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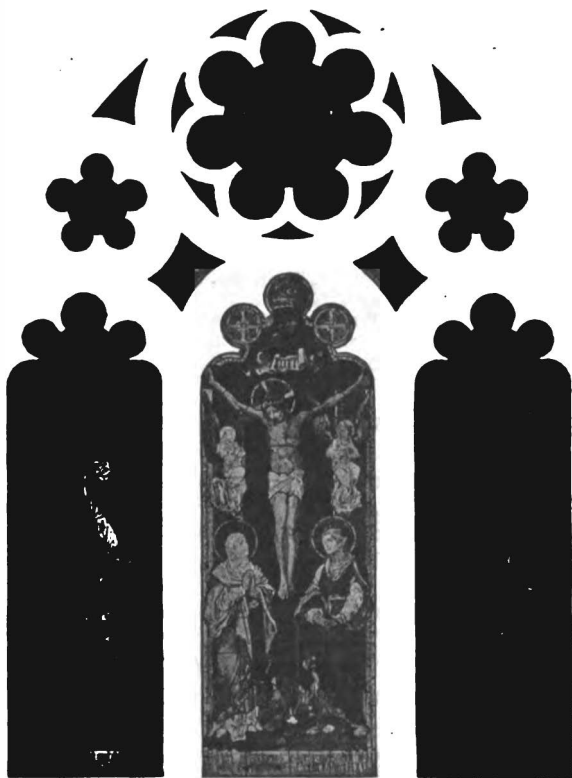
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The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 10, 1917

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EDITORIALS AND COMMENTS

THIS is a moment of the greatest anxiety in the nation and in the world. A declaration such as that which has been made in the name of Germany must necessarily have the effect of isolating that nation from the brotherhood of civilization.

The Break in Relations

German ambassador at Washington will be promptly followed by the like withdrawal of representatives from every other nation in which the dictates of civilization are recognized as of binding force. Whether so or not, it was right that the United States should take the lead.

Step by step Germany has brought this condition upon herself. So long as friendly diplomatic relations on our part were a factor, however small, in holding back her repudiation of the dictates of civilization, we have earnestly favored the continuance of such relations. The United States has had a definite *casus belli* ever since the sinking of the *Lusitania* and it has continually become greater. That for two years the American people have been able to resist the impulse thus given to break relations, speaks splendidly for their growth in self restraint. They could not always have done that in past years. They have undoubtedly suffered misunderstanding for doing it now. But the obvious fact that they could better serve humanity by exercising the partial restraint over German lawlessness that followed the world-wide expression of horror at that deed, by continuing the American national work of mercy in Belgium, and by some possible mitigation of the Turkish horror against Armenians and Syrians has made it possible for self-contained, serious minded Americans to put duty first and continue a diplomatic relationship that has been attended by repeated embarrassments and that has become increasingly unpleasant.

Now it is over. The friendly, disinterested urgings that Germany would not trample upon her own national conscience and her past repute are rejected. The partial restraint in her national conduct that has been the result of our friendly pleas has grown less and less, until it has now been publicly repudiated. There is nothing left for us now but to show to the world, to humanity, and to posterity, that American national ideals differ so radically from German national ideals that we can no longer preserve the outward semblance of friendly relations. Yet never did we feel so intense a friendship for the real Germany and its people as we do to-day. In some degree Americans can enter into the mind of our Lord when, repudiated by His closest friends, and crucified by those whom He was trying to save, He was able to pray in the hour of darkness, Father, forgive them, for they know not what they do.

And in those of German birth or extraction who are American citizens our confidence is not one whit diminished; for those many individuals who are personal friends, the friendship is unimpaired. Very likely there may, here and there, be seditious individuals, some of whom it may ultimately become necessary to place under restraint. These are to be treated as individuals, precisely as we treat criminals as individuals. **THE LIVING**

CHURCH is in position to assure the nation that the loyalty of American citizens of German descent in this crisis is absolutely beyond question.

What is to follow for America, and what will be the ultimate effect upon our democracy and our people, cannot at this time even be foreshadowed. We do not pretend that the resources of this nation have ever been so treated that they can quickly be mobilized in the interest of the brute force that may possibly be needed as the concomitant of the severing of diplomatic relations. It may be true that the preposterous lack of preparation for eventualities which has always characterized the American people is as glaringly before us now, in spite of the dictates of prudence that would seem to have been so overpowering during these two years of horror, as they ever have been. Perhaps no nation on earth hates war as Americans of this generation hate it, and that hatred has kept us, unwisely, from preparing against it.

But if the rupture of diplomatic relations means war, as it may mean, let it at least be recognized that the friendship of the American nation is not for sale, and that there are deeds which a nation can commit that will inevitably be followed by the shrinking of the American people from that nation as from a thing that is accursed. The alliance of Germany with Turkey is, apart from anything else, a thing that is accursed and loathsome, and, Germany having explicitly refused to agree to the severe punishment of Turkey for her barbarity, the deeds of the one must, in view of all that has occurred, be now deemed the joint responsibility of the entire group. The crimes against Armenians and Syrians and Belgians and those who were drowned in the sea merge into one and present one grand indictment of Civilization *versus* the Central Powers before the Throne of God.

So American relationship with that group of nations whose conduct in war has shocked the world is at an end. We will again be their friends when they shall show a willingness to seek to atone for what they have done and now propose to do. Until then we desire no intercourse with them.

And the voices of little children sunk under the waves when the *Lusitania* carried them into perfect peace will ever ring in the sensitive ears of the German people; and out of the heavens must come to such of them as still have ears attuned to hear the voice of God the words: Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto *ME*.

THERE are some practical results of this severance of relations that come to us as citizens and as Churchmen and as followers of our Lord Jesus Christ.

We can hate deeds and motives but we may not hate nations nor individuals. If a wave of hatred toward things German and, still worse, toward American citizens of German birth or extraction should, unhappily, pass over the American people, we must rigorously set our faces to resist it. The United States is not exclusively an Anglo-Saxon nation and we have no right

Its Results

to act as though it were. Our history has not been long enough to have welded our people absolutely into one, and we must be very patient of that fact. But we have the right to demand that every American citizen will put loyalty to the American nation first, whatever be the love which, quite naturally, he may cherish for any land beyond the sea.

We believe that the unity of the American people in this hour of stress is far beyond what many have feared.

And a duty falls upon us in the Church. A telegraphed suggestion comes from the Bishop Coadjutor of Southern Ohio which is extremely valuable. Bishop Reese wires:

"THE LIVING CHURCH:

"In this present national crisis, will you urge placing the American Flag in all our churches, following the Cross in procession, or set on the epistle side of the chancel, teaching the relation of the Church to patriotism and its Christian expression? The effect of such united action would be far reaching. The relation of the Church to the birth of the nation creates opportunity for present leadership.

"THEODORE IRVING REESE."

We believe this suggestion a happy one. It is a mistake to suppose that the national emblem is an inappropriate addition to the ornaments of the church. The Church has always inculcated patriotism, and the American Flag is a proper symbol to be borne and displayed in every American church. But the Church also teaches an internationalism as well, that must always be correlated with patriotism and that ought, much more than in history it has done, to preserve nations from a national selfishness that stands in the way of the recognition of the rights of other nations. The Cross and the Flag interpret each other.

And we are hoping that without any special call, Churchmen have fallen to their knees in imploring guidance for the nation, its executive, its legislators, and its people, in this hour of perplexity. Let the prayer for Congress, which has fallen so generally into disuse, be revived and used regularly at least during this present period of anxiety, when the President may, any day, be impelled to present himself before the houses of Congress and ask them to authorize him to use military, naval, and economic force in the performance of his duty. The prayer for the President ought to be exceptionally earnest. And well may we pray that we, and the whole American people, may rise to our duty and do whatever may be laid upon us with all our might, in the fear of God.

QUINQUAGESIMA is the date upon which the Church Pension Fund asks that an offering will be taken in every one of our churches in this country on behalf of the fund. The Five Million Dollar fund for accrued liabilities must be completed by March 1st, and the Pension system must begin its active operations on that date.

Church Pension Fund

And this request is of importance for reasons quite apart from the mere raising of money.

Thus far the solicitation of funds has been confined almost wholly to those who were able to make pledges of amounts from hundreds to hundreds of thousands of dollars; and this was necessary, since so large a fund could be raised in no other way.

But the great bulk of Church people have not been included. Now a fund for which only the gifts of the wealthy were solicited would be a monument of snobbery. The Church is not a rich men's possession and her funds are not rich men's funds. The democracy of the Church is shown, among other ways, by the equal rights of all to contribute according to their means, so that none are in the Church by the grace of the wealthy. The rich man is bound to contribute according to his means, but has no right to deprive the poor man of the dignity of contributing also according to his means. The poor man, like the rich man, gives by right and not by courtesy.

The democracy of the Church demands that the smallest contributor should have the right to contribute to this, the greatest of the funds of the Church. And the Church places upon those small contributions an equal spiritual value to that which she imputes to the larger gifts of the wealthy.

This special Quinquagesima offering is therefore a testimony to the democracy of the Church Pension Fund. The great subscriptions have been made and the success of the fund is reasonably assured. Now let the whole membership of the Church "do its bit". Thus will the fund represent the whole Church and not a class within the Church. And that it should

do so is as important to the Church as it is that the money should be raised.

But the fund also needs the great aggregation of small gifts. The five million dollars have not been completed without these. The money is needed.

It is greatly to be desired that the fund should not only reach, but should exceed, \$5,000,000. If there should be an excess it would be possible for the fund to do for the clergy more than has been promised.

The parochial clergy everywhere have been asked to preach on the subject of the Church Pension Fund on Sexagesima Sunday. Some may prefer to read to their people the admirable presentation of the subject by Bishop Van Buren, which is printed in this issue.

Now let the Church make one magnificent effort at this conclusion of the campaign. Let the whole body of the clergy lay stress upon the matter at their Sexagesima services.

And then let the Quinquagesima offerings represent the combined enthusiasm of the whole Church.

THE new volume of *Mowbray's Annual*, the "Churchman's Year Book" for England, affords some striking information in regard to the relation of the Church and the clergy to the war. The *Annual* is of the nature of a cyclopedia of the year.

English Clergy and the War

Under the head of "Military Distinctions Awarded the Church of England Chaplains in the European War" there are recorded the names of two of the clergy who have received the Victoria Cross, three the Distinguished Service Order, eight the Companions of the Order of St. Michael and St. George, and thirty-five the Military Cross. All these are honors granted for distinguished service. Of the two who have received a Victoria Cross one is the Rev. W. R. F. Addison, formerly curate of St. Edmund's, Salisbury, who received the award "for most conspicuous bravery in rescuing wounded under heavy fire, September, 1916." The other is the Rev. E. N. Mellish, formerly curate of St. Paul's, Deptford, who received his "for most conspicuous bravery in rescuing wounded under heavy fire, April, 1916." Some of those who received others of the decorations are the Rev. M. W. T. Conran, S.S.J.E., and the Rev. Neville S. Talbot, both of whom are well known in this country. Of the clergy who are possessed of these various decorations, nine received them prior to the present war, being for distinguished service elsewhere, especially in the South African War.

There is also a special table of obituary devoted to those clergy who have given their lives for their country in the year from November, 1915, to November, 1916, in which are recorded thirty-five names. Some of the notes concerning them are: "fatally wounded while attempting to rescue a wounded man", "killed while succoring wounded", "killed while saying the Burial Service over fallen comrade" (this to two different names), "killed while carrying water to the trenches", etc. Most of them, however, are noted simply as "killed in battle" or words of similar import.

Well do these two tables set forth the heroism of the clergy of the Church.

A "FAREWELL LETTER" to subscribers to the *American Catholic* has been sent out by its editor-in-chief, the Rev. Harry Wilson, who announces his intention immediately to enter the Roman communion.

When a tragedy of this nature ends the priestly career of any of our friends, we feel only a great tenderness come over us.

The Rev. Harry Wilson

We are ready, when necessary, to discuss the questions that are at issue between the Anglican and the Roman communions, but this is not the occasion for it. Moreover, as we read the Letter, it becomes evident that the causes are not intellectual but psychological—as they generally are; and psychological causes are not shaken by appeals to reason or even to authority.

Let us then only place on record our appreciation of the desire to serve Almighty God and His Church which has always shone through the pages of the *American Catholic*. Its temper has been always of the best. It has never been moved to hasty, uncharitable words either by unjust assaults or by still more difficult ridicule.

For the rest, God knows the weakness of poor human nature and the mistakes, in logic and in life, that all of us are making from day to day. If the line of reasoning in Father Wilson's farewell is one that seems to us faulty throughout, we have no

SEXAGESIMA SUNDAY

By THE REV. WILLIAM H. BOWN

SELF-DISTRUST

SEXAGESIMA Sunday, falling on the fifty-sixth day before Easter, gets its name from the round number sixty, and not from the actual count of days.

It teaches us many lessons, but we confine ourselves to the lesson of the collect, which seems to run through all the rest—the teaching of self-distrust.

Self-distrust, if considered from a worldly standpoint, has little in it to solicit our commendation, but when it is used in connection with our spiritual life it has a virtue all its own.

In the world we talk about self-possession, self-cultivation, and self-control—all of which is in order—but when we talk about our relationship to our Lord the current phases of our religious thought must undergo modification.

Our very recognition of the existence of God and His Church, redemption and salvation, worship and prayer, brings us under the divine guidance and love; and at once we are prepared to say, as we do in the collect, that "we put not our trust in anything that we do"; and so, having nothing of our own to trust to, we throw ourselves wholly upon His power and goodness, praying always: "Mercifully grant that by Thy power we may be defended against all adversity."

Keeping this in mind will help us to understand St. Paul's own account of his superior legal and ministerial services among men, and his sufferings for Christ, over all others of his day, as we have it in the epistle.

He cared nothing for man as such, but he cared for the "God and Father of our Lord Jesus Christ, which is blessed for evermore".

Self was dead in him; self-distrust was alive; and, deeply conscious of his self-distrust, he rejoiced in redemption from death and bondage, through our Lord.

The gospel, which gives us an account of the parable of the sower, teaches us the same lesson, for it assures us that all is of God; that it is God alone who prepares the ground of our hearts, and it is the Son of God who sows the seed, and it is His sun which shines upon it, and His rain, even the dew of His Spirit, which causes it to spring up.

Therefore, "the seed on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience".

There are other kinds of "ground" in the world, and in the Church, but we cannot speak of them now.

Let us understand at once, however, that if our hearts are tender and true, our conscience sensitive and controlling, our self-mastery sufficient, even to the mastery of our self-distrust in the spiritual sense, we are "good ground" for the reception and growth of the seed when it finds lodgment.

A good way, then, to begin Lent, will be to recognize our own unworthiness in self-distrust; remembering always that it is one thing to know these things for ourselves, and another thing to confess them to our Lord.

If we have been hearing the Word of God, if we have known our duty about the sacramental life of the Church, for many years, and still persist in deferring to partake of the grace thus bestowed, we are not "good ground", and may be very far from the true idea of spiritual distrust of self.

Truly it is a relief to know that our Lord uses us as soil in which to plant His own divine nature; that, where sin and self have abounded, the very virtues of our Lord Himself may abound; that, where the will is fully yielded, our Lord will press everything into His service to the end that we may "bring forth fruit with patience"; that:

"Here, bearing the good seed,
'Mid cares and tears we come;
There, with rejoicing hearts, we bring
Our harvest-treasures home."

CHRIST HAS taken our nature in heaven to represent us; and has left us on earth, with His nature, to represent Him.—Rev. John Newton.

THE NEW LECTIONARY

By THE REV. C. B. WILMER, D.D.

THE WEEK OF SEXAGESIMA

Table with 5 columns: Day, Old Testament, Epistle, Gospel, and another Old Testament. Rows include Sexagesima, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Quinquagesima with corresponding scripture references.

THE first lesson on last Sunday morning told of the sin of Joseph's brethren in selling him into slavery. Now one of the key points to the inner meaning of the story of Joseph is the necessity of the conviction of sin. The first lesson for this Sunday shows the success of Joseph's dealing with his brethren in

awakening in them the sense of guilt in connection with their treatment of him. "We are verily guilty concerning our brother." This is one of the thoughts that should be awakened in us at this season. It is the background of our ability to pray for God's mercy and power (collect) and it is part of the preparation of the soil within us for the reception of the seed which is God's Word (gospel). Without a conviction of sin, we feel no need of Lent or of Christ.

From the point of view not of Joseph but of Jacob, there is another connection with the collect, in that, without his knowing it, the patriarch is being "defended against adversity". The second lesson, St. Paul's appeal to present our bodies a living sacrifice to God, etc., on the basis of our having been redeemed by Him, is connected with the first lesson through the general idea of service to which the life of Joseph was conformed and particularly through that of overcoming evil with good.

The Old Testament alternate is the present Prayer Book lesson, Jeremiah's plea for loyalty by the example of the Rechabites; also a good pre-Lenten thought, the awakening of Churchmen to their position, shamed as they ought to be by the many splendid instances of outsiders loyal to their standards, though these may not be the highest.

The second evening lesson is the Good Shepherd (better vss. 1-18), with the forecast of the death and resurrection to come, backed by Ezekiel's splendid chapter on the same theme. Would that our congregations would stand for all of both chapters.

In the morning week-day lessons the story of Joseph is continued and is paralleled by Philippians, selected because of its anticipation and summary of Lenten teaching. No better motto for the beginning of Lent could be than "That I may know Him", etc. (Phil. 3, 10).

In the evenings through the week the continuation of the harmonized life is backed by the completion of Amos, with its needed lessons; the arousing of "them that are at ease in Zion"; the certainty of discipline; the insistence on righteousness versus ritualism, and the promise of raising again the tabernacle of David that was fallen; and with that the planting of God's people in their own land forever, anticipatory of the Kingdom to be established, looking through and beyond Lent to Pentecost. Obadiah is used on Saturday because along the same line of thought as the optimistic close of Amos.

NOTE.—While it lies somewhat outside the purview of these lectionary notes, I beg to be permitted to say that Bishop Barry's very excellent Teacher's Prayer Book sometimes overlooks points worthy of attention. For instance, the statement under Sexagesima that the "gospel seems to have little connection with the epistle" overlooks the fact that such harsh experiences as St. Paul had represent God's method of preparing soil for the growth of seed. This matter of soil, that is the human side, is neglected in the interpretation of this parable, as it is in the interpretation of life, and has to do with the stories of Jacob and Joseph.

SEXAGESIMA SUNDAY
Lord God! who seest that our human dust
In our own dolings cannot put our trust,
O mercifully grant us of Thy power
The sure defence in every adverse hour;
Through Jesus Christ our Lord and Rock and Tower.
THOMAS WILLIAM PARSONS.
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CUT this from the *Christian Science Monitor*—one of the very best newspapers in America, bar a single page of propaganda! This is worthy to be a chapter of Hutton's *England of My Heart*.

"OUR VILLAGE ABOUT NOW

"Our village is almost anywhere in England. Those who

have taken the open road, preferably on foot, and have wandered, preferably with no very fixed intent, over the highways and through the byways of the country, cannot fail to have noticed what a wonderful family likeness there is among all villages, especially the older ones. Materials differ, of course; there is the red stone of Cheshire; the gray stone of the fells in Lancashire and Yorkshire; the dull red brick and the tiled roofs of the East Riding; the 'black and white' of Worcestershire and Warwickshire, and the wonderful creeper-covered glories of Surrey; but, everywhere, it is the same gathering together, and to those who live there, just Our Village.

"The saddler and the parson,
And the man who keeps the inn,"

and a long line of worthies come into view as welcome memories, changing places and changing villages without marring the picture. Not a few innkeepers, not a few postmasters, not a few 'oldest inhabitants', go to make up for most people their recollection of an English village.

"And, about now, when the last leaf is long off the giant trees around the glebe farm, when the days are at their shortest and the nights are at their longest, when the yews in the churchyard stand out strangely green against the old red brick of the tithe farm, is a good time to pass that way. The village is always welcome and welcoming at every hour, but it is specially good to get there late on an afternoon about now. The sun has sunk behind the low hills away to the west, there is just a trace of mist in the hollows and about the willows on the pool by the saw mill, and the lights begin to shine with warm glow through the little latticed windows of the cottages and the larger windows of the inn and the village shop. It is a time when the most people are about, for the farm laborer, who plans his day so much by the sun, is coming back from work, and now one and now another will stay in the light of some window, a common attraction in the country, to hail a friend and discuss with him matters of Church and State.

"And so one goes along the main street, the only street, past the inn with its familiar sign, fashioned by an artist whose name is shrouded in a welcome oblivion, past the little group of thatched-roofed cottages, built up suddenly on a bank above the road, and so on, down the dip to the stream, which is always regarded as the village boundary. And here, hard by the ford, now supplanted by a wooden bridge, is the oldest house in the village. Its two little windows on either side of the ingle nook give a view, one way along the village street, the other up the hill along the road to the market town some miles away.

"Now, it is from the top of this hill, where stands an old farmhouse, a landmark for many miles around, that the view of Our Village is most to be commended. And so one crosses the bridge and goes up the hill. By this time it is as dark as it will be, and the stars are out, and, if the time be well chosen, the moon is rising above the tall larches which cover the hills near by. Here Our Village lies spread out below, the stream, the bridge, the white road winding down the hill and on through the High Street. All color is merged into varying shades of misty blue, checkered capriciously here and there with patches of light. And the dearest things about Our Village are its familiarity and the way it never changes. Night after night, the same lights are seen in the same places, and, if the moon is up, the gracious outline of church, and cottage, and barn shows up bravely in the pale light."

A LETTER HAS just come from a well-known religious journalist which gratifies me so much that I cannot forbear reprinting it here:

"I wish to express my personal appreciation of your service to poetry, in the conduct of your unique department. I think I see more 'Verse of the Spirit' in your columns than in any other paper coming to our office. For one, I do not see why the Church should permit the heathenism of much of the modern *vers libre*, imagism, and other forms of exotic verse, to appropriate the honor of present-day literature. There is an impression in some quarters that religious poetry is not true poetry because it is subjective rather than objec-

tive, as the bulk of the present output is supposed to be. I consider that such a poet as your own Harriet McEwen Kimball did a tremendous service to the Church in putting its ideas into poetic form. For twelve years, I have been writing verse for religious papers, and I am glad of the opportunity to speak to religious people in this way."

I am glad that a poet appreciates the poems I select for printing here. Many readers tell me that they have cut out all the poems selected for this department, and have made scrap-books of them. One dear old lady made a point of learning them all by heart, and on her death-bed repeated, smilingly, one poem that had been printed here the week before.

Of course, not all are of equal value, and the variety of subjects necessitates an equally varied sympathy; but it is certainly encouraging to one who loves poetry to consider that even if there are no poets of the first rank left, to-day, the number of minor poets, each one of whom sings in tune and has a song worth singing, was never so great.

ONE IS OFTEN startled to see how the imagination of clever story-writers has anticipated actual events. Jules Verne and H. G. Wells are illustrious examples of this. But a case has just come to my notice quite as remarkable. On January 23, 1915, a revolt of natives in the Shiré Highlands, Africa, began, engineered by John Chelembwe, a negro, trained as a teacher by the American Baptist Mission and sent to America, where he took a college course. Returning, he built a church, in which he preached "Ethiopianism". With five hundred followers, he attacked the home of David Livingstone's grandson, whom they beheaded in his wife's presence, killing other white men and carrying off the women and children. Chelembwe's "church" had been fortified, and he preached a sermon with the head stuck on the pulpit! One of the women escaped, by the aid of a faithful native servant, and gave the alarm, summoning troops, who blew up Chelembwe's fortifications, hanged twenty of the murderers, and imprisoned the rest.

It is all like a chapter of John Buchan's remarkable novel of South Africa, *Prester John, or the Great Diamond Pipe*.

IN AN ENGLISH PAPER lately received I note with mingled feelings a new theological development on the part of the Italian Mission to England. Cardinal Bourne, titular Archbishop of Westminster, has set forth "a form for the reconciliation of converts from heresy," in which the convert is required to declare his belief "that no one can be saved without that faith which the Holy, Apostolic, Roman Catholic Church holds, believes, and teaches"; and to profess: "I believe the Holy, Catholic, Apostolic, Roman Church to be the one true Church established on earth by Jesus Christ." The English critic well points out that this is to add a new note of the Church to the four declared in the Creed: One, Holy, Catholic, and Apostolic. Hereafter subjects of the Roman Pontiff (in England at least) must acknowledge that *Roman* is essentially a note of the true Church, as vital as any of the others: *i. e.*, the Catholic Church is Roman; despite the language of the Council of Trent, *Sancta Romana Ecclesia* and *Universalis Ecclesia* are identical. Whatever else this may mean, it must hereafter be acknowledged by our brethren of the Latin Rite that to call them Romans will be meticulously accurate. But what of novelties, and *securus judicat orbis terrarum?*

A MASSACHUSETTS CORRESPONDENT, commenting upon the progress of Catholic customs among our Protestant brethren, informs me that down in Maine, at a certain Congregational church, the *Ave Maria* is frequently sung, and it appears in the musical programme of a Boston Congregational society; while in West Newton, Mass., a new Congregational church has a stone altar with re-table and altar cross, a chancel rail, and a pulpit at one side.

It is easier to measure progress in such external things than in the deeper things of the spirit; but perhaps the one will lead to the other, according to the philosophy of Delsarte.

RELIGION IN ENGLISH PUBLIC SCHOOLS

Proposed Reform Movement is Discussed

LETTER FROM THE SECRETARY OF THE ENGLISH CHURCH UNION

*The Living Church News Bureau }
London, January 15, 1917 }*

THE first public meeting in connection with the very important movement for the reform of Public School Religion, and a highly interesting one, has just been held in the school room of All Saints' Church, Margaret street.

The meeting was initiated by Mr. Anthony F. Gray, of Jesus College, Cambridge, on behalf of a number of young men reformers like himself in this matter. The Right Hon. G. W. E. Russell, who presided, related some reminiscences concerning the state of religion at Harrow in his day; his school days came to an end in 1872. He could not honestly say that the preaching in the school chapel had any very close relation to the Catholic theology of the Church. The kind of religion provided for them was practically undenominational, unsacramental, unecclesiastical. It was never suggested that Confirmation was a means of grace. There was a complete lack of teaching as distinct from preaching. Of dogmatic teaching in public or private they had none, and this was true of all public schools with which he was acquainted. They were told to be good, but never informed how they were to become so. Sacramental teaching was practically non-existent. In these circumstances it was hardly likely that there would be any opportunity for a boy to make his confession if he wanted to. As bearing upon the question now being much discussed, of having a school chaplain, apart from the headmaster, Mr. Russell related that the headmaster of a great public school was quite prepared to have Confession taught, but a practical difficulty occurred to his mind. If a boy wanted to make his confession, and came to him and confessed anything wrong, he should have to flog him for the maintenance of school discipline!

There was an improvement nowadays in public schools, but much remained to be done. A chaplain in the present War, commenting upon the general ignorance of the sacramental means of grace among men in the Army, told him that no distinction could be drawn in this matter between officers and privates. All (generally speaking) were equally ignorant of the sacramental religion of the Church; so that it would appear that the public school and the elementary school were in like case.

The Rev. J. W. Greenstreet, chaplain of Denstone College, one of the Woodard Schools, speaking of his experience of Denstone, said that, although the parents of the boys were not always in sympathy with the religious teaching given there, on the whole they were extremely reasonable on the subject and were content to leave it in the hands of the school authorities. With regard to the relation of headmaster and chaplain, there were no difficulties at Denstone; the headmaster was in full sympathy with the work of the chaplain and gave it all the help in his power. Nearly all the boys who were confirmed at the school had been taught the full Catholic Faith, and ninety per cent. of these had made use of sacramental Confession. After describing the recent remarkable mission which had been held at the school, he mentioned some points which he thought ought to be aimed at in every public school. First of all, a chaplain was essential. Assuming a chaplain, there must be definite teaching and special opportunity of Confirmation. There should be a daily Communion, voluntary, of course, as regards attendance, and a sung Eucharist every Sunday. And there should be a free and ample opportunity for boys to make their confessions. He was of opinion that some chapel services should be compulsory.

Mr. Ian Malcolm, M.P., in a piquant speech, and in his usual winning manner, described the religion at Eton when he was there as "frightfully dull". To cure that they wanted to get the spirit of a man like Mr. G. K. Chesterton into the public schools. They must try to inject into them "the reckless gaiety of the Catholic religion". All the carelessness about religion in the old public schools seemed to him to arise out of a widely spread and deeply rooted Protestant ignorance of the Catholic Faith. In order to reform public school religion there must be agitation, and he believed that an agitation coming on the heels of the National Mission would have a good chance of success. He urged that the vital change in the religious atmosphere and teaching which they desired in public schools must begin with the parents in the home.

For the fifteenth time Mr. H. W. Hill, secretary of the English Church Union, has addressed the members and associates of the Union by means of his annual New Year letter, and I have received my customary special copy of the letter "with every good wish for THE LIVING CHURCH".

Mr. Hill deals with some of the questions which will presently be pressing for attention. Events are now justifying, he says, the

attitude which has always been taken by the E. C. U. in regard to Religious Education.

"Religious knowledge cannot be imparted without dogma; a merely negative religion, or the system called undenominationalism, worked as a religion, is worthless."

The Christian verities should be fully taught, not only in elementary schools, but in secondary schools and in the great public schools. A branch of this subject which is too often lost sight of is the care and teaching of children in our Poor Law and other schools under the care of elected public bodies. He passes on to another subject of very great importance, that of the Marriage Law and Divorce. The enemies of Christian marriage "are looking forward to their opportunity as soon as this War is over". The growing interdenominational movement calls for earnest attention, as he rightly points out:

"Here again experience shows that there is much need of persistent teaching as to the nature and character of the Holy Catholic Church. It is of great importance that when the next Lambeth Conference of Bishops meets the settled order of the Church should not be disregarded in reference to such proposals as those emanating from the Kikuyu Conference. It is quite true that the Lambeth Conference of Bishops is not a synod and cannot alter the law of the Church, but it is also true that it has to be kept well informed and preserved from doing mischief. . . . We can all be faithful to our own standards and live in charity with 'them that are without'; they will not misunderstand us. But the great cause of Reunion will be seriously impaired if false steps are taken by the Church in these matters. The Orthodox Churches of the East would be further alienated and the brightening vision which many see of a better time coming would be blackened out for centuries. There are also serious people who consider that the effect in the West would be deplorable, for a variety of reasons arising out of considerations which might affect the National Churches of Europe as a result of the War."

The Archbishop of Canterbury (who is convalescing well from his recent serious illness) has written a letter to the Rev. Harold Buxton, honorary secretary of the Armenian Refugees' (Lord Mayor's) Fund, in which he says:

"In view of the appalling sufferings which the Armenian and the Assyrian Christians are still enduring in such a degree as to call for the sympathy and aid of every Christian man and woman, I desire to express my approval of the renewal, during the coming spring, of the effort which was made last year to raise money in our churches and elsewhere for the alleviation of that dire distress."

In many churches, the Archbishop adds, arrangements are already being made for collections on their behalf on Sunday, February 4th, and he ventures to hope on that or one of the succeeding Sundays there may be "a widespread effort to alleviate distresses which are literally unspeakable."

The enthronement of the new Lord Bishop of Exeter took place in Exeter Cathedral on January 3rd in the presence of three hundred Devonshire clergy and of a large congregation composed of the faithful laity.

The Bishop's sermon, which was preached in its traditional place after the Nicene Creed in the Eucharistic service, and from the choir pulpit, was devoted to the subject of the material want and distress which he thought would be likely to result in this country as the War continues. He urged that every effort should be made to increase the cultivation of the land, and in this the country clergy should do their part, and in many cases they could set the example themselves. The Psalmist's benediction, "Blessed is he that considereth the poor and needy," applied to the nation as well as to individuals, and they must see that the poor did not go hungry.

Bishop Bury, in reply to a correspondent of the *Times* criticizing a remark of his at a public meeting, regarding the treatment of our civilians at Ruhleben, intimates that he is shortly publishing a book (through Messrs. Mowbray), giving his experiences during his recent visit to Germany, and then there can be no possible misunderstanding, he thinks, as to the impression which he wishes to give to the public concerning Ruhleben.

The *Worcester Diocesan Magazine* states that Canon Knox Little's health necessitates his prolonged absence from Worcester and the chapter have felt unable to reelect him as Vice-Dean, as the post involves extra residence.

The Bishop of Birmingham has appointed the Rev. R. J. Campbell as diocesan chaplain.

The parish of St. Silas, Kentish Town, in London, with a population of 11,500, has eleven street War Shrines, inscribed with more than 1,200 names.

J. G. HALL.

"FATHERLESS CHILDREN OF FRANCE"

Dr. Watson Expresses Thanks to "The Living Church"

WHAT IS BEING DONE FOR RELIEF OF ORPHANS

PARIS, January 12, 1917.

LET me begin by saying how heartily I appreciate the Christmas Number of THE LIVING CHURCH and the notices of the "Fatherless Children of France". Would it not be a great thing if every one of our churches and Sunday schools would take this plan up, and each adopt a French orphan child? It costs ten cents a day or seventy cents a week. I can arrange to have payments received quarterly, if that be more convenient. We ask to have them continued, in each case, for two years.

It will interest you to know that in 1916 the Fatherless Children of France paid the little pension of 15 francs a month to 8,869 orphans, and that the money was sent by money order direct to each child. Each order bears the name of the American donor of the money. That business was done at an administration expense of 1.24 per cent.; that is, for each dollar handled, it cost but a little over one cent for all the handling, bookkeeping, and transmitting. That cost is provided in this way: the money being sent in advance to pay the pensions, usually for a year or two years in advance, that money is put in the bank at interest, and the interest more than pays the running expenses; so that every cent which comes from America goes to the children. And further, the rate of exchange is so much in our favor now that the money sent for five children gives us profit enough to adopt a sixth orphan.

We always arrange to send a photograph of the child to any one who will agree to pay \$36.50 a year for the child's pension, and we arrange to have the French child write to the American benefactor.

I send you a card which belongs to you by rights, for it comes from a French child who is being cared for by money from THE LIVING CHURCH FUND. We are perfectly equipped to take care of this matter of photographs and correspondence. Anything I can do to further the matter of helping you bring this need to our American children I will gladly do, and any correspondence with churches or Sunday schools I will gladly provide for.

Outside of the Church's work, I have given more of my time to this matter of helping the orphans than to anything else in the past six months.

It is especially interesting to me to know that you will take up the orphan's need in *The Young Churchman*. As you may know, the Bishops of Washington, Pennsylvania, and Rhode Island are on our General Committee; and our Paris Committee, which directs the work in France, is the most representative body that could possibly be created. It is a great pleasure to have a part in this committee when leading men of France, French Catholics, French Protestants, French Israelites, French Socialists, educational men, literary men, and men of the government, all are inspired by motives of justice and fairness to all and to each other, and all personal aims are put in abeyance the better to serve the needs of the orphans.

With my hearty appreciation of all you are doing for France and for America at the same time, I am faithfully and gratefully

Yours,

SAMUEL N. WATSON.

The card enclosed by Dr. Watson is translated as follows:

CHATEAUBOUX, December 25, 1916.

"DEAR MONSIEUR AND BENEFACTOR,

I WISH to thank you very much for the benefit which you have given me. I am staying with my grandmother and my aunt. Before the war my father was with the Paris, Lyon, and Mediterranean railroad. My mother has taken his place for he has gone to war. He was killed the 7th of August, 1915, at the assault of Bois de Hem. I go to the lyceum of Chateauroux. My aunt is a professor at a girls' college. I send you my very sincere gratitude.

"JULES CAZACIOANS."

LET US, who long to set our hands to great things, begin by little ones. Let us learn the lesson of patient preparation which our Master teaches us at Nazareth; let us learn that the true worth of any work is not to be measured by its value in the eyes of men, but by its being the fulfilment by us then and there of the will of God.—*Sacred Heart Review*.

THE CONSECRATION OF BISHOP TOURET

THE consecration of the Rev. Frank H. Touret as Missionary Bishop of Western Colorado took place in Grace Church, Colorado Springs, on the Feast of the Purification.

We are not this week able to give a full report of the service, having at hand no direct data beyond a report of Bishop Faber's sermon. The consecrators were announced to be the Presiding Bishop, the Bishop of West Texas, the Bishop Coadjutor of Colorado. The preacher was the Bishop of Montana. The Bishop of Eastern Oklahoma and the Bishop of Utah were to act as presenters. The attending presbyters were the Rev. Chauncey H. Blodgett and the Rev. Edwin T. Lewis. The master of ceremonies was the Rev. Arthur N. Taft, and the deputy registrar was the Very Rev. Dean H. Martyn Hart.

Bishop Faber's sermon was from the text, "Make full proof of thy ministry," II. Tim. 4:5. He spoke of that word *ministry* as implying the duties originally laid on the deacon but increasingly laid also upon the other orders of what had come to be called "the sacred ministry of the Church". The deacon does not cease to be deacon when he becomes priest nor the priest pass out of that order when he becomes bishop. There is added responsibility in each case.

"It is of vital consequence that deacon and priest and bishop hold office *as from Christ*; that all alike interpret office as to spirit and motive and content by His original and originating ministry who humbled Himself, not for a year or two, but His life long, who gave His life to serve and to save. 'Ministry' for Him meant ceaseless, unstinted 'ministering'; it was rather more than the 'officiating' and 'performing official duties' of the ecclesiastic, or any rendering of 'professional services'. It were strange, indeed, if those He sent forth to take part with Him in the great work should be conformed to His type only in the first grade of their ministry; presently to be advanced to some form of 'dignity' foreign to Himself, or some 'rank' in which waiting and running and serving had been left behind, and ruling had taken the place."

Speaking to the Bishop-elect he said: "Within the past three months you have probed the depths of your soul as perhaps never in your life before; and you have asked yourself, with one long ago, 'Who is sufficient for these things?' Whether you are as much qualified as many another, or possibly more so than some, is a question which cannot for an instant interest or concern you in this supreme moment of the registering of your solemn individual vows. All thought of how *you* came to be called to *this* task—the recurrent wonder in the mind of every earnest man chosen to this office unsought, himself unknowing, by the suffrages of brethren—all voices of the flesh, protests of unworthiness, and whisperings of pride, all alike are silenced in the stern challenge of the business of God. The decision is made—the Church's and your own. And there standeth One among us: He who alone can honor; He who alone can save from failure alike the greatest and the least, the gifted and the common man; He who can make use of diversity of gifts, but can not even Himself use the gift with which the possessor toys for self-gratifying; He, the same yesterday and to-day and forever, Heaven's own Minister to our poor humanity, 'standeth among us, the latchet of whose shoes we are not worthy to unloose.' Leave yourself to His tender, His utter understanding of you; to Him now, to Him all the days. 'He that abideth in Me, and I in Him, the same bringeth forth much fruit.'

"You have had, as a priest, your own times of craving the ministry of a human pastor: times will come when in some rectory you will find a heavy heart, habitually cast upon the Unseen Pastor alone, but now passing through some ordeal in which it seems as if it would break, unless some visible human listener, counsellor, comforter, shall bring help and comfort. The trouble may be such that no one but a Father in God may be told. Apart from these deeps of need, sometimes of crisis, it will be to you a constant joy (with no more exceptions than you have found in a parish) to come into the homes of your clergy, and be welcomed as almost a member of their families, glad to hear of their encouragements, ready to do whatever in you lies to brighten dark places. 'Loss of the pastoral relation'? Strange view of the possibilities of a 'pastor pastorum'?

"My dear brother, old avenues of service precisely like those you long have trod will open to you still; new ones also, not greatly unlike them; but always upon the one condition: you must be ready to minister. Nay, more: *you stand for Ministry*.

"If the rank and file of the Church's membership cannot yet be brought to wholehearted Christianity, her ministry must witness it with passionate insistence; must practise it or it will be idle to preach it. Much that is ambitious in personal aims, much that is ambitious in ecclesiastical projects, may have to be sacrificed, being really worthless for service, if not actually a hindrance to the Master's great objective."

THESE TWO things should always go together, the will of God and the will of man; and if you obey the will of God you help others to obey it, too. No person has ever been good without making others better; no person has ever been bad without making others worse.—*Sacred Heart Review*.

LINCOLN AND THE DICTATORSHIP

BY ROLAND RINGWALT

OF all that Lincoln wrote, the best known words are the address at Gettysburg and the letter to Mrs. Bixby. There are passages in the two inaugurals which are frequently quoted, and a few phrases—"the Father of Waters again goes unvexed to the sea", and the gunboats that left the marks of their web feet "wherever the ground was a little damp", for example—are in general circulation.

But after these famous selections, the Lincoln document most widely printed and read is the letter to General Hooker. It is so simple, so offhand, that a schoolboy might fancy it the good-humored note of an easy-going backwoods lawyer. Men and women have read it, dreaming that they understood it and not recognizing its underlying masterfulness. Yet in that brief communication Hooker perceived the sternness of Andrew Jackson, or if need were the relentless severity of Oliver Cromwell.

In the letter, placing Hooker at the head of the army of the Potomac, Lincoln says: "I have heard, in such a way as to believe it, of your recently saying that both the army and the government needed a dictator. Of course it was not for this, but in spite of it, that I have given you the command. Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship."

Quiet and cool is the letter. But Hooker knew and most persons in those days knew that Lincoln had twice risked a dictatorship. It is not possible to show this generation how the radical Abolitionists worshipped Fremont, and how most of them despised, disliked, or at best patronized, Lincoln. There are voters who have never heard how, in saloons frequented by zealous Fremonters, the pictures of Lincoln were torn from the wall and trodden underfoot. We have citizens, natives as well as foreign-born, who do not know that there were republican clubhouses in which a man who dared uphold Lincoln's removal of Fremont would have been flung into the street. Mrs. Fremont poured her fiery anger into Lincoln's face, denounced him for daring to recall her husband, and more than hinted that if John C. Fremont wished to do so he could march into the White House and take the reins of government into his own hands. To most of us this seems in the highest degree improbable, but we all know persons to whom, in 1862, it seemed not impossible.

Mrs. Fremont was impulsive, she had the vehemence of her grand old sire, Thomas H. Benton, she was devoted to her ambitious husband, and she may have overrated his strength. But he had strength, or she would not have dared to fling her reproaches in Lincoln's face. However, if anyone looks on Mrs. Fremont's outburst as mere passion (remember that her husband set out to defeat Lincoln's reelection), there is the case of General McClellan.

In the early months of the war there is no question that the army of the Potomac was what Lincoln called it, "General McClellan's bodyguard". McClellan's tent was a political headquarters. Washington stood on the corners to admire the handsome young general who rode by and to sneer at the ungainly President. ("Between Mac and me," said Lincoln, "I'm the longest, but he's the best looking.") There can be no doubt that McClellan had a personal following such as no other American soldier ever had. In *McClellan's Own Story* we read how the young Napoleon was counseled to march on to Washington, and establish himself in the White House. It is vain to sneer and say that McClellan was not Cromwell. Did not Monk make himself master of England? Had McClellan chosen the hour for a dictatorship there were many who would gladly have followed him, and more who would not have dared to resist him.

Lincoln's short letter told Hooker that the man who had risked two dictatorships would take his chances with a third. With the facts of those dark days in mind, Lincoln's calmness is more impressive than Jackson's wrathful talk about hanging John C. Calhoun or Jefferson's attempt to convict Aaron Burr of treason. Hooker felt that the nonchalant backwoodsman was as much his commander-in-chief as Frederick the Great was head of his Prussian staff. The loud hurrahs for Fremont, the ardent cheers for McClellan, had passed, and the gaunt wood-chopper's axe seemed like a sceptre. Hoping that Hooker would do his best, he contemptuously bade him do his worst. The commander-in-chief of the army and navy was prepared to risk the dictatorship.

NEW LIGHT ON THE CONSECRATION OF JOHN TALBOT

THE personality of John Talbot, S.P.G., missionary in New Jersey in the eighteenth century, has long been among the puzzles of history. Talbot is generally believed to have been consecrated to the episcopate by a nonjuring bishop before coming to America, but yet never to have acted as bishop after he reached the colonies, although a bishop was so gravely needed. The same is to be said of one Welton, who came to Pennsylvania and whose memory is less fragrant. The earlier history of both has been very obscure.

A writer in the (London) *Guardian*, who is well known for his historical and other writings, Mr. H. P. K. Skipton, presents some new evidence in the issue of that journal for December 28th. Mr. Skipton says:

"In the *Guardian* of July 22, 1910, I was permitted to publish an article under this title, dealing with the evidence for the consecration by a Nonjuring Bishop, Dr. Taylor, of Dr. Welton and John Talbot as the first Bishops in America. Talbot was an S.P.G. missionary who had long pleaded vigorously for an American episcopate, and I concluded that in the end he had taken upon himself to attain it by this means. The clandestine consecration took place, according to Rawlinson, in 1722, and Taylor was back at Burlington (New Jersey) in November of that year. In 1726 the S.P.G. suspended Talbot from its service for not taking the oaths, and there is evidence that he had thrown in his lot with the nonjurors and held himself to be a Bishop. In 1730 his widow used in an official document a seal with the words 'John Talbot' in monogram, surmounted by a mitre. And in an address to the Church in Connecticut in 1907 the Bishop of New Jersey (Dr. Scarborough) said: 'I am proud of the history of New Jersey because I believe it always had the honor of restoring life to the American Church. I believe we had the first Bishop on this continent. I am sure John Talbot was a Bishop—not created by the English succession, but by the Nonjurors. If you will go to Trenton you will see his will there, with his own seal and with the Bishop's mitre on the seal to show that he was a Bishop; though, I might say for policy's sake, or perhaps for the sake of his own neck, he never declared that fact, I believe he was a Bishop.'

"An examination of the Brett Papers at the Bodleian throws further light on this interesting episode. In a letter dated October 5, 1724, Bishop Archibald Campbell writes: 'I have just time to tell you that Dr. Taylor uncanonically and singly consecrated two Bishops for America without the consent of his brethren, one Mr. Talbot of that country, and it seems Dr. Welton also—at least Dr. Welton says he did—and has carried with him an episcopal habit and a mitred seal, has borrowed as much money as he could get, etc. These are dark days.' On November 24, 1724, Bishop Campbell writes further: 'And as to these two irregular Bishops I can tell you no more. but that Talbot is gone to New York and Welton to Pennsylvania. None here knows anything of the matter, but that if they are what they call themselves, Dr. Taylor did the thing not only without the consent of his brethren, but when it was proposed to them in a meeting of the whole, all were against the Doctor, but none mistrusted that he would adventure to do it singly.'

"There is another reference to this episode by Bishop Campbell in a letter dated June 30, 1725: 'I understand that the Governor of New York has had complaints made him of Talbot, and upon his refusing to qualify he has lost the living he had there.' Lastly, there is a note by Nicolas Brett, son of Bishop Thomas Brett, who was for some time chaplain to Sir Robert Cotton, the last of the brief line of baronets which began with the famous antiquary of that name: 'Thomas Burnett, Gilbert's son, was Governor of New York. He was fond of Talbot as a good companion, and screened him, so that he never suffered hardship, neither was he silenced. One day when Talbot dined at Burnett's table, Burnett said to him, 'Talbot, I hear complaints against you that you do not pray for King George. Pray why don't you do it?' 'Why,' said Talbot, 'I think he is old enough to pray for himself.' This turned the discourse into a laugh, and there it ended. I believe he never resigned, and died a missionary. I had this account from Mr. Oram, a Scotch clergyman, many years chaplain to the garrison at New York, who died rector of Conington, in Huntingdonshire, about twelve months ago.—Nic. Brett, October 9, 1771.' Conington Hall, it may be noted, was the seat of Sir Robert Cotton.

"Welton, as another letter shows, conducted himself scandalously, and he was, as we already know, summoned to England by writ in 1726; but somehow he drifted to Spain instead and died there. Talbot died at Burlington, with his reputation untarnished, on November 29, 1727. It is curious to note also, from other letters among the Brett Papers, that Thomas Brett himself had thoughts of going out to Charleston with his daughter (Mrs. Kennet) and her husband in 1724 to minister among the colonists. But he was deterred by his kinsman, Chief Baron Gilbert, of the Irish Bench, who told him that he would not be permitted to do so unless he took the oaths. Had he gone there the Church in America would have been enriched with a Bishop of rare distinction. It was only then that he was informed of the clandestine consecration of Welton and Talbot."

Mr. Sunday and Evangelism

By the Rev. JAMES E. FREEMAN, D.D.

HERE is probably not a living man, certainly not one in the ministry, about whom there is a larger variety of opinions than Mr. Sunday. It is quite evident that the difference of opinion that exists regarding him but serves to accelerate the interest of the public at large.

It has been stated that Mr. Sunday regards the Episcopal Church as being the best equipped for evangelistic effort on this continent, and that he holds in high regard its organization. Be this as it may, there is one thing that is conspicuously and demonstrably true (and it has never been more evident than during the attempt made last year through the Nation-wide Preaching Movement to have our Church take a forward place in the field of evangelistic service), namely, that, if the duly ordained ministers of the Church will not meet the compelling demands for the Gospel, God will raise up other prophets, as He has before, to do His work. Challenged not only by the call of the Church but by the extraordinary exigencies of the hour, our clergy were confronted by a task as well as an opportunity that in many respects was incomparable. As secretary of the commission, my correspondence with the clergy was voluminous, and the expressions from bishops and clergy, covering the widest field, indicated something more than an ordinary desire to see this unique nation-wide enterprise succeed.

It was designed by the commission to be in perfect consonance with the best traditions of the Church, without any spectacular accessories, and with the evangelists largely the rectors themselves. There is no man who engaged in this work but is conscious of the fact that the need for such a spiritual awakening is appallingly evident. If this Church has, as Mr. Sunday suggests, the organization and the machinery for a far-reaching evangelistic service, then its obligation is greatly increased and may not be lightly esteemed by its preachers and pastors. Great as the call was, and conscious as the most superficial observer must be of the need, there was by no means the response (especially from some of the larger centers) that there should have been, and an attitude of indifference or satisfaction with existing conditions hindered the high efficiency of the commission's work.

Whether we like to think it or not, the amazing popularity of Mr. Sunday among all classes, and the strange power of his dramatic appeal, is nothing more nor less than an indictment of the lethargy and indifference of existing Christian institutions. We may criticize and condemn his theology, we may call in question his so-called vulgarity, we may at times regard him as almost indecent in his expressions, and yet—condemn him as we may and say what we will—yet, “the people hear him gladly”. Few of us would wish to hold a brief for his theological views, and yet there is not a man living, in the active service of the Church to-day, who is wielding a larger influence.

What does it all mean? What interpretation are we to place upon it? We have not answered the question when we simply disparage the man's methods or hold in question the results of his ministry. The conspicuous fact, that this prenominal evangelistic effort witnesses to, is the tragic and appealing demand of the people for a fresh and more definite statement of the eternal truths of the Gospel of Jesus Christ. They will take the presentation of these truths from the lips of some one other than the accredited prophet where the prophet fails to do his duty. We seem to have the conceit that what we have to give the people must accept, and at last the people by thousands have refused to accept this dictum.

Again, there is unquestionably a demand for a simpler presentation of the eternal truths. Some of our preaching is like much of our music, classical and refined, but entirely beyond the mind of the average worshipper. My organist admonishes me that the people must be trained to like nothing but this sort of thing, but the people refuse to be trained. The phrase is a homely one, but it is singularly suggestive—there is too much of the “high-brow” about both our music and our preaching. We do not for one moment contend that a man must speak the vernacular of the market place in the pulpit, and yet, on the other hand, if he is to reach the men of the market place and the street, he must understand their language and be able to interpret to the consciousness of the men of the market place and street the truths he apprehends.

The defect that has brought about the present condition is

to be found largely in the method of our training. The average youth, trained to the ministry, is taught to regard it as being so highly respectable an occupation that he must take on, if he is to be really successful, those peculiar refinements that an aesthetic service demands. The idea of a virile, intense, soul-saving ministry is hardly the idea that is widely prevalent in those institutions that are supposed to be making prophets. One of the most conspicuous preachers in the Church (now a Bishop) told us that not one single contribution to his preaching ministry came to him through his seminary course, and that whatever he learned concerning the value and importance of this transcendent office he gathered in the practical experience of a parish. A School of the Prophets is what this age calls for; and if the clergy themselves, and those in authority, will not heed and meet this call, then presently the great body of the laity will make it more evident, to those of us who carry orders, that in the polity of this Church the layman occupies a place of distinct and acknowledged power.

Without in any smallest way disparaging the work of Mr. Sunday, we esteem it to be an indictment of the methods of the Church in the community to which he is called, an incontrovertible demonstration of the fact that the churches, individually and corporately, in said community, are unable with their existing machinery to effect any wide-spread regenerative movement. The special evangelist has always had his place and probably always will have. The late Dwight L. Moody, an evangelist differing very widely from Mr. Sunday, proved conclusively to the Christian world the unquestioned power of the consecrated Apostle of the Gospel. The point we are insisting upon is this: that a Church as well organized, well supported, as our own, should be able, *out of its own resources and with its own men*, to do for itself a far greater work than even the gifted Mr. Sunday can do, and in this judgment we believe he would heartily concur.

The Church, through the General Convention, has created a new permanent Commission on Parochial Missions. The self-evident purpose of this commission is so to organize the preaching ministry of the Church throughout the length and breadth of the land, through the machinery of diocesan organization, that presently there shall be set up a central agency or agencies, through which a wide-spread exchange may be effected and the propagation of the Gospel of Jesus Christ be made its signal and single note. The large question confronting the commission at present is, will the clergy accede to the demand? As secretary of the commission, I am perfectly conscious of the fact that the parochial demands of to-day exceed those of any other period, and yet I realize that parochial insularity is destructive of efficiency. Again, I have been compelled to realize, through a large correspondence with the clergy, how difficult it is to secure missionaries of experience to do this vitally important work. And why? Simply because there has been so little training in this direction. Missioners of the finest ability we know are men who have been largely self-trained. Obsessed with a passion for souls, they have gone forth as prophets. My own personal conviction is, that the Church is abundantly rich in material; that she has men in every part of her great field who, if aroused to a sense of their responsibility, would prove in the pulpits of their brethren to be missionaries of no mean power.

We are confronted with a condition that we cannot evade, and that the voice of our age is calling to us. It is the condition of a world “without God and without hope”, a world without the consciousness of the need of a Saviour, a world satisfied with the aesthetics of religion but unwilling to accept its sacrifices. Unless the Church acknowledges this condition, faces it, and seeks to bring to it a Gospel solvent, it must abdicate and yield to Mr. Sunday and his kind the place of dominance and power.

BEYOND THE VEIL the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dares name them? There are diviner visions—who dares portray them? There are more than angelic songs—how futile to try to strike them till the harp be strung! But there is One who gathers in Himself the measures of all possible heights, the sights of all possible visions, and the melodies of all possible songs. At the mention of His name the soul which has conquered the altar stairs presses up and on.—*J. I. Vance.*

The Church's Relation to the Education of Women *

By THOMAS J. SIMMONS, LL.D.

President of Brenau College, Gainesville, Ga.

ONE of the greatest mistakes of our age is the hands-off policy of some of the Churches with reference to things with which, in my opinion, they ought greatly to be concerned. For a Church to say of a college: "We don't own or control it and can't dictate its policies and can't use its offices and the attached salaries for the personal benefit of our own members, and therefore we will have nothing to do with it"—as seems to be the attitude of some Churches toward all colleges which they do not directly control—seems to me to be as far removed from the true spirit of Christianity as it would be to say: "We don't want to have anything to do with religion, because we can't manipulate it for our own advantage nor derive any financial profit from it." I think I may as well say of this Church, on the other hand, that it has a very different attitude.

A college at a church's door is the Church's greatest opportunity. The Church needs the college, and the college needs the Church.

In a certain town some years ago one of the churches called a new pastor. In the town was an important college. Before deciding whether to accept the call or not, the new man went to see the president of the college and said something like this: "I want you to decide for me whether to come here. I want to feel that my work is worth while, and I think this ought to be a wonderful opportunity for me if, so far at least as the faculty and students of my own denomination are concerned, I can be pastor to the college as well as pastor of this church." The president replied at once: "I don't know anything about you, but if you have sense enough to realize that point—how wonderful an opportunity for good you will have here if you take hold of it right—I want you to come." Which he did. The president afterwards expressed his disappointment that the preacher's work did not measure up to his words!

I have said that the Church needs the college; and in like measure the college needs the Church. The Church stands, and must ever stand, for the supremacy of the spiritual. That is its mission in the world. To lessen the materialism which now threatens to overwhelm the world, the Church must wake up and put forth its most strenuous efforts. Never has the world needed a reformation more than it needs one to-day—a reformation not aimed, as was that of Luther, against positive evils in the Church, but against inefficiency within, and against materialism and unbelief without.

Luther, Zwingli, Calvin, and the other reformers whose combined work resulted in making the world over a few centuries ago, realized that the starting point must be the school; and, in studying the history of education, we give a conspicuous place to these great men whose aim was to make the world truly religious, and whose means or method was to compel the school (not merely Church schools, but public schools—*every* school) to make piety the foundation of education. Never was there a time when a religious renaissance was more needed than it is now. Some have claimed that, except as a social organization, the Church throughout the world is dead, and that the religion of Jesus is a worn-out fable; and little can be done to change their opinion. They will have nothing to do with the Church, and sermons cannot reach them. Association with Church members in society too often confirms them in the opinion that religion is not taken seriously by those who profess it. For the matured skeptic (and his name is legion), nothing can be done. The reformation must begin with the young. In this the Church must aid the school—every school—whether it has been cordially invited to cooperate or not. This is the Church's opportunity; it is its present great mission.

As the outside world has its dangers, so the school has its dangers, too; and to combat them it needs the help of the Church.

Among the greatest of these are:

First: Excessive (if not exclusive) emphasis upon the *purely intellectual*. It is in the atmosphere—everywhere; we get it from teachers; we hear it on the platform; we find it in all our reading. The world honors the great scholar or thinker, however impure his life or blasphemous his philosophy.

Second: Excessive emphasis upon the gospel of scientific (but often soulless) *efficiency*. Note the German mania for efficiency, in comparison with which all other questions with them seem to be entirely trivial. Often moral questions are entirely ignored; and that is right which is directly profitable. America has caught this spirit; and even colleges are rated according to their efficiency—the relative cost of education and the direct financial return from the money so invested.

Third: The false idea that the college period is a *postponement of life*—a vacation in advance from active service for human betterment. This view is traditional—has been handed down from generation to generation of college students—and no tradition could possibly be more harmful.

The college period is not a postponement of the duties of life—it is life; the most significant part of life; the habit-forming stage of life; the time also when the student can not only receive the most lasting impressions from his environment, but when he can do more for the spiritual betterment of his associates than he can ever do in any subsequent period of his life. Is he doing this? If not, let the Church see what it can do to bring this about. If the Church is but a form, a body without life, no class of people will see this quite so quickly as college students, and none be so quick to discard all that the Church claims to stand for. On the other hand, if the Church can show that it is a real spiritual force, not a mere social organization for the benefit of its individual members, but a band of earnest workers concerned primarily with doing the Master's work—with motives infinitely higher than any mere personal aims—then, nowhere will there be found a more ready response to the Church's efforts, and nowhere will there result from these efforts a broader and more lasting good than in the colleges. Surely the college needs more than anything else the spiritual influence of the Church.

Also, the Church stands in need of the college—

First: It needs boys and girls, because the young are the most promising material for the Kingdom, as I have already emphasized, and because, of all its material, *college girls* are the persons from whom the Church can reasonably hope to derive its greatest power in the future. As the Church needs the most enlightened listeners and worshippers, it is the part of wisdom to try to enlist to the greatest extent possible the interest of the college community in the work and worship of the Church.

Second: The Church needs the musical and artistic activities of the college girl. It is well to keep always in mind the relationship between the beautiful and the good; and the Church, in order to be able to do the greatest amount of good, should strive to be beautiful, especially in its services; and therefore it may well seek to utilize to the fullest extent such musical talent as it can requisition from colleges and conservatories.

Third, and lastly: It needs the high enthusiasm and ardor that belong to youth, and belong so peculiarly to the class of young persons who are, by reason of their high ambition, banded together in a great college in the aim to make of life all that earnest and enlightened endeavor can accomplish.

Rightly understood, the aim of the Church and the aim of the college are the same: To make the world brighter and better. Neither can perform the task alone. Nor is a union of the administrative forces of the Church and of the college feasible or desirable. The thing needful is sympathetic and earnest *coöperation*. Let the Church help the college, and in equal or greater measure will the Church be helped by the college.

"UNDERSTANDEST THOU WHAT THOU READEST?"

VERY APPROPRIATE is this question, for reading may come wide of the meaning. "I followed the recipe," says the cook, excusing the heavy loaves that she took from the oven. But when the mistress went over the recipe with her step by step, it came out that one part of the process had been omitted. That explains the failure of many a recipe in the hands of the careless and hasty. To put away our preconceived notions, to apply ourselves to the text—that is giving the author a fair chance to deliver his meaning to us, whether he has put it in a recipe, a learned treatise, a story, or a novel. And if then the thought is still so far removed from us that we do not grasp it, we may be sure that some interpreter will appear to us, as Philip appeared to the Ethiopian eunuch.—*Ida Ahlborn Weeks*.

* Address delivered before the annual conference of the diocese of Atlanta, November 15, 1916.

On Behalf of the Pension Fund

A Sermon Preached in Calvary Church, Pittsburgh, Pa., on January 28th, by the Rt. Rev. JAMES H. VAN BUREN, D.D.,

Retired Bishop of Porto Rico

Psalm 71: 16 (Prayer Book Version).—"Forsake me not, O God, in mine old age, when I am gray-headed: until I have showed Thy strength unto this generation, and Thy power to all them that are yet for to come."

It is not strange that the Psalms have something to say about old age. There is scarcely an emotion, a sentiment, or an experience in human life that does not find expression somewhere in the book of the Psalms. Even our hatred is told there, and old age is described in the text I have taken; even as youth is pictured in its beauty in the 23rd Psalm, where we see the shepherd boy wandering over the hills and following his flock, as they stray amid green pastures and beside the still waters. It makes me indignant when I hear people finding fault with the imprecatory Psalms, and saying that they ought not to be read in church, that they are not Christian; as for instance, that terrible Psalm of the Babylonian captivity: "O daughter of Babylon, wasted with misery; . . . yea, happy shall he be that taketh thee as thou hast served us. Blessed shall he be that taketh thy children and throweth them against the stones." But what a beautiful picture of sadness and sorrow it calls to mind. Who were these people? Captives. They had been *deported*—and we have lately come to understand the meaning of that word—carried away from their home land into Babylon. "O Babylon!" There was revenge and homesick longing in that cry. They were human and felt just as you and I would feel, and the Book of Psalms is true to nature. So when the psalm comes to the end and they pray that their captors' little ones may be torn from them and destroyed before their very eyes, what else could they say? They spoke as they felt: "Blessed shall he be that taketh—" And now comes the proper place to put the accent: "Blessed shall he be that taketh *thy children* and throweth them against the stones." I would no more omit the imprecatory Psalms than I would leave out the Macbeth of Shakespeare. Macbeth is not pleasant reading, but it is a phase of the magnificent genius with which God endowed Shakespeare; and so, in fuller measure, He endowed David, and I would not leave out one word. That is the way I feel about the imprecatory Psalms.

But in our text the Psalmist is talking about old age, and there breathes in it much sadness, a reminiscent sadness like that which is in these words, from the favorite poem of Abraham Lincoln, "The Last Leaf."

"The mossy marbles rest
On the lips that he has pressed
In their bloom;
And the names he loved to hear
Have been carved for many a year
On the tomb."

So he remembers the past as I can imagine an old man would (I don't know yet by experience), but I fancy the words express that thought most exquisitely. Other writers, of classical antiquity and of modern times, have tried to conceive the joy and the beauty of old age; but I felt when I read the *De Senectute* of Cicero, a great many years ago, that he was arguing against his own convictions, and that old age was a time of sadness, a time when "the melancholy days have come", in autumn; or as twilight is sad, when

"The day is done and the darkness falls from the wings of night,
As a feather is wafted downward from an eagle in his flight."

The writer of our text is not a minister of the Gospel; but he might be, from the way he speaks. "Forsake me not, O God, in mine old age, when I am gray-headed; until I have showed Thy strength unto this generation, and Thy power to all them that are yet for to come." It might well be a minister of the Gospel that said those words; and, dear friends, many a minister of the Gospel has to say them with all their sorrow and sadness. At first a man jests about old age, when he and his wife stand securely together looking at its distant coming as a joke.

"Well, wifey, I guess I must be getting old."

"What makes you think so, John?"

"I made a mistake in the service to-day. I read the wrong lesson—or said the wrong prayer."

"That is not a sign of old age, John. You used to make worse mistakes than that when you were young."

"Yes, but the mistakes you make when you are young, people overlook. They say, 'He will learn by experience'. But when you get old it is different. I don't know why, but it is different. They think you have had all the experience that is coming to you and they don't make the same allowances."

Time goes on and still they look back merrily and talk over the experiences of their lives.

"Don't you remember," one says to the other, "that first year in the little parsonage? We didn't have much money, but it was a happy time. How glad we were when the babies began to come and filled our hearts and home with music! What joy there was in bringing

them up and getting them through college! Oh, yes, it was a sacrifice, but we were willing and glad to bear any sacrifice it involved. And don't you remember how we used to save up every dollar and put it into books? And how you used to make me a present at Christmas of any book you wanted, and I did the same? Oh, we were game in those days, good sports."

And so they look back on it all with merriment.

But time goes on and things begin to change; old age, like the cheerless winter, draws nearer with its terrors, and they talk again, and it is something like this:

"Mary, I had an awful shock to-day."

"You don't mean it, John? What was it? Perhaps I can help you."

"Maybe you can; you have always helped me. I will tell you what it was. You know I told you, some little time ago, I thought we were growing old."

"But, John, we are not."

"Oh, there is no use in shutting our eyes. We are. One of the vestrymen came to me to-day. He has always been a dear, good friend of mine, but he has to consider the good of the parish first; and Mary, he intimated to me that if I saw fit to hand in my resignation it would be acceptable. But, Mary, I just can't bear to think of it. I have stood there at that altar and font and in that pulpit, and preached to these people, to their children, to their fathers and mothers. I have stood by them for a whole generation and I can't get them out of my heart."

"Yes, John, it is awful, but if it is for the good of the Church, far be it from us to stand in the way."

"Of course, I know, Mary. And that's the worst of it! I don't want to stand in the way of the Church, God knows. Tell me, Mary, what shall I do? I have gotten to depend upon you and you may take a broader view of these things. It has borne upon me for a good while. I am not so strong as I used to be, and I know you are not. We are getting old and gray-headed. Is God going to forsake us? I haven't saved up much money. What shall I do?"

And the answer comes when they have reached the sad day when they must go forth; to the shame, the reproach and disgrace, of this great, beautiful, world-wide Episcopal Church because they go forth friendless, poor, and homeless! These two soldiers that have marched so bravely side by side through all these years and fought the Church's fight, standing for the truth and urging others to come and follow them, are now to go forth homeless and poor. They don't mind that; the Master was poor and had not where to lay His head. But it is not right!

I don't want to draw too much on your sympathies, brethren. I am not drawing on my imagination, as I shall show you. But I want to tell you exactly why we are to have a Church Pension Fund. This condition, I doubt not you all agree with me, is a reproach, a shame, and a disgrace, as I have said. We have thought about it, prayed about it, and tried to find some remedy; but there didn't seem to be any. I used to say that the Methodists set us a good example; they took care of their "superannuated clergy", as they called them. They didn't give them a great deal, because they didn't have it to give. The Methodist Book Concern, I understand, turns in all its profits to the support of the superannuated clergy. I used to think: "Why under the sun don't we get up a Methodist Book Concern?"

We did have our Clergy Relief Fund in Philadelphia and our diocesan fund too, and I rejoice to pay a tribute of praise to Dr. McClure for carrying the work forward. He is a valiant soldier and a Christian tried and true. We did have this fund, but it was pitifully inadequate; and we did have our fund from the sale of Prayer Books and Hymnals, and the offerings at Christmas, which I hope we shall always have. With these forces we tried to meet the difficulty, but it was so insufficient that we felt almost ashamed to mention it. But the people to whom these contributions came were grateful.

When I knew I was to have the privilege of championing this cause to-day—for I account it a holy privilege—I wrote to Dr. McClure and told him I wished he could send me some of the letters he had received from the recipients of the Church's bounty. It ought not to be called a bounty, it is our duty and "the laborer is worthy of his hire". These letters are from some of the aged and infirm clergy who have been receiving help from these funds.

"I am now in my seventy-fourth year but I am strong and active as I was at fifty. Still the time must come if I live much longer when the infirmities of age will be on me, and it is cheering to know that some good men are keeping us oldsters in mind and working strenuously to provide a means of existence for us when we get too old to work.

"Forty years of my fifty years in the ministry were spent in missionary work. During these forty years I passed through many

dangers and underwent many and great hardships; but, thank God, He took me unscathed through them all and has brought me to this fair land at the last.

"I often think I should like to have a year or two before I go on the long journey, without any charge or regular work laid on me, but I hardly expect that boon will be granted. I have worked from the beginning of my life until now, and I daresay I shall have to work until the end. Whatever may be God's will shall be my will. He has led me along hitherto and I think I can safely trust Him for the rest of the journey."

I don't know how these words strike you, dear friends, but to me they are exquisitely beautiful. I forget the sadness in them and they seem like the voice of an angel. We read, in the book of the Revelation, of "the Angel of the Church in Sardis", and I feel when I read these words of that venerable priest that I stand in the presence of an Angel of the Church!

Here is another letter:

"It is with a heart full of thanks that I write to you to-day. I do not know when I have been so light hearted. As soon as I received your letter I sat down to open it. At first I could not, it meant so much to me. In a moment I succeeded and in another I was down on my knees. Oh, you do not know how happy and grateful I am. May the God of the widow and orphan bless you and the good work and all connected with it."

These are not all the letters, but I must not take up too much time. The scene changes and now we have before us the splendid plan concerning which I am to speak. The shame and reproach are going to be taken away!

In order that there should be a successful beginning of this plan, it is necessary that there should be raised an initial sum of five million dollars. How large, how discouragingly large, this seemed! And yet, with a million communicants—and having, to help them, all the others not yet communicants but attached to and loving this dear Church of ours—it doesn't seem so large. And under the wise, strong, sane leadership of Bishop Lawrence, four-fifths of that five million have already been pledged. It remains to raise one million more before the first of March.

Shall we flinch before such an opportunity? I will not merely call it a duty. I baptize the name of duty with the new name of privilege and opportunity. There will be no failure. I cannot believe it; it is incredible if not impossible. I know Bishop Lawrence well. I do not speak of him from hearsay. For five years I was one of his examining chaplains, and for three years one of his archdeacons. These years brought me into close intimacy and comradeship with him. We are about the same age. The only serious difference between us is that he is a Harvard man and I am of Yale. But I love Bishop Lawrence, no matter what his college. I came close enough to him to see the beauty of his character. Plenty of people have been denied the intimacy I have enjoyed, but everybody who knows him gives him unlimited confidence. His is a personality that wins all hearts. Sentimentalism and gush make no appeal to him, but I have seen the beating of his heart in tender loving-kindness. He is a man so successful in managing his own affairs that he has the name in Lynn, where I lived, of being one of the best business men in the city of Boston. So strong, so efficient, is his business capacity, so all-embracing, that he enjoys the confidence of business men everywhere, men whose judgment we ministers do not always find in our favor. It is sometimes thought that ministers don't know very much of finance, and I always feel like replying that if we were not good financiers we could not get along on our salaries. Bishop Lawrence is a man of great heart and large vision. He is the leader in this great Pension Fund plan and, under his leadership, it has passed four out of the five million steps it had to go. Shall it halt? God forbid! It cannot. It will go on to a triumphant and glorious success. Of that I feel sure.

The senior and junior wardens of Calvary Church are on the committee to secure pledges; and a letter will be mailed next week, as the committee find it impossible to see all the people personally. My feelings are going to be hurt if I don't get one. I want one of those letters, telling me what I ought to do. I have been shielded and defended against the want and poverty that come to so many clergymen, and there is nothing personal about this. I would like to contribute, and I want you all to say the very same thing. I know you will when you get one of these letters. When I do, I am going to put into that envelope just all I can afford, for the sake of brethren less fortunate. It is your duty to do the same, and I feel quite sure you will do it.

I must not take time to speak of the machinery of it. The amount of the pensions will not be large enough to make men lazy and indifferent, but will be proportioned according to their need. There are some details I did not like at first. A sliding scale of giving to the man who always had little a small sum and to the one who had a more comfortable salary a larger sum didn't seem fair or Christian to me. But I thought it over and saw I was making a mistake. Being a young man, I sometimes make mistakes, and when I get old I probably shall do the same. So I revised my judgment. All our sixty-eight dioceses and missionary districts have voted for this plan. I felt that sixty-eight dioceses could outvote me. So I

have changed my mind and to such an extent that I feel justified in saying what I am going to say in closing:

If I were you and sat in those pews and heard an appeal like this, I would not sleep to-night until I had written my check and sent it, for the Church Pension Fund!

CORRESPONDENCE WITH ENGLISH BISHOPS

THROUGH the courtesy of the Presiding Bishop we publish below the gracious letters of the Archbishop of Canterbury and the Bishop of Worcester with respect to the proposed but now abandoned deputation from the American Church to the Church of England:

FROM THE ARCHBISHOP OF CANTERBURY TO THE SECRETARY OF THE HOUSE OF BISHOPS

"Lambeth Palace, S. E., 27th November, 1916.

"Dear Dr. Hart:

"I have to thank you for two documents which have been handed to me by the Bishop of Worcester, whom I had the pleasure of welcoming back to England a few days ago.

"The first is the resolution passed in the House of Bishops on St. Luke's Eve, conveying the courteous thanks of the House of Bishops for the delegation of the two bishops who crossed the Atlantic to represent the Church of England at the General Convention and to convey my own greetings and the greetings of my brother bishops with the assurance of our prayers. There is, further, on the same paper, the resolution of the House with reference to the Lambeth Conference and its date, and I desire to express my very cordial appreciation of the courteous consideration which the House of Bishops has given to my communication upon that subject and the readiness of the bishops to attend a Lambeth Conference at such date as may be arranged, with a preference in favour of the year 1919.

"The second document is the resolution adopted, with preamble, by the House of Bishops on the eighth day of the session, October 19, 1916, appointing a delegation of bishops, clergy, and laity to visit England during the coming winter. I beg to assure you of the cordial welcome which such delegation will receive at our hands and our earnest desire to furnish them with all such information as it may be in our power to offer.

"I am Yours very truly, RANDALL CANTUAR."

FROM THE BISHOP OF WORCESTER TO THE PRESIDING BISHOP

"Hartlebury Castle, Kidderminster, December 18, 1916.

"My dear Bishop:

"On my return from the States I had an interview with the Archbishop of Canterbury and reported to him the cordial reception which his delegates received at your hands. I also discussed with him the very acceptable resolution of the Convention to send a deputation to us which should both watch and help our National Mission of Repentance and Hope.

"I therefore write now to assure you of a cordial and appreciative welcome to the deputation and to say that we are ready to hear the names of those who are coming, the dates of their arrival, and how long we may hope to keep them. If they arrive at the end of January we should hope that they would attend the services and meetings of the United Board of Foreign Missions held 22 to 29 January, and afterwards that they would take part in National Mission work.

"It may be useful to state the sort of help which many of us would welcome, and I therefore quote my own diocese, not because we wish our guests to keep to one diocese but because mine may serve as a specimen.

"In this diocese we have been working at the National Mission for more than a year and a half. Our first effort was directed towards deepening the sense of responsibility in the clergy themselves. We then approached the parishes and congregations, bringing ourselves principally to bear on what I may call the inner circle, viz., the communicants and regular church-goers. We have worked steadily and quietly among these by sermons, meetings, study circles, prayer circles, and such like, doing steady spade work of preparation without much publicity and with no attempt at advertisement. This stage of our Mission culminated at a solemn service of witness on Advent Sunday all over the diocese. We are now prepared to carry the Mission forward to a wider circle and to insist upon our principles of national recall to God by some public meetings and sermons. In this diocese I should organize gatherings in such places as Worcester, Coventry, Dudley, Rugby, Kidderminster, Leamington, and Nuneaton. Now it would be very helpful to us and I hope not without interest to your deputation if its members took part in these gatherings. Perhaps you would lay the proposal before your members and I am sure that other bishops would be very glad of similar association. Speaking for myself, I hope I may be responsible for hospitality to those who honour me by coming into my diocese.

"I remain, Yours very truly, HUYSHE WORCESTER."

IT DOES not take great men to do great things, it only takes consecrated men.—*Phillips Brooks*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

MINISTERING TO IMMIGRANTS

BISHOP RHINELANDER and a committee have issued a circular letter to people of Scandinavian birth or descent living in the city and vicinity of Philadelphia. Quoting from it:

"The Commission of the Protestant Episcopal Church of the diocese of Pennsylvania, which covers the city of Philadelphia and four adjacent counties, appointed to minister to the spiritual needs of immigrants, wishes to extend a hearty welcome to its churches and church agencies, to all Scandinavians settling here.

"It does this, not for the sake of proselytizing, but that it may minister to the spiritual needs of those who come as strangers to this country, and do not find here the Churches with which they were connected at home.

"We recognize that Scandinavians do not segregate themselves from native Americans and from men of other races, but identify themselves with the land and the people of their adoption. There are no little Swedens or little Norways or little Denmarks anywhere within the United States. Being comparatively few in number and these few living scattered over a large territory, they naturally find it difficult to build and maintain churches of their own.

"To all such we bring the message that they are and always will be welcome to all Episcopal Churches and that the Church in this diocese is anxious and able to minister to their spiritual needs.

"Of all American Churches, the Protestant Episcopal Church is the one which is nearest in its doctrines, discipline, and forms of worship to the established Churches of Norway, Sweden, and Denmark. By becoming identified with it you will not have to give up any part of the Christianity taught in your childhood by your mother and your Mother Church. You will not have to adopt or subscribe to any doctrine upon which your Mother Church has put its ban.

"The old Swedish Churches established by the original Swedish settlers on the Delaware have all been merged, by their own actions, into the Protestant Episcopal Church; as, for instance, the Gloria Dei, on Swanson street; St. James, Kingsessing; Christ Church, Bridgeport; and Trinity Church, Wilmington, Del.

"To these or any Episcopal Church you are heartily welcome. Our parishes cover the whole diocese; there is a church within reach everywhere. We enclose a list giving their names and locations."

SOCIAL SERVICE AGENDA

One of the features of the Atlantic City meeting of the Second Province was an informal conference of representatives of the Church Association Agencies, at which the following agenda were discussed:

(1) How can the various Church social agencies in the province be more closely coördinated? In other words, what should be the characteristic functions of diocesan commissions, the Provincial Commission, and the Joint Commission as related to the field of this province?

(2) The question of paid secretaries for either the Provincial Commission or the diocesan commissions. (Four diocesan commissions in this province now have paid executives on part or full time.)

(3) What specific means of social education can be devised for reaching the Church's constituency, particularly through the individual parish and its members? Is it possible to arrange for a series of social missions or conferences or study classes under provincial, diocesan, and parochial auspices?

(4) Can a definite programme be laid down for the various types of Church agencies, and how far would they be willing to pledge themselves to carry it out? (Hitherto, the Joint Commission has endeavored to indicate mainly general principles of education and organization for the various types of agencies, leaving it to their initiative to work out specific programmes. The time now seems to be ripe, however, for perhaps a more specific outlining of needs and opportunities as relating particularly to problems of the city, the country, the suburban community, industry, poverty, etc.)

(5) What special phases of work should be stressed for the coming year in this province?

(6) How can the work be financed?

FEDERATION OF CHARITIES

Charles Whiting Williams has been the successful director of the federation of Cleveland charities which was brought about by the Chamber of Commerce to establish on a more efficient basis the charitable work and contributions of that city. Mr.

Williams has been the presiding genius, but is now retiring from the directorship. In taking this action, he has said, among other things:

"It is only after most careful and extended consideration that I have decided that the promotion of the Federation's possibilities as now demonstrated offers less opportunity for my personal equipment than is offered in the development of a newly introduced commercial-social force. In the opinion of social workers, one of the most potent and most available factors for lessening philanthropic work—little realized in this country—is that of insurance. By a recent modification called 'group' insurance, an employer can, with or without the coöperation of his workers, insure them as a group against loss by death, disability, old age, and later, perhaps, by sickness or accident. That the near future is to see in this country a great movement for guarding and stabilizing the economic independence of every worker—whether day laborer or college professor—seems certain. That such stabilizing will lessen poverty and human suffering is obvious. That dealing with great groups rather than individuals lends itself particularly to a great variety of fundamental improvements in health, working and living conditions, etc., etc., seems to me especially certain.

"The company which first introduced this plan has given it a three years' try-out and now believes that it can be developed into tremendous usefulness, both in lessening industry's human wastage and in furthering better relations between capital and labor. In view of the satisfactory assurance of this company's sincere interest in a field which touches so closely and so practically the general welfare, I should like to be freed to accept its call to assist in working out the social possibilities of the group department."

TEMPERANCE LEGISLATION IN THE SECOND PROVINCE

At the Atlantic City meeting of the Second Province, the provincial Social Service Commission introduced two resolutions on temperance: (1) That in the opinion of the synod the Church ought to stand behind legislation looking towards local option. (2) That the synod urges voluntary total abstinence from spirituous liquors upon the clergy and laity of the province.

The first resolution passed with almost no opposition. When the second resolution was offered a substitute was proposed, adding that those who voted in the affirmative intended to practise total abstinence and that their names should be so recorded in the journal of the synod. This resolution was referred to the Social Service Commission, which reported that in its judgment the synod was not competent to pass resolutions affecting the individual habits of its members, as they were there in a representative capacity. The synod accepted this report and then moved the original resolution, which passed almost unanimously.

OF INTEREST TO SHOPPERS

Now that the holiday season is over the Consumers' League reminds the public anew that many evils attending the still too prevalent custom of late Christmas shopping continue. It asks:

"Do you know that children of fourteen years, and older workers, are kept wrapping parcels in the stores many hours after you have returned to warm dinners and comfortable homes, and that long rows of girls in clerical departments strain their eyes by day and by night and often on New Year's Day, that congestion of accounts may be cleared up before the new year? We hear many people say they do not get the 'Christmas spirit' until these latter days, but if they would indulge that spirit in making and wrapping gifts that had been planned for and purchased beforehand instead of hurrying at the eleventh hour to buy things that were neglected, they would save many a worker from hating the Christmas spirit in proportion as they thus pervert it. Many a girl, when questioned, has been heard to say, 'Oh, there was no Christmas for me—I spent the day resting in bed.'"

UNDER THE leadership of its Social Service Commission, the diocese of Newark is planning to establish in Essex county, New Jersey, a temporary home (capable of accommodating twenty) for boys between the ages of 8 and 16 years. The Rev. Augustine Elmendorf is the secretary of the commission.



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.

WHAT WAR DOES TO MEN'S SOULS

To the Editor of *The Living Church*:

CHOSE who dread the continuance of war less than peace on terms which they consider unsatisfactory are wont to assume that those of contrary mind wish to stop the slaughter because they hate physical suffering more than moral evil. Speaking for myself, I admit thinking it no light matter that millions of people should be exposed to horrible bodily suffering and violent death, especially when many of those people are not so exposing themselves of their own free will, but are forced into it by the conscription laws which every belligerent country has felt obliged to enact. Christian pacifists, however, loathe war chiefly for the deadly harm it does, not to bodies, but to souls. An American nurse, about to go back to her work among the wounded in France, says: "No government has a right to make such monsters of its men. I have returned to this country an extreme pacifist after witnessing the horrors of this war." While not ignoring the great fortitude she had seen, she declared—to quote the brief summary of her address given in an extremely warlike newspaper—"that men of gentle nature became so warped by hatred and madness that they committed the worst atrocities, even bayoneting, in hand-to-hand encounters, Germans that begged for mercy."

It is natural to expect that the average man will be brutalized when for weeks and months he makes it his chief business to kill other men, no matter how good may be the motive which drove him into this business and the ultimate object which he hopes to attain by it. (Surely, when Christians adopt war as a means of achieving their high ideals, we have a mammoth example of doing evil that good may come.) That he actually is brutalized will be evident to anyone who gives much attention to the letters of soldiers published in various journals and periodicals.

From a British officer's letter, printed in the November *Forum*, I quote his exultant narration of the havoc wrought by a machine gun:

"Gad, it was fine to see the fire spouting from the M. G.'s mouth, and to know how the thunder must be telling . . ."

"The men were wildly delighted. . . . As we listened, the Boche guns having ceased fire, we could plainly hear groaning and moaning opposite, and see the lights reflected on the Boche paradoss moving to and fro as their stretcher-bearers went about their work. A great 'do' indeed."

The *Atlantic Monthly* for January publishes a French lieutenant's description of his experiences. Here is an extract:

"In the end one gets used to living beside corpses. . . . They not only cease to make us uncomfortable, but they even make us laugh. Beyond the parapet there were two or three corpses in the drollest attitudes. One looked as if he were invoking Allah, another was in the midst of a back-somersault. One of my *poilus* hung his canteen to a foot that was projecting over the wall; the others laughed and followed his example."

These things are typical, not exceptional. I could cite many as bad or worse, in every one of which the fighter is condemned solely out of his own mouth or the mouth of some friend; but it would make my letter too long and too revolting for your columns. These few samples merely suggest the accumulated evidence that war is spiritually as well as physically destructive. R. G. HENSHAW.

Providence, R. I., January 20th.

TERMS OF PEACE

(CONDENSED)

To the Editor of *The Living Church*:

AMERICA at war" may be a startling and new thought to some of us, but it seems verily the truth that America has her part in the great war of the twentieth century (with all the rest of the civilized world) and it is within her right to seek, or propose, terms of peace. Reduced to its last possible term, the war may be described as the "World" versus "Righteousness". Europe is but the battlefield to which the fighting is more or less confined at present. In America and other so-called neutral countries (the urgency not being so great) the men have not yet gone forth to fight, but our navies and our armies are in training and are being prepared against the necessity of defending our shores and our homes. But, the point is, we are all of that one family of nations which is paying the price of world godlessness.

Whenever peace may come, the terms will be the same, whether they be proposed by Germany or England or a neutral state. "The World versus Righteousness" means the whole world is fighting against the most holy righteousness of God—and the righteousness

of God is going to prevail. The world is being purged by fire and sword of the very dross which blocks peace now. The sacrifice of our young men is not pleasing to God, but it is the price Satan has put upon our pride and hardness of heart. Therefore, whenever peace ensues, the terms or conditions (if any) will be the same whether they are dictated by England or Germany or a neutral state and whether the wars be continued one month or ten years longer; for the only possible terms that can be acceptable to all nations must be based upon the same most holy righteousness of God. "Right" is singular in its every attribute and exacting in the extreme; there is only one "right" in every question, and nothing else but "right" can stand before God; and if we should pretend to a compact of nations that is not "right" before God, our feet will but tread the quicksands of further strife. It behooves us all then to seek those only righteous terms, with humbled and lowly hearts, before the Throne of Grace.

Yours very truly,

F. TUPPER-WHITE, SR.

Chicago, Ill., January 29th.

CERTAIN Y. M. C. A. LECTURERS

To the Editor of *The Living Church*:

THERE is God the Father. The Spirit is Mother. And Jesus is their Son." "Mary had no more to do with Jesus' birth than had Joseph," and "Joseph had nothing whatever to do with it."

These remarks were made at our "big meeting" last Sunday under the auspices of the Y. M. C. A. by a "noted lecturer" who was supplied by a lyceum bureau and highly commended by the "press". I am a Y. M. C. A. member and worker, addressing regularly shop meetings and "boosting" the "big meetings".

The Y. M. C. A. generally seems to have no "censorship" in the selection of these men. I want to continue my interest in the Y. M. C. A. The religious press can, I think, let the lecturers and lyceum directors know what Christianity is and how some of these lecturers are mere dispensers of what the Hoosier calls "bunk", and are in fact undoers of Christianity. We believe in One God and in the Incarnation of our Lord.

A recent lecturer at one of our big meetings here expressed his scorn for theology and said: "Let us dig the truth out of the Bible for ourselves." Forthwith he built up a theory about the nature of Jesus and cited quotations from the epistles, explaining precisely how and where St. Paul was mistaken. Then he made his "strongest point" by an appeal to the "legendary lives of Christ", and concluded in a poetic New Thought climax: "The Christian should be cheerful," "Drink lots of water", and "Smile". "Remember Jonah; he came out all right."

What a relief it is to return to the church Sunday night for Evening Prayer if for no other reason than to have the congregation recite the Apostles' Creed!

We are liberal in many things but never can be liberal enough to commend our men to listen to some of the offerings of the Y. M. C. A. programmes. On behalf of the Y. M. C. A. I ask that the Church papers help to save us from some of the worse than useless sermon-lectures that are given our men at "Y" meetings.

Evansville, Ind., January 30th.

A. L. MURRAY.

WEAK DISTRICTS OR STRONG DIOCESES

To the Editor of *The Living Church*:

IN defense of my article in your issue of December 30th, will you kindly allow me space to answer the reply of the Rev. Benjamin Bean, which appeared in your issue of January 20th? His criticism of the under-payment of the missionary clergy of the diocese of Colorado does not furnish any sound argument in support of numerous petty missionary districts and a multiplication of the order of bishops instead of strong dioceses with one chief pastor and the enthusiasm which should and usually does come from strength. The criticism he has offered should be laid at the door of the diocesan instead of against the policy of dioceses whose territory would be coextensive with state lines. Montana is a strong diocese with well-paid missionary clergy and it meets its assessment for general missions in full. Last year neither the diocese of Colorado nor the missionary district of Western Colorado met their assessments.

The writer is a member of the diocesan board of missions for Colorado and knows the troubles we have had. However, the new Bishop Coadjutor has publicly said that the missionary clergy of the diocese are going to be better paid and in return for better salaries he is going to expect better work.

W. E. QUARLES.

Pueblo, Colo., February 1st.



RELIGION

The Science of Religion. Fundamental Faiths Expressed in Modern Terms. By Daniel A. Simmons, Judge of the Circuit Court, Jacksonville, Fla. Pp. 224. Fleming H. Revell Co. Price \$1.00.

Every now and then devout and thinking minds are greatly impressed by the scepticism of the time, the rigid cocksureness of science, the timid assertion of faith in the supernatural, and are moved to supply some working theory in the interests of "a distressed orthodoxy". Judge Simmons is in this class, and the working theory he advances is the existence of superphysical matter. He desires a scientific statement of religion and such a vindication of its reasonableness as he has been unable to find apart from this hypothesis. We do not feel called upon to pronounce any positive judgment on the ground here assumed. A point which the author does not seem to have rated at its full value is the fact that religion has never depended for its vitality upon the determinations of "science". To bring men to the realization of this fact, to show them the reasons for it, and its full significance, is, in the long run, the most satisfactory way of dealing with the problem. But the value of the book for the class of readers which the author has in mind does not depend upon the soundness of the speculation to which he stands committed. He makes clear, to those who need the demonstration, that physical science has no claim to be considered a complete account of the universe; and as a popular refutation of some of the fallacies of positivism and naturalism the book will do good. Every page is stamped with the earnestness and conviction of the writer.

T. B. F.

The English Church and Reunion. By Arthur Chandler, Bishop of Bloemfontein. Methuen & Co., Ltd., London.

A distinguishing mark of this excellent book, almost a defect, is its humility. But humility is a fruit of love and only in and by love can the divisions of Christendom be healed. Bishop Chandler puts life and practical efficiency into the assertion, so often made, that Anglicanism stands midway between Protestantism and Roman Catholicism, for he shows that its position is not the result of timidity or of indifference, but of the recognition of essential value in each of the apparently conflicting positions. He takes the word Catholic "to express the wholeness, the perfect balance and proportion, of all the truths of Christendom". While perfectly loyal to the Church of England and its sacramental teaching, he yet shows that no one member of a divided Christendom can exhibit Christianity worthily in teaching and practice, and that, if Christianity is to hold the allegiance and satisfy the cravings of the new age, Reunion is not only desirable but necessary.

The book is valuable as a statement and exposition of Catholic faith and principles and is written in such a spirit of earnest effort for the reconciliation with the Catholic faith of positions held by others that both Catholics and non-Catholics will find much of interest and help. It is an excellent example of the new method of the substitution of comprehension for controversy which the World Conference on Faith and Order hopes to establish.

ROBERT H. GARDINER.

Phases of Early Christianity. By J. Estlin Carpenter, D.Litt. Pp. xvi-449. New York and London: G. P. Putnam's Sons. Price \$2.00 net.

This book consists of six lectures delivered in several American cities by Dr. Carpenter. It forms the eleventh series of "American Lectures on the History of Religions". Dr. Carpenter's aim is to trace the inner development of Christianity from 100-250 A. D. This task he has done well, considering its great difficulty. He finds the underlying motive in early Christian thought to be Salvation, and in this connection he considers the different aspects of the idea of Salvation, and the various theories of Salvation put forth in different sections of the Church. The story of the inner development of Christianity during this period is not uniformly treated because, undoubtedly, of the need of condensation, but the permanent issues are stressed, and the reader is given a deep insight in the way in which certain doctrines and institutions of the Church gradually developed. The following chapter-headings give a good idea of the fundamental problems ably discussed in this work: "Christianity as Personal Salvation", "The Person and Work of the Saviour", "The Church as the Sphere of Salvation", "The Sacraments as the Means of Salvation", "Salvation by Gnosis", "Christianity at the Parting of the Ways".

SAMUEL A. B. MERCER.

The Religion of Experience. By Horace J. Bridges. The Macmillan Co. Price \$1.50 net.

This, the author tells us, is a book for laymen and the un-

churched. It is frankly an attempt to interpret many higher things in terms that people not familiar with metaphysical formulae can understand. He has no message to experts in theology and philosophy. His attitude is in the main that of the Ethical Movement. He expressly disavows any purpose to commit people to the acceptance of some of his debatable positions. We of the Church will scarcely agree with him that loyalty to the best cannot be expressed in Christian phraseology. But we will agree that this book is the honest effort of a man who, believing that Christianity now stands where Judaism stood at the beginning of the Christian era, is endeavoring in all honesty to blend with the historic elements of Christianity what he calls the new spiritual life surging through the world and affecting "more than half of America", which is not technically Christian.

The book will not be of the greatest service to Churchmen, but it may help in the interpretation of the idea of God and of the essential doctrines of religion to some outside the Church.

Problems of Religion. By Durant Drake. Houghton Mifflin Co. Price \$2.00 net.

The author of *Problems of Conduct* needs no introduction to readers of ethical and religious questions. His new book, *Problems of Religion*, he calls an introductory survey, the purpose of which is to prevent chaos of opinion, to help people to get their bearing among the many conflicting statements, and to find a way to stable belief and energetic action. "Problems of Religion" may seem to many a mere conglomeration of preposterous and visionary ideas. The significance of this book is that it helps some to take an attitude that is sympathetic, reverent, and at the same time critical. Not all will agree with some of his definitions, as for instance that of the true Christian, but all will agree with his conclusion that the purpose of religion is in large part to create in men a clean heart and to renew the right spirit within them.

Saints' Legends. By Gordon Hall Gerould. Houghton Mifflin Co., 1916. Pp. 393. Price \$1.50.

The lives of the saints are here considered as forming a type of English literature, and the manner of the book is entirely that of a literary historian after the fashion of George Saintsbury. Amid much technical discussion of the provenance and relationships of documents, one finds a golden thread: the saintly legend varied much with the times, but was on the whole steadily (until the Reformation) produced and reproduced, translated and decked out with metre and rhyme, read and recited, because the people loved that sort of thing, much as they loved romances.

The modern revival of the type is not quite adequately handled.
B. S.

A Statement of the Christian Faith. By Rev. Herbert H. Kelly, S.S.M. Longmans, Green, & Co., New York. Pp. 36. Price 20 cts. net.

This little pamphlet is an excellent attempt to state briefly, but clearly, the central and essential principles of the Christian Faith. It will be a great help in clarifying thought, and will have a special value to those who are interested in the World Conference on Faith and Order.

Modern religion greatly needs the opening statement that by faith we do not mean a belief or opinion held as true by the mind only, but a certain practical attitude by which we look to or trust something, as an effective power and help in our life.

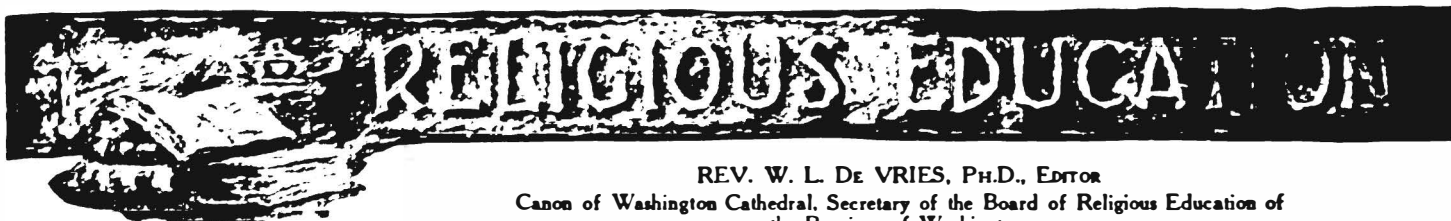
MISCELLANEOUS

Tales of the Labrador. By Wilfred T. Grenfell. Published by Houghton Mifflin Co., Boston. Price \$1.25 net.

Dr. Grenfell's stories relate to the incident side of his heroic work on the bleak Atlantic coast. They are a sterling incentive to missionary enthusiasm.

The prayer which our Lord taught His disciples has been a source of inspiration to religious writers all through the centuries. Yet there is still room for books like *Our Father*, by J. L. Smith-Dampier, which consists of ten meditations on the Lord's Prayer, intended especially for use in Lent. [60 cts. Postage about 5 cts.]

Plain Sermons on the Sacrament of the Altar, by the late Rev. W. H. Cleaver, treats of the subject in five sermons on, respectively, Sacramental Grace, The Presence of Christ, The Sacrifice, The Communion, The Preparation. The book is in its fourth edition. [40 cts. Postage about 4 cts.]



REV. W. L. DE VRIES, PH.D., Editor

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

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IN the pastoral training of candidates for holy orders, as was noted in these columns two weeks ago, special emphasis should be laid upon the duty and opportunity of restoring God to His rightful place in His world, so that the Church may do her full part towards removing the confusion, disorder, war, and suffering which most distressfully disturb the peace and the progress of humanity at the present time.

Some mention was made in the former editorial of what a priest can do as preacher and teacher to call mankind back to the faith and love and service of Jesus Christ, whom so many have forsaken. We pass on to-day to the priest's work as a pastor, and will endeavor to show that here our candidates for orders also need special training in order that they may follow right methods and principles, and particularly may seek to bring God to bulk large in the lives of the members of our congregations.

It would seem unnecessary to press the point that the true pastor is a diligent visitor of his flock; and indeed of all the various ministries of the different Christian bodies in this land it is the glory of our own beyond all others that her clergy as a whole are most faithful in pastoral ministrations to their people in their homes. And yet, if this great tradition of our Church is to be continued, it must always be stressed in seminary teaching and the reasons for and value of pastoral visits explained as well as the aims that should be in view in making them.

In regard to the aim, it must be strongly impressed upon every candidate for orders that his visits must not be, as they often tend to be, purely or chiefly social, but always ministerial, in the name of and on behalf of Jesus Christ. With newcomers, to be sure, the first call must be of a friendly rather than an official character and planned to make contacts and mutual understanding, but at all other times the immediate pastoral end must be the manifest purpose and determining factor of the call. For parish and neighborhood gossip there is place at no time. There must always be the purposed guidance of conversation until it touches the high and the deep things of God and His Christ, and then the pastor must talk freely of our faith and duty. The people will welcome it. Many of them are eager for larger knowledge of Christian truth. They will realize that they are being fed from the Master's table and are profiting thereby. All other talk by a priest is waste of time, and is apt to provoke serious-minded people to observe in a new sense: "Vanity of vanities, all is vanity the preacher saith!" But talking of God and His Christ, of faith, and life, and duty, is seeding, sowing, planting. It yields rich harvests; it is a following of the Master. Every pastor in his visits should bear in mind our Lord's custom in personal dealings with men and women. He should remember our Lord at the Well of Sychar in Samaria, and the direction in which he led the water woman's talk and action and the abundant harvests it yielded; he should remember our Lord on the housetop with Nicodemus; in the house of Simon the leper; in that of Mary and Martha.

As a pastor the priest of God must not only visit his flock faithfully, but also he must go out into the highways, byways, and hedges, and seek out the unknown, the lonely, the lost, and compel them to come in. The editor has heard priests say that a pastor should wait for the people to come to him. This was not the Master's way. He was Himself ever seeking and ever sending his Apostles and messengers to seek and bring in those who did not come of themselves, and in this present time many will be lost to God unless His ministers go and bring them to Him. A house-going parson makes a Church-going people. It is a sore complaint of many, especially in the big cities, that they do not know or see their pastor in personal relations. The clergy are serving tables too much. They should train their devoted laymen and women to conduct the organizations and guilds. If the laymen will not conduct them, they should be abandoned. God does not give His ministers special gifts of the

Spirit to be managers of bazaars, superintendents of the works, masters of revels, building inspectors, business agents. The Holy Spirit is given by the laying on of holy hands in ordination for spiritual and pastoral work. In Bishop Satterlee's insistent phrase, we are "spiritual leaders", and preaching, prayer, pastoral care, offering, and teaching are the only sure and divinely given instruments in the priest's hands. These he neglects at the peril of his people. He should let nothing get in the way of their full and faithful use. "Feed my lambs; feed my sheep." This is the Master's command to the shepherds of His flock.

Come we now to the inner sanctuary of the work of God's priest—his work of offering. Here the candidate for orders should be carefully trained to high ideals and aims, to be carefully and meticulously worked out in practice. The editor desires to preface his observations on this point by quoting that true priest and poet of holy Church, George Herbert, and in his devout and musical words picture the true minister of Jesus Christ:

The Priest's Work
of Offering

"Holiness on the head,
Lights and perfections on the breast,
Harmonious bells below, raising the dead,
To lead them up to life and rest;
Thus are true Aarons drest.

"Profaneness on my head,
Defects and darkness in my breast,
A noise of passions ringing me for dead
Unto a place where is no rest;
Poor priest, thus am I drest.

"Only another head
I have, another heart and breast,
Another music, making live, not dead,
Without whom I could have no rest;
In Him I am well drest.

"Christ is my only Head,
My alone only Heart and Breast,
My only music, striking me even dead,
That to the old man I may rest,
And be in Him new drest.

"So holy in my head,
Perfect and light in my dear breast,
My doctrine tuned by Christ (who is not dead,
But lives in me while I do rest):
'Come, people: Aaron's drest.'"

If the priest is to be clothed like Christ, if he is to be Christ-like and bring Christ to reign in men's lives and lead them up to life and rest, he must consecrate himself wholly, body, soul, and spirit, all he has and is and hopes to be, to God's service. We have to-day too many ministers who, to all appearances, are not giving themselves heart and soul to their work, but allowing other interests and obligations to infiltrate and turn them aside from the steady pursuit of their chief duty, of serving God and their fellow-men. It is fatal if his people ever have reason to think that a priest is more interested in his own success, in social climbing, in his family, in his books, in his hobbies, in any of the pleasures and recreations of life, than in God and God's flock. If he is to do his part to make God vital in the lives of men, if God is again to have the first place in their thoughts and actions, then it must be plain that He is supreme and sovereign and takes precedence over all else in the lives of His ministers.

The priest must daily in prayer dedicate himself afresh to God and live in communion with Him; so that he has exhaustless wells of strength and grace; so that giving much he may have much to give; so that, as his tasks and responsibilities and opportunities increase, wisdom and strength may also increase. If the people take note of him that he is much with God, God will speak to them through him. Like priest, like people.

The candidate for orders and the young clergyman must be

brought to the realization that the priest's greatest opportunity to make God a living force and potent presence in the lives of men is in public worship, where the priest speaks to God on man's behalf and to men on God's behalf; where he offers men's oblations to God; where he presents and pleads the perfect sacrifice of Christ on the Cross. Every priest should therefore see that the public worship of his congregation is carefully planned and conducted in every part to these high ends. He should see to it that the ministers and acolytes in the sanctuary, the choir, the ushers, are carefully trained to lead and guide the people in their worship. He should see that order is always preserved in the sanctuary and choir in every part, and that during worship there are as few distractions and as little unassociated movement as possibly can be maintained. It is always practicable by careful forethought to order even a complicated service, like that of ordaining both deacon and priest at the same time, or an uncommon service like that of consecrating a bishop, in such a way that everything moves quietly and smoothly from the beginning to the end of the service. Still more is it possible to do this in services constantly repeated, like Morning and Evening Prayer and the Holy Communion.

Furthermore, the priest should see to it that the music, hymns, anthems, are not chosen haphazard and are not unseemly but are fit instruments of praise and teaching, harmonizing with the Church's messages for the day and with each other, so that they lift hearts to God and bring men into the very courts of Heaven. Many services in many parts of the country are simply lost opportunities for driving home the teachings of the day and for raising the people to heights of understanding and praise. Every service should be conceived of as a whole; and, insofar as the facilities and abilities of the choir permit, every portion should be directed to performing its part in the larger whole.

As for ritual, the priest must remember always that it is a means and not an end, and it must be so well ordered that all machinery is invisible at the time of worship. Congregations are too frequently disturbed and confused by orders and directions given in the course of the service, and sometimes by the very apparent fact that the minister and choir do not know where they are or what to do. In many other churches the personality of the minister is kept so conspicuously to the front and his lack of self-restraint is such that the whole effect is very human and very earthly. The management of the ritual and the conduct of ministers and choir can be and should be such that God is the center and master in His holy temple; then the congregation, whether in vasty cathedral or crowded city church, or lonely wayside chapel, will feel that they are in the very courts of Heaven, and that their worship is a foretaste of the life that shall be hereafter.

Yet it must be borne in mind that with all due regard to order, and the submersion of the personal element, the worship must be and can be warm and human and hearty, that the stranger within the gates may feel welcome and find God's house indeed a hospice, a house of prayer, of grace, of refreshment, and light.

By these means and like means that will suggest themselves in his work of offering and of shepherding the flock, as well as preaching and teaching, the priest should aim in every way to bring it to pass that God is sovereign and paramount in His Church and in His world.

Let our candidates for orders and our young clergymen be trained to principles and methods such as these, and then our theological seminaries, and those charged with the responsibility of preparing our young laymen for holy orders, will make a great contribution toward the great day when Jesus Christ will come and reign again without a rival in the hearts of men and women, in society and nations and governments. Then confusion, disorder, war, suffering will flee away, and righteousness, peace, and joy everywhere prevail.

TO THE MAN without faith the universe seems to be a gigantic, merciless, grinding machine, but to us who have learned the secret of the Lord it is our Father's House, in which not a sparrow falls to the ground without His notice, and where such all-embracing thought and care are exercised that the very hairs of our heads are numbered. It is, however, a house in which we ourselves must take scrupulous care lest we find it a prison house instead of a home; obedience to law must be exact. We dare not trifle. Lessons must be pondered. Trust and confidence must be exercised where there is silence and darkness. We must hold fast the faith that truest love inspires all discipline; and justice, mingled with mercy, rules. So our hearts shall be kept in peace and we shall not be afraid.—*War Cry*.

THE WORLD'S VERDICT

One sent out his ships to earth's farthest shores;
And brought to his coffers the Orient's stores;
The wild desert sands
Became gold in his hands;
And the world called him Genius—and wondered.

One sought out the secrets of planet and star;
He reveled in problems of granite and spar;
He thirsted to know
All the earth could bestow;
And the world called him Scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
He heeded their plea,
And he set their hands free;
And the world called him Brother—and loved him.

THOMAS CURTIS CLARK.

FOUR SONNETS ON PEACE

I—NATURE IN REPOSE

A heron dreaming lone in peaceful pool,
Where twilight clouds are glassed in purple pile;
A dewy sense of night in woodsey aisle,
While, faint and far, from cloisters dim and cool,
Come mellow chimes, like angel voice at Yule.
Ten thousand whispered charms of peace beguile
The cares of day, and hush with gentle wile
The strident voices that our souls befool.

In sweet content, a homeward flock of sheep
Lag lazily along yon dimming lane,
Like phantoms on some far Lethean shore.
Night comes and soothes her weary world to sleep:—
Tucks in the covers, crooning low refrain,
Then tiptoes out and softly shuts the door.

II—SLEEP

I put the day aside; prepare for sleep.
I choose some book, and, filled with its delight,
I'm mellow for the coming dreams of night.
Delicious hints of slumber tinge the deep,
Sweet silence, while the evening shadows creep
In ever denser fold. Some gentle sprite
Is tangling all my thoughts in merry spite,
While lotos languors all my senses steep.

Day's tumult dies away to soft Amen;
And leaves no ferment in my melting mind,
As, like some craft aloft on seas profound,
I drift away in blindfold chance, and then
Some dream-net holds me close entwined;
I gently sink away; in sleep I'm drowned.

III—WORLD PEACE

O purblind world! where selfishness doth reign,
Distorting heaven's dream with hell's nightmare!—
High heaven's dream of peace, forever fair,
With hell's nightmare of war and its dark train.
Twas selfishness that prompted Tubal Cain,
That scattered curses from Medusa's hair,
Flung wide Pandora's box to spread despair,
And lost us Paradise for sordid gain.

Heal selfishness—then comes millennium!
When sword shall rust in scabbard, all forgot,
And men be cursed no more by war's disease.
Then earth shall teem with sweet life's busy hum,
And all the world, from throne to lowly cot,
Confess His gentle rule—The Prince of Peace.

IV—THE PEACE OF GOD

The peace of God that passeth understanding—
It floats, a boon, in reach of every soul;
A peace as some vast stream's untroubled roll,
Where faith finds landing after golden landing,
With life's horizons evermore expanding,
While love, by giving love, achieves its goal;
Or like the peace of earth's magnetic pole,
That holds all compass needles in commanding.

The peace of God—it is the five-fold sea,
Where dew-drop, tear-drop, brook, and river meet,
And will of each is merged in will of all.
O all-engulfing peace, that makes us free,
Yet binds us all in brotherhood complete—
Let thy warm mantle on our shoulders fall!

LEROY TITUS WEEKS.

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.

BOOKS RECEIVED

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

E. P. Dutton & Co. New York.

The Necessity of Christ. By the Rev. W. E. Orchard, D.D. \$1.25 net.

George W. Jacobs & Co. Philadelphia.

The Son of His Father. By Ridgwell Cullum, Author of *The Way of the Strong, The Night-Riders, The Watchers of the Plains*, etc.

Edwin S. Gorham. New York.

The Lord's Service for the Lord's Children. Being a Method of Assisting at the Central Act of Christian Worship, the Holy Eucharist. Compiled by the Rev. Charles Townsend. Dedicated to the Children of the Church of the Good Shepherd, Rosemont, Pennsylvania. 35 cts. net.

Funk & Wagnalls Co. New York.

Rational Orthodoxy. Essays on Mooted Questions. By a Member of the Presbytery of New York. \$1.50 net.

From the Author..

The Mother's Influence on Phillips Brooks with a Short Sketch of the Episcopal Church. By E. L. Macmahon. Copley Square Post Office, Boston, Mass.

The Young Churchman Co. Milwaukee, Wis.

Catholic or Roman Catholic? Twelve Letters to One Unsettled in the English Church. By the Rev. Thomas J. Hardy, M.A. Author of *The Gospel of Pain, The Religious Instinct, The Mystical Body*, etc. Handbooks of Catholic Faith and Practice. Edited by W. J. Sparrow Simpson, D.D. \$1.00 net.

Houghton Mifflin Co. Boston.

The Life of Ulysses S. Grant. By Louis A. Coolidge. With Portraits. \$2.00 net.

MUSIC

Boston Music Co. Boston, Mass.

Concert Intermezzo. By R. G. Halling. 60 cts. net.

YEAR BOOKS

Year Book of Holy Trinity Parish, Philadelphia, Pa. 1917.

INSTALLATION OF NEW DEAN AT THE GENERAL SEMINARY

Dr. Fosbroke Preaches on Relation Between Theology and Daughter Sciences—Church Club House for Women—St. John's Guild—Religious Education

New York Office of The Living Church }
11 West 45th Street }
New York, February 5, 1917 }

THE new Dean of the General Theological Seminary, the Rev. Hughell E. W. Fosbroke, D.D., was installed on Monday morning, February 5th. The Rev. Dr. William T. Manning presented the Dean-elect to Bishop Lines, who, receiving him, delivered the keys of the institution. At the Holy Communion the Rev. Dr. Herbert M. Denslow was celebrant, the Rev. Dr. Lawrence T. Cole was epistolar, and Dr. Manning gospeler.

Dean Fosbroke delivered an unusually interesting and suggestive address on the relation of Christian theology to the modern sciences.

Despite a severe wind and snow storm the service of installation was attended by a goodly number of trustees, alumni, and visitors.

CHURCH CLUB HOUSE FOR WOMEN

In the diocese of New York there are so many organizations of women for various kinds of Church work that the need of an adequate place to hold their meetings has become urgent. Hitherto some have met in parish houses, others have enjoyed the generous hospitality of the Men's Church Club, but none of these places meet the increasing needs of diocesan organizations. In order to supply this want, a number of ladies, under the enthusiastic leadership of Mrs. Harold F. Hadden, are engaged in trying to establish a Church Club for women.

Its purpose will be to provide a general headquarters for all women engaged in Church work and a central office for each of the organizations represented. There would be an assembly room in which large meetings could be held, smaller rooms for committee meetings, a library and writing room and bedrooms for the convenience of out of town members. It is not intended at present to provide a restaurant, on account of the large expense involved. The income of the club could be increased by renting the assembly room or other rooms for purposes not inconsistent. There would be a stenographer and typewriter. A special committee is looking for a suitable house in a convenient situation, but before any definite engagements are made it is indispensable that such a number of women

signify their desire to join the club as will insure the rent of the house and the running expenses. It has been determined to make the dues moderate. Ladies wishing to join this club are requested without delay to apply to Mrs. Harold F. Hadden, 755 Park avenue, New York.

ST. JOHN'S GUILD

As usual, much interest has been aroused by the annual report of St. John's Guild, an organization for aiding mothers, children, and babies among the poor of New York. Last year, the fiftieth of the guild's existence, was marked by two events—namely, the opening of the Seaside Hospital at New Dorp, S. I., for winter service, and the beginning of service aboard the new Floating Hospital, the gift of Mrs. Augustus D. Juilliard, the vessel being named for the donor. In all, 34,648 persons were aided.

From January to June there were 1,602 patients treated at the Seaside Hospital. During July and August 1,099 were admitted. The Floating Hospital in those two months carried 18,878 patients, of whom 8,153 were children and 4,916 babies. The infantile paralysis epidemic caused a falling off in the number of children received by both the Seaside and the Floating hospitals.

Total receipts for the year ending September 30th were \$131,510.84. For the operation of the Floating Hospital \$26,378.38 was expended and the operation of the Seaside Hospital cost \$71,932.85. General expenses of administration were \$11,888.14, interest on mortgages, loans, and legal expenses being \$1,520.33. The endowment fund now amounts to \$265,895.49, the sole indebtedness being a \$75,000 mortgage.

RELIGIOUS EDUCATION

The General Board of Religious Education has announced that its membership was increased by four during its annual meeting. The new members are the Rt. Rev. Theodore I. Reese, D.D., of Southern Ohio; the Rev. G. G. Bartlett, of Philadelphia; H. C. Theopold, of Faribault, Minn.; and George Zabriskie, D.C.L., of New York.

Elected to the executive committee for the ensuing year were the Rt. Rev. Ethelbert Talbot, D.D., LL.D., the Rev. Drs. Nichols, Caley, Gardner, Bradner, Boynton, and Young, William Fellowes Morgan, Robert H. Gardiner, and Harper Sibley, *ex officio*.

The executive committee was instructed to appoint a committee to confer with those of the Board of Missions and the Board of Social Service upon a proposal to unite the work of these three great boards.

DR. BARRY'S THIRTIETH ANNIVERSARY

On the Feast of the Purification the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, kept the thirtieth anniversary of his ordination to the priesthood. Associated with occasion were several other meetings during the week. Wednesday night a dinner was given by one of the trustees to a few people, including the clergy of the parish, the trustees, the Bishop of Milwaukee, and Dean-elect Fosbroke. Thursday night a parish reception was very largely attended. Early on Saturday there was a large attendance of communicants, when the rector was celebrant at a general Communion of the parish. A striking incident of this service was the entry into the church, just before the celebrant, of a procession of twenty or more of the parish acolytes, preceding the curates and the Bishop of Milwaukee. At a later high celebration the senior curate, Dr. Delany, was the celebrant, and the Bishop of Milwaukee preached, concluding with special reference to the rector. A few of Dr. Barry's friends presented him with a purse of \$2,000.

A FAREWELL RECEPTION

On Thursday evening, January 25th, a farewell reception was held in St. Ann's parish house for Dr. and Mrs. Stevens. Dr. Stevens leaves shortly to take charge of his new parish, St. Mark's, San Antonio, Texas. The occasion was a spontaneous and corporate expression of the deep affection and esteem in which Dr. and Mrs. Stevens are held, nearly five hundred being present. Two presentations were made, a purse of gold, made up of contributions, large and small, from members of the parish, and a beautiful silver vase, suitably engraved, from St. Ann's branch of the Girls' Friendly Society, presented to Mrs. Stevens by Mrs. Ruempler. Mrs. Stevens has been the branch secretary of the Girls' Friendly Society and has won a very deep and lasting affection.

Dr. Stevens became rector of St. Ann's four and a half years ago.

ONE DAY'S INCOME

THE FEAST of the Purification was made a day of intercession at the Church Missions House on behalf of the One Day's Income plan. Bishop Lloyd made a short address on the significance of such a day of prayer. The Bishop also asked that it be made a day of prayer for the guiding and guarding of President Wilson in the crisis precipitated by the German note of the day before.

From nine o'clock until five there were continual intercessions. At 4:30 there was a short service. Each year the One Day's Income Plan has been inaugurated with a day of intercession. The offering made by the office staff this year was \$338.05. This makes the total gifts so far this year over \$7,000.

THE BOSTON LETTER

The Living Church News Bureau }
Boston, February 5, 1917 }

BISHOP LAWRENCE has appointed February 22nd for the consecration of the new chancel and lady chapel of St. John's Church, Roxbury, the Rev. F. W. Fitts, rector, announces. Owing to the Bishop's duties in New York, he will be represented by the Suffragan Bishop, and the Rev. Dr. Delany will be preacher. The service will be very impressive and of great interest, and the loving remembrance of Bishop Codman will permeate the occasion.

The American Ecclesiological Society has asked Mr. Fitts to write a book on the services of the Church, on the lines of the *Parson's Handbook*, for Americans, and setting forth the directions for ceremonies and the conduct of the offices, according to the methods used in St. John's Church and advocated in England by the Rev. Percy Dearmer.

The finances of the Episcopal City Mission are as always at this season, in a critical state. The financial year closes March 31st, and before that time, if a deficit is to be avoided, the society must get over \$20,800. It is about two-thirds of the annual budget and has in the past always been raised in these three months. From January 1st to 10th, over \$6,600 were received; the sale is counted on for \$3,000, but at least \$11,000 remains to be secured.

Trinity Church, Boston, has already raised \$7,083.14 toward its apportionment of \$10,056 for General Missions.

Lincoln day and Washington day will be observed in the Cathedral by Commemorative Services, with an address by the Rev. W. L. Rogers on the first occasion and by the Rev. D. D. Addison, D.D., on the second.

J. H. CABOT.

ANNIVERSARY SERVICES FOR GALILEE MISSION, PHILADELPHIA

Three Days' Observance with Numerous Speakers—Lutherans Face Ordination Problems—Commemoration of St. Charles, King and Martyr

The Living Church News Bureau }
Philadelphia, February 5, 1917 }

THE twentieth anniversary services of the Galilee Mission were held January 27th, 28th, and 29th. Beginning with Saturday night in the chapel, the speakers were Bishop Suffragan Garland, Dr. Tomkins, Dr. Washburn, Dr. Pierce, and Mr. Lippencott. The choir of old Christ Church sang the hymns. The service on Sunday was held in the Church of the Resurrection, when a number of laymen spoke. On Monday the service was again held in the chapel, when Bishop Tyler, some of the clergy, and a layman spoke. The statistics for the last year show that more than 67,000 men attended the chapel services, and that 1,650 men were reclaimed. In the past eight years thirty men have been sent into the ministry and several more are in preparation. This mission, in the midst of the darkest section of this city, is doing one of the most effective works of reclamation in the American Church.

PROBLEMS OF ORDINATION

The Evangelical Lutheran Ministerium of Pennsylvania held very interesting meetings in this city last week. Among other questions which are reported to have come up for consideration was that of the reordination of ministers who might come from other bodies, on the ground that there might have been something defective in their preparation. One which aroused much antagonism was the proposition that the president alone officiate at ordinations. This was objected to on the ground that it might lead to centralization of power in the president, who has just been elected for five years, with no other duties than those assigned him in the office. One of the most prominent ministers of the denomination said that "We seem to be falling back on the idea of a bishop," and asked the question: "Why has the old custom been discontinued?" This brought forth many protests that it was not the intention of the body to impose a "hierarchical idea". The entire discussion grew out of the effort to prevent many ministers joining in the laying on of hands because of the crowd.

ANNIVERSARY SERVICES

Members of the Society of St. Charles, King and Martyr, have commemorated the 268th anniversary of the beheading of Charles I. Under the leadership of William F. Smith, Grand Master of the order, the members, numbering about one hundred, attended services in the Church of the Ascension in the morning, when the services were conducted by the rector, the Rev. G. Woolsey Hodge, D.D. In the evening they attended services in old St. Peter's Church. All the members wore the St. Charles insignia, which include a red scarf draped from shoulder to waist. The service was the one ordered in former times for St. Charles' Day.

SOUTH PHILADELPHIA CONVOCATION

The meeting of the South Philadelphia convocation was the best and most interesting in years. Beside the reports on the Italian and colored work, several speakers discussed phases of missionary activity in the city. Among them were the Rev. James B. Halsey, Deaconess Carroll, the Rev. Abel J. Arkin, and Mr. J. L. Jacker, who has recently come from Pittsburgh and is interested in the Jewish work. Mrs. E. B. Means spoke at length on the Mission of Help. There were about seventy-five members present. This part of the city includes almost the entire foreign population.

Bishop Rhinelander has sent out a letter to the children of the diocese appealing for help in the work of the brick committee. This committee is assisting the Bishop in raising money for new mission churches to be erected in the diocese.

The diocesan committee on the pension fund has announced that the next issue of the diocesan paper will be chiefly devoted to that fund, and requests the clergy to secure copies for distribution.

Such interest is being manifested in the Pilgrimage of Prayer that the literature is in so great demand as to require a large addition to the order for printing. Many of the parishes are arranging hours of devotion and meditation in their own churches. These are in addition to those provided in the diocese.

EDWARD JAMES MCHENRY.

DEATH OF REV. J. T. HUTCHESON, D.D.

THE REV. JAMES THEODORE HUTCHESON, D.D., died at his residence in San Antonio, Texas, on Saturday afternoon, January 27th. His only surviving near relative, Mrs. Avery

Tyte, was with him at the time of his demise, as were also Bishop Capers and his devoted nurse, Miss Johnson. Death came after a lingering illness of several weeks. Silently he fell asleep after a faithful service of sixty-three years in the ministry of the Church.

Dr. Hutcheson was born on October 31, 1831, in Eleuthera, one of the Bahama Islands. Before he was twenty-one he came to the United States for the purpose of studying for the ministry, and entered the Virginia Theological Seminary, from which he was graduated in 1854. For twenty-one years he served in the ministry in Louisiana and other portions of the South, coming to Western Texas with Bishop Elliott, who was just beginning his episcopate. From 1875 to the hour of his death, Dr. Hutcheson served within this district, now the diocese of West Texas, with the exception of two years spent in Cleburne, diocese of Texas.

Dr. Hutcheson, very early in his ministry, impressed the Church with the clearness and strength of his mind, and the ripeness of his scholarship. The University of the South conferred upon him the degree of Doctor in Divinity.

During the episcopates of Bishop Elliott and Bishop Johnston, Dr. Hutcheson, together with the late Dean Richardson and the Rev. W. Carnahan, familiarly known as the "old guard", assisted in organizing the missionary agencies in the district, and laying strong and permanent foundations in this part of the country.

Dr. Hutcheson was by nature a missionary; he spared not himself but rather rejoiced in taking the outposts of Western Texas. For a number of years he was rector of St. John's Church, San Antonio. His name is also associated with the establishment of many mission stations and the building of a number of churches in the diocese.

The funeral services, which took place from St. Mark's Church, San Antonio, on the 29th, were conducted by Bishop Johnston and Bishop Capers, assisted by Archdeacon Garden, and the Rev. Messrs. R. Y. Barber, J. W. Woessner, and Chaplain Willis, U. S. A.

ANNIVERSARY OF THE BISHOP OF DULUTH

THE TWENTIETH anniversary of the consecration of the Rt. Rev. James D. Morrison, D.D., LL.D., as Bishop of Duluth was celebrated on the Feast of the Purification. The Bishop celebrated the Holy Communion in Trinity Cathedral, Duluth. At the close of the service, the congregation remained to offer to the Bishop their congratulations and good wishes. In the evening a dinner was given by the Cathedral choir, at which Bishop and Mrs. Morrison were guests of honor, and the Bishop was called upon to respond to the toast, Twenty Years as Bishop, which he did by giving a few reminiscences of the time of his election and consecration and during the twenty years of service. The choir presented the Bishop with a beautiful desk set of six pieces. A gold headed cane came from the clergy who had at one time and another been connected with the diocese of Duluth, under the present diocesan. The Rev. Arthur H. Wurtele, former Dean of the Cathedral, made the presentation, with a suitable address.

Many telegrams and letters were received during the day, among them being a rather remarkable memorial from the parish of Ogdensburg, N. Y., in which the Bishop served for nearly twenty-two years. It was signed by one hundred and sixty-eight people, all of whom were members of the congregation twenty years ago. Rich and poor alike had signed the memorial, making it a most touching tribute, most warmly appreciated by the recipient. The diocese is intending to make suitable recognition of the anniversary at the annual convention.

CONSECRATION OF ST. PAUL'S CHURCH, DE KALB, ILLINOIS

**Bishop Anderson Is the Consecrator
—Dr. Wolcott Observes Twenty-
fifth Anniversary—Bishop's Day
for the Woman's Auxiliary**

The Living Church News Bureau }
Chicago, February 5, 1917 }

ON the Fourth Sunday after Epiphany, January 28, 1917, Bishop Anderson consecrated St. Paul's Church, DeKalb, to the honor and worship of Almighty God.

In the year 1858 the Rev. Warren Roberts, rector of St. Peter's Church, Sycamore, Illinois, held occasional services at the neighboring town of DeKalb, and as a result the parish of St. Alban's was organized there. The date of the organization is uncertain. Early in the spring of 1875 the late Bishop Toll, then rector of St. Peter's, Sycamore, came to DeKalb for a burial, and found there some faithful Church people who appealed to him to revive the parish of St. Alban's, which had for some years lapsed into inactivity. Mr. Toll, with his usual zeal and sympathy for missions, agreed to hold the services of the Church regularly if a place could be found. An unused Congregational chapel was promptly rented and on the second Sunday in May, 1875, Mr. Toll began to hold regular services there on Sunday afternoons. On February 14, 1876, application was made to the Rt. Rev. William E. McLaren, Bishop of Illinois, to dissolve the parish of St. Alban, and to organize a mission in its stead. On February 22nd, the Bishop granted the petition and the mission of St. Paul's, DeKalb, was organized, and the Rev. W. E. Toll appointed priest in charge. In 1877 the first church was built. It was dedicated the following year, and on June 27, 1881, Bishop McLaren consecrated the first building, which for nearly thirty years served as the church. As a result of an endowment of \$1,000 made by a faithful member of St. Paul's, Mrs. Alida Young, the present new church was built in 1909, and the cornerstone laid by the former faithful priest and pastor, who had become Archdeacon Toll of the diocese. On the eve of the Feast of the Epiphany, 1910, Bishop Anderson dedicated the completed church, which had been built at a cost of \$10,000. Bishop Toll resigned St. Paul's in 1882 for Christ Church, Waukegan. He was succeeded by the Rev. John H. Edwards (now rector of the Church of the Holy Spirit, Lake Forest), who was in charge until 1886. Fourteen priests in all have ministered at St. Paul's, the longest charge (nine years) being that of the Rev. N. W. Heermans. The present priest in charge, the Rev. Cleon E. Bigler, succeeded the Rev. F. C. Grant, now at Dixon, Illinois, in June, 1915. Mr. Bigler has done splendid work during the last eighteen months. Under him the mission has been well organized for efficient work, all indebtedness cancelled, and many beautiful gifts made to the church.

Preceding and following the services of consecration were other services and meetings. The Rev. J. H. Edwards preached at Evening on the Feast of the Conversion of St. Paul. On Friday Dean Pond addressed the Woman's Auxiliary. On Saturday there was an informal reception for the Bishop in the parish house. After the service of consecration, a class of twelve was confirmed. The Bishop preached on Consecrated Genius. On Monday and Tuesday, January 29th and 30th, the northern deanery held its quarterly meeting at St. Paul's Church. At the opening session the Bishop spoke on The Apostolic Succession of the People of God. The Bishop celebrated the Holy Communion on Tuesday

morning. At the regular morning session the Rev. F. D. Butler of Freeport spoke on How to Interest, Hold, and Use Men in the Church. Mr. Butler told of the use of the Pension Fund in calling out the best efforts of men in our parishes. The address was discussed at length by the clergy present, eleven in all.

REV. DR. WOLCOTT CELEBRATES ANNIVERSARY

On Wednesday, January 31st, the Rev. Peter C. Wolcott, D.D., celebrated his twenty-fifth anniversary as rector of Trinity Church, Highland Park. About fifty clergy, including the Bishop of the diocese and the Bishop Suffragan, and many of the members of Trinity parish attended the Eucharist at 10:45, and united in thanksgiving for this long, faithful rectorate. Dr. Wolcott has not only served his parish well, but has served his community well during the past twenty-five years. A teacher and a student, Dr. Wolcott has always been interested in schools and education. For fifteen years he was secretary of the board of education at Highland Park, and for fourteen years has been president of the board. When Dr. Wolcott came to Highland Park, the high school was over a store. Largely through his efforts the present school, the Deerfield-Shields High, was built at the cost of nearly a quarter of a million dollars. Dr. Wolcott has also had an active interest in the building and establishing of the public library in Highland Park and has served as president of the library board.

At the Eucharist on Wednesday morning Dr. Wolcott was the celebrant, the Rev. H. C. Kinney, epistoler, and Bishop Griswold, gospeller. Bishop Anderson was the preacher.

A luncheon was served afterwards in the parish house by the ladies of the guild, at which the Rev. John H. Edwards was toastmaster, and speeches of congratulation to Dr. and Mrs. Wolcott were made by Mr. J. V. Norcross, senior warden of Trinity Church; Mr. R. L. Sandwick, principal of the Deerfield-Shields High School; the Rev. George C. Stewart, L.H.D., the Rev. E. J. Randall, and Bishop Griswold. Dr. Wolcott replied in a short and modest speech. In the evening a reception given to Dr. and Mrs. Wolcott by the parish was attended by Bishop and Mrs. Anderson and many of the past and present members of Trinity Church.

BISHOP'S DAY FOR THE WOMAN'S AUXILIARY

February 1st was Bishop's Day for the Woman's Auxiliary. From 52 branches 236 women crowded the Church Club rooms to hear Bishop Anderson's splendid address. The offering of \$67 went to the Bishop's Purse. A resolution, enthusiastically adopted, gave to the new secretary at the Mission House, Miss Grace Lindley, the hearty greetings and support of the Chicago branch.

ST. PAUL'S, KANKAKEE, CLEARS INDEBTEDNESS

For some years, St. Paul's parish, Kankakee (Rev. Richard Rowley, rector), has had a floating debt which at the beginning of the new year amounted to nearly \$5,000. At a meeting of the vestry held after the services on Sunday morning, January 21st, Mr. H. E. Taylor, a vestryman, offered to give \$1,000 on condition that another \$5,000 be raised immediately, of which \$1,000 was to be for the Pension Fund and the rest for the parish debt. The following day a special committee of young men appointed by the rector began their canvass. On the following Sunday evening the entire amount had been subscribed in cash and pledges by 125 parishioners.

DR. STEWART DECLINES CALL TO BALTIMORE

St. Luke's parish, Evanston, is rejoicing in the decision of the Rev. Dr. George Craig Stewart that he will remain in the diocese,

refusing the call to become Dean of the Cathedral of the Incarnation, Baltimore, Md.

ST. THOMAS', AMBOY

The old mission of St. Thomas, in Amboy, has recently been reopened by the rector of St. Luke's Church, Dixon, assisted by Mr. Harry Paul Hilbish, principal of the Lee Center High School, as lay reader. At a recent visitation by Bishop Griswold, there were thirty-two present, including twelve communicants.

H. B. GWYN.

BURNING OF ST. LUKE'S HOSPITAL, SPOKANE

ABOUT FIVE O'CLOCK on the evening of Sunday, January 21st, a fire was discovered in the roof of the west wing of St. Luke's Hospital, Spokane. It probably started from burning soot from the big hospital chimney. In a short time the roof and upper story of the west wing were a mass of flames which spread presently to the main building. Fortunately, it was at a time when all the nurses were at hand, and, with splendid discipline and devotion, which reflected the greatest kind of credit on the hospital, and especially on the superintendent, Miss Johanna Burns, the patients were quickly and safely removed to the lower floors. When it appeared that the building might be entirely destroyed, the patients were taken either to other hospitals or to the many homes in the neighborhood, which were at once opened to receive them. The Roman Catholic Hospital of the Sacred Heart and the Deaconess' Hospital, conducted by the Methodists, were most generous and prompt in making every effort to receive as many patients as possible. Unfortunately, both of these hospitals were already full, and when the stress came of caring for nearly eighty patients that were in St. Luke's, it was impossible to give them all accommodations. So great is the demand for hospital service that all three of the Spokane hospitals, including St. Luke's, have been taxed to their utmost capacity.

Presently the fire was put out, but, while the hospital was only partially destroyed, the result is that entirely new buildings are necessary. The trustees and the people of the community are of one mind, namely—that any new buildings must be fireproof. In fact, had the trustees thought otherwise, the city commissioners would not have permitted them to continue the use of the buildings for hospital purposes. This means that buildings valued at nearly \$100,000 must go into the junk heap.

While the by-laws of the corporation do not make St. Luke's a purely Church institution, but allow the trustees to be of any denomination, nevertheless the Bishop is officially one of the trustees, and has the right to appoint the chaplain. As a matter of fact, since the beginning, a majority of the trustees have been members of the Church. Thus a tremendous financial burden is placed upon the Bishop of Spokane in providing for new buildings.

St. Luke's ministers not only to the people of Spokane but to all of Eastern Washington, Northern Idaho, and Western Montana. The records show that during the past year nearly 2,100 patients have been treated there and over forty per cent. of them have come from outside the city. People in the East can realize more clearly the need and importance of a hospital like St. Luke's when they are told that in Washington the state and cities make no hospital provision for their sick except in the case of the insane and the feeble-minded; there are no city or county hospitals. The burden of providing hospitals therefore is thrown entirely upon private individuals. Here is a great opportunity for the Church to help give proper care for the sick. Moreover it may be said at this time there is a clear opportunity to make St. Luke's Hospital, Spokane, one among the best institu-



Photo Webster & Stevens, Seattle

ST. CLEMENT'S CHURCH, SEATTLE, WASH.

Consecrated December 24, 1916, by Bishop Keator. See a news report in THE LIVING CHURCH of January 27th, page 437.

tions in the Northwest; but the task of raising \$200,000 for the purpose is a stupendous one.

Our chaplain, the Rev. James A. Palmer, has been doing singularly effective work. The morning after the fire he visited about seventy-five of the patients at different hospitals and homes to find out what condition they were in. It is a notable fact that up to the present time none of them seems worse for the experience.

DR. WATSON HONORED IN PARIS

It is announced that the Rev. Dr. Samuel N. Watson, rector of the American Church of the Holy Trinity, Paris, has been nominated as a Chevalier in the Legion of Honor of France, the official order declaring that the honor is conferred for "the greatest zeal shown in the work of propaganda in favor of France and her Allies".

When the war broke out, says the New York Herald, Dr. and Mrs. Watson devoted themselves to aiding the stricken of France and Belgium, and soon they were called the most active and most earnest Americans engaged in that work. The parish house became a headquarters for Belgian refugees. There food and clothing were given to them, and the rector and his wife were assiduous in finding work for them so that they might not regard themselves as objects of charity.

Dr. Watson sent appeals to America for one thousand wooden legs for maimed soldiers, explaining that with the aid of the device they might set about making themselves self-supporting. He raised funds also for blankets and shoes for the Belgians and condensed milk for Belgian babies. So successful and so untiring were Dr. Watson's efforts that he soon was included in practically every American relief committee in Paris.

The American Relief Clearing House, of which Dr. Watson is president, was organized to supply a medium through which persons in the United States and Americans everywhere might aid war sufferers. It now occupies the house that was the home of Myron T. Herrick when he was Ambassador to France. Mr. Herrick and Dr. Watson, both Ohioans, are fast friends.

Dr. Watson was born in Shattuck, Ohio, and was educated at Trinity College, Hartford, Conn., where he was graduated in 1882. Seven years later the college conferred on

him the degree of M.A. The University of Iowa conferred on him afterward the degrees of D.D. and M.D. Prior to going to Paris he had pastorates at Mexico, Mo.; Iowa City, Iowa; Des Moines, Iowa; Chillicothe, Mo.; and Akron, Ohio.

"AMERICAN CATHOLIC"
DISCONTINUED

NOTICE is given by the editor of the *American Catholic*, the Rev. Harry Wilson, that that publication has now been discontinued and that the editor is about to be received into the Church of Rome. In making this statement, Fr. Wilson asks that it be noted that the associate editor, the Rev. Richard H. Gushee, had first resigned his connection with the magazine and is in no way a party to the step which the editor is taking. The ground stated by the latter for his renunciation of his orders and change of communion is, first, that the late General Convention refused to adopt the proposed canon relating to Marriage and Divorce and, secondly, an increasing doubt as to the Anglican position, and especially the question of whether it be not in schism.

BIRTHDAY OF BISHOP TUTTLE

TWO BIRTHDAY cakes, each with eighty lighted candles, were presented to Bishop Tuttle on his eightieth birthday, Friday, January 26th, at the meeting of the diocesan Woman's Auxiliary at the Church of the Redeemer, St. Louis. Grace Church, Holy Cross Mission, presented one with red candles and Miss Annie Lewis, president of the Woman's Auxiliary, presented another with white candles. Bishop Tuttle was surprised to see 160 candles lighted in his honor and he made a characteristic speech, thanking the women for their remembrance. Mrs. E. C. Simmons, honorary president, presided at the meeting, and in addition to the usual pledges the women decided to give \$250 toward a new hospital in Boise, Idaho, where the Bishop labored fifty years ago.

On Sunday, January 28th, a painting of Bishop Tuttle was presented to him in Christ Church Cathedral, St. Louis, as a "love gift" from the diocese of Missouri in honor of his eightieth birthday. Bishop Johnson presented the painting and Bishop Tuttle, in replying,

asked that it be placed in the vestry or chapter room of the Cathedral or in the Mary B. Bofinger Chapel. The canvas was painted by George C. Eichbaum, a St. Louis artist, and cost \$1,000.

Bishop Tuttle preached the annual sermon before the Guild of St. Barnabas at Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean), Sunday evening, January 28th.

DEATH OF REV. PROF.
VANDERBOGART

THE REV. PROFESSOR HARVEY BOARDMAN VANDERBOGART, a member of the faculty of Berkeley Divinity School, Middletown, Conn., and a graduate of Trinity College in the class of 1903, died of pneumonia at the Middletown Hospital, Middletown, Tuesday, January 30th. Mrs. Vanderbogart died in December, and since her death Professor Vanderbogart has been in poor health. Pneumonia set in and he did not rally from the attack.

Professor Vanderbogart was born in Troy, N. Y. After his graduation from Trinity College he entered the Berkeley Divinity School, was ordered deacon in 1906, and advanced to the priesthood the following year. From 1906 to 1911 he was curate in Holy Trinity, Middletown. In 1910 he was appointed instructor at Berkeley to assist Dean Binney in the department of Hebrew and the Old Testament, and in the following year he succeeded Dean Binney as professor of Hebrew and cognate languages. In 1912 he received the degree of Bachelor of Divinity on examination from the school, his thesis being on a topic connected with Moslem eschatology. Professor Vanderbogart is survived by an uncle and aunt who live in Troy, N. Y.

The funeral services were held from Holy Trinity Church on the afternoon of the Feast of the Purification, and interment was made in Indian Hill cemetery, Middletown.

DEATH OF REV. M. A. TRATHEN

THE REV. MARCUS AURELIUS TRATHEN, rector of St. Timothy's Church in Brooklyn, N. Y., died on January 23rd at his home, a victim of Bright's disease.

The Rev. Mr. Trathen was born in New York City, and was graduated from Bedeau College in 1891. He was ordered deacon by Bishop Littlejohn in 1900, and was advanced to the priesthood by Bishop Seymour in 1903. During his diaconate he served at the Church of the Atonement in Brooklyn and at St. Paul's Church at Rantoul. In 1904 he was in charge of St. Clement's Church, East New York, Brooklyn, and afterwards for four years of St. Michael's Church, Williamsburg, in the same city, going from there to Shippensburg, Pa., to the charge of St. Andrew's Church. In 1911 he became curate of the Church of the Ascension, Greenpoint, and vicar of St. Michael's, Williamsburg, Brooklyn. At the time of his death he had been in charge of St. Timothy's parish, Brooklyn, for one and one-half years. He was an associate member of the Order of the Holy Cross. He is survived by one daughter.

DEATH OF REV. W. B. WILLIAMS

IN RICHMOND, Va., on Thursday afternoon, January 23rd, in the ninety-first year of his life, the Rev. William Bell Williams died, having served as a perpetual deacon since his ordination by Bishop Whittle in 1883.

For ten years after his ordination he served as assistant in St. Mark's Church, Richmond, where he was ordained. Later he combined his business with missionary service to the churches in New Kent, Hanover, and Caroline, and did much pastoral work among the poorer classes of Richmond. He was associated for a number of years with the editorial staff of the *Southern Churchman*.

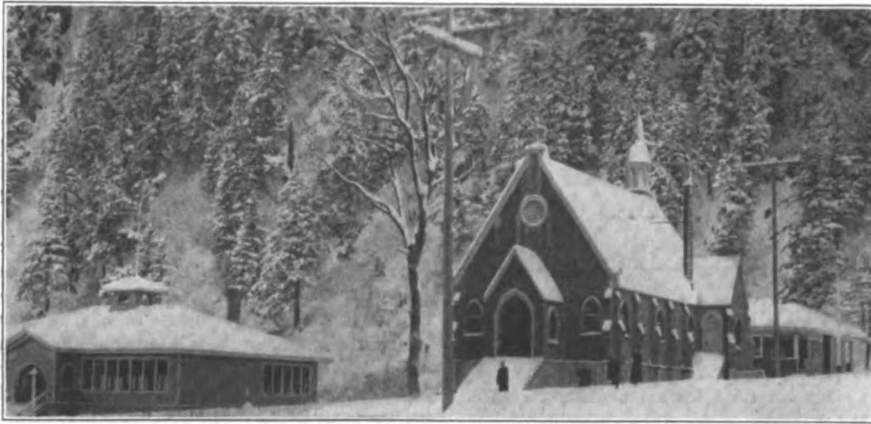
Mr. Williams is survived by three chil-

dren and fifteen grandchildren. His wife died in 1910, fifty-three years after their marriage.

The funeral services were conducted on January 25th in St. James' Church, Richmond, by the Rev. G. Freeland Peter, rector, assisted by the Bishop and Bishop Coadjutor.

A MISSION IN ALASKA

ONE OF THE most artistic structures of its kind in the territory of Alaska is St. Peter's Church, at Seward, which was erected about eleven years ago, when the railroad was first started from Seward to the interior of the territory at Fairbanks. As the railroad, built part way, had never been completed, for a period of years Seward was at a standstill. Everything in the town was awaiting developments. Finally a change came. The railroad is now being built by the United States government, and Seward has come into prom-



ST. PETER'S CHURCH, SEWARD, ALASKA

inence. The town is growing and developing as one of the commercial ports of the North Land, and the Church should keep abreast of this development. Bishop Rowe asks for a rectory at Seward and has asked the Rev. George John Zinn to take charge of this work. Mr. Zinn, living at Valdez, makes a trip once a month to Seward, to give services and to carry on these improvements. The people at Seward are securing lots adjacent to the church as a site for the rectory, which will be begun early in spring in order to have it completed before cold weather. It is to be of bungalow style, simple in construction, but practical and durable, one story with a basement. The main floor will contain study, living and dining room in one, two bed rooms, bath room, and kitchen. Seward has electric lights and power, and a city water system, so the rectory will be equipped with these conveniences. Counting the living and dining room as two rooms, there will be seven rooms in the house. The rectory should be completely furnished, and the furniture should remain in the rectory all the time, as it is too expensive for each clergyman who should locate in Seward to move his household goods with him.

The church needs a heating plant, a new chimney, and furniture. A medium sized pipe organ could be used, a place having been provided when the church was built. The church is plastered on the interior and has been well constructed. A number of gifts could be placed in the church as memorials.

Letters, correspondence, or contributions relative to this work at Seward should be sent to the Rev. George John Zinn, St. Peter's Church, Seward, Alaska.

ORGANIZING FOR A WORLD CONFERENCE

WHEN THE Preliminary Conference on Faith and Order adjourned in Garden City last year it left behind it an active committee whose assigned duty was the formation

of a North American Preparation Committee. The committee thus formed met in Garden City on January 23rd and 24th, with fifty delegates present out of 171. Every large group of American Christians was represented except the Roman Catholic, and when, at the close of the two days' work, the meeting adjourned, a Roman Catholic was named on the executive committee of permanent organization. Our own communion was represented by Bishop Weller, Bishop Williams of Huron, Dr. Fosbroke and Dr. Drown of Cambridge, Dr. Rogers of Racine, Dr. Slattery of New York, the Rev. H. Bedford-Jones of Ontario, and the Messrs. L. H. Baldwin of Toronto, Robert H. Gardiner (secretary), Charles Jenkins of Ontario, George Wharton Pepper, Francis Lynde Stetson, and George Zabriskie. Dr. Marquis, of the Presbyterians, presided.

The first business was to hear the report

of the appointing committee, which, emphasizing the meeting together of so many communions, urged that flexibility and simplicity should be characteristic of the permanent organization. Adequate financial support, the report stated, was now assured, and the preparation committee might now go about its first duty, the securing from each communion of the North American Churches a statement regarding its faith and its order as related to the rest of Christendom—what it believed it held in common with all and what it believed it held as an unshared trust. The members of each communion were urged to use their best efforts in securing such a statement, with the most expert aid obtainable. The collation of all these statements should be the task of a special committee selected by a small and uninstructed executive committee. The final summons would not be to a general council, which no branch of the Church was authorized to summon, but rather to a conference, ecumenical as such a meeting might be.

Mr. George Zabriskie defined the functions of the committee of preparation. Its business was road-making. It was to make straight a path to the field of conference, whence the way to Unity, the city of God, would be plain.

Dr. Newman Smyth explained how the committee should approach its task. All statement was to be positive expression of belief, without polemics. By noting how the differences had grown we should learn also how unity might develop.

Dr. Calkins urged a study of the dividing points in the current of Christian history. If an opinion had succeeded in practice it must therefore have value. To learn how much it had would be profitable. Each part of the unrealized Catholic Church must realize that it had not all truth before unity could emerge from prophetic vision.

Bishop Weller on Tuesday evening presented a short meditation on the Incarnation. As we are the Body of Christ we should allow

ourselves to be used by Him, learning thus to fear the sin of schism, and be penitent for our own part in it. A discussion of methods to be adopted in securing the formulation of statements from the different communions occupied the rest of Tuesday evening.

Permanent organization was effected at the final meeting, when Bishop Anderson was elected chairman, Methodist Bishop Wilson, vice-chairman, Mr. R. H. Gardiner, secretary, and Mr. Lucien C. Warner, treasurer. Francis Lynde Stetson is chairman of the finance committee. To the executive committee, of which Dr. Ainslie is chairman, large powers and much freedom were given, to fill vacancies, appoint subcommittees and members, and call meetings.

Dr. Mott, in the closing address, told of the price which was to be paid if the vision in sight were to be realized. We must hold Christ so infinite as to require all of us to express His power adequately.

CHURCH PENSION FUND

BISHOP THURSTON of Eastern Oklahoma presented the cause of the Church Pension Fund at Christ Church in the morning and St. Mark's, San Antonio, Texas, in the evening of the Third Sunday after Epiphany. On Monday, the 22nd, a luncheon was served at the Gunter Hotel, when Bishop Thurston conferred with representative laymen of the city, and made plans for a thorough canvass of San Antonio during the coming month.

THE NEBRASKA diocesan commission has set out "for the big drive", in the effort to raise at least \$20,000 toward the final million to be raised before March 1st. The parishes and missions of Omaha are expected to pledge \$15,000, and the parishes and missions outside the see city the balance. The members of the commission are the Very Rev. J. A. Tancock, chairman; Mr. W. H. Young, Fremont, secretary; the Rev. A. E. Marsh, Blair, the Rev. C. Walter MacWilliams, Geneva; Mr. S. C. Smith, Beatrice; the Hon. C. S. Montgomery, Messrs. John T. Yates, John S. Hedelund, and W. Scott King, of Omaha.

INTENSE INTEREST is being manifested by the clergy and laity of New Jersey. Last week Bishop Lawrence was host to the clergy and laity at a luncheon at the Bankers' Club, New York, when he outlined the plan for the "last forty days". The Rev. E. V. Stevenson has been relieved of his parochial duties and placed in charge of the work until the first of March. He has called to his assistance several prominent New York laymen, and weekday and Sunday meetings are being held in the northern part of the diocese. A special meeting of the Plainfield clergies has been called to make final arrangements for the offering on the 18th of February.

CONVOCATION OF SOUTHERN FLORIDA

THE MISSIONARY DISTRICT of Southern Florida held its twenty-fifth annual convocation in St. Andrew's Church, Tampa, on January 28th, 29th, and 30th, with good attendance of clergy and lay delegates.

The Holy Eucharist was celebrated both at St. Andrew's and at St. John's each morning.

On Sunday, the 28th, the Holy Eucharist was celebrated by the Bishop, assisted by the rector of St. Andrew's, the Rev. H. A. Brown, and the Very Rev. J. G. Glass, Dean of St. Luke's Cathedral, Orlando. A sermon was preached by the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, from Romans 13: 1: "The powers that be are ordained of God." Bishop Reese depicted forcibly the prevalent lawlessness in thought and deed, with the inevitable consequences of disregarding truth and justice. Twenty-five of the clergy were in the procession for this service, while several others arrived in Tampa Sunday even-

ing, after holding morning service at their respective cures.

In the afternoon, after Evening Prayer, addresses on the Clergy Pension Fund were given by Bishop Reese and others. The special representative of this Fund in the Province was expected to make an address on this important subject, but a telegram the preceding evening announced that the central committee had sent him elsewhere.

In the evening St. Andrew's Church was again filled, a notable feature being the very large attendance of colored people from our flourishing missions in Tampa, filling all one side of the church. After a brief service, the Bishop delivered his annual address.

Formal organization was made at the conclusion of this service.

On Monday Bishop Mann celebrated the Holy Eucharist for the Woman's Auxiliary, the Rev. W. W. Williams assisting. Business sessions of convocation filled the remainder of the day, except for the luncheon hour. All delegates both for convocation and for the annual meeting of the Woman's Auxiliary were entertained together for a luncheon served at the Y. M. C. A. building.

The Rev. G. A. Ottman of Ocala was appointed secretary of the district. It was decided, by vote, to endeavor to raise \$15,000 by March 1st as Southern Florida's contribution toward the Church Pension Fund. The committee appointed to take charge of this matter consists of Dr. S. L. Lowry of Tampa, chairman; Messrs. C. M. Gray of Petersburg, H. M. Weathers of Ocala, R. A. Crowell, and William McIntyre of Tampa.

The Bishop announced the following appointments:

Council of Advice: The Very Rev. J. G. Glass, the Rev. A. S. Peck, Mr. A. Haden, and Dr. E. M. Hyde.

Chancellor: Hon. L. C. Massey.

Vice-Chancellor: Judge T. P. Warlow.

Treasurer: Frederic H. Rand.

Registrar: The Very Rev. J. G. Glass.

Examining Chaplains: The Rev. James H. Davet and the Rev. A. L. Hazlett.

Announcement was made by the Bishop that hereafter women may vote at parochial elections in this district, the House of Bishops having consented to striking out the word "male" in paragraph 6, section 1, in the canons of the district.

The Rev. R. P. Cobb, rector of the Cathedral School for Girls, Orlando, presented the annual report of that excellent institution, showing it to be in flourishing condition.

The report of the chancellor, Hon. L. C. Massey, gave the welcome news that preparations are nearly completed for the erection of a church for St. Peter's parish (colored), Key West. This has been urgently needed for some years, as their former church was destroyed by a hurricane.

A message of affectionate greeting was sent to the Rt. Rev. William Crane Gray, D.D., retired first Bishop of Southern Florida, who is now visiting relatives and friends in Orlando.

On Monday evening a reception was tendered to all delegates of convocation and of the Auxiliary at the Tampa Bay Hotel.

Morning Prayer said by the Bishop on Tuesday was followed by a final business session.

Favorable action was taken, by a margin of three votes, on a resolution by the Rev. F. E. Alleyne that the Bishop be requested hereafter to assemble convocation on "such a Tuesday" as he may designate, instead of on a Sunday. The place and date were left to be appointed by the Bishop.

PAROCHIAL MISSIONS

THE REV. PHILIP GAVAN DUFFY is to hold a mission at the Church of the Nativity, Cincinnati, Ohio.

THE REV. HARVEY OFFICER, O.H.C., is holding a two-weeks' mission at the Church of the Good Shepherd, Rosemont, Pa.

THE VERY REV. STUART B. PURVES, D.D., Dean of St. Paul's Cathedral, Cincinnati, Ohio, recently conducted a mission at the Church of the Heavenly Rest, Springfield, Ohio.

ARCHDEACON DODSHON conducted a mission in St. Paul's Church, Logan, Ohio, from January 23rd to 28th. The services were well attended, especially toward the end of the week, and several resolution cards were signed requesting confirmation. A class has already been formed by the missionary in charge, the Rev. Dr. Stires.

THE REV. E. H. ECKEL, SR., secretary of the Seventh Province, has just concluded a most successful eight-day mission and every-member canvass at Grace Church, Chanute, Kans. (Rev. George H. Mueller, rector). The chief service, altogether extra-liturgical, came daily at 7:30 P. M. As the days went by, more and more people attended at this time, when the preacher explained some of the chief tenets of the Church. It was plain that they were eager for instruction. An every-member canvass of the parish resulted in a substantial increase of the finances.

THE REV. G. H. S. SOMERVILLE, LL.D., of the Society of Parochial Missioners, preached a ten day's mission at St. Matthias' Church, Waukesha, Wis. (Rev. H. B. Liebler, rector), beginning on January 19th, and concluding with the Holy Eucharist on the 29th. There were two celebrations each day, a meditation, intercessions, and a children's mission in the afternoon, and the usual preaching service with question box at night. On the last Sunday a special men's service was held. Many resolution cards were signed, and nearly all who attended bought a little silver cross as a remembrance.

BEQUEST

CHRIST CHURCH, Quincy, Mass. (Rev. William Grainger, rector), has recently received \$5,000 as a bequest from Colonel Henry Walker of Boston. Colonel Walker's executrix has also presented to the parish a silver alms bason nearly one hundred years old, in memory of Maria A. Walker, the Colonel's brother. The silver belonged to the Walker family, which is now extinct, and was melted down and made into the bason.

MEMORIALS AND GIFTS

A ROSE WINDOW is to be installed over the altar in the new St. Paul's Church, Minersville, Pa. (Rev. A. O. Worthing, rector), as the gift of the ladies' guild and a memorial to the oldest three vestrymen. The window will be the work of the D'Ascenzo Studio, Philadelphia.

A SILK AMERICAN FLAG was presented to St. Paul's Church, Syracuse, N. Y. (Rev. Henry Harrison Hadley, rector), by Mr. Edward S. Dawson, Jr., on January 21st. Two other flags have been given to the parish, one for the chapel, the other for the Sunday school room.

A PAIR of very handsome brass altar vases, used for the first time on Christmas Day, were presented to St. Luke's Church, Buffalo, N. Y. (Rev. Walter North, L.H.D., rector), by Mrs. Irving Devereaux and her sisters, Mrs. William J. Blackburn and Mrs. Oakley Vanderpoel Cole, in memory of their mother, Ellen Trice Goldthwaite.

A HANDSOME pulpit of hand carved quartered oak is soon to be installed in St. Philip's Church, Belmont, N. Y. (Rev. John N. Borton, rector). It is to be a memorial to Harriet Ayers Willets and is given by her children, Elinore Willets and Mrs. Henrietta

Willets Paul. The chancel has been enlarged to receive the pulpit. Money for vestments has also been provided.

A MASSIVE chalice and paten of unique design, made by Tiffany & Co., was blessed and used at St. George's Church, Utica, N. Y., at the first service of Christmas Day. The chalice is inscribed:

"To the glory of God and in loving memory of William Eugene Johnston. 1858-1916. May perpetual light shine upon him."

On the paten is:

"W. E. J. March 22, 1916. R. I. P."

A NEW PULPIT has been given to the mission at Cambridge, Ohio, and an altar and reredos at Barnesville. The money was raised locally by the priest in charge, the Rev. R. M. Laurenson. A friend of St. Philip's (colored) Church, Columbus, has presented the mission with a processional cross and a pair of Eucharistic candlesticks. Mr. Walters of the Holy Spirit Mission, Columbus, made and presented the the church and altar, which was blessed by the Archdeacon a week ago.

LAST SPRING, Clarence Lincoln Blaine, a choir boy in the Church of the Saviour, West Philadelphia, died very suddenly. He was a great favorite in the parish, both on account of his lovable qualities and because of his remarkable voice. Immediately after his death a number of his friends in the parish decided to place a window to his memory, and by voluntary subscription succeeded in raising the necessary amount of money. The window has been made and placed. It shows St. Gregory rehearsing his singers.

LAST WEEK we announced the death of Mrs. Mary R. Bawn, wife of the Rev. John G. Bawn, in China. News has been received by Mr. Bawn that, owing to the extreme cold in the part of China in which she died, her remains cannot be sent to this country until spring. Mrs. Bawn, who inherited considerable wealth from her first husband, erected the Memorial Church of the Nativity, Rockledge, Pa., in memory of her deceased husband. She also erected in Asfureyi, Syria, the Robert Waln Ryeras Hospital for incurables, the first hospital for the insane to be erected in Palestine. In addition to the \$70,000 church which she erected at Rockledge, she purchased in Cheltenham a piece of ground on which it was her intention to erect a building for Trinity Church. Mr. Bawn may carry out her intentions and make the building a memorial to her.

ON CHRISTMAS DAY Mrs. Henry W. Yates of Omaha gave to the Cathedral Chapter of the diocese of Nebraska the deed to a lot adjoining St. Paul's Church, Thirty-third and California streets, Omaha. The deed has no restrictions. However, the lot, or in case the mission is moved to another location, the income from the sale of it must be used for the permanent work of St. Paul's Mission.

THE LIST of memorials given to St. Thomas' Church, Port Clinton, Ohio (Rev. W. H. Willard-Jones, rector), which were blessed by Bishop Du Moulin on Sunday morning, December 31st, at the time of the consecrating of the new sanctuary, includes an altar, reredos, Communion rail, and credence, given by Drs. David and Clara Gillard; a pulpit, given by Mrs. B. W. Wilson and daughter; a carved wood eagle lectern, given by Dr. and Mrs. J. G. Yingling; a processional cross, given by Mrs. Howard Magruder; a lectern Bible, given by Mrs. W. C. Wierman; an altar book, given by Mrs. Hubbard Bertsch; a Litany book with music, given by Mr. and Mrs. Arthur Green; Eucharistic lights, given by Mr. Frederick H. De Witt; a pair of altar vases and a private Communion service, given by Mr. S. A. Magruder; and a pair of sterling silver mounted cruets, given by Mr. John Neidecker. At the same time the following gifts were blessed: A silk United States flag, mounted, given by

Master Paul De Witt, from his own savings; an engraving for the sacristy, *Light of the World*, by Hunt, given by Mr. and Mrs. George Meyer; and an engraving, *Interior King's Chapel, Cambridge*, also for the sacristy, given by Mr. and Mrs. Thomas Darlison.

BETHLEHEM

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

THE TENTH annual dinner of the men's club of Trinity Church, Pottsville (Rev. Howard W. Diller, rector), was held in the parish house on Wednesday evening, January 31st, with about three hundred men present. In a brief address of welcome the rector introduced the toastmaster, Otto E. Farquhar, Esq. Inspiring addresses were made by Prof. John L. Stewart, of Lehigh University, Bishop Beecher, and Bishop Talbot. In closing his address, Bishop Talbot made a strong plea for the Church Pension Fund, and announced that the diocese of Bethlehem had already passed the hundred thousand dollar mark in pledges. Trinity Church has pledged \$5,000, and Christ Church, Reading, has pledged \$7,500.

THE ANNUAL men's dinner of St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), was held on Monday evening, January 29th. The speakers were Bishop Beecher, Bishop Rhineland, and Bishop Talbot.

CENTRAL NEW YORK

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

Activities of Bishop Fiske—Service for Sunday Schools

BISHOP FISKE has been active in a number of ways during the past week. On the Feast of the Purification he conducted the house of devotion at the special services for the associates of the Sisters of St. Margaret at Utica. On February 5th he conducted a quiet day for the clergy of Syracuse and vicinity, at the Church of the Saviour. In the evening he gave an address at the Public Library on Social Conditions in Syracuse. This is one of a series of addresses on community questions given by experts, under the auspices of the library officials.

BISHOP FISKE has received another gift of \$2,000 to be added to the Thomas H. Arnold Fund for the rural work in Central New York. This is the second gift within a year, and came from Mrs. Gershon W. Clark of Owego, a daughter of Mr. Arnold.

THE MEMBERS of St. Mark's Church, Syracuse (Rev. Rolfe P. Crum, rector), are conducting a vigorous campaign to pay off the debt of \$12,000 that has long been a burden on them. A generous friend has offered to give dollar for dollar until Ascension Day, and it is expected that the parish will raise the entire amount.

THE CONVOCATION of the third district was held on January 23rd in St. Paul's Church, Owego (Rev. Sidney Winter, rector); and the convocation of the second district was held in Trinity Church, Utica (Rev. Ernest J. Hopper, rector), on January 30th.

ON FEBRUARY 2nd Mrs. Esther B. Phillips, widow of the Rev. Rozelle J. Phillips of All Saints' Church, Syracuse, began the work of a deaconess in Trinity parish, Syracuse. It is expected that she will be formally set apart by the Bishop on the Feast of the Annunciation.

THE SUNDAY SCHOOL union service on Jan-28th, in Grace Church, Utica, was the largest ever held in the city, the edifice being crowded to the doors. The singing of the children, unaided by any choir, was a notable feature.

ST. STEPHEN'S CHURCH, New Hartford, recently held a very successful Church exposition. Posters explained the work of the General Convention and gave scenes from the pageant. A large room was also given to the Pension Fund. The Church Periodical Club, religious education, and the duplex envelopes were all represented. Exhibits were also made by the altar guild, the Sunday school, the Junior Auxiliary, and the parish aid society. During the evening addresses were made by Bishop Olmsted and the Rev. David Bland, formerly a missionary to Porto Rico.

CONNECTICUT

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

Death of Miss Sarah N. Pardee—Religious Education

ST. JOHN'S CHURCH, Hartford, in the death of Miss Sarah Norton Pardee, which occurred on the morning of January 30th, has lost one of its most faithful and devout members and the city in which she lived so long one of its most prominent citizens. Her long residence in Hartford and her social prominence made her beloved of all who knew her. Miss Pardee was the last direct descendant of George Pardee, who settled in New Haven in 1638. Funeral services were held at her late home on Friday afternoon, February 2nd, conducted by the Rev. James Witsen Braidon, her rector and close personal friend for nearly thirty-five years.

AN EXTREMELY valuable and interesting Religious Educational Conference, under the auspices of the diocesan Board of Religious Education, was held in Christ Church, Hartford, afternoon and evening of Thursday, February 1st. Among the speakers were the Rev. Carlton P. Mills, educational secretary of the diocese of Massachusetts, and the Rev. Dr. W. E. Gardner of the General Board of Religious Education.

THE RECTOR of St. Paul's Church, Southington, the Rev. William D. Williams, is giving a series of Sunday evening sermons, having for their general subject the title, Men Who Win. He has made choice for this series of Lloyd George, Premier, George Dewey, Admiral, "Billy" Sunday, Evangelist, Abraham Lincoln, Benefactor, George Washington, Patriot.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Church Club—War Relief—Cathedral Festival—Fortnightly Club

RELIGIOUS EDUCATION and the Church Pension Fund were discussed during the meeting of the Fox River Valley Church Club, held at the Hotel Athearn, Oshkosh, on January 31st. The speaker on the first topic was Dean Bell, of St. Paul's Cathedral, the chairman of the diocesan Commission on Religious Education. He advocated (a) A lay Sunday school committee, responsible to the vestry, in each cure, to see to it that diocesan standards are lived up to, to cooperate with the pastor in directing the Sunday school, and to administer it in intermissions between pastorates; (b) the use of the official diocesan curriculum, the *Christian Nurture Series*; (c) the employment of a diocesan director of religious education, possibly in conjunction with the diocese of Milwaukee, who shall devote full time to developing Sunday school work; (d) a layman in every cure as business manager of the Sunday school; and (e) serious study by every vestry of the financial needs of its religious education activities. The Church Pension Fund was presented by Mr. W. H. Roddis of Marshfield, chairman of the diocesan committee, and by Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH. Plans were perfected for the gaining of pledges and for the taking of the offering for

the Fund on Quinquagesima Sunday. R. H. Minors of Oshkosh, was elected president, and Mr. Phil Dickinson of Appleton, secretary.

IN RESPONSE to the appeal so generally circulated for the starving children of Belgium, the Girls' Friendly Society of St. Paul's Cathedral, Fond du Lac, raised a "unit" of \$12 by a benefit performance at a local theater.

THE ANNUAL patronal festival of the Cathedral was kept on the Sunday following St. Paul's Day, January 28th, with a large attendance of people. The preacher was the Bishop. On the evening of St. Paul's Day itself a dinner was held which taxed the capacity of the dining room in St. Ambrose Hall. Brief addresses were made by Mr. M. E. McConahey, Dr. E. J. Breitzman, and by Dr. O. M. Layton, who spoke because of the absence through sickness of Mr. F. H. Heath. The Dean then gave a twenty-minute History of the Cathedral, illustrated by lantern slides from photographs, some of them half a century old, which showed that the Cathedral at the present time is in every respect more efficient than at any past period. The climax of the evening was an address on Enthusiasm in Religion, by Mr. Frederic C. Morehouse, of Milwaukee.

THE FORTNIGHTLY CLUB, an organization of Cathedral women, has been presenting, during the winter, free of cost, to the women of the community, a number of musical recitals and lectures of exceptional value; including talks on The Adolescent Mind, by Prof. O'Shea, of the State University; The Commission on Relief in Belgium, by Dean Lathrop, of Milwaukee; The Making of a Newspaper, by Mr. E. M. Jenison of Fond du Lac; Art and the American People, by Director Watson, of the Milwaukee Art Institute; Twentieth Century Poetry, by Dean Bell; and Belgian Culture of To-day, by Prof. Ernst, of the State University; also recitals by Mrs. Georgia Hall Quick, of Milwaukee and by Mr. and Mrs. August Hyllested, of Glasgow, Scotland. This club, organized to take the place of the old money-making guilds of the Cathedral parish, which were disbanded last spring, has proved a very successful experiment.

HARRISBURG

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

Archdeaconry Meetings

THE ARCHDEACONRY of Williamsport held its winter session in Trinity Church, Williamsport, on January 22nd and 23rd. It was largely attended, both the Bishop of the diocese and the Bishop of North Dakota being present. The Rev. William E. Kunkel, who had been secretary-treasurer for many years, having been appointed to the charge of Holy Trinity, Hollidaysburg, and St. Peter's, Juniata, in the archdeaconry of Altoona, resigned from his office, and the Rev. E. M. Frear, of St. Andrew's, State College, was elected to his place. Thoughtful and scholarly papers were read by the Rev. Alexander DeWitt and the Rev. Mr. Frear. The next meeting is to be held in the fall at St. Paul's, Bloomsburg.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Protestant Episcopal Brotherhood—Improvements at Trinity Church, Towson—A Catechism

IN CELEBRATION of its sixty-fifth anniversary, the Protestant Episcopal Brotherhood of Baltimore attended a special service on the evening of the Fourth Sunday after Epiphany, at the Memorial Church, Baltimore. The annual sermon was preached by the Bishop, who was assisted in the service by the rector, the Rev. Dr. William M. Dame. This Brotherhood is the only beneficial organization of its kind in the Church, and its membership is confined to male communi-

cants. The superintendent and visitor *ex officio* is the Bishop of the diocese; the president, Gilbert J. Morgan of the Memorial Church; recording secretary, John Holtz, Mount Calvary Church. The annual reunion and banquet of the Brotherhood were held on the evening of January 29th in the parish house of the Memorial Church. Interesting and inspiring addresses were made by the Rev. Thomas Atkinson, Messrs. Gilbert J. Morgan, Dr. H. M. Boxley, G. P. H. Greenfield, Marion K. Burch, W. S. Dubel, and others.

THE PROPERTY of Trinity Church, Towson, Baltimore county (Rev. Dr. W. H. H. Powers, rector), is undergoing extensive improvements, which will cost about \$3,000. The exterior of the church has been repainted, a new roof added, and the cross on the spire regilded. The parish building also has been refurbished and repainted, and a new heating plant installed. Work on the redecoration of the interior has begun, and later it is expected to enlarge the choir space within the chancel. The improvements, to be completed by Easter, are being made under the direction of a committee of the vestry. The rector is spending three weeks in Florida.

IN ORDER that the people of the diocese of Maryland, especially the children, may become well-informed Churchmen, with a clear knowledge of the origin and growth of the Church in Maryland, and learn how she has influenced the State, the Bishop has arranged for the publication in successive numbers of the *Maryland Churchman of a Catechism of Maryland Church History*. The history is being prepared by the Rev. Frank M. Gibson, Ph.D., who, by his long acquaintance with the affairs of the diocese, and his position as diocesan librarian, is especially well qualified to write it. The Bishop is most anxious that this history should be read in every home in the diocese, and also studied and recited in all our Sunday schools, for which purpose it has been thrown into the form of question and answer.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
St. Paul's Church, Saginaw

A CAMPAIGN has been started by St. Paul's Church, Saginaw, to raise \$10,000 by Easter for a much-needed parish house. The amount is to be placed with the ladies' guild fund and \$500 raised by the parish during the holiday week. St. Paul's Day marked the sixty-first anniversary of St. Paul's Church, when the altar guild presented a ciborium as an anniversary gift. A parish rally took place in the church in the evening, attended by a number of clergy. A reception in the home of Mr. and Mrs. Calvin Wadsworth followed the rally. On Sunday, the 28th, the Rev. P. A. Smith, a number of years missionary in Japan, gave an interesting address before the people of St. Paul's.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop
New Rectory at Elkhart

THROUGH THE generosity of Mr. and Mrs. W. H. Foster, St. John's Church, Elkhart, Ind., has been presented with a new rectory. Last fall the vestry decided that the old rectory, which had not been used for some years, owing to its dilapidated condition, should be torn down and a new one erected in its place. It will be of tapestry brick. The gift is a memorial to the mothers of the donors. The basement of the church has been made over.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.
St. Barnabas' Hospital—Bishop Edsall's Anniversary

ST. BARNABAS' HOSPITAL, Minneapolis, has recently paid off its entire indebtedness of

\$95,000, which action made it the further recipient of a gift of \$107,500 from Mr. and Mrs. E. C. Whitney of Ottawa, Canada. When Mr. and Mrs. Whitney lived in Minneapolis, years ago, Mrs. Whitney suffered an attack of illness and the only place then where she could have hospital care was the so-called Cottage Hospital, which had been founded by the late Bishop Knickerbacker, then rector of Gethsemane Church, March 3, 1871. Later Cottage Hospital became the present St. Barnabas' Hospital. The history of St. Barnabas' Hospital has been one of steady growth and prosperity and it now ranks as one of the largest and finest hospitals in the West. The gift of Mr. and Mrs. Whitney will greatly increase its efficiency. Mr. and Mrs. Whitney visited Minneapolis last spring and at that time promised the hospital board that if the entire indebtedness were raised by January 1st, they would give a sufficient sum to build a new wing. The money was raised. The original building will be rearranged for nurses, classes, and dormitories, and other work designated. The new addition will practically double the capacity of the hospital.

THE CHURCH CLUB of the diocese held its annual meeting Thursday night, January 25th, at the Emporium Tea Rooms in St. Paul. The meeting was planned in honor of Bishop Edsall, being the eighteenth anniversary of his consecration. After the annual reports and the election of officers addresses followed, in keeping with the Bishop's anniversary. The toastmaster, the Rev. James E. Freeman, D.D., in his opening address, spoke of the Bishop's work and his influence in the councils of the Church. The Rev. John C. Sage of Keokuk, Iowa, an old friend, and rector of the Bishop's home parish, told of Student Days and Early Work in Chicago. Bishop Burleson, Dean at Fargo when Bishop Edsall was in charge of North Dakota, told of features of the Bishop's administration which made his episcopate so successful in that state. Mr. V. H. Van Slyke of Minneapolis spoke of the Bishop as a man in Minnesota. Bishop Edsall responded by telling of the joy and the blessing which had come to him in Minnesota. A pleasant surprise was the presentation by the Rev. A. G. Pinkham, on behalf of the clergy, of a typewriter for use when traveling.

MONTANA

W. F. FABER, D.D., Bishop
Missionary Conference

THE BISHOP called together the clergy of the diocese and the members of the board of

missions for a conference on the missionary work of the diocese on January 23rd and 24th. The conference met in Helena, with nearly a score of the clergy in attendance. On Tuesday evening there was a general missionary meeting in St. Peter's Church, when an address, illustrated by a large map, was made by the Bishop. Wednesday morning there was a celebration of the Holy Communion, followed by a meditation by the Bishop. After this was a missionary conference, with the map still in view, when each missionary was asked to give a brief account of his field and work, and a good many questions were put to the missionaries. At the close of luncheon the Rev. J. P. Anshutz of St. Luke's, Billings, who is canvassing the diocese to raise \$25,000 for the Pension Fund, was called upon. The Bishop and several others spoke on the same subject. Mr. Anshutz has already raised about one-fifth of the \$25,000, and he expressed himself as being confident of securing the whole amount.

The afternoon session was taken up with consideration of Sunday school work, vestry committees, and womens' guilds, Church comity, and financial problems. In the evening there was a meeting of the board of missions at the Bishop's home.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
Improvements at Nebraska City—Religious Education

EXTENSIVE IMPROVEMENTS have been under way at St. Mary's Church, Nebraska City (Rev. W. W. Barnes, rector), since last summer. An entirely new chancel has been constructed, which adds thirty feet to the length of the building. The transepts, which were formerly used for the choir and pulpit, will now be supplied with pews for the congregation, and the choir takes its place in the chancel. The enlarged structure will give a seating capacity more than double that of the old building, bringing it to nearly four hundred. In the basement are rooms for Church school classes, guild meetings, and a kitchen, with all its appointments; here, too, is a chapel, which will be of invaluable service to the rector and parishioners. The plans for the remodeling were drawn by Charles M. Nye and C. N. Robinson, architects, Omaha. The cost will approximate \$7,000.

THE REV. WILLIAM E. GARDNER, D.D., Secretary of the General Board of Religious Education, spent January 21st, 22nd, and 23rd, in Omaha, with the Sunday school workers of the city. A series of conferences was held

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NEWARK

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

Confraternity of St. Osmund

THE ANNUAL service of the Confraternity of St. Osmund, a parochial association of acolytes, was held in the House of Prayer, Newark, N. J., on Wednesday evening, January 31st. Delegations of clergy and acolytes from other parishes were present, although the weather was very stormy. The rector, the Rev. John S. Miller, was the officiant. The sermon was preached by the Rev. John Brian McCormick.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Convocation Meets

THE CONVOCATION of New Brunswick held its mid-winter meeting in Christ Pro-Cathedral, Trenton, on Tuesday, January 30th. The initial address was by the Rev. E. Vicar Stevenson on the Pension Fund.

QUINCY

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

Grace Church, Galesburg

AT THE annual festival of St. Mary's altar guild of Grace Church, Galesburg (Rev. S. Andrew Chapman, rector), on the evening of the Feast of the Purification, there was blessing of the altar candles for the ensuing year, and a solemn procession of the choir and congregation, carrying lighted candles. The Bishop pontificated. The rector preached. An exhibition of the parish vestments, which are very elaborate, followed the service.

SOUTH CAROLINA

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

Lenten Preparation—Sunday School Convention

THE CHURCH OF THE GOOD SHEPHERD, Columbia (Rev. E. A. Penick, rector), has made arrangements for extensive mission study classes during Lent. Mr. Penick himself is conducting a teacher-training class every Monday afternoon for the teachers who will conduct the mission study classes. *The New World* will be the text book used.

ON FEBRUARY 13th to 15th the diocesan Sunday school convention meets in Trinity Church, Columbia (Rev. K. G. Finlay, rector). Adult Bible-class work and the study of missions will be the prominent features. Miss M. Grace Lindley, of New York, is expected to explain the plan mapped out by the last General Convention for the study of missions; and Mrs. Loman of Philadelphia will specialize on primary work in the Sunday school.


SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Auxiliary Meetings

THE ANNUAL meeting of the Woman's Auxiliary in Southern Florida was held in Tampa on January 29th, in connection with convocation. The Corporate Communion was held in St. Andrew's Church, Bishop Mann being celebrant, assisted by the Rev. W. W. Williams. Business sessions followed, both before and after the luncheon hour. Greatly to the regret of all concerned, the diocesan president, Mrs. Cameron Mann, was prevented from attending, but Miss May Rand, directress of the Cathedral branch of the Auxiliary, presided most acceptably as substitute. Telegrams of regret were sent to Mrs. Mann and to Deaconess Parkhill. Among the officers elected are Mrs. Cameron Mann, president, and Mrs. J. J. Bridges of Orlando, secretary.

THE ANNUAL meeting of the Junior Auxiliary was held in St. Andrew's Church, Tampa, on January 28th.



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SOUTHERN OHIO

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

Death of William Foster—Laymen's League

THE DEATH of William Lytle Foster, son of the late Dr. Nathaniel and Josephine Lytle Foster, on January 31st, at his home in Cincinnati, in his fiftieth year, is a great loss to the Church and city. His illness was due to exposure and overwork in his zealous efforts on behalf of the Council of Social Agencies in raising a budget for philanthropic organizations in Cincinnati. He was vestryman of Christ Church and one of its most loyal and devoted workers. He was on the executive committee of the City Missions, a member of the Loyal Legion, one of the organizers of the Federation of Churches, and interested in every good work. The funeral services were conducted by the rector, the Rev. Frank H. Nelson, assisted by the Rev. T. W. Attridge, on Septuagesima afternoon.

IN CINCINNATI the Laymen's League enlists the men of each parish and mission in church extension. At a recent reunion and supper in Christ Church, fully 150 men were present.

TRINITY CHURCH, Newark (Rev. L. J. Franklin, rector), has just completed a campaign to reduce the parish indebtedness of \$10,000. Six teams made a three days' canvass of the town and \$13,000 was the result of their efforts, of which \$2,000 was given to the endowment fund in memory of the late H. O. Norris, for many years senior warden. The church has been closed for several weeks while the interior was redecorated and re-carpeted. New tiling was also laid in the chancel and vestibules. At the opening service Bishop Vincent was the special preacher.

THE DIOCESE has just purchased the old German Evangelical brick church at Lebanon for the sum of \$1,200, the purchase price including the pews and organ. Grace Church Mission, at it is now called, has about twenty-five communicants and is in charge of the Rev. H. G. Raps.

THE MISSION at St. Claireville has been revived and services are held in a hall on alternate Sunday afternoons by the Rev. I. F. Jones, priest in charge of Bellaire.

ON TUESDAY, February 6th, in Trinity Church, Columbus, Bishop Reese conducted a Pre-Lenten day of devotion for the clergy of the Columbus convocation. The day began with a celebration and meditation. At noon there was a short service of intercession for missions, afterward there was a conference on Sunday school work, clergy relief, and the Pension Fund. These quiet days are now an annual event in both the Columbus and Dayton convocations.

PLANS HAVE now been accepted for the church at Athens, the completed building to cost about \$6,000. As soon as the frost is out of the ground, the work will begin. Athens is a beautiful residence town of about 5,000 population and one of the State universities is located there. Services have been held in the University music room for a number of years. The Rev. Dr. W. D. Stires is the missionary in charge.

TWO OLD parishes have just completed changes in their chancels, Trinity Church, London, and St. John's, Lancaster. The choir formerly sat on one side, but the chancels have been remodeled, new choir stalls placed, and the choirs divided. New carpets have been laid in both churches. The Rev. F. Fischer is rector of the former church and the Rev. James A. Miller of the latter.

GRACE CHURCH, Avondale, Cincinnati, observed its fiftieth anniversary on Septuagesima. An historical sermon was preached by the rector, the Rev. George Heathcote Hills.

SOUTHERN VIRGINIA

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

Episcopal Supervision

BISHOP TUCKER's health has not been good for two months, and his doctors have ordered him to Florida for the months of February and March. Both of the Bishops are exceedingly hard worked; there are over 250 parishes and missions in the diocese and they visit a number of them twice during the year. These 300 or more visitations, over a diocese 600 miles in length—with a large number of parishes and Missions miles off in the country—in the mountains and in the mining camps—together with the innumerable duties and demands up the episcopate, have overtaxed their strength. The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, has consented to make some visitations in the absence of Bishop Tucker.

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WASHINGTON
ALFRED HARDING, D.D., LL.D., Bishop
Churchman's League—A Reception

THE CHURCHMAN'S LEAGUE on Monday, January 29th, at Grace Church, Washington, D. C., held one of its best attended meetings of the year, some ninety or one hundred members being present. Grace Church has for a long time been struggling to maintain a clergyman, but owing to adverse conditions resulting from the removal from the district of well-to-do people, has at last been obliged to face the peril of closing the doors, in spite of the fact that there is a great work to be done among a more humble class of people. At this juncture the Churchman's League has stepped in and provided half the income of a clergyman for a year, and it looks as if the work will be revived. To give encouragement to the splendid workers at Grace Church, the League decided to meet there; and it was certainly a happy and helpful meeting. The Bishop and quite a number of the clergy were present. Mrs. David Covell, wife of one of the clergy of Washington, gave an admirable talk on the work of the Prisoner's Aid Society, and inspired those present with the desire to help in this work. The Rev. D. Wellington Curran of Southern Maryland gave a graphic account of conditions in that section of the diocese, and related the success he had had in introducing the duplex envelope system there. Gypsy Smith, Jr., who is in the city, holding successful evangelistic meetings, was then introduced to the meeting. He was very cordially received. He gave just a short but pithy address on the usual evangelistic lines.

A RECEPTION was given by the ladies' guild of Silver Spring parish to their rector, the Rev. George H. McGrew, D.D., to commemorate the completion of his tenth year as rector, on Wednesday, January 30th. The Bishop and Miss Harding and many friends were there to congratulate Dr. McGrew and the parish.

WESTERN MICHIGAN
JOHN N. MCCORMICK, D.D., Bishop
Anniversary—Woman's Auxiliary

BISHOP MCCORMICK will observe the eleventh anniversary of his consecration on February 14th by celebrating the Holy Communion for those of his clergy who can be in Grand Rapids on that date.

THE WOMAN'S AUXILIARY of St. Mark's Pro-Cathedral has collected and forwarded the \$200 which Bishop McCormick pledged at St. Louis toward the new St. Luke's Hospital, Tokyo.

CANADA

Farewell to Rev. A. P. Shatford—Death of Mrs. Bompas—Church Progress

Diocese of Montreal

THE BISHOP and Mrs. Farthing have gone to Atlantic City. A purse of \$700 was presented to the Bishop by a few of his friends before his departure, to enable him to take rest and change. He has been ill for the past two months, but is recovering.

Diocese of New Westminster

BISHOP DE PENCIEB, in a recent letter from France, where he is at work as chaplain, gives some interesting details of his labors there. On the 5th of January he was going to Rouen to hold a ten days' mission in St. George's Church, built since the war began, and capable of holding 1,000 men. He tells of an incident when he was holding a Confirmation service and an officer marched in, bringing nine men to be confirmed. They had marched three miles through the mud for the purpose. The Bishop says Canon Almond, the senior chaplain with the Canadian Corps, understands well how to keep the chaplains busy.

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