A COMMITTEE of the Federal Council of Churches waited upon President Wilson last week and presented the following memorial: "THE PRESIDENT, White House, Washington, D. C.

"At a special meeting of the Executive Committee consisting of the official representatives of the thirty constituent bodies of the Federal Council of the Churches of Christ in America, held on April 19th, the following action was taken:

"PREAMBLE

"Inasmuch as the conditions of suffering and need in the nations directly affected by the war in Europe and Asia are appalling beyond description, and are not known to the masses of our people, who have not been sufficiently informed concerning the facts to inspire them to interest or action; and since the inability of the nations, strained as they are, to meet these needs, constitutes an urgent appeal to the neutral nations, and especially to the people of the United States, to use their utmost endeavors to bring relief

whenever possible to all who suffer; therefore

"Resolved, That the Federal Council of the Churches of Christ in America while recognizing the various relief organizations already at work, and having no purpose save that of cooperation, believes that the time has come for a relief movement of such magnitude as shall fittingly recognize the obligation of Christianity to respond to all human need and emphasize to all the world the moral and spiritual consciousness and the Christian and philanthropic spirit of the American people.

"1. That the Federal Council of the Churches of Christ in America initiate a nation-wide movement for the relief of suffering in Europe and Asia growing out of conditions created by the war.

"2. That the movement shall be under the leadership and inspiration of the Churches, a preëminently religious appeal to the people through the churches and religious orders and organizations, endeavoring to arouse among all classes the sentiment of personal self-sacrifice.

"3. That the Federal Council of the Churches of Christ in America suggest for the inauguration of the movement the week preceding Memorial Sunday for the solicitation of funds for the suffering people of Europe and Asia; that the President of the United States be requested to invite all the churches and religious organizations of the United States to set apart Memorial Sunday, May 28, 1916, for the consideration of the widespread sorrows of the peoples and for most generous contributions to relieve the suffering; and that a delegation be appointed to present in person this proposal to the President of the United States.

"4. That the movement be unrestricted in its appeal both in respect to the securing of funds and in the distribution of relief and that when individuals, churches, and other organizations desire, they may designate their preference for the use of funds.

"5. That the Administration hereafter to be appointed shall follow up these initial appeals so long as necessity may exist or until the Executive Committee shall otherwise order.

"The President of the Federal Council, the General Secretary and the Chairman of the Executive Committee with others to be associated with them were appointed as the delegation to wait upon the President of the United States.

"We therefore hereby convey to you in behalf of the Federal Council and its constituent bodies this important memorial, believing that this movement, while appropriately initiated by the Churches, should through your cooperation become a nation-wide movement reaching all the people.

"Respectfully yours,

"(Signed) SHALER MATHEWS, *President.*

"FRANK MASON NORTH, *Chairman of the Executive Committee.*

"CHARLES S. MACFARLAND, *General Secretary.*"

MISSIONARY BISHOPS RETURNING

BISHOP BRENT of the Philippines sailed April 5th from Hong Kong on the steamship *Empress of Japan*, due at Vancouver on April 26th. He is expected to reach New York in time to attend the meeting of the Board of Missions on May 10th.

Bishop Roots of Hankow expects to sail from Shanghai on the steamship *Tenyo Maru* on May 6th, accompanied by his family. He will be in Hartford, Conn., early in June.

The letter which brings this announcement closes with the statement: "We need for Boone University a teacher of chemistry, a teacher of literature and pedagogy, and a teacher of English who could also act as drill master."

ENLARGED RECTORY AT TUBERCULOSIS SANATORIUM

THE RECTORY of the Sanatorium Chapel, Mont Alto, in the diocese of Harrisburg, being too small and in every way inadequate for its purpose, has been improved by the addition of a front which is larger and better than the original building. The Rev. Mr. Speakman,



RECTORY AT SANATORIUM CHAPEL
Mont Alto, Pa.

the local clergyman, has built both wisely and well. The addition, recently completed, is well appointed and convenient for living purposes. It is heated by steam, and lighted by acetylene, the plant being located at a safe distance from the building. The sanatorium grounds are but a few rods away. There are about one thousand patients under treatment for tuberculosis at the White Pine Sanatorium and to many of these our services are very welcome. The accompanying picture shows the front and one side of the addition, a corner of the original building appearing in the rear.

INDIAN MISSIONS AND THE WAR

SERIOUS INJURY has been worked by the war to missions in India, through the falling off of recruits and the necessary withdrawal of some of the staff. There is, however, an element of compensation in the general awakening which has taken place among the Indian Christians themselves, who are facing the crisis with a quickened sense of responsibility, and are manifesting earnest initiative. The German missionaries have either been repatriated or interned. The oversight of their work has been taken temporarily by English Churchmen and American Lutherans.

DEATH OF RHODE ISLAND CHURCHMAN

CHURCH AND STATE and St. Stephen's parish, Providence, in particular, have been called upon to mourn the death of a patriotic citizen and a loyal and liberal Churchman, in the passing away of Col. Robert Hale Ives Goddard, suddenly on Saturday night, April 22nd.

He had returned the same day from a trip to California where he had been for his health, and was in the best of spirits. He retired early and must have died shortly after reaching his room, but the event was not known until discovered about 7 A. M. on Easter morning. Col. Goddard was a very wealthy man but of modest tastes, a soldier of the Civil War, with four years of service to his credit, enlisting as a private and retiring as lieutenant-colonel; afterwards serving as colonel of militia in the First Light Infantry of Providence. He is described most truly as soldier, manufacturer, capitalist, reform leader, and philanthropist. Col. Goddard was

one of the strong Churchmen of the diocese, a communicant of St. Stephen's Church, Providence, serving as junior warden, representing the parish for many years in the diocesan convention, and acting on many of its committees. He was a member of the board of trustees of St. Mary's Orphanage, and of many benevolent organizations. The funeral was held on Wednesday, April 26th, from St. Stephen's Church, the Rev. George McClellan Fiske, D.D., officiating.

NATIONAL MISSIONARY CONGRESS

THE NATIONAL MISSIONARY CONGRESS has been in session in Memorial Continental Hall, Washington, since Wednesday, April 26th, with a large attendance of delegates from nearly every state in the Union. It is the biggest missionary congress that has ever been held in this country. It held sessions through Sunday evening, April 30th, with three sessions a day. President Wilson was present at the opening meeting, Wednesday evening, and was given a rousing reception. Especially was there prolonged applause when the chairman referred to the wisdom with which the President had handled the European situation. The President bowed his acknowledgments and smiled. The first address was made by Mr. William B. Millar on The Advance of a Decade. He said seventy local congresses had been held in the United States, that the present was a national congress with delegates from nearly every state. The most notable addresses of the evening were made by John R. Mott and G. Sherwood Eddy. John R. Mott has had free way all through England, France, and Germany during the war, and his descriptions of conditions in the countries were vivid and heart-rending. He said: "In these days of God's visitation there is the greatest concentration of human suffering in the history of the world; there is also the greatest opportunity for Christian service." He viewed three hundred and sixty miles in the military zone. He stated that thirty-four millions of men and boys were in this fearful struggle, whereas never before had over two millions been involved in any one war. In Germany the daily expenses were now over \$70,000,000. In Poland two hundred cities and fifteen hundred towns had been demolished. In Europe those killed were over two million, six hundred thousand. The daily killed and missing amounted to 26,000. In Germany, 480,000 school boys had gone to the war. In eight days he saw 3,000 cars of German wounded. Old things were passing away, all things may become new. We should proclaim the coming dawn. All nations were on a Calvary Cross, and if we did not rise to our Christian opportunity there was great danger of our losing our soul.

At the afternoon session of the second day the Rev. James L. Bonton, returned missionary, gave an address on Christian Conditions in the Moslem World. Other missionaries also made addresses. Our own missionary to China, the Rev. S. Harrington Littell, gave a splendid address on The Buddhist World. The Methodist Bishop W. F. Oldham gave an excellent address on the Philippines. He said the open Bible must always go with the flag. He said that while many pastors here had trouble in getting their overfed sheep to take spiritual exercise it was marvelous how the Filipinos crowded to hear the Word of God. He started a service at 8 P. M., and a large congregation kept calling for more until a quarter past one the next morning. Most of them were back at 6:30 to hear more about the Gospel of Jesus Christ. Ten missionaries received 5,000 into the Church the past year. He gave instances of prominent officials in China accepting Christianity. During the persecutions in China a cross was made on the ground and anyone could save his life by putting his foot upon the Cross. Four hundred thousand Chinamen preferred to give up

their lives. Sherwood Eddy stated that Christianity was making great headway in India and Corea. On a rainy Sunday in Corea he had fifteen hundred at the service, and eight hundred at a Wednesday night prayer meeting. Colleges and schools were being opened all through India, and thousands of students and officials were attending his meetings.

On Friday addresses were given by experts on the Christian Doctrine of Property, and Systematic Giving, also addresses by natives from Japan, China, India, and Cuba.

On Saturday addresses were given by Mr. Silas McBee, formerly editor of the *Churchman*, and others, on How to Increase Lay Initiative and Sense of Responsibility. On Saturday evening Robert E. Speer gave a splendid address on The Unity of the Americas. Among the other speakers Sunday afternoon was Bishop Lloyd of our Board of Missions. Sunday evening Robert E. Speer and others spoke on Latent Spiritual Resources.

MEMORIALS IN YPSILANTI TO DR. GARDAM AND OTHERS

A WONDERFULLY beautiful memorial pulpit of carved oak was placed in St. Luke's Church, Ypsilanti, Mich., at Easter, to the memory of the Rev. William Hothersall Gardam, D.D., for eighteen years its rector. Not only did members of the church give lovingly to it, but many outside asked the privilege of sharing in the memorial to the man they loved and honored. There were gifts to the memorial also from those who had once been associated with the parish and are now living



MEMORIAL PULPIT IN ST. LUKE'S CHURCH
Ypsilanti, Mich.

elsewhere, all testifying to his wide and lasting influence. The inscription reads:

"With gratitude to God
for the preaching of His Word
by

WILLIAM HOTHERSALL GARDAM
Rector 1896-1914
This Pulpit Is Placed to His Memory
By His Loving People
Easter, 1916.

'Holding forth the Word of Life'
Philippians 2:16."

St. Luke's Church is considered one of the finest examples of the simple Gothic architecture in the Middle West, and the memorials placed at Easter have greatly enriched it.

Daniel L. Quirk, Mrs. Younglove, Mrs. Ferrier, and Mrs. Cornwall presented carved oak choir stalls, a chancel rail with a fine bronze gate, and a Litany desk in memory of their father and mother, Daniel Lace Quirk and Priscilla Quirk. The wood is of dull finish which gives it the appearance of age,

and the chancel looks like that in an old English church.

Other gifts were the private Communion set given to Dr. Gardam by Bishop Whipple, and a ring which the choir boys had given Dr. Gardam, to be made into a cross for a choir prize and to have upon it the word inscribed in the ring, "Loyalty." A gold chain for this cross was given by a mother in memory of her little son who recently died.

REREDOS IN DETROIT CHURCH

IN THE Church of the Messiah, Detroit, Mich., a new reredos, unveiled Palm Sunday and dedicated at the six o'clock celebration Easter Day, is a fine piece of ecclesiastical art. It was designed by the junior warden of the parish, H. J. M. Grylls, of the firm of

the committal at the cemetery chapel, where the body is left for the present. The Cathedral chapter has recently acquired a piece of ground in Erie cemetery for the burial of poor bodies who would otherwise be denied a fitting resting place, and it was Mrs. Israel's desire that her body be buried in the midst of that plot; but the land will have to be worked upon a good deal before it can be used. She will rest in the chapel vault until that work is done.

The sympathy of all hearts goes out to the Bishop in his measureless sorrow. After the committal at the cemetery the clergy reassembled at the Cathedral and drafted a resolution on behalf of both the clergy and laity of the diocese, for those who crowded the Cathedral as for those in the distant parts of the diocese, to assure the Bishop and the be-

done and can do nothing for them. In China the best of earthly things are possessed by the men. It must seem to those near our chapel (if they think about it at all) that the same is true of Heavenly things.

"If the women of China are ever to know Christian sympathy and love, Christian sympathy and love must be transmitted to them through women. The work is waiting to be done. Who will come out and do it?"

ONE DAY'S INCOME FUND

FROM VERY MANY of the bishops have come words of cheer and endorsement of this work. It is hard to understand how the Philippines could be heard from within six weeks of the announcement of the One Day's Income Fund—yet already nearly \$75 have come in from the missionaries and the native Christians. The Indians of South Dakota are also being heard from.

Perhaps it is well to say again that no gift to this Fund necessarily represents exactly one day's income. Some people feel that they cannot give a day's wage; very many are giving more than the day's earnings—and are thus helping out the offerings of those who cannot give that much.

Easter offerings in different parts of the country were designated for the Fund and, at this writing, are beginning to reach the Missions House. Parish treasurers are requested to see that such offerings are forwarded to Bishop Lines or Mr. King with as little delay as possible.

PRIZE OFFERED FOR MANUSCRIPT

INFORMATION is given that Mr. Thomas Kane, 143 North Wabash avenue, Chicago, will pay \$50 for the best article not to exceed 2,000 words considering the following questions:

(1) Are there in the spiritual sphere laws governing faith and prayer and their results?
(2) What are the reasons and evidence that such laws exist?

(3) What method of inquiry would be best adapted to ascertain the operation of these laws and what are the best methods of application in furtherance of Christian work and ideals?

Manuscripts should be sent to the undersigned before August 1st. Three competent judges will pass upon the merits of the articles submitted. Each manuscript should be sent unsigned but accompanied by a sealed letter containing the author's name and address.

Further information will be given by him on receipt of application addressed as stated above.

"CITIZENSHIP" SUNDAY

A REQUEST comes from the United States Commissioner of Naturalization that Sunday, July 2nd, being immediately before Independence Day, will be observed as "Citizenship" Sunday in churches wherever it may be convenient. The commissioner believes that the churches can be of much assistance in forwarding the good citizenship movement, and that it would be a proper subject for treatment in sermons at that time. The Commissioner of Naturalization will be glad to supply information by circular or otherwise to any who may address him at Washington.

DEATH OF REV. F. DE F. MILLER

THE REV. FRANK DE FREES MILLER, D.C.L., died of heart failure at Irvington, Cal., on April 27th, the funeral taking place on Monday, May 1st, at St. John's Church, Oakland.

Receiving his bachelor's degree from the University of California in 1882, he was made deacon in 1885 and priest in 1886 by Bishop



REREDOS IN CHURCH OF THE MESSIAH, DETROIT, MICH.

Smith, Hinchman & Grylls, architects, Detroit, and was built in the shops of W. F. Ross & Co., Boston, Mass., the figures being the work of A. Kirschmayer of Boston. The design is English perpendicular with French Gothic detail, and the material American white oak, fumed.

FUNERAL OF MRS. ISRAEL

TUESDAY AFTERNOON, the 25th, the body of Mrs. Israel, whose death was noted in last week's issue of THE LIVING CHURCH, was laid to rest temporarily in a vault in Erie cemetery. Requiem celebrations were said in the Cathedral for her at 7:30 and at 10 that morning, Dean Van Meter taking the earlier and Archdeacon Radcliffe the later one. At the same time the Sacrifice was pleaded in many of the parishes of the diocese. In the afternoon at 3 o'clock the body was met at the doors of the Cathedral by the choir and the entire body of the clergy of the diocese, when the burial office was said, the Dean reading the opening sentences, the Rev. W. H. Jones of Warren reading the Lesson, and the Rev. Martin Aigner, D.D., of Franklin, President of the Standing Committee, reading the prayers. The Cathedral was filled with mourning friends from all over the city of Erie and from many parishes in the diocese. The whole diocese mourns, for Mrs. Israel had made herself known throughout it by her great interest in the missionary work of the Church, and she had made herself loved everywhere by her beautiful character.

The Dean and Archdeacon Radcliffe said

reaved family that the whole diocese is deeply touched by their great sorrow, that all hearts go out to him and to those near and dear to him, and that all are filled with profound and loving sympathy. They sought to express also their painful sense of the irreparable loss which the Bishop, the Cathedral congregation, the diocese, and the Church at large, have suffered in the departure hence of this precious, devoted, and beneficent life, and their devout gratitude for the blessed life of this choice vessel of God's grace.

"What we trust
Unto the dust
Is but the earthly garb she wore;
What we love
Lives on above
And will live on for evermore."

WOMEN MISSIONARIES NEEDED FOR CHINA

ONE OF OUR missionaries in Yangchow, in begging for a woman helper, says: "We have thirty-eight inquirers, but not one of them is a woman. We do not have to go far to find the reason. There was no woman to do the preparatory work. Anyone familiar with Chinese customs knows that in China men cannot work among women. It is a well-known fact that the family and not the individual is the unit. The Church to succeed must Christianize the family. Yet the women, a most important half of the family, are being neglected.

"There are many women near us ready to listen to the Gospel message, but there is no one to tell that message to them. We have

Kip. His first clerical work was as a missionary in California from 1885 till 1891. He was rector of St. Paul's Church, Bakersfield, from 1892 to 1896, in which latter year he also acted as rector of Christ Church, Alameda. From 1897 to 1899 he was secretary to the Bishop of Springfield. He was rector of the Church of St. John the Baptist, Elkhart, Ill., from 1899 till 1903, and from 1903 till 1909 he served St. Mark's Church, Erie. He was in charge of Christ Church, Island Pond, Vt., from 1909 till 1911, going from there to Enosburgh Falls. He was on the non-parochial list for a while, but afterward had charge of the Church of the Holy Innocents, San Francisco. Of late he has been at Irvington, Cal., where he died.

DUTIES OF THE LAITY

IN SENDING OUT an Easter letter to the people of St. Paul's Church, Seattle, the vestry of that parish emphasized the following facts which many good men and women do not sufficiently consider:

"1. The Church is the Kingdom of God on earth.

"2. If you have been baptized you are a member, whether you have been confirmed or not.

"3. Membership means that you are individually responsible for the support and extension of the Kingdom, just as your birth or naturalization in the United States makes you responsible for the duties of citizenship.

"4. The wife cannot perform Church duties for her husband, nor can the husband for the wife. You are called to worship God in person and not by proxy, and to do so in congregation assembled every Sunday, not just when it happens to be convenient.

"5. If you are head of a family you are responsible to God for the upbringing of your dependents, and especially by example in the faithful performance of your Church duties.

"6. You cannot evade responsibility by saying: 'I do not belong to any church.' It is your business to belong.

"7. It is your duty to give a stated sum regularly every Sunday 'as God has prospered you' for the support of the Kingdom. A nickel or a dime occasionally when you happen to go to church, or a check given from your abundance when specially solicited, will not discharge this obligation. 'No one has asked me to subscribe' is not a valid excuse, because you are under obligation to make your pledge voluntarily.

"8. Regular contributions to missions are as much your duty as contributions to your local parish.

"9. If you do not sacrifice your time, your energy, or your means to help the extension of the Kingdom you cannot expect God's help in your private affairs."

MEMORIALS AND GIFTS

A BEAUTIFUL PAIR of three-branch candelabra, the gift of Bishop Matthews, was blessed at the early service in Christ Church Cathedral, Trenton, N. J., by Archdeacon Shepherd.

A SOLID SILVER Communion set was presented to St. Paul's Church, Seattle, Wash., by the daughters of Mrs. Mary Treveaille in loving memory of their mother.

AT THE early celebration, on Easter morning, the rector of Trinity Church, Waterbury, Conn., blessed a chalice veil, the loving gift of the members of St. Elizabeth Guild of that parish.

A LARGE memorial window was consecrated at Easter time in the Church of the Redeemer, Brooklyn, N. Y. It is a memorial to John Richardson, one of the founders of the parish, and to the members of his family.

A PURPLE chalice veil, burse, ante-pendium, and book-marks have been given to St.

Thomas' Church, Taunton, Mass., by Mrs. Robert F. Clark in memory of her aunt, Mrs. Emily Dawes of Brooklyn, but for many years a devoted member of the parish.

MR. RICHARD S. BROCK, of Philadelphia, has sent to Bishop Talbot \$6,000 to be invested as an endowment for St. John's Memorial Church, Ashland, Pa., and known as the Brock Fund. Mr. Brock's father, Mr. John Penn Brock, built St. John's Church many years ago.

A SET of seven-branched candlesticks was blessed at the first Easter vespers at the Church of St. John-in-the-Wilderness, Gibbsboro, N. J., on April 22nd, by the rector, the Rev. G. Wharton McMullin. This memorial, given by Mrs. Edgar Lippincott, in memory of her husband, who served as a vestryman of this church, is one of many memorials in this beautiful church.

A BEAUTIFUL brass alms basin was presented and blessed, and used for the first time, at the late Eucharist on Easter Day, in Emmanuel Church, Somerville, Mass. (Rev. George B. Nicholson, D.D., rector). It was given by the woman's guild in memory of Nathan Kendrick Bishop, priest, for thirty-eight years rector of the parish.

THE SUM of \$6,500 has been added to the endowment of Grace Church, Amherst, Mass. Four thousand five hundred dollars is from the will of the late Mrs. Felicia Emerson Welch. Of this, \$3,000 came from the estate of her sister, Miss Laura Emerson, who specified one-half should go to general missions, one-fourth to current expenses, one-eighth to the Ladies' Society, and one-eighth to the Woman's Auxiliary. In January \$2,000 was received from the estate of Mrs. Sarah E. S. Tuekerman.

IN ST. ANDREW'S CHURCH, Louisville, Ky., where the Rev. J. G. Minnigerode, D.D., is in temporary charge, the Easter offering was \$4,986, largest in the history of the parish. On the same day three silver alms basins were presented by Mrs. Charles H. Shield, Jr., in memory of her husband, son of a former rector and for some years a vestryman. Plans for the renovation and improvement of the church during the early summer are being considered by the vestry.

ON EASTER DAY, in All Saints' Church, Frederick, Md. (Rev. Douglas Hooff, rector), a memorial window was unveiled which had been designed and executed in the Lamb studios of New York. Its subject is Christ Blessing Little Children. The gift is from Mrs. Charles Bayard Trail in memory of her husband, and bears the following inscription:

"To the Glory of God
and in loving memory of
CHARLES BAYARD TRAIL

February 2, 1857—December 8, 1914."

THERE WAS unveiled on Easter Day, in St. Paul's Church, Weston, W. Va., a memorial window designed by Frederick Stymetz Lamb, whose subject, Defregger's Madonna and Child, has been carried out in suitable tones. The window is the gift of Mrs. D. D. Britt, as a memorial to Mrs. Henrietta Davison Bailey, and carries the following inscription:

In loving memory of
HENRIETTA DAVISSON BAILEY
1837—1912

THERE WERE SHOWN for the first time on Easter Day at St. John's Church, Wellsville, N. Y., two memorial windows erected by Mrs. Mary M. Scott in memory of her husband, Col. Rufus Scott, her mother, Mary A. Axtell, and her son, Claude R. Scott. They are over the altar, on either side of the chancel window, and complete the picture of Christ's life, from the Nativity to the Resurrection. As another memorial two handsome lighting domes hung from the ceiling of the church

were placed by Frederick W. Fassett in memory of his mother, Mrs. Isaac W. Fassett.

THERE WAS unveiled on Easter Day, in St. Paul's Church, Louisville, Ky. (Rev. D. C. Wright, rector), a memorial window, whose subject is the Ascension, the figure of Christ filling the central light, with adoring angels in the side lights. The window is given by the Misses Margaret and Mary Pettet of Louisville in memory of their parents, and carries the following inscription:

To the Glory of God
and in loving memory of
CHARLES H. PETTET
1837—1911
HANNAH S. PETTET
1839—1915

ON PALM SUNDAY five stained glass windows (representing the four Evangelists and St. Cecilia) in the sanctuary and chancel of St. Barnabas' Church, De Land, Fla., were dedicated by the Rev. Francis E. Alleyne, rector. They and a brass tablet are the gift of Miss Mary Codrington in memory of the departed members of her family. The work was done by the Gerichten Art Studios of Columbus, Ohio. On Easter morning the McConnell memorial window (the Resurrection), made by the Jacoby Art Glass Company of St. Louis, was blessed, as also a white silk chasuble, the gift of the Confraternity of the Blessed Sacrament to the parish. On Low Sunday the dedication of the Gen. Scarlet memorial, a walnut and iron lectern, was expected.

A PAIR of beautiful altar candlesticks for Eucharistic lights has been given to Christ Church, Tuscaloosa, Ala., by Mr. E. N. C. Snow, senior warden of the parish, and his wife, in memory of their eldest son, Mr. Henry A. Snow, who died last July. They were set apart to the service of God by the rector, the Rev. E. A. Penick, on Easter Even, and were used for the first time at the early Easter Communion, at which time there was a larger number of communicants than ever before in the history of the parish. The candlesticks were executed by Spaulding & Co. of Chicago, and are remarkably handsome, of exquisitely carved brass, and bear this inscription:

"In loving memory of
HENRY ADAMS SNOW
1875-1915."

AT CHRIST CHURCH, Troy, N. Y. (Rev. George Carleton Wadsworth, rector), a memorial window, The Resurrection, was unveiled at Easter. There are seven figures in the window: Christ bursting the bands of the tomb, the attendant angel, the stricken guards, and in the middle perspective, the three Marys, bearing in their hands sweet spices with which to embalm the body of their Lord. In the far perspective is seen the Holy City, Jerusalem; and the whole is surrounded by a mass of foliage, rocks, and resplendent sunlight, which blend and harmonize most beautifully. As a piece of art this window is superb. It bears the following inscription:

"To the Glory of God
and in Memory of
ROBERT G. SMITH,
by Sarah A. Smith"

The memorial window, designed by F. J. Ready, was constructed under the special supervision of E. M. Allewelt of Syracuse.

THE CHURCH OF THE MESSIAH, St. Paul, Minn., received a number of gifts and memorials at Easter. Two very fine gold-plated vases from Mr. and Mrs. F. C. Listoe are memorials to their son Frederick C. Jr. An exquisite processional cross for the use of the clergy, from Mrs. F. J. Obst, Miss Meliane Redeker, Mr. Irwin Weber, and Prof. C. Madden is in memory of Mr. F. J. Obst and Mrs. C. Madden. A silver tray for the credence was given by a friend. A fair linen cloth with elaborate embroidery is the gift of Mrs. Elizabeth Lund of English Lake, Ind., the handwork having been done by Mrs. R. T.

Krigger of St. Paul. An altar frontal of white silk, the gift of Mrs. A. E. Comstock, was worked by Mrs. B. Low. The rector was presented with a lace and silk alb, the materials for which were given by Mrs. A. E. Comstock while the work was done by Mrs. E. T. Hicks. A great surprise for the rector was the finding a beautifully made cope of cloth of gold. Where it came from is a mystery. Other gifts were a silk flag for use in processions and a Paschal candlestick with elaborate candle. The Easter offering was about \$600.

MEMORIALS AND special offerings from some parishes in Western New York are as follows: At St. Luke's Church, Buffalo (Rev. Walter North, L.H.D., rector), a silver bread box was given in memory of Mrs. Jessie Wallen Strong by her family. A pair of handsome glass and silver mounted cruets was the memorial to Frank Manning Case, presented by his wife. An altar service book was the gift of Mrs. Block. A brass altar desk and service book were presented to the Church of the Advent, Kenmore, in memory of Margaret Morehouse Kates, the infant daughter of the rector and his wife, the Rev. and Mrs. Jerome Kates. At the Church of the Good Shepherd, Buffalo (Rev. James Cosbey, rector), a Cambridge edition altar service book was the gift of a class in Sunday school. The choir presented the church with a full set of red hangings, and the Woman's Auxiliary gave two silver alms basins. A marble font was the gift of Mr. and Mrs. S. O. Fellows to St. Mark's Chapel, Buffalo, and a silver chalice and paten were given to the same mission by Mrs. Barnaby as a memorial. A silver paten was the gift of "Friends" to St. Mark's Church, Buffalo (Rev. Nathan W. Stanton, rector).

WORK HAS BEEN begun on a new chapel in St. Paul's Church, Buffalo, N. Y. (Rev. Charles A. Jessup, D.D., rector), which will be suitable for holding week-day services out of Lent and other services when the nave of the church is not required for the accommodation of the congregation. The north transept is to be converted into such a chapel, and is the gift of Mr. E. S. Richmond, in memory of his brother, who was a former vestryman of the parish. The present seats of the transept will be altered to face east instead of south; the doorways in the east wall of the transept will be closed, and a beautiful altar and reredos erected. The stairway leading to the choir-rooms in the basement will be moved from the east end of the transept to the west end and other necessary changes made. The altar and reredos will be of brown sandstone, to conform with the pulpit and the architecture of the church. Mr. Richmond's gift includes everything needed for conducting services in the chapel. The work was designed and is being done under the direction of Cyrus K. Porter & Sons, architects, of Buffalo. A memorial tablet will be placed in the pavement of the chancel and will bear the following inscription:

"For the Service and Worship of Almighty God This Sanctuary is prepared and this Altar erected
A. D. 1916
In Memory of
JOHN RUDDEROW HOWARD RICHMOND
April 4, 1873—May 16, 1908
A Vestryman of this Parish from December 3, 1900, until his death."

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Raising an Endowment Fund

ST. STEPHEN'S CHURCH, Wilkes-Barre (Rev. F. W. Sterrett, rector), is conducting a campaign to raise \$100,000 for the erection of a parish house as a memorial to the Rev. Henry Lawrence Jones, D.D., who was rector of the parish for forty years.

CALIFORNIA

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

The Bishop Recuperating

IN THIS DIOCESE we have the special cause of Easter thanksgiving and rejoicing in that we believe that our Bishop is on the way to a final recovery from the ills which have distressed and wearied and weakened him for the past year. A further and possibly final operation performed on the Monday after Passion Sunday was entirely successful; the Bishop is now resting quietly at his own residence, and now fully expects after a reasonable time to resume the full work of the diocese, in better health than he has enjoyed for some three or four years.

THE NUMBER of actual communions made in our churches seems greatly to have exceeded the number made in any previous year. One Church, St. Peter's, Oakland, reports that more communions were made on Easter Day than there were communicants reported to the last convention. In the matter of Easter offerings, also, a new record seems to have been established.

ONE INTERESTING feature noted this year has been the more general observance of Lent among the denominations. There was almost an universal observance of Good Friday.

CONNECTICUT

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

Christ Church, Hartford—Every-Member Canvasses—Lights

THE NEW choir room of Christ Church, Hartford (Rev. James Goodwin, D.D., rector), is completed and is easily one of the finest in the state if not in the whole country. The beautiful mosaic picture of Dorcas, which was the altar piece in the chapel that has been converted into the choir room, has been placed in the church. The former altar of the church has been placed before it and it will serve as a memorial to the former rectors and bishops of the diocese who have ministered at it in the past. The refinishing of the choir stalls and the retouching of the walls of the church in several places are a decided improvement.

ST. MARY'S CHURCH, South Manchester, had an every-member canvass early in April, and Christ Church, Hartford, will have one the first Sunday in May.

A NEW SYSTEM of lights has been recently installed in St. John's Church, Hartford (Rev. James W. Bradin, rector).

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

St. James', Texarkana

ATTENDANCE at the annual meeting of St. James' parish, Texarkana (Rev. Edwin Weary, rector), Easter Monday evening, was the largest in the history of the parish. Reports from rector and officers of societies showed greater activities. A purse of \$874.60 was made up and presented by the congregation on the occasion of Bishop Garrett's visit last month as a contribution to the building of a modern study hall at St. Mary's College, Dallas.

GEORGIA

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

Easter Records—Clericus

THE EASTER COMMUNIONS in the four Savannah churches were the largest on record. At St. Paul's Church (Rev. S. B. McGlohon, rector), out of 361 communicants, 350 made their communions that day. This is a remarkable showing. A very beautiful hand-embroidered altar cloth was given for

the high altar. In St. John's Sunday School, the largest Church Sunday school in the city, over 90 per cent. of the scholars received rewards for perfect attendance—never having missed a session or being tardy.

RECENTLY the Rev. W. T. Dakin entertained the newly formed Savannah clericus at luncheon at the Savannah Yacht Club.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Anniversary of Trinity Parish, Williamsport—Diocesan Convention

TRINITY PARISH, Williamsport, will celebrate its fiftieth anniversary May 7th, 8th, and 9th next. The order of events as at present arranged will consist of Confirmation, Holy Communion, and sermon by Bishop Darlington at 10:30 A. M. on Sunday, May 7th. At four o'clock in the afternoon a pilgrimage in procession will be made to the original parish church, where an address will be made by the Rev. Taliaferro F. Caskey, D.D., and in the evening of the same day at 8 P. M. the Rev. George C. Foley, D.D., a former rector, now Professor of Dogmatic Theology in the divinity school in Philadelphia, will be the preacher. On Monday, May 8th, historical tablets will be unveiled at 10:30 A. M. and addresses will be made by the Rev. Malcolm De Pui Maynard, a former parishioner of Trinity, now minister in charge of Holy Trinity Church, Hollidaysburg, and by Thomas H. Hammond, Esq., a prominent citizen of Williamsport and member of the parish. In the evening at a public reception in the parish house an historical sketch will be presented by Mr. Emerson Collins. On Tuesday, May 9th, at the service at 10:30 the sermon is to be by the Rev. Arthur R. Taylor, rector of St. John's Church, York.

THESE ANNIVERSARY SERVICES will be followed by the opening service of the diocesan convention at 4:30 P. M., when the convention will be organized and the Bishop's address read. At the adjournment of this session of the convention the annual Church Club dinner will take place. The convention will continue through a large part of Wednesday.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Women Petition for Suffrage—St. Phoebe's Settlement

AT THE annual parish meeting of Holy Trinity Church, Brooklyn, a large number of the women members presented a petition for the right to vote in parish matters and urged that this petition be presented at the diocesan convention soon to be held, in the hopes that a permissive canon might be enacted to insure them this privilege. This action on the part of the women is significant in that it is probably the forerunner of many similar requests from other parishes in Long Island.

ST. PHOEBE'S SETTLEMENT, Brooklyn, has decided to give up its general activities and devote itself to the care of convalescents. This settlement is the oldest in Brooklyn, having been established by a Churchman in 1881, and is largely supported by Church people. Morning Prayer is said daily and the rector of St. Michael's parish is permanent chaplain.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Bishop Brewster's Coming—Central Maine Mission

THE STANDING COMMITTEE of the diocese, through the secretary, Mr. H. von B. Nash, has made formal announcement of the fact that a majority of the bishops and of the standing committees of the dioceses have consented to the election of the Rt. Rev. Benjamin Brewster, D.D., Bishop of the mission-

ary district of Western Colorado, to be Bishop of the diocese of Maine. To suit the convenience of Bishop Brewster, the annual convention of the diocese will be postponed until June 7th, when the Bishop expects to be able to be present and assume episcopal duties.

THE WORK of the Central Maine Mission, of which the Rev. A. E. Scott, who has labored so successfully in this field, is priest in charge, continues to grow in importance. Four large counties are now touched by the work; regular services are held in fifteen different towns; in nine other towns Church people are enrolled; the names of about seven hundred baptized persons are on Mr. Scott's books, and the number of actual communicants approximates two hundred. An automobile, which last summer was added to the equipment of the mission, has been of the greatest assistance to Mr. Scott in visiting localities not accessible by railway. The Central Maine Mission seems to have solved the problem of how to get at and minister to scattered Church folk in rural communities, and especially in such as have no regular places of worship.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Former Presbyterian Minister Will Receive Orders

THE REV. F. JAMES COMPSON, who was for some years the assistant pastor of the First Presbyterian Church in Dayton, Ohio, has conformed to the Church. Made a postulant for orders April 1, 1915, and a candidate April 30, 1915, he expects to be ordained deacon shortly. Mr. Compsom has been placed in charge of St. Alban's Church, Manistique, as a missionary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Churchman's Club—St. Paul's Parish—Rev. R. W. Hogue—Plans for St. Paul's, Baltimore

THE ANNUAL meeting of the Churchmen's Club of the diocese was held at the Baltimore Country Club, Roland Park, on the evening of April 25th. Officers for the coming year were elected as follows: President, Mr. R. Brent Keyser; first vice-president, Dr. Henry Barton Jacobs; second vice-president, Mr. Richard C. Norris; treasurer, Mr. John Glenn, Jr.; secretary, Mr. Edward Guest Gibson. A banquet followed the business meeting, attended by about two hundred and fifty members of the club and their guests. Mr. R. Brent Keyser as toastmaster announced that the club had now an enrollment of about three hundred and fifty members. Mr. Blanchard Randall, chairman of the diocesan committee for raising the \$5,000,000 pension fund, spoke of progress made in other dioceses, and urged the laymen of Maryland to raise their share, which was placed as at least \$50,000 a year for five years. The principal speakers of the evening were Dr. Lewellys F. Barker of the Johns Hopkins Medical School, who delivered a very thoughtful address on The Development of Mentality, and the Rev. Dr. Samuel McComb, canon missionary of the Pro-Cathedral, who gave a very stimulating address on The Development of Personality, through (a) the power of thought and (b) the power of will. The Hon. James F. Preston, mayor of Baltimore, also made a short address, and the Bishop closed the meeting with an address of appreciation.

AS THE RESULT of an appeal made by the rector of St. Paul's parish, Baltimore, the Rev. Dr. Arthur B. Kinsolving, for a fund to rebuild the organ of St. Paul's Church, and to build a new guild house for St. Paul's Chapel, Southwest Baltimore, the congregation on Easter Day contributed more than \$27,000. The cost of the guild house, apart from the lot, is estimated at \$30,000, and the rebuilding of the organ at not less than \$11,-

000. In addition to the large sum subscribed by the parishoners of the mother church, the congregation of St. Paul's Chapel, under the leadership of their vicar, the Rev. Frank H. Staples, has raised by voluntary pledges and contributions more than \$3,200. The work of St. Paul's Chapel and guild house is one of the largest of its kind in Baltimore. For the past eight years or more the work has been conducted by the Rev. Mr. Staples and his assistants at two centers, eight blocks apart. But in the face of this disadvantage the congregation of the Chapel has increased from one hundred and sixty to about seven hundred, and the Sunday school from two hundred to over six hundred. There are twenty-two organizations connected with the chapel. Changes in the neighborhood around the guild house have made it desirable to move the entire work to the corner of Columbia avenue and Callender street, where the chapel is now situated. It is hoped that the sale of the present guild house property will provide for the purchase of the lot.

THE REV. RICHARD W. HOGUE, whose resignation of the rectorship of the Church of the Ascension, Baltimore, took effect at Easter, has decided to remain in Baltimore, and to do social work in the city, work which is to be essentially spiritual and essentially non-sectarian, and will include work among men in prisons and with those who have been released, work among that great number of people who are not connected with any church, the Open Forum meetings, which will be resumed in the fall, and a night school for the study of social service and philanthropy, with instructors who are authorities on the subjects. At the same time the Rev. Mr. Hogue will probably continue to officiate at the Chapel of the Revelation, the little mission he himself founded in the western part of the city.

THE RECORDED attendance upon mid-day services at St. Paul's Church, Baltimore, during Lent was more than 12,800. The total Lenten attendance was more than 27,000. On Good Friday, at the Three Hours' Service, the large church was filled with a reverent congregation from all over the city. One address was made by the Rev. Francis Smith, Dr. Kinsolving delivering the others. The number of communicants on Easter Day in St. Paul's was 560 and at St. Paul's Chapel 460, making 1,020. This number will be largely increased by the private and special communions around the Easter Feast.

For some time the rector of St. Paul's has been organizing an effort to secure through gifts and pledges covering two years a fund to rebuild the fine organ of the church and to rebuild the guild house on a site adjacent to St. Paul's Chapel. Some eight years ago the rector secured the consolidation of Henshaw Memorial with St. Paul's Chapel, the vestry of the former turning over their stone church edifice to the corporation of St. Paul's. Since then the extensive work has been carried on at two centers eight blocks apart, but the changes in the neighborhood during recent years have made necessary the placing of the guild house beside the chapel. A lot has just been purchased by the vestry, and work is to begin soon. The vestry made as a condition of going forward with the two improvements that at least \$25,000 should be pledged or given at Easter. The congregation of St. Paul's, in response to the rector's earnest appeals and the well organized work of education, have given about \$28,000, and the congregation at St. Paul's Chapel, under the Rev. F. H. Staples, have raised for the same purpose \$3,200. Messrs. Smith and May, architects, have a commission to proceed immediately with plans. The organ is to be rebuilt by Messrs. Skinner & Co. of Boston, who built the organs at St. Thomas' and Grace churches, New York, and the Cathedrals in New York and Washington.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Fifty Years a Vestryman

AT THE annual meeting of St. Luke's parish, Ypsilanti, resolutions were read honoring Mr. Samuel Post, who observes this year the fiftieth anniversary of his election to the vestry of the parish. The rector presented Mr. Post with a basket of fifty roses in commemoration of the unusual event.

MINNESOTA

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

Union Service on Good Friday in Rochester

AT THE Three Hours' Service in Calvary Church, Rochester, the Rev. A. H. Wurtele made the introductory address, while the Seven Words were presented by seven of the denominational clergy of the city.

NEBRASKA

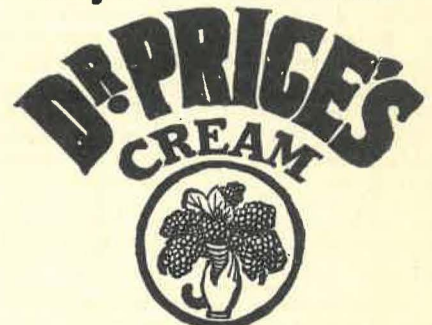
ARTHUR L. WILLIAMS, D.D., Bishop

St. James' Church, Fremont—Indians Confirmed

ST. JAMES' CHURCH, Fremont (Rev. Wm. H. Frost, rector), one of the old parishes of the diocese, has lately taken on new life. Daily services from Monday to Friday of each week during Lent, a mid-week Eucharist Wednesday morning, and a special preacher on Thursday evening, were enthusiastically supported by the parishioners. During the week of March 19th to 26th the Rev. Wesley W. Barnes, rector of St. Mary's parish, Nebraska City, preached a mission. Sunday, April 2nd, Bishop Williams confirmed a class of thirty-eight, largest in the history of the parish and largest in the diocese this year. On Easter Even ten children and on Easter Day five adults were baptized, making a total of twenty-five baptized this spring. On Easter Day there were three celebrations of the Holy Eucharist and never in the parish were so many communions made on Easter. A second class for confirmation is being prepared.

ON APRIL 5th Bishop Williams confirmed a class of nineteen Indians, presented by the Rev. W. M. Purce, general missionary, in St. Andrew's Church, Genoa, all students attending the government Indian school. For years the diocese of Nebraska has carried on this work without special help from the General Board. Of this class only one will be an addition to the diocese, the rest being transferred to South Dakota.

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NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Reception to New Vicar of Cathedral Parish

THE VICAR of Christ Church Cathedral, Trenton, the Rev. W. H. Moor, was guest of honor at a parish reception on Easter Tuesday. He had assumed his duties early in Lent. Over 2,500 people attended services in this parish during Holy Week and Easter, the offerings amounting to over \$1,500.

OHIO

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

Hopes in St. Mark's Parish, Toledo

NEARLY TWO THOUSAND people attended St. Mark's Church, Toledo, at Easter, and the offering was over \$4,000. The children of the Sunday school gave \$500. As a consequence of the favoring conditions and hard work of the past year, this parish looks forward to the completion of its church building and a new parish house within the coming twelve-month.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

An Easter Summary—Cope for Bishop Fawcett—Staff of St. Paul's, Peoria—Woman's Auxiliary

FEATURES of Holy Week and Easter services in the diocese were as follows: At Trinity Church, Rock Island, the Church was filled on Good Friday; on Easter there were 190 communions, of which 140 were early. The offerings were \$1,200, of which \$200 was for parish endowment, which now amounts to \$9,950. Sunday school offering was \$75. At St. Paul's, Peoria, the attendance at Three Hours' Service was 222. Easter communions were 321; offerings, \$1,000. An auxiliary choir of children, vested, sang for the first time Easter afternoon. At St. John's, Kewanee, the number of communions was 141; the offerings, \$350. At Christ, Moline, there were eighty communicants and an offering of \$75. At Grace, Galesburg, on Palm Sunday there was a procession of the choir and Sunday school around the church on the outside. The rector, the Rev. Andrew Chapman, wore a violet cope, and was attended by several acolytes and torch bearers. A brass Paschal candlestick, presented by St. Katherine's School, Davenport, Iowa, was used for the first time. The church was filled Good Friday; at the Easter services there were 117 communions, most of them early. The late Eucharist was preceded by a proper procession from the altar. At the Good Shepherd, Quincy, there were eighty-five early communicants and the offerings were \$350, more than the vestry had asked. Other parishes give like favorable reports.

AT THE Bishop's visitation to Grace Church, Galesburg, May 1st, he was presented with a handsome cope of white and red brocade.

ST. PAUL'S PARISH, Peoria (Rev. H. L. Bowen, rector), will soon have three paid assistants on its staff. There are Mr. Ewert, the parish assistant, who is a candidate for orders; a missionary at St. Luke's Indian Mission, Whirlwind, Okla.; and a native catechist in Shasi, China. These are provided for outside of the regular parish apportionments for missions.

AT THE annual meeting of the diocesan Woman's Auxiliary, to be held in St. Paul's parish, Warsaw, on May 9th, Bishop Tuttle, Presiding Bishop of the Church, is to make an address at the morning service; Bishops Morrison of Iowa and Fawcett of Quincy in the afternoon. Miss Lindley of the Church Missions House will speak in the afternoon and evening. The Rev. Andrew Chapman of Grace Church, Galesburg, will conduct a quiet hour before the morning service.

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RHODE ISLAND

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

Brotherhood of St. Andrew—Convocations

THE BROTHERHOOD OF ST. ANDREW of St. James' Church, Providence (Rev. Charles W. Forster, rector), arranged a meeting on Monday in Holy Week, inviting Brotherhood men of all parishes in Providence and vicinity. It was a laymen's service conducted by the members of the local chapter. The speaker was Alderman John Kelso, who took for his subject "A Layman's Duty to His Church."

THE MISSIONARY CONVOCATION of Pawtucket was held on Tuesday, April 25th, at Christ Church, Lonsdale (Rev. Albert M. Hilliker, rector), with a large attendance. It being the annual meeting, the officers for the ensuing year were elected. Supper was served by the ladies of the parish, and a conference on certain matters to come before the diocesan convention next month was held in the evening. The Bishop presided. A resolution passed at the afternoon session was to the effect that the portion of salary raised by the missions of the convocation for the missionary in charge should be paid to the board of managers of diocesan missions, and that the treasurer of the board pay the full amount to the clergyman. This resolution was also referred to the Providence convocation.

THE PROVIDENCE CONVOCATION held its twenty-fourth annual meeting on Wednesday, April 26th, at St. Mary's Church, East Providence (Rev. Herbert C. Dana, rector). The session opened with a celebration of the Holy Communion at 10:30 A. M., the Rt. Rev. James De Wolf Perry, D.D., officiating. At the close of this service the convocation was called to order by the Bishop in the new parish house in the rear of the church. Reports from various mission stations by the priests in charge occupied the time until luncheon at one o'clock. The session was resumed at 2:30 P. M. and continued until five o'clock. The officers for the ensuing year were elected. The resolution of the Pawtucket convocation regarding the method of payment of salaries of missionaries was received but not adopted. A movement to increase the salaries of the clergymen in charge of the mission stations was set on foot and referred to the executive committee for speedy action.

SOUTH CAROLINA

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

Grace Church, Charleston, Has No Deficit

FOR THE first time in its history Grace Church, Charleston (Rev. William Way, rector), ends its year without a deficit. Its communicant list has been increased by fifty-two confirmations during the year.

SOUTHERN OHIO

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

Financial Revival Apparent in Easter Offerings

EASTER IN CINCINNATI though cool and cloudy was marked by most encouraging congregations in all the churches. The revival of local business was evident in the large offerings. For instance, at Christ Church \$2,000 was asked for and \$2,700 received. At the Cathedral over \$1,600 was received and the men of the parish pledged an additional \$400 so that an extra gift of \$1,000 offered, if the sum of \$2,000 were reached, can be taken advantage of. At the Church of Our Saviour, Mt. Auburn, all debts were wiped out. The mission of the Ascension, Wyoming, after nearly a year with a resident pastor, the Rev. Stanley M. Cleveland, was in Easter week organized as a self-supporting parish, with bright prospects.

TENNESSEE

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

Conference on Charities and Correction—Various Social Service Activities—Large Offering at Grace Church, Memphis

THE SECOND annual session of the Tennessee Conference on Charities and Correction was held in Chattanooga the latter part of Lent and was marked by the large number of active helpers and speakers from the Church. Owing to the illness of the Governor of the state, Mrs. Benjamin West of Memphis was asked to make the address of welcome, and Archdeacon Windiate said the prayers, both being members of the diocesan social service commission. An initial service was held in St. Paul's Church with addresses by the rector, the Rev. W. J. Loaring Clarke, D.D., and by Archdeacon Windiate, and talks were given before all the societies of St. Paul's Church on Social Service. At night a like service was held in Christ Church (Rev. W. C. Robertson,

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rector). Mr. J. P. Krantz of St. Mary's Cathedral, Memphis, made an address on Assistance to Family Troubles by United Charities; Mrs. West of Grace Church, Memphis, spoke on Juvenile Delinquency; Mrs. W. A. Rockwell of St. Andrew's, Harriman, on Social Service in Smaller Cities; the Rev. E. T. Clarke on Work among Convicts; Mr. John Howe Peyton of Christ Church, Nashville, was on the programme for a paper on The Responsibility of the Church to the Delinquent; Mrs. K. Schulken of St. Luke's, Memphis, on The Medical Side of Juvenile Court Work; Mrs. B. T. Howard of St. Paul's, Chattanooga, on the Mother's Pension Act; and Archdeacon Windiate presented a paper on the necessary extension of nullification of marriages for serious causes before marriage as against frequent divorces; prevention of unfit marriages; and the urgency of laws preventing the propagation of the unfit, feeble-minded, epileptic, etc., through the process of sterilization, which was approved heartily by the conference. In the election of officers, Mrs. Mary B. West was elected president; Mr. John Howe Peyton of Nashville, one of the vice-presidents; Mr. Krantz of St. Mary's, Memphis, treasurer; and Miss Florie Ringgold of St. John's, Knoxville, secretary; while among the directors are Archdeacon Windiate, J. H. Allison of Nashville, and others.

BISHOP GAILOR recently made a visitation of the South Nashville Mission of the Redeemer and the Paradise Home for Children in connection with the mission, under the direction of Mrs. Itasca Smith. Since the first of February this year over fifteen children have been placed in good homes and not only protection, food, sustenance, education, and training been provided for these little ones, but they have given great joy to all the homes where they have gone. The home was started on Paradise Ridge but a place in town seemed necessary for receiving and showing children to those desiring them. The chapel and ample grounds for the summer are still located on Paradise Ridge, all being under the general direction of Archdeacon Windiate. Correspondence is solicited with those desiring to help in providing these children with homes; children are received from one day old to sixteen years.

A CONFERENCE on Mountain Work held in Knoxville during Lent was attended by Bishop Horner and five archdeacons besides many others interested. Addresses were made at the Church of the Epiphany and at St. John's on general social service.

NASHVILLE had a most active Lent in the various churches and missions. Under the auspices of the laymen noon-day services were held throughout the season by various speakers from the diocese, and the services were well attended. Notwithstanding that some of the parishes were without rectors, all services were maintained with extra meetings.

EASTER OFFERINGS at Grace Church, Memphis (Rev. E. Steirling Gunn, rector), amounted to over \$4,000, and will be devoted to diocesan and general purposes as well as those that are purely local. The ladies of the parish gave the rector a gold pectoral cross.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Meeting of Diocesan Clericus

THE CLERICUS of the diocese met at the Church of the Advent (Rev. Edward M. Mott, rector), Tuesday, April 25th. A paper was read by the Rev. Cornelius S. Abbott, Jr., on Revealed Religion.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Every-Member Canvass—St. Matthew's, Worcester
—Christ Church, Springfield

GRACE CHURCH, Amherst, will celebrate

on July 16th its fiftieth anniversary, which is the seventeenth of the consecration of the church.

AN EVERY-MEMBER CANVASS of St. Paul's Church, Gardner (Rev. Henry Quimby, rector), conducted Sunday afternoon, January 30th, was successful in increasing the pledges for the church by over \$500. A marked feature was the gain in missionary contributions.

THE FUND for a memorial tablet to the late Dean Henry Hague, rector of St. Matthew's Church, Worcester, for thirty years, amounts to \$402. About \$800 will be needed. A committee has been named by the annual parish meeting to consider a plan to build a new parish house to replace the present building, which has become too small and is much the worse for wear.

A LITANY DESK designed by Irving and Casson of Boston has been presented by a member of the vestry of Christ Church, Springfield (Rev. J. M. McGann, rector), together with a set of vestments for crucifer and server. The south transept of the church is in process of transformation into a chapel. A small altar, rails, and a lectern are already in place and a dossal is provided for. A week-day session of the Church school has been established for children from the fourth to the ninth grade. Each section is under the direction of two volunteer workers and is a self-governing body.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Easter Offering Removes Indebtedness of Sturgis Parish

THE TOTAL offering on Easter Day at St. John's Church, Sturgis, Mich., was \$3,216.68, thus clearing an indebtedness of eleven years standing on the parish property. Of the above amount the children of the Sunday school gave \$103.06 for missions. The church was crowded for the three services and more communicants received than on any other day in the history of the parish.

WESTERN NEW YORK

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

An Anniversary—Records

ON THURSDAY EVENING, April 27th, St. John's Church, Wellsville (Rev. Louis H. Buisch, rector), commemorated with appropriate services its fiftieth anniversary as an independent parish, although it had been founded as a mission in 1859. The Bishop was unable to be present on this occasion, but will visit the parish on May 24th, when a class will be presented for confirmation and the church will be consecrated.

MANY PARISHES throughout the diocese report the largest recorded attendance at Lenten and Easter services. The Brotherhood of St. Andrew state that the noon-day Lenten services at St. Paul's, Buffalo, had the largest attendance and the largest percentage of men that has ever been.

AMONG THE large offerings on Easter Day was that of Trinity Church, Buffalo, which amounted to over \$12,000, and that of Grace Church, which was \$6,500.

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CANADA

Diocesan Notes

Diocese of Huron

THE PAST YEAR has been the banner year for the junior branches of the Woman's Auxiliary in the diocese. The offerings of the juniors paid all pledges and other responsibilities and left a good balance at the end. With the senior branches also it has been the most successful year in the history of the Huron Auxiliary.—EXTENSIVE improvements of great value are now being made in St. John's Church, Berlin.—THE NEW rector of the Trivett Memorial Church, Exeter, is the Rev. A. A. Trumper, formerly rector of St. Thomas' Church, Dover. He begins his work at Exeter in the middle of May.

Diocese of Kootenay

MANY LETTERS and gifts from friends, coming all the way from points between Alaska and Ottawa, were received by Archdeacon and Mrs. Beer on the celebration of their golden wedding lately, at Kaslo. From that parish came an address and a purse of gold. The diocesan branches of the Woman's Auxiliary presented Mrs. Beer with a life membership.

Diocese of Montreal

BISHOP FARTHING presided at the annual meeting of the Protestant Orphans' Home, Montreal, April 13th, and left for Toronto the same evening, where he was present at the meeting of the executive committee of the Missionary Society of the Church in Canada. He has been holding Confirmations in the city parishes and suburbs of Montreal during the whole of April. Filling the post in the synod office, vacant by the death of Canon Baylis, was postponed at the last meeting of the executive committee of the diocese till the May meeting.—A LARGE number of soldiers in training in Montreal took part in the mission in the Church of St. John the Evangelist. The Rev. W. H. Davidson, from the British West Indies, lately come to Montreal, has taken up work as curate at this church. It is thought he will be a valuable addition to the permanent staff of clergy in the parish.—THE RECTOR of Phillipsburg has resigned his parish to go overseas with an ambulance corps.

Diocese of New Westminster

AT THE General Ordination service held in St. James' Church, Vancouver, by Bishop Scriven of Columbia, in the absence of the Bishop of the diocese, on overseas' service, two candidates were ordered priests and four deacons. The preacher was the Rev. Principal Vance of Latimer Hall, theological college. On the previous day the rector of St. Mark's, Vancouver, the Rev. A. H. Sovereign, conducted a quiet day for those about to be ordained.—BISHOP DE PENCIER in a recent letter states that all the Indian work that has been formerly carried on in the diocese of New Westminster, the mother diocese, is now in the new diocese of Cariboo, with the exception of the girls' boarding school at Yale. There are seventeen Indian churches which are visited monthly by priests; and regular services are held every Sunday by the Indians under the leadership of a Church chief appointed by the Bishop. Nearly one hundred Indians were confirmed by the Bishop in these missions during the past summer.

Diocese of Quebec

THE MISSIONS lately concluded in the parishes of the deanery of Richmond seem to have been really helpful and productive of much good. A quiet day was conducted by the Bishop in St. Anne's Church, Richmond, before the opening of the mission there. The literature provided by a committee was found to be very useful. The missionary at Compton was the Rev. J. A. Osborne of St. Columba's Church, Montreal.—THE REPORT of the dioc-

esan board of the Woman's Auxiliary for the past year was a most encouraging one. A large financial increase was shown in some of the branches. The diocesan board of the Woman's Auxiliary have decided to continue the plan of holding the monthly meetings in the various city parishes in turn.

Diocese of Rupertsland

AT THE spring meeting of the executive committee in Winnipeg it was decided that St. Patrick's Mission Church in the city should be set off as a separate parish, which will be self-supporting from the first. After so short a time as has been spent upon this district this result is most encouraging.—THE OLD parish of St. George's, Winnipeg, is beginning a new work in a part of the city where no proper Church privileges have been available hitherto. Archbishop Matheson has decided that St. George's is best suited to take up this work now.

IT HAS BEEN decided that St. Patrick's Church, Winnipeg, which has made very rapid growth during the last few months, shall be divided off from the parish of St. James', if the approval of Archbishop Matheson can be gained. A committee has been appointed to lay the matter before him.—AT THE meeting of the Winnipeg clericus at All Saints' rectory, March 26th, a paper on Mental Healing was read by the Rev. H. Cawley.—LANTERN SERVICES during Lent are held in a number of the city churches in Winnipeg.

Diocese of Toronto

A PASTORAL was issued by Bishop Sweeny, concerning the offerings on Good Friday, in which he makes a strong plea for generous contributions. He says that this is the one day in the year when it is the opportunity and privilege of the clergy to bring the claims of the Jewish work before the people. The Jewish work in Canada is now being undertaken in four diocesan centers, viz., Montreal, Ottawa, Toronto, and Niagara. The apportionment for Toronto for last year was \$3,000, of which nearly \$500 was not paid up.—CANON POWELL of Holy Trinity, Toronto, died in Philadelphia on Monday, April 17th.—THE REV. J. H. HARRIS, who died in Toronto, April 4th, was for twenty years rector of Brooklin. His labors in earlier years in North Orillia, where he strove with all his strength to minister to the needs of that great parish, will not soon be forgotten. The funeral service was conducted by the Bishop at St. Luke's Church, Toronto.—A CHILDREN'S SERVICE, with presentation of Lenten offerings, is to be held in St. Alban's Cathedral, Toronto, on the Saturday after Easter.—THE BISHOP spoke on the subject of the Holy Week mission in the diocese at a meeting of the members of the rural deanery of East York in St. James' parish house, Toronto, April 10th.—THE DEBT on the Church of the Redeemer, Toronto, has been entirely paid off.

THE SEVENTH anniversary of the consecration of Bishop Sweeny was observed by a special celebration of Holy Communion in St. James' Cathedral, Toronto, where the consecration took place on the Feast of the Annunciation, in 1909.—ST. THOMAS' CHURCH, Toronto, has been given a bequest of about \$17,000 from the estate of the late Mr. William Smith. The annual convocation of Wycliffe College, Toronto, took place April 4th. A service of thanksgiving and prayer was held on the evening of the 3rd, in the college chapel.—SEVERAL of the city churches in Toronto have arranged for a visit and address with lantern views of the Rev. Alfred Hall, senior chaplain for Canada of the British and Foreign Sailors' Society. He is speaking in aid of comforts for the Royal Navy, and has met with a very warm reception in Montreal and in Ottawa parishes.

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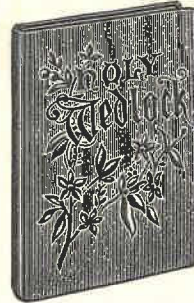
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