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AGAIN Lent is here. It is welcome, as shading of light from the eyes is welcome. Earth's brightnesses are not always helpful light. Lent comes not so much to ask us to look away from earth as to ask us to see the things of earth straight and to see them whole. Such seeing spies out the spiritual and eternal interlinked with the earthly and temporal. Faith, hope, love—repentance, prayer, obedience, worship—if in gratitude to the Saviour and through the grace of the Holy Spirit we see these straight and see them whole, it will be a blessed season to us always, wayfarers and sometimes wanderers. Welcome, then, dear feast of Lent.—*Bishop Tuttle.*

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EDITORIALS AND COMMENTS

Neutrality

IT cannot be said that the neutrality programme of the United States has enhanced our popularity among the nations that are at war. Where we had desired to show that we felt a cordial friendship for both parties, it must be said that each party feels that we have been too friendly with the other. No doubt this is, in great measure, inevitable. Neither combatant can see why we should wish to be friendly with the other. Neither party quite realizes the position which the United States desires to maintain. Moreover it is usually the innocent bystander who receives the brick between the eyes, and the habit of innocent bystanding is perhaps as thankless a procedure as can well be devised. The interests of the United States and its place among the nations are too important for it to be possible for her to keep altogether away from the scene of conflict. Just now, having charge of most of the diplomatic offices in Europe, she is in the position of Saul of Tarsus, as he held the clothes of St. Stephen while the proto-martyr was being stoned to death; and perhaps it has occurred to others than ourselves that this was not the particular episode in the life of the future apostle that earned for him the title of saint.

Moreover the attitude of the American people toward the war has undoubtedly shifted. Six months ago the feeling was general that the nations of Europe must fight out their own wars, if it was impossible for them to live together in peace, and not bother the rest of the world with their troubles. We had our various views as to which party was the aggressor and as to what were the causes that had led to the war; but we were pretty confident that the relation of the United States to the issues was very remote, and most of us did not dream of any very pressing necessity for careful definition of the duties and rights of neutrals.

Seven months have elapsed. The war has gone from bad to worse. So far as the innocent bystander can see, the condition of the two armies on the western frontier has not altered materially for more than three months. A deadlock appears to have been reached such as might conceivably last for a generation. It is less easy to tell what has happened and is happening on the eastern battle-line, but the triumphant victories periodically reported by the one side or the other do not seem to produce any result. There, also, there seems little more than a deadlock, in spite of these frequent victories on both sides.

In the meantime the hatred that has grown up between at least the non-combatants on either side is something intense. War, in all its most horrible bearings, is producing its own inevitable results of hatred and suffering far away from the battle-line. And Americans are cheerfully expected to hate along with the stay-at-homes among the belligerents. Some of them, we fear, are learning to do it.

The American people, we say, have somewhat changed their attitude. Never has there been so active a foreign propaganda in this country as that which has been waged in the past few months in the interest of Germany. The result has been that

Americans of German descent have been prodded into activity, and now we are told there is to be organization and definite propaganda undertaken in behalf of the German side—and all in the avowed interest of that much-abused thing, neutrality! We are charged with not having been, during past months, neutrals at all, and are told that to become neutrals we must deprive the allies of the advantage that they have through the control of the seas, by refusing to ship supplies to them.

And deeper even than that, we believe there are heart-searchings among Americans that hardly find their way into the daily papers. Under guise of neutrality, are we, in reality, only selfish? Or even acting the part of cowards? *Ought* we to be neutrals at all?

For a war in which a dozen nations are involved assumes a different aspect from a quarrel between two or four. If it is true, as many believe, that a great act of aggression is being committed by two militarist powers against the world, so that the powers attacked, not anticipating such an act, were not prepared to ward it off, is it not the duty of all the world to join resources in resisting?

That, undoubtedly, is the English point of view. It was also their point of view a century ago when very similar world conditions led the allied nations to combine in resistance to Napoleon. The United States was forced into war then, not because it desired to uphold the pretensions of the Corsican, but because there was no place left for a neutral nation, and circumstances, rather than choice, forced us into the trouble. Is there a place left for neutrality now?

THE QUESTION must be faced. Let us assume, now, the English point of view. When no untoward circumstance was suspected, when it was believed that Anglo-German relations were better than they had been for many years, when their own government was sadly distracted by internal troubles and civil war was directly threatened, when a Liberal government of exceptionally peaceful attributes was in power—there came suddenly the necessity for deciding almost in a single day whether they would come to the support of France and Belgium—the one their ally, the other the ward of all the powers—in a quarrel that did not primarily concern the British people. They decided the question in the affirmative. Are they not, then, fighting for a moral principle—the protection of two nations that, for good reasons that need not be rehearsed, had the right to depend upon them? If the United States, seeking to protect Cuba in the Spanish war, had been hard-pressed by her enemy so that the result, even as to the continued integrity of the territory of the United States, was in doubt, would we have been satisfied with neutrality on the part of other powers, and particularly of England, whose national ideals are similar to our own?

We easily discern in the editorials of English papers a feeling that this is the view that Americans ought to take.

Are they right? Is American neutrality, in this world crisis, a quality that is ignoble and selfish?

We ought not to be too hasty in making our reply. Let us remember that self-interest, for us, is all on the side of peace; and it is very easy to lull one's sense of duty to slumber by convincing one's self that the policy of comfortable ease is also the policy of right. Too much of the Peace propaganda of the day, we must frankly say, seems an appeal to ease rather than an appeal to right. Too little of it treats of serious moral issues that are at stake.

Nor ought we too quickly to adopt the English view as to facts in preference to the German view. No doubt it is true that we are not in possession of all the facts; but, above and beyond all the German charges and arguments, three decisive facts loom up incontrovertibly. One is that the terms of the Austrian ultimatum, followed by the refusal to accept the Serbian reply, were a disturbance of international peace such as was certain to promote war and must have been so recognized, if not so intended. The second is that England was notoriously unprepared for war, thus effectually proving that war did not come through her instigation. The third is that Germany did, in fact, invade the neutrality of Belgium. Let pro-German agitators explain what else they will; these facts stand out beyond all possibility of being explained away. Even the last of them is not modified either by the "discussions" of English and Belgian officers as to the mutual relations of the two nations to each other in the event that Germany should invade Belgium, their intention ultimately to do so having been strongly expected, on good grounds as we now know; while if the pro-German correspondents, differing here with the German government itself, succeed in maintaining their point that the German nation was a new creation of 1871 and not bound by Prussian treaties previous to that date, the answer immediately follows that a new nation is bound to respect the international *status quo* which it finds in existence at its birth, and to familiarize itself with those standard works of international law that declare which are the neutral countries and what are the recognized duties of other countries toward them.

The United States may conceivably be neutral as between England and Germany; but can she be neutral as between right and wrong?

IF AMERICAN NEUTRALITY is to be respected by the thoughtful people of our own land, let alone those of belligerent countries, it must be because the moral issue has been frankly faced; not by ignoring it. Let us see what are the moral principles which enable us to defend American neutrality.

1. *A national government is primarily the trustee for the well-being of its own citizens.* In our case, a hundred million citizens must be the prior objects of solicitude to the American government. That their welfare would not be promoted by war hardly needs to be argued. The nation's duty to our own people demands peace for them. Of course there might be such an urgent call upon them to sacrifice their own well-being for the good of others as to counteract this prior duty. Such was held to be the case in 1898 when the United States intervened to secure the freedom of Cuba. Such may sometime be the case again in dealing with turbulent conditions on the American hemisphere. But when we inquire whether a like duty impels us to intervene in Europe, we are brought to—

2. *The policy of the United States has always been to keep out of European affairs.* This policy is one that has always been at least as acceptable to Europe as to the United States, and perhaps a little more so. Apart from present difficulties, our finger is not wanted in the European pie. There have been wrongs in Europe before and we did not conceive it our duty to intervene for their redress. To reverse the policy of a century and a quarter now would be to reverse the entire relationship of the new to the old world. To take part in the European conflict is to forfeit forever the peculiar power of the American democracy to develop on its own lines, without regard to European politics. And it is far better that even in this seething maelstrom to-day, Europe should settle its own affairs as best it can. That colonies of European powers, wherever these are, should participate in the interest of their home land, is inevitable and right. But we believe that the intervention of Japan was a mistake, both from her own point of view and from that of Europe. If Japan is to be a factor in European politics, it must follow that Europe will be a factor in future Japanese politics. The "splendid isolation" that Japan might

have preserved, is thrown away; but the physical isolation remains, and what Japan was able to accomplish at Kaou Chou was hardly worthy the cost that was involved. If Japan was bound by treaty thus to intervene when England was attacked, so much the worse for an unhappy treaty. Japan and the United States both have as their chiefest asset, a physical isolation from the powers of Europe, that makes possible a political isolation and the free development of their own respective national ideals. We shall hope that the United States will preserve hers, whatever policy Japan may elect for herself.

3. *The United States could intervene in the war only if her whole population were a unit in support of that policy.* And they are not. Approximately one-fifth of the population of the United States is of German descent. That the sympathies of these are chiefly with the dual alliance is notorious. It would be as wrong as it would be impolitic to force these into a war which they would not approve. Very likely Mr. Bartholdt is right in saying that these would fight for America rather than for Germany if an issue involving the well-being of the former should arise. But this would not apply to participation in the present war through the belief that the allies represent the right, as against Germany, which German-Americans deny. Our English friends are over-fond of viewing the United States as a daughter country to England, such as may be expected to take the mother's view. The English strand in our ancestry is inextricably interwoven with other strands, and the American people, not yet entirely homogeneous, are yet not a transplanted English people. They are a new race. They are cosmopolitan.

BUT THOUGH these considerations, with others, do effectually require the neutrality of the American nation in the war, two further considerations may be added. As individuals and Christians we are bound to support *right versus wrong* whenever we see that contest waged. And as a nation we are bound not to be self-seeking when the older civilization of Europe is in this crisis.

We deprecate the tendering of any embarrassing questions by the United States to any of the belligerent powers, when American "commerce" is the only issue at stake, unless the need be overwhelming. This is no time for the almighty dollar to take the first place in our thoughts. Our commerce has no right to demand special stimulation as a result of the war. We do not agree that the shipment of supplies, or even of munitions of war, to belligerent countries, should be stopped. That, under the circumstances, would be a breach of neutrality. But we are quite willing that the question of getting them there should be left to the merchantmen of the interested countries, and we are not in the least interested in over-insistence on the right of American vessels to sail safely over mine-planted seas. Our government has given notice that all rights are reserved. We shall hope that the policy now will be to keep the question academic.

Neither need we be too sensitive over the threat of each of the belligerents to starve out the other. It is wholly unlikely that either party can fulfil this desire. Germany has large agricultural and manufacturing resources of its own, had undoubtedly made large importations in advance in anticipation of the war, and can supplement her home-produced supplies very considerably through her open access to the markets of neutral Switzerland. Great Britain has her navy to give protection to her ample merchantmen, and though there may be losses through the threatened attacks of German submarines and mines, it is hardly within the range of possibility that an effective blockade of her coast can be made by the enemy sufficient to exclude the importation of supplies. Even if it were otherwise it must be remembered that the principle of the siege has always been accepted as legitimate in war. But so far from famine being imminent in either land, it appears that food-stuffs are actually cheaper thus far in both the belligerent countries than they are in the United States, and, apart from the problem of refugees, there is probably less suffering from unemployment and consequent poverty in either England or Germany than there is in our own country. Our few ocean craft do not need to sail over these "war zone" seas, nor do the interests of humanity require us to transport supplies to belligerent countries in American vessels. If we are to make vigorous diplomatic representations to the belligerent nations, let them be in the interest of humanity, of the protection and care of refugees, of saving non-combatants from peril from

aircraft and submarines, and not in the interest of the American dollar.

One proviso, however, must be made. If Germany does not wish our ships to pass through the English Channel, the question may well be put bluntly by our government to hers: Will Germany then feed the civil population of Belgium? American ships, on errands of mercy, are trying to bring from the United States, week by week, food sufficient to keep seven million people barely from starvation. We did not ask that this duty be thrust upon us. Germany is in control of that land and has assumed responsibility, at least temporarily, for its government. If the United States keeps its ships away from the English Channel, will Germany assume this responsibility that so far has devolved upon us? We are not much interested in maintaining the abstract right of American merchantmen to sail over seas that belligerents have declared to be, and that are in fact, war zones. We have great interest in insisting that if we be not permitted to send food to these people, those who rule in their land will see that they are fed. Will Germany give assurance to us that she will do this—if our ships keep out of the war zone? We could wish that this were the question that our President had submitted to them.

For up to the year 1914 it has generally been agreed that a conquering nation is bound to provide at least the necessities of life for the conquered. Even in that fateful year the United States made such provision on her occupation of Vera Cruz. If Germany has advanced beyond that position she must at least be bound to afford access to her conquered province to the representatives of those people who are willing to feed the hungry, though the flag of another nation flies over them.

So this is a day for the exercise of true American neutrality, without insisting on overweening rights for American commerce where war is being waged. Let our merchantmen keep away from dangerous places and thus save trouble for themselves and greater trouble for the nation.

We have ventured to pen these considerations, not because we discern any desire on the part of any considerable fraction of the American people to join in the war, but because we are wholly dissatisfied with many of the reasons that are being given for the preservation of peace, and feel that a much higher motive is our justification than that of preserving our pleasant ease and permitting our dollars to multiply as the result of the flow of blood on the other side of the globe.

CHERE is surely no field where it is more important that Christians should present a united front to the non-Christian world than that involving the sanctity of Christian Marriage. In a day when the number of divorces alarms even secular publicists, and the very foundation of the state is shaken by the falling birth-rate which seems an inevitable consequence of lax views touching the marriage bond, it is clear that those who regard the Church and the Family as Divine Institutions must try to bring the State to a realization of the higher law, rather than be party to dragging the higher standard down to the low level of merely civil requirements touching Holy Wedlock. And the general recognition of this by all the more closely organized Christian bodies is a gratifying sign of the times.

Christian Marriage

But there is still need for missionary work among sectarian leaders. In a great eastern center of thought, the most conspicuous Baptist minister of the whole region has lately officiated at the solemnization of two "weddings" wherein the factor of divorce for other cause than infidelity was notorious. Being challenged to give the principle governing his action in these cases, he replied:

"Marriage is a civil ceremony, under the sanction of the state. My right to marry couples is granted by the state. I cannot marry a couple except under conditions imposed and regulated by the state. The license is issued under authority of the state. If I break the state law I am punished by the state."

The case for bald erastianism is seldom stated so nakedly as by this gentleman—who, as to other matters, is a valiant champion of "separation of Church and State." What could be clearer? The religious character of marriage is wholly ignored: it is regarded as wholly a civil contract, made under such condition as the state lays down. Should the state tolerate polygamous marriages, he would apparently solemnize them unquestioningly. Where the state's standard allows unions branded by Holy Scripture as incestuous, he thinks of himself as justified in lending a quasi-Christian sanction to them. And

our Lord's plain and explicit precepts as to Divorce and Remarriage he absolutely ignores. Those precepts are sufficiently clear.

Now we believe that there is a Christian Law of Marriage, binding Christians; that, whatever the law of the state allows, Christians ought not to violate the higher Law of Christ's own prescription; and that it is a shame for any Christian, professing to act officially, to trample that Christian Law under foot.

And this one case shows how futile all schemes of "federation," concordats, and humanly devised unions are, in the presence of cleavages so profound.

To the Law and the Testimony!

A CATHOLIC who tells you, 'I don't read a Catholic paper,'" remarks one of our Roman Catholic exchanges, "is apt to have a son who will say, 'I don't go to church.'" Quite so; and there is nothing "Romish" in the remark either.

The Intelligence of Churchmen

Is it not curious that fathers and mothers who lament that their children are grown into manhood and womanhood with little or no regard for the Church as a living factor in their lives, seldom pause to inquire what psychological impetus they have themselves given to their children for such regard?

A Church paper pretends to enter into no rivalry with divinely appointed means of grace; but its regular receipt in the home, its reading as a matter of course, as one reads the daily papers and the magazines, because one's own culture is deficient unless one keeps abreast of the news and the thought therein contained, shows what place the affairs of the Church have in one's own life.

If father or mother have no interest in the larger affairs of the Church beyond the particular parish in which possibly they go to church and are connected with local guilds, the children are pretty apt to drift from Church influence altogether. If the rector has no interest in stimulating the circulation of Church papers within his parish, he will be rector of a dead church in the near future.

Churchly intelligence is the only safeguard of lasting interest in the Church; and that is stimulated by the Church press.

SINCE the publication in THE LIVING CHURCH of letters from the Rev. Dr. Watson, rector of the American church at Paris, telling of the pressing need of clothing for babies and little children in connection with the relief work of that church,

Relief Work for Paris

a number of letters of inquiry have been received asking how such articles should be sent.

They should be securely wrapped and sent to "Rev. Dr. S. N. Watson, Chairman Relief Committee, Paris; care American Relief Clearing House, Pier 57 North River, New York City." They should also be marked "Articles of clothing only." Thus marked packages will be sent free of all transportation charges from New York and no duty will be collected on delivery; but transportation charges to New York must be prepaid.

Of this need, Dr. Watson wrote in THE LIVING CHURCH of January 16th:

"The old Seminary of St. Sulpice is a refuge for the homeless of the North, and of Belgium; eight little new babies there this week, and nothing to clothe them with. It is one of the greatest needs we have. If they could be sent, we could find place for hundreds of outfits for little babies; and then also clothes for children, for boys and girls from six to twelve."

THE receipts for the War Relief Fund continue to be welcome. As new readers are constantly gathered into the family of THE LIVING CHURCH, we take this opportunity to explain again the purpose of this fund.

War Relief Fund

The American Church maintains churches at a number of European centres—at Paris and Nice in France, at Dresden and Munich in Germany, at Rome and Florence in Italy, at Geneva and Lausanne in Switzerland. These are primarily for the convenience of Americans residing or traveling abroad, and under normal circumstances are able to minister to great numbers of our countrymen, assisting them in many ways. They are organized into a distinct "convocation," and as such

are represented by delegates in General Convention. One of the American Bishops—at the present time the Bishop of Marquette—is designated by the Presiding Bishop to have episcopal charge. A resident Archdeacon, being the Ven. Wm. E. Nies, rector of the church at Lausanne, Switzerland, is designated by the Bishop as his representative in his absence.

At the outbreak of the war, great responsibilities were suddenly thrust upon these churches. First, they acted according to the best of their ability in aiding Americans who were stranded in Europe, and a medal was officially awarded to Archdeacon Nies for his efficient services in that connection. Next, these churches, whether in the war zone or in neutral countries, found themselves overwhelmed with the demands that poured in upon them for relief. The French cities were filled with Belgian and French refugees, the German cities with those from Poland and Galicia, the Swiss and Italian cities with all of these; and then the Italian earthquake added to the needs, and by the assistance, in considerable part, of THE LIVING CHURCH RELIEF FUND, our rector at Rome was able to bring the first relief supplies into the stricken district.

It did not take long, at the outbreak of the war, for our workers at all these European centres to determine that Americans could not and would not desert their posts at this time of greatest need. The work of the American churches was more needed than ever before, but the sustaining congregations of Americans were dispersed and the churches left almost without support. Archdeacon Nies, who was, and is, the regular European correspondent of THE LIVING CHURCH, presented the needs on behalf of all of our churches on the continent, and THE LIVING CHURCH at once opened this RELIEF FUND, the amounts contributed being forwarded weekly to the Archdeacon and distributed by him through the several churches according to his discretion. THE LIVING CHURCH family has splendidly coöperated in this noble work of relief, with the results chronicled below. But the need seems limitless, and we cannot, as yet, say when the fund can be terminated. Lenten offerings are solicited from all our readers—and particularly from our newer readers.

The following are the contributions for the week ending February 22nd:

Mrs. H. R. J. Mercer, Flint, Mich.....	\$ 5.00
A Churchwoman, Ashtabula, Ohio.....	2.00
Calvary Guild, Calvary Church, Ashland, Ky.*.....	5.00
Rev. Robt. Scott, De Land, Fla.....	5.00
Grace Church Sunday School, Astoria, Oregon*.....	6.60
Rev. T. J. Beard, D.D., Birmingham, Ala.....	5.00
St. Barnabas' Church, Burlington, N. J.....	2.00
Anon., Philadelphia.....	33.00
Rev. T. B. Fulcher, Albany, N. Y.....	10.00
St. John's Sunday School, Lancaster, Pa.....	10.00
Woman's Auxiliary, Calvary Church, Brooklyn.....	5.00
Miss Watson, Utica, N. Y.: A Thank-offering.....	50.00
Rev. H. J. Spencer and family, Chicago†.....	5.00
Mrs. John Osborne, Fort Fairfield, Maine*.....	5.00
C. E. M.....	3.00
Mrs. M. A. Kinniment, Oakfield, Wis.....	3.00
Anon., Albion, N. Y.....	5.00
Miss F. G. Lane, Chicago.....	2.00
G. F. S. at Tomahawk, Wis.†.....	20.00
Church of the Ascension, Pittsburgh.....	9.71
A Reader of <i>The Young Churchman</i> , Vincentown, N. J.....	1.00
British-American people of St. Paul's Church, Fremont, Ohio..	17.08
Miss Kathrene S. Sleppy, St. Paul, Minn.†.....	3.00
A member of All Saints' Cathedral, Milwaukee.....	2.00
A subscriber, Ithaca, N. Y.....	5.00
St. Andrew's Church, Fort Worth, Texas.....	10.65
Christ Church, Jordan, N. Y.*.....	6.30
Thos. Richmond, Putnam, Conn.*.....	1.00
C. N., New York.....	2.50
Rev. R. Kidner, Boston.....	5.00
Mrs. J. E. Scott, Pocomoke City, Md.*.....	2.00
Miss L. Cluff, Pocomoke City, Md.*.....	1.00
Rev. and Mrs. L. L. Williams, Pocomoke City, Md.*.....	2.10
Miss Miles' school children, Pocomoke City, Md.*.....	1.83
F. G. Whitefield, Bloomfield, N. J.....	10.00
A member of St. George's Church, Louisville.....	5.00
Mrs. Carrie O. Meacham, Chicago†.....	25.00
Total for the week.....	\$ 291.77
Previously acknowledged.....	7,042.75
Total received.....	\$7,334.52

* For relief of Belgians.
 † For work at Paris.
 ‡ For relief of Poles.

ANSWERS TO CORRESPONDENTS

H.—It is better to defer judgment relating to the individual.

W. N. C.—Figures in possession of The Church Pension Fund show that ten per cent. of our present clergy were formerly ministers in other religious bodies.

P. D. J.—If one is obliged to leave church before the close of the service of Holy Communion, the offertory is the time when least disturbance will be caused.

L. S. A.—The common prayer, "Grant him, O Lord, eternal rest."

etc., goes back to the earliest days of Christian antiquity and its original source can probably not be traced.

RITZ.—No publication classifies our churches according to schools of thought; though the *American Catholic* (Los Angeles, Cal.) carries in advertising form announcements of certain churches that have generally a full Catholic ceremonial and practices.

THE JOY OF OUR LORD

SECOND SUNDAY IN LENT

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

WHAT is the joy of our Lord? It is the joy of sacrifice and service, the joy of the Cross. "For the joy that was set before Him He endured the cross."

The only abiding joy is the joy which comes through sacrifice. The humble laborer toils that he may make a happy home for wife and children. It is the joy of service. The daughter sits by the bedside of the invalid mother and through the long watches of the night she ministers in loving attentions. It is the joy of service. The scholar denies pleasure and devotes long and weary hours to truth. It is the joy of sacrifice.

We must distinguish between joy and pleasure. Pleasure is sensuous and as fleeting as the emotions. Joy is spiritual and is as eternal as the human soul. The greater the joy, the greater the sacrifice.

We can't live selfish lives here and at death be fitted to enter into the joy of our Lord. Day by day we partake of that joy by loving service, by self-renunciation, by bearing the cross of sacrifice, and this daily living is preparing us for the benediction: "Enter thou into the joy of the Lord."

Are my prayers for my selfish interests? Christ's prayers were for others and for strength and help to serve others. Do I believe my creed simply because it is a comfortable and easy way to save my own soul? Christ's faith found its full expression in absolute sacrifice. Christian manhood demands that we think less about being saved and more about being saviours. We may tell men about our divine Saviour, about His love and sacrifice. But men must see the Saviour's love and sacrifice revealed in our own lives.

We may cry out that we are so vile and sinful, but that wail is never going to save the world. Is it Christianity that we should continue Christian invalids? No, Christianity is life, and the Christed life means that we are growing more and more into a vigorous and robust and virile Christian character, fitted to serve as Jesus served.

The entrance into the joy of Christ is more possible for the poor laborer who consecrates his small earnings to the happiness of the little family he serves than for the rigid legalist who may have his pew in the Christian Church, and yet pays to a human soul a starving wage for the long labor of the day, and advances his social position and his wealth through the oppression of the poor. He may strive in this way for what he thinks is abiding happiness, but at the last he will discover that he has made a big mistake.

The supreme choice of life is the choice between joy and pleasure, between sacrifice and selfishness.

The Greek word for joy carries with it the idea of renunciation. We must give up something to enter higher joy. I have often seen on the Greek sepulchral monuments the word *chaire* "farewell." It was spoken as friend parted with friend. It was the last word whispered in the ear of the dying. Its other meaning was strangely antithetic. It became a word of gladness and hope; *chaire* "rejoice." After all we see in it an epitome of life. The mother would keep her babe that she may feel the tender pressure of its little hand upon her cheek. The entrance into boyhood brings *chaire* "farewell" to mother's earlier care, but "rejoice" for the stronger life. The youth enters school or college, and painful is the farewell to the shelter of the old home, but sadness brings the greater joy of the promise of larger preparation. Commencement brings the valedictory, "farewell" to hallowed associations, but "rejoice" because the life goes out into the busy world to serve, to help and to bless.

When life draws to its close and loved ones stand about our bed, there comes again the same old word, *chaire* "farewell" but may the *chaire* "farewell" be in its sublimest sense the *chaire* "rejoice"; "Enter into the joy of thy Lord," the joy of immortal love, service and self-denial!

ONE of the most charming things in girlhood is serenity.—Margaret E. Sangster.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

BILLY SUNDAY," *alias* the Rev. Dr. Sunday, Presbyterian minister and evangelist, is a figure of conspicuous interest nowadays, from many points of view. I have never seen him; but, from what I can gather, the following article, taken out of the Philadelphia *Public*

Ledger and there published as a contribution from "a professional man of average intelligence," seems fair and just:

"Mr. Sunday's picturesque language (not really as objectionable as some people suppose) is evidently intended chiefly to attract attention. His gestures and contortions, too, are hardly spontaneous. They seldom seem to be the product of real excitement, but are acting, and not very good acting; but, nevertheless, they heighten the effect of his words. He is very fluent, rather superficial, self-conscious and a little spoiled by adulation and success. His attacks upon 'booze,' as if it were the root of all evil, are exaggerated and somewhat absurd. His criticisms of other ministers are not only in bad taste—they will do real harm. They might not be so inappropriate in a ministerial meeting, but in a public assemblage are inexcusable. They tend to tempt congregations to fault faithful pastors for not adopting methods which would be inappropriate in an ordinary church, and they may induce some ministers to make mountebanks of themselves in a vain effort to imitate Mr. Sunday.

"What, then, is the secret of the man's power? Some think it lies in his personal magnetism. I can only say that I have perceived no such magnetic influence upon myself, or on those sitting near me.

"I think his power is derived, as is that of all successful evangelists, from his earnestness, and especially from his firm grip on the eternal verities. He appreciates the exceeding sinfulness of sin and the necessity of repentance and amendment, and he believes firmly in the power and will of Jesus Christ to save to the uttermost.

"I doubt whether he knows or cares much about Renan, or Haeckel, or Sanday, or Eliot, or other heretical or semi-heretical teachers. If he has read that stupid and silly best-seller, *The Inside of the Cup*, he probably despises it. No doubt he is narrow; but what he professes he really believes and he considers it important. Mr. Sunday has not the simple, massive, spiritual force which Mr. Moody displayed, but undoubtedly he has a message, and he delivers it boldly and clearly. His visit to Philadelphia will do some harm, but it will do a great deal of good, too. To many, perhaps to most cultivated people, his methods do not wholly commend themselves. I feel myself that I could not actively support his campaign, but no one ought to oppose or ridicule it, as some seem inclined to do. 'John answered and said, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us." And Jesus said unto him, "Forbid him not."'"

I am quite prepared to believe that much good may come of his visit to Philadelphia, when I remember what happened in a much smaller city two or three years ago, after the visit of another evangelist of much the same type. The city government had been for years notoriously in alliance with the liquor and brothel interests; laws concerning public morality were a dead letter; elections were disgraced by shameless bribery on both sides; and though the city pastors bore their witness, everything went on in the old dreadful way. Then the stranger came: equipped with full information, fearless, and determined to "rip things wide open." He was shockingly unconventional; he "called names"; he had no regard for the finer feelings of the brewers and dive-keepers; and he made many respectable Christians excessively uncomfortable. But the old gang was voted out at the next election, and a new era began for that city.

THE IRONY of advertisements continues to afford matter for mirth—or tears! A well-known Scottish whiskey commends itself to the world by publishing a picture of Bonnie Prince Charlie, as if those who knew his life were ignorant of what whiskey did to him. And now I cull this gem from a St. Louis daily:

"We sincerely hope that, without any change in the territorial rights of the nations at war, a lasting peace will soon be established

in Europe, putting an end to the enormous loss of useful lives. Although how soon the happy hour of peace will arrive is known only to Destiny, experienced business men feel confident that the outcome of this war, whatever it may be, will not affect the international popularity of commodities of long known merit such as the ——— cigarettes."

Such concern about "enormous loss of useful lives" is indeed touching from cigarette manufacturers!

THE GLAMOUR of distance clothing "the old country," as viewed from America, is a notable phenomenon, responsible for many lovely bits of verse. This poem, by the editor of *The Sacred Heart Review*, whose "Sweet is Tipperary in the Spring," is so well-known, illustrates the magic; for Carrick-on-Suir is Mr. McCarthy's birthplace:

"THE LITTLE TOWN O' CARRICK

"BY DENIS A. MCCARTHY

"In the little town o' Carrick, sure, there isn't much to see;
If you're wantin' style an' splendor, faith, you'd better go elsewhere;

But the pleasant face will meet you,
An' the cheery word will greet you,
An' a bigger-hearted people you will never find than there.

"In the little town o' Carrick, sure, there isn't much to do;
The attractions of the city, 'tis in vain for them you'll seek;

But the people there would pity
What is laughed at in the city,
An' there's naught to thrip the thrav'ler there, an' naught to wound the weak.

"In the little town o' Carrick, sure, the houses aren't high;
They don't build them forty stories (more or less), as they do here;
But 'tis not the height of houses
That the exiled spirit rouses,
An' the low gray walls o' Carrick to her distant ones are dear.

"An' the old Main Street o' Carrick, sure, it isn't like Broadway;
'Tisn't choked with thrucks of traffic an' with limousines of pride;
You can cross it at your leisure,
An' you'll always find with pleasure
That, whichever way you cross it, there's a friend on either side.

"Ah, the little town o' Carrick, sure, it isn't much compared
With the mighty marts of commerce filled with every kind of art;
But I'm tellin' you this minute
That there's something noble in it,
An' the little town o' Carrick will be always near my heart!"

DR. E. P. PARKER, a Congregational preacher in Connecticut, has ideas of his own, as witness this choice quotation. How easy such generalizations are—and how absurd!

"The high church in England has a little of the pomp of Catholicism, but the English mentality is essentially masculine, protestant and puritan. Even when an Englishman is found following a procession or kneeling before the altar of the Virgin or of some saint, he seems ill at ease and awkward, as if wearing feminine garments. The Englishman must needs belong to a sect or to a club, and for the poorer people the chapel takes the place of the club."

DO YOU BELIEVE this despatch from San Bernardino, California?

"SAN BERNARDINO, CAL., Dec. 14.—Advocating the abolishment of all churches in the city, and the building in their stead, by a bond issue, a tabernacle seating over 2,500 and the appointment of a municipal minister who would administer to the spiritual needs of San Bernardino, Mayor J. W. Catoek to-day gave out a formal statement. He advocated:

"The abolishment of all churches; the building of a huge tabernacle by the city; the appointment of a municipal minister who must perform all marriages and officiate at all funerals free; prohibition by law of the soliciting of funds from congregations and the entire city to be members of the church, which would be maintained by municipal taxation.

"Let us have only one good route to heaven, and a municipal minister to point the way," concluded the Mayor."

That would be a radical change, indeed.

CONVOCAION OF CANTERBURY IN SESSION

War, Prayer Book Revision, Welsh Disendowment
DiscussedGOVERNMENT MAY ALLOW AMENDMENT OF
THE SUSPENSORY BILL

The Living Church News Bureau }
London, February 12, 1915 }

THE convocation of the Province of Canterbury assembled on Tuesday in the Great Hall of the Church House, Westminster, for the winter group of sessions.

The president (the Archbishop), in opening the proceedings of the Upper House, referred to the Nation and War, and dealt with certain problems in which the Church is especially interested. He imagined, he said, that not one of their Lordships entertained any doubt that our nation could not, without sacrificing principles of honor and justice more dear than life itself, have stood aside and looked idly on at the present world conflict. Fearful, devilish, calamitous as a great war must be, there was something yet worse. To stand selfishly aside while vile wrong was perpetrated in a matter wherein they were concerned would, if he might use the phrase, "debase the moral currency of a people far more than the joining in warfare, terrible as it was, for rolling the wrong back." What they had to do was to set themselves to uphold, as God should show them how, the principles of stainless honor, of firm self-control, of fearless championship of what was true, of resolute clemency to the weak or the vanquished, and of abstention from everything that was merely vengeful or that could possibly degenerate into cruelty or hate. On that behalf their voices in the Church of Christ could be perseveringly uplifted and the days might be upon them ere long when they must uplift them loudly. They wanted to secure that the rally of their manhood, and their womanhood, should be "a rally wherein there should be no cause for shame." That was their sacred privilege, while they were bidding men respond ungrudgingly to their country's call, and were bringing God's comfort where they might to shadowed homes. So, only, could they justify their position of leadership and responsibility.

The Bishop of London here remarked that the Church had to foster and increase the fortitude of the nation; to comfort the mourners and inculcate a happier and brighter view of death; to see that the survivors were really adequately relieved; to lead the nation in its intercessions; and to foster the spirit of charity towards the enemy.

The Archbishop then referred to the fact that there was an insufficient number of chaplains serving with the British expeditionary force abroad. They were not helping the army to win victories and to do its work by stinting it in the supply of those who would minister to the spiritual needs of the men. It was not owing to any lack of chaplains on the Church's part, but was due to the exigencies of the military situation. On behalf of his brother Primate of York and the Bishops in the two Provinces, the Archbishop not long ago communicated officially their strong feeling on the subject to the secretary of state for war, through the chaplain general, and he had reason to hope that the views put forward would be very carefully considered. With reference to the allowances given to the wives and other dependents of soldiers, the Archbishop said this question had proved one of extraordinary difficulty. Everybody felt that when a soldier gave his services for his country, those who were dependent upon him should be provided for. What they were distressed about was that in the earlier circulars issued by the responsible authorities, "no difference was made between the married wife of a soldier and the mother of a man's children where there was no marriage." As long ago as October 21st the Primate wrote a formal letter on the subject to the Prime Minister on behalf of the whole Episcopate of the two Provinces setting forth the view that "The utmost care must be taken not to break down the distinction between married and unmarried mothers, which was vital to our country's well being and was precious beyond measure to the real wives of the soldiers themselves." The state paper which now held the field was the White Paper No. 7662, dated November 9th. In that paper the distinction was drawn between the soldiers' wives and children and the other "dependents" of soldiers. In the case of the wives, relief was obtainable according to scale, as an absolute right. In the other case relief was obtainable only after a test had been applied by a tribunal created to investigate each case. The Primate was not prepared to say that the arrangements as they stood were perfect, but undoubtedly a change had been made, so that there was no longer any possibility of a confusion between the married woman who came as a matter of right to claim her allowance and those who were not wives. He did not consider the pension officer was the proper authority to make the investigation, and he hoped that they would before long bring in the help of women who were more suitable to deal with such cases.

With reference to the present situation of the Church in Wales under the cruel persecution of the Government, a resolution was passed by the Upper House *nem. con.* recording its

protest against the treatment to which the Church in the Welsh diocese was subjected by the Suspensory Act, 1914, inasmuch as the immediate and exhaustive tasks devolving upon the Church in Wales could not possibly be accomplished aright during the continuance of the war, and calling attention to the contrast between the treatment of the Welsh question and the treatment of the Irish question, the postponement in the latter case amounting to a real moratorium.

Their lordships passed to the consideration of the scheme of Prayer Book revision. The Bishop of Gloucester presented the report of the joint committee on the Royal Letters of Business. He said the committee did not think it desirable at present to embody in the text of the Prayer Book any of the changes recommended. Any changes made should at first be tentative. They hardly knew until they tried them what changes would commend themselves to the mind of the Church. He moved:

"That in the opinion of this House it is not desirable at present to seek to introduce into the text of the existing Book of Common Prayer any of the changes now recommended, but that such changes, together with the additions suggested, should be embodied in another volume to be sanctioned by authority for optional use for such period as may hereafter be determined."

The Bishop of Ely, who thought the resolution encouraged a still longer period of liturgical confusion, moved an amendment to the effect that it is not expedient abruptly to introduce changes into the Prayer Book, but recommending that the changes in question should be embodied in a draft Prayer Book and laid before the Church, not for use, but for review and criticism for a period of at least a year, and after criticism had been fully considered Parliamentary sanction should be sought for the changes officially recommended; it being provided that within a period of five years after such sanction has been given none of the clergy should be liable to censure for continuing to use the existing Prayer Book of 1662. The Bishop of Bangor seconded. The Bishops of London, Oxford, Chelmsford, Bath and Wells, and St. Albans supported the resolution. The Archbishop thought that when they came to a final decision the actual changes would be small and that a vast number of the 162 suggestions contained in the report of the joint committee would disappear. The Bishop of Ely's amendment was lost by 17 votes against 4. The committee's resolution, with the addition of the words "or schedule" after "another volume," was agreed to by the House by 17 votes to 5. The House agreed in the main to the committee's recommendations, and referred certain matters back to the committee for further consideration.

With reference to the Athanasian Creed, the Bishop of Gloucester pointed out that both houses agreed in wishing to retain the Creed in the Prayer Book. The Upper House resolved that its use should be restricted to Trinity Sunday. The Lower House desired that the Creed should be used without the warning clauses, and referred the matter to its committee, which had not reported. The joint committee, being unable to harmonize these views, thought it wise to ask the Archbishop to arrange for a conference between the two Houses or their representatives.

A debate arose in the House of Commons on Wednesday concerning the Welsh Act. Mr. Bridgeman, a member of the opposition from a division in Shropshire, stated that he had received complaints from several quarters that the Suspensory Act, relating to the Church in Wales, did not ensure the truce which its supporters tried to make believe it would. The complaints from several parishes situated on the border of England and Wales were that a certain inquiry of the commissioners was being conducted in a surreptitious and irregular manner. The Prime Minister had distinctly promised that nothing should be done "to prejudice anyone" during the war. The Government would never again have such an opportunity as they had now of bringing about harmony between people of different religious connections in Wales or on the borders of Wales. Lord Hugh Cecil spoke of the proceedings under the Welsh Act as a very serious disappointment to Churchmen. He thought the final suggestion of Mr. Bridgeman did not merit the "kind of sneer" with which it was treated by the Home Secretary (Mr. McKenna). Surely at this time any suggestion of peace was worthy of respectful consideration. It was "a retrograde of our political life" that at such a time we should be divided on a question which had "no reality now

and which depended upon historical considerations of an ancient date." The Government would be wise to meet the opposition and to settle this question once for all, so that they might face together the common enemy. (Cheers.)

The *Times* newspaper of to-day, in its "Political Notes," says it is understood that the Government will not oppose a direct negative to the bill for the amendment of the Suspensory Act, relating to the Welsh bill, which the Duke of Devonshire will move for second reading in the House of Lords on Thursday next.

Attitude of
the Government

direct negative to the bill for the amendment of the Suspensory Act, relating to the Welsh bill, which the Duke of Devonshire will move for second reading in the House of Lords on Thursday next.
J. G. HALL.

CONDITIONS IN THE ANGLICAN MISSION OF JERUSALEM AND THE EAST

FROM a letter of the Rev. William Sadler, general secretary for the Jerusalem and the East Mission, written from England under date of January 21st, to the American representative of the mission, the Rev. Frederick A. DeRosset, it appears that conditions are not as bad as might be feared. The Bishop (the Rt. Rev. Dr. Rennie MacInnes), is now in Egypt, where he finds much work to do and hopes to develop his Jerusalem and East Mission work.

Up to the middle of December St. George's boys' school was open with the usual number of scholars and the daily services in St. George's Church were uninterrupted, but soon afterward all people of every nationality were ordered to go to Urfa at their own charges, 600 miles from Jerusalem, half way between Damascus and Dearbeker, to be there interned until the war was over. The United States Consul kindly intervened, and after much trouble he got all the English people, those of our mission included, off to Egypt. St. George's Church and the Bishop's House are locked up and sealed with the official seal of the United States Consulate. St. George's School and St. Mary's Home have both been requisitioned by the Turkish authorities, but they asked that all furniture should be removed before they took the buildings over. Our hospitals and dispensaries at Jerusalem and Haifa have not been occupied by the Turks, but they have taken out for their own use the furniture of the wards, with drugs, surgical instruments, and kitchen utensils.

At Haifa, our priest in charge is a Syrian, a graduate of King's College, Windsor, Nova Scotia, a Turkish subject, and up to the date of his last letter, December 4th, the boys' and girls' schools and the Church services were not interrupted.

At Beyrout the buildings were let by the local committee to an American and so have come under the protection of the United States Consulate. The tenant is under agreement to move out so soon as it is safe for the work of the mission to be resumed.

"We shall have considerable expense when the time comes to reopen work," writes Mr. Sadler, "and if the trouble with Turkey is ended before a general peace is declared we shall be able to return to Palestine before the war is ended; and that there may not be any delay, when the opportunity comes to begin work in Palestine again, the Bishop hopes that all who have so generously helped Bishop Blyth's work will respond to his appeal for Good Friday collections. The Bishop is greatly struck by the amount of help that comes from overseas for his fund and most grateful to the Church in the United States of America, for the generous part it has taken in supporting it. He hopes that all friends of Bishop Blyth's work will understand that a change of Bishops does not mean any change of policy in missionary work or in relations with the Eastern Churches. He has just had a most warm welcome at Cairo from the heads of the different Eastern Churches there."

Do NOT ONLY take occasions of doing good when they are thrust upon you; but study how to do all the good you can, as those "that are zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely, and not sparingly, and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your lives' end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad, when good is done, and not to grudge at what it cost you. In a word, it will make your neighbors to be to you as yourselves, and the pleasing of God to be above yourselves, and therefore to be as glad to do good as to receive it.—*Richard Baxter.*

NEW YORK CHURCHMEN LEAD IN UNEMPLOYMENT WORK

Bureaus Established by Church are Taken as Models

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }
11 West 45th St.
New York, February 22, 1915 }

JUDGE ELBERT H. GARY, who is chairman of the mayor's committee on unemployment, George W. Perkins, one of the most successful members in securing financial aid, and City Chamberlain Bruere made an official visit to the twelve emergency workshops recently established by the committee to provide some support to men and women willing to work but unable to find it in the usual places. The chief interest for people who have heard much said against "organized Christianity" in socialistic and communistic circles, and a source of pardonable pride for Church people, lies in the fact that these municipal shops are worked in imitation of the one started by a Churchwoman, Deaconess Charlotte M. Boyd, who on December 3rd started such a relief plan at St. Bartholomew's parish house on East Forty-second street. A number of parishes have supported like workshops, and Bishop Greer has taken a warm personal interest in the one quartered in the Diocesan House, 416 Lafayette street. He has visited the shop, managed by Miss Gailor (daughter of the Bishop of Tennessee), and talked with the workmen, a surprising number of whom are professional men. Last Friday 450 were at work.

The same plan of relief has been put into practical operation by Dr. Manning, the rector of Trinity parish.

The school building of St. John's chapel, Varick street, has become for the time being a busy centre. A committee consisting of two men from each of the parish congregations, with the rector as chairman, has undertaken to give employment to 100 men. The plan is that adopted at the Diocesan House, of having the men make bandages which are given through one of the great relief agencies for use in the war. The rector has issued a special appeal to every communicant in the parish for the support of the work. To keep 100 men at work for one day costs about \$80. The men work five hours a day; they are paid for their work and are given a meal. One feature of this plan is of special value; it helps these unemployed men to see that they are, in making these bandages, doing something for others less fortunate than they are. Generous gifts, large or small, are asked for this work and should be sent to the rector.

The Commission on Religious Education of the Provincial Synod of New York and New Jersey has created a committee on the "Demonstration School," and charged it to establish an observation and experimental station to serve the parish Sunday schools or Church schools. In trying to work out this idea, the committee has arranged a "station" of the sort at St. Mary's Church, Lawrence street, where the committee, the rector, and the people have set out to show how the people of any parish, under a little expert guidance, can develop their own Church school into an instrument as efficient for imparting religious education as the public school is for imparting secular training.

As a first step, the present staff of St. Mary's will attend a course of lectures by Professor Boynton, of the General Seminary, on Teacher Training, and cordially invites the teachers of all other Church schools also to attend this course and begin the work of church school improvement with them. Introductory lectures on teacher training will be given by Professor Boynton on Monday evenings in Lent at 8 P. M. Registration is free and these lectures are open to all who are interested. The committee in charge of the demonstration school includes some of the best Sunday school workers within the Province, Dr. Bradner being chairman.

At St. Paul's chapel, Trinity parish, a mission will be held from Friday, March 5th, to Sunday, March 14th, conducted by the Rev. William M. Jefferis, D.D. Services each

A Mission in
Trinity Parish

weekday will begin at 8, 12:05, 1:05, and 5 respectively, while the Sunday services will be as usual. Great efforts are being made to attract people to these services, and it is likely that the chapel will be crowded on each day. On Fridays during Lent, including those during the period of the mission, special emphasis is laid on the noon-day services beginning to 12:05.

A quiet day for the Girls' Friendly Society in New York will be held on Wednesday, March 10th, at the Church of St. Mary the

Quiet Day for
the G. F. S.

Virgin, conducted by the rector, the Rev. Dr. J. G. H. Barry. There will be a series of services and meditations during the day, beginning with Holy Communion at 8 o'clock, and ending with the

third meditation which begins at 3. Those desiring luncheon at the mission house are requested to send their names before March 8th to Mrs. Bernard Schulte, 345 West Eighty-fifth street.

The course of biblical lectures delivered by Professor Tyson at St. Thomas' Church terminated this week. The lectures will be repeated at the Church of Zion and St. Timothy, West Fifty-seventh street near Eighth avenue, on Thursday afternoons in Lent (except Holy Week) at 3 o'clock. The same course has been given at the Studio Club before a large assembly of young women preparing for the stage. During Lent it is to be given in Grace Church, Plainfield, and in St. Peter's Church, Morristown, N. J.

The resignation by Bishop Courtney of the rectorship of St. James' Church has already been reported in these columns. Bishop Courtney gives as his reason the necessity for a younger man in that position. The vestry have now accepted the resignation, to take effect October 31st or sooner if the vestry is able to secure a new rector before that time, and have created Bishop Courtney rector emeritus of the parish to date from November 1st.

An extraordinary number of conferences, special services, and retreats were held in churches of the metropolitan district on Washington's Birthday. Prominent among them was the great gathering of the seniors and juniors of the Brotherhood of St. Andrew at the Cathedral of St. John the Divine, where a number of excellent addresses were made. At the afternoon session in Synod Hall, where Bishop Greer presided, the Bishops of the dioceses of New Jersey and Pennsylvania made impressive speeches to an enthusiastic audience. A detailed report of these meetings will be published in the next issue of THE LIVING CHURCH.

PHILADELPHIA HAS "SELF-SACRIFICING DAY"

Much Distress in the City—Charities Scarcely Maintained

LARGE ATTENDANCE AT LENTEN SERVICES

The Living Church News Bureau }
Philadelphia, February 22, 1915 }

ALL Philadelphia observed Friday, February 12th, as a self-sacrificing day, with the intention of raising \$100,000 for the Emergency Relief Fund. The total returns to date have been \$86,000, with contributions still coming in. This money is to be used for the aid of the unemployed of the city. At the present time there are many thousand such, and many are added to the ranks each day. As a result, the suffering is frightful. The religious bodies are all being pressed to the limit of their ability to take care of their own members and are unable even to do that. Our streets fairly swarm with men, women, and children who are hungry, cold, and sadly in need of clothing. The Emergency Aid is doing much to relieve this suffering, but it finds the problem difficult to solve even with the assistance of the charitably inclined. The encouraging news has come that the finance committee of councils has reported favorably bills appropriating about \$65,000, which will be turned over to the Emergency Aid for distribution. So far as is possible, work is secured for those who apply for aid. But there are hundreds of men and women for each position open.

This condition is creating serious problems for the Church institutions. A few weeks since we spoke of the necessity for closing about one-third of the beds of the Episcopal Hospital. Now comes the statement that unless something is done soon the Home for Consumptives at Chestnut Hill will be compelled to restrict its work. About \$3,500 is necessary at once to enable the managers to meet its pressing needs. It would be a lamentable thing if the Home should be forced to close even one bed. The demands are far beyond the ordinary capacity of the Home, and should it be compelled to limit its work great suffering will result. The management still hope that Churchmen of the city will come to its rescue. The appeals from the Emergency Fund, with the many calls in other directions, have diminished the incomes of all our institutions.

To the noonday Lenten services conducted in former years there have been added services in old St. Peter's Church this season. Bishops Rhinelander and Garland of our own diocese and Bishops Talbot and Williams of other dioceses have been the chief speakers in the services which are being held in Garrick Theatre, St. Stephen's, old St. Paul's, and old Christ Churches. Drs. Foley and Yerkes and the Rev. Harry D. Viets have also been preachers in old St. Paul's and St. Peter's. On Ash Wednesday and the days following, the attendance was unusually large and is daily increasing—a remarkable evidence of the religious awakening which is taking place in this

city. In addition to these services each parish in the city is holding either daily or tri-weekly services. Here also the attendance is encouraging. All the parishes reported unusually large congregations on Quinquagesima Sunday.

The Rev. David M. Steele has announced a series of Monday afternoon Lenten lectures to be delivered in the Church of St. Luke and the Epiphany on the subject of "Religion and Revivals." Doubtless the lectures will have special reference to the revival now being conducted by "Billy" Sunday. After warning two weeks ago to the committee of citizens having in charge the revival campaign, of the baneful influence of their work, Mr. Steele last week directed the attention of the clergy of the city to the fact that in his opinion it will require twenty years to overcome its evil effect. This work, he says, will fall upon the clergy, and their difficulties will be increased many fold. In reply to Mr. Steele, Dr. Tomkins, rector of Holy Trinity Church, took occasion to defend Mr. Sunday in last Monday's Press. As the revival progresses there is an increasing difference of opinion as to the good accomplished by it. Crowds go to hear him, and more than 25,000 converts are claimed, but the net results are yet doubtful.

In the death of Mr. William T. Gummey this city and the Church have lost a conspicuous citizen and member. Mr. Gummey had been in Atlantic City recuperating from a recent severe illness, when he was suddenly called away on Friday, February 19th. For many years he was an active and prominent figure in the tin plate and hardware industry. For a long time before his death he was chairman of the Metal Branch of the National Hardware Jobbers' Association. In the Church Mr. Gummey was also distinguished. A member and vestryman in St. Peter's Church, Germantown, he was also a delegate from that parish to the diocesan convention. The Rev. Henry Riley Gummey, D.D., is a nephew.

Dr. Thomas Biddle, one of the most prominent and popular members of the distinguished family of that name, died Friday evening, February 19th, after a week's illness. Dr.

Death of Dr. Thomas Biddle has been for some years a member of St. James' Church and was buried by the assistant rector of that parish on Monday in the burying ground of St. Thomas' Church, Whitemarsh. He was a brother-in-law of Richard M. Cadwallader and was a member of the Sons of the Revolution and the Society of Colonial Wars. He was born in this city about sixty-one years ago, of distinguished ancestry, and was graduated from Princeton University in 1876 and later from the medical department of the University of Pennsylvania. Dr. Biddle was a widely known naturalist, and has contributed many rare animals to the local Zoölogical Gardens.

The February meeting of the Church Club was held on Monday, February 15th, the subject for discussion being "Dispatch of Business at the Diocesan Convention," and was opened with an address by Francis A. Lewis, Esq. Mr. Lewis stated that he had been a delegate to the convention for thirty years, and that for the past several years he has noted that not more than twenty-five per cent. of the delegates were present at the opening of the convention and that the laity were in a minority. Mr. Lewis thought that the Bishop's address as read to the convention was too long, and that many matters touched on in the address should not be read, but be printed in the journal. It was stated that at the last convention the Bishop's address contained 20,000 words. After some discussion Mr. Lewis was asked how the business of the General Convention was conducted, and as Mr. Lewis has for many years been the chairman of the Committee of the General Convention on Dispatch of Business, he outlined the procedure in that body and stated that the General Convention had reduced its sittings by three days and had done much more work than had been done before. It was also suggested that the reports of various committees be read by title to the convention and then printed in the journal. It was finally decided that the president of the Church Club should appoint a committee of three, of which Mr. Lewis was to be the chairman, and present a memorial to the next convention embodying various ideas as to the dispatch of business in the hope that the convention would act upon it, and that better results could be obtained in two days than is now obtained in three. He thought this would increase the attendance at the convention, as it is stated that business moved so slowly that many members became tired and would not attend the sessions.

The Bishop has announced meetings for the younger clergy to be held at the Bishop's House on Monday afternoons during March for the study of "Some Problems of the New Testament." The study will be conducted by the Rev. Stuart L. Tyson of Princeton, N. J.

Miscellany —BISHOP RHINELANDER conducted a quiet hour for the clergy in the chapel of the Church House on Monday morning, February 15th. About all the clergy of the diocese were present.—ON TUESDAY AFTERNOON, February 16th, the burial service of the late Rev. Samuel P. Kelly was conducted in St. Andrew's Church, West Philadelphia. The Bishop read the service, Dr. Foley and the Rev. William C. Cox assisting. Bishop Garland and about twenty-five other clergy were present and vested.

LENT IN CHICAGO

Begins with Large Programmes and Large Congregations

ACTIVITIES OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, February 22, 1915 }

JUDGED from the number of services appointed for the parishes and missions, the Church people of Chicago will have a busy Lent. The tendency is to hold too many services rather than too few, at the risk of religious dissipation. People need to learn quiet in God, and too many services may conduce to distraction rather than to meditation and concentration in spiritual things. The list of daily noonday services held at the Majestic Theatre, and the preachers, was given last week. Bishop Anderson has been in charge from February 17th (Ash Wednesday) to February 20th. The subjects of his addresses for each day have been: "A Fresh Start," "The Modernness of the Church," "The Democracy of the Church," "The Cross, the Way of Life." At the opening service the main floor of the theatre and the balcony were filled, and the attendance for the other days has been equally large, as is always true when the Bishop preaches.

From the reports received, Ash Wednesday services generally were well attended. Many parishes, such as Trinity, St. Martin's, and St. Thomas', had two services, morning and evening, the morning service being a celebration of the Holy Communion. St. Bartholomew's (Englewood) had a celebration at 6 A. M. for the convenience of those who work in town. Some churches had an early and a late celebration, and an evening service; the Epiphany was one of these. Bishop Toll preached at St. Paul's Church (Kenwood) at 11 o'clock. Churches having a children's service were many. Some were St. Mark's and St. Luke's, Evanston, and the Advent, the Redeemer, St. Paul's, St. Edmund's, Chicago, and Christ Church, Joliet. Some, like Christ Church, Woodlawn, and St. Edmund's, made the fast a day of Silent Intercession, or a Quiet Day.

The special Lenten lists received thus far indicate that daily services are the rule during the season. Many churches have a daily Eucharist, and many a special service for children once a week. The custom of having a parochial day of silent prayer and intercession is growing. Exchanges among the diocesan clergy are general. A few parishes are having special preachers from outside. The Rev. McVeigh Harrison, O.H.C., is to be at St. Luke's, Evanston, on March 14th. The Rev. Dr. W. F. Shero and the Rt. Rev. H. S. Longley will preach at St. Mark's, Evanston. St. Martin's, Austin, seems to have the longest list of men from a distance; it includes the Rev. George Gunnell of Trinity, Toledo; the Very Rev. H. P. A. Abbott, Dean of Trinity Cathedral, Cleveland; the Very Rev. F. S. White, Dean of the Pro-Cathedral, Grand Rapids; the Ven. Joseph H. Dodshon, Archdeacon of Southern Ohio, and the Rev. Z. B. T. Phillips of St. Peter's, St. Louis.

As usual, most of the choirs are giving special music. Gounod's *Gallia*, Maunder's "Olivet to Calvary" and "Penitence, Pardon, and Peace," Dudley Buck's "Story of the Cross," Mercadante's "Seven Last Words," and Stainer's "Crucifixion," are the popular ones. At the Church of the Epiphany Dr. Hemington is giving a twenty-minute organ recital on Sunday evenings. The regular Sunday afternoon organ recitals at Trinity are continued. Mission study classes are general, some led by the rector of the parish, and some in charge of the Woman's Auxiliary.

There have been active preparations for Chicago's "Bundle Day," similar in purpose and scope to the Bundle Day in New York and other cities. The committee, which is appointed by the Mayor of Chicago, has two of our clergy as members, the Rev. James

"Bundle Day"
S. Stone, D.D., and the Rev. John McGann, who is its chairman. Our parishes and missions have been coöperating generously with educators in this good work. Bundles of wearing apparel are being left at the nearest school, police station, church, or parish house, and those very bulky are being called for and delivered gratis by local express companies. The Salvation Army has given its excellent service in the large task of collection and distribution. The department of public works, too, has offered its vehicles, and many citizens their automobiles. The philanthropic spirit which characterizes Chicago is widely evident in this undertaking. Stage folks have notified Mr. McGann that contributions will be made from practically every theatre in the city. Bundles from thousands of children are being made up in every part of the city. Mr. Eugene T. Lies, General Superintendent of the United Charities, announces that an appropriation of \$1,750 has been made to be used for the employment of persons to repair clothing contributed to the cause. Distribution for men, women, and children will be made on Washington's Birthday. It is needless to say that Bundle Day will be an untold blessing

to a great number of poor families, especially during this winter of such sad unemployment conditions.

Sunday, February 14th, the day selected for the celebration of one hundred years of unbroken peace between the two great English-speaking nations, was generally observed by all the churches. Special forms of service were used, and special sermons preached.

The Day
of Peace

The form of service issued by the authority of the Presiding Bishop of the Church in the United States and of the Archbishop of Rupertsland, Primate of All Canada, was extensively used in our churches. Some of the Sunday schools had peace programmes.

The Diocesan Board of Religious Education has sent out a Sexagesima letter in which it pleads the cause of missions, and commends a vigorous use of the mite-boxes received from the Board of Missions. Besides urging that the children of the Sunday schools be taught the need of self-sacrifice for the cause of Christ and His Kingdom, the Board seeks information from the parishes and missions on the subject of "Family Prayer," to help it in certain recommendations which it purposes to make. It asks the rector or priest in charge to make personal inquiries of the members of his vestry or finance committee as to how many have family prayer in their homes; and that in sending out the Easter letter the same question be put to other members of the congregation.

The annual conference of officers of the Woman's Auxiliary, held in the Church Club rooms on Thursday, was a splendid meeting.

Woman's
Auxiliary

There were 124 officers present from forty-four parishes and missions. The conference is an annual gathering, held about this time, to discuss the policy and plans of the Auxiliary. Mrs. Hermon B. Butler presided. There were six numbers on the programme. The first subject at the morning session was "Our Finances," opened by Mrs. George O. Clinch, diocesan treasurer, who gave an able talk on her subject. There was a general discussion from the floor, in which the opinion was general that the apportionment plan was the best. It was resolved to make a change in the name of the diocesan pledge, which reads for "City Missionaries," to a pledge for "The Deaconesses' and Sisters' Work."

The second subject was the United Offering, and the discussion of it was ably led by Mrs. C. P. Lampman. She urged the need of a wider interest in the Offering, and reminded the officers that one and one-half years had now elapsed since the last United Offering had been made, and of the need of working hard during the time that remains. The work of the Junior Department was presented in an excellent paper by Miss Harriet Houghteling, who spoke especially of the latest development in the Junior field, the organization of the Young Woman's Auxiliary. She reported eight branches in this new department. Mission Study Classes was the last topic, led by Miss Van Schaick. Hers was an able talk, in which she commended President Faunce's new book on Missions, and the work at the summer school at Lake Geneva. The meeting adjourned at noon to the Majestic Theatre for noonday service there. After luncheon the conference was resumed. An address was given by Mr. George Higginson, President of the Church Club, the "body guard of the Bishop," as he styled it. Mr. Harold C. Smith, chairman of the Laymen's Missionary Committee of the diocese, gave a stirring talk on the L. M. M. and its plans. He read a touching letter from the Board of Missions, which was in fact an emergency call for the united help of the Church at this time. So moved were those who heard Mr. Smith, that it was decided to increase the apportionment of the Woman's Auxiliary to the General Board by \$500 for the next year. This is another evidence, if one were needed, of the leadership of the women in the cause of missions here and elsewhere. Such an act should stir the men of the Church to do their part for the work. The conference was marked throughout by a spirit of intelligent co-operation and enthusiasm.

THE REV. C. D. ATWELL, rector of St. Mary's, Park Ridge, has been seriously ill with typhoid fever.—THE REV. W. C. SHAW, rector of St. Peter's Church, has been confined to his house for some weeks past with a

Miscellany

sprained ankle.—THE INTERIOR of St. Ann's mission, Kimball and McLean avenues, the Rev. F. E. Bernard, priest in charge, has been redecorated, and electric lights have been installed.—AT ST. MARGARET'S, Windsor Park, the Rev. H. J. Spencer, priest in charge, a pipe organ is being built.—SUMNER HALL is a great boon to the Cathedral. It is in constant use afternoon and evening, except Saturday and Sunday. A "Valentine Party" on February 15th was given to nearly three hundred children connected with the Cathedral, all of whom were in costume.—BISHOP PAGE, in his farewell sermon at St. Paul's Church, asked that everything might be ready for his successor, the Rev. George Herbert Thomas, and that the finances of the parish be put on the best basis for the coming year. He emphasized not primarily the need of the Church for the money, but the spiritual need of the individual to accept a definite, regular responsibility for the financial support of the Church. As a result, more pledges were made on this Sunday than on the corresponding Sunday of a year ago. At the present time 396 persons have made pledges amounting to \$10,784.20. The new

(Continued on page 592)

The Minister and the Boy

By the Rev. CHARLES WALTER FINDLAY, Curate at St. Paul's Church, Milwaukee

IN one of the academies of fine arts of Europe, a precious relic of the past has been preserved in a picture of Christ with His disciples. As one looks upon that picture he is conscious of the inexhaustible tenderness and compassion of the Master, and of His undying love and sympathy for men.

Although this is a picture which is supposed to represent the Master, a strange but true story has come down through the ages with it. When the artist was a young man, he had chosen the subject for his Christ. But since the artist was many years in painting this picture, he left the choosing of his subject for Judas until the last. After visiting a number of reformatories and prisons, he found his Judas, and then the picture was completed. But to his terrifying surprise, the Judas of middle age was the same man that he had chosen for his Christ in his youth.

This may seem to be a paradox, but it is a paradox that has been revealed often in our day as it was in that of the artist's. How often we have learned that the angel-faced boy can be turned into an undesirable citizen! On the other hand, the reverse of this situation has proved to be true, and the man who was an imp as a boy, *became the saint* of his generation. So when we consider the boy, he is merely a man in the making.

Boys are the same all over the world. They are nearly always exploding with energy. All of the elements pour through the system of the boy. "He is the flood of the flood, the fire of the fire"; but for this very reason he is a "bundle of possibilities." This is how God has made every healthy boy. If a minister of Christ ever has any opportunity of calling twelve disciples, he has that opportunity right in his own congregation, where they rush in and out of his parish house, but where they also sing in the sacred chancel. But when we are dealing with our boys, we must realize that they are thoughtless and thoughtful in the same minute. Yet this should never discourage us.

For instance, let us take a lesson from great advertising firms. How often we travel on the electric car and see the same advertisement again and again, and rarely realize that it is there! But after a year of seeing the same advertisement, it has accomplished its mission, and we know that a new commodity has been put on the market. The same principle is true when you come to work with boys. They rarely pay attention to a few suggestions. It takes the work of years, the sacrifice of time, pleasure, and sometimes duty, to win the boys.

Regardless of what has been said about bad boys, every normal boy wants to be good. He wants to be good in a manly way. In every rollicking, hilarious, tamed or untamed boy, there is a big, tender, loving heart. "God made the heart of the boy like His own," and when we find it I am sure we shall see that it is the largest part of his body. He loves fair play, he hates the bully. He longs to be loyal to a manly cause, even if it be at great cost. It is strange to notice, however, that most men have no love for boys other than their own. The business man looks upon the boy as an annoyance, the school teacher is often afraid of him; most ministers do not know what to do with him, and the average church sexton is not at rest until he has thrown the last boy out the door. But when we stop to think of it, the boy is good at heart. He always commits mischief with a sense of fear and never with a sense of honor. He loves the flowers, his whole body thrills at the sight of the frost of an early winter's morning; the birds are his cherished neighbors, and a "hike" across the broad green fields is his speedway to God.

Now, any work with boys is a work of character-making, and you never can train a boy's character unless you give him the chance of seeing your character in action. You must let him see how you practise what you preach. Most boys are barbarians enough to admit that they would rather be caught stealing apples than saying their prayers, and it is no small problem to teach them to be good. This can be done by tangible and practical ideals.

Perhaps the best place to work with the boy is to get into his play. We must always appear to be heartily enjoying ourselves with him. On the other hand, every action must be prompted by a serious motive. We must be a boy in our play with him, if we ever really want to know him. In Shakespeare's

Hamlet we have the line, "The play's the thing wherein I catch the conscience of the king"; but let us paraphrase this line and make it applicable here, and say, "Play's the thing wherein to catch the conscience of the boy."

We must go back to our boyhood play and be a boy, with boys, if we would know the boy's life and character; and we must have character coming into contact with character if we are going to make character. It is in play, where all of the ethics of the boy's life are acted out as a drama, where we can make our appeal to his conscience. Conscience is the sanctuary of character. If play then is the avenue to the boy's conscience, then it is the avenue of the minister to the boy. Dignity plays a prominent role in every minister's life, but there is a dignity in play, and that is the dignity that can command the respect and devotion of the boy.

But the boy not only wants to be good; he wants to be trusted. One day a boy said these words to his mother:

"Mamma, do you trust me?"

"Why, Percy, dear, of course I do. Why should you ask such a question?"

"Well," continued the boy, "I was just wondering, if you trust me, why you keep the jam so high in the pantry."

As soon as the boy comes to the age of discretion, he hates to be watched. A watched boy makes a spoiled man. Just as soon as he knows that you are watching him, it is just at that moment he begins to rebel, and if he rebels long, you have lost him. There is only one solution here, and that is to put him on his honor; and a boy's standard of honor is high.

The whole world depends on trustworthy people. The banker trusts his clerk, the corporation trusts its paymaster, the manufacturer trusts his salesman, and why should we not trust the boys who are committed to our spiritual care?

The boy who is mistrusted by the world feels that the world is a prison. When he would be good, he cannot. Some overmastering condemnation confronts him like a wall of adamant when he would strive to live right. How much our Lord trusted men! He allowed Judas to have full charge of the treasury. Roswell Bates, in his Spring Street mission in New York City, once had a boy whom everyone mistrusted. He was so discouraged with life that he fought the world. Of course he stole and committed crime. He was driven to it. But Mr. Bates became interested in the boy and secured for him a position in a grocery store. The boy refused to work because he believed that even his employer mistrusted him. But the boy was given ten dollars to make change with on the first trip on his wagon. The boy was actually stunned at being trusted, and as a result of this act became the most trusted clerk in the store. Any great worker with boys will tell us that it is possible for a boy to have a death and resurrection of character like this.

Again, the boy wants to have friends, and the minister ought to be his best friend. Judge Lindsay has been credited with introducing the first constructive court in America. He saw that the boy did not need the detention school or the court, but that he did need friends. Of the boys we work with, few ever reach the courts. But the principle of friendship applies. Rub through the shell and you will find, not the common "kid," but the boy with the possibilities of the brightest, largest, and most useful manhood. It is right here that you can make the boy love the Church. I am sure that the Kingdom of Heaven is not very far from the common boy. He does not know it. The Master said something about it when He said that "It is to the childlike that the Kingdom of Heaven belongs." We can also be sure that He had His arm around more boys than are mentioned in the gospels. We neglect this part of our Church work to-day more than any other. Boys must have attention, and it is just as important to give boys time as it is to give time to our afternoon calling, and infinitely more important than to give many hours to sewing circles, Church suppers, and card parties. The reason why we lose our boys in the Church to-day is because they have heard nothing but sermons of the parson and advice from well-meaning old-fashioned people. There is no romance in this for a boy, and when he gets older he will run away from the Church.

There are those who say that we should not give our time

to boys' clubs. But one night a week given to boys, in their campfire stories, in their plans to get out into the woods to build huts, in their plans for games, and in their efforts to learn to be men, will never deprive a minister of his effectiveness as a worker.

Above all, the minister is God's ambassador for truth and life, and he, by his life, ought to live under the power of the Holy Spirit. The boys know that there is power in the right kind of a minister, and they will revere and respect him, if he can show them how to work and play. When they see that power in the minister, they have a subconscious feeling that there is the power of the Spirit in his life; just as we feel that there was the power of the Spirit in Phillips Brooks' life, when we stand in the chancel of Trinity in Boston, and read the inscription on the monument: "A man filled with the Holy Ghost." Boys are hero worshippers, and they love the minister who is a hero. If we are true Christians we are true heroes, and it is this spirit of Christlike heroism that appeals to all boys.

There are always boys in every church who are dull, and some ministers are inclined to become impatient with them. They are given up and attention is given to the brighter boys. But inasmuch as we do this kindness of training the least boy in the church, we do it unto Christ. Senator Hoar of Massachusetts once said that much of the good work done in this world has been that of dull men who have done their best. If the dull boy wishes to use the one little talent that has been given to him, the priest of God should not encourage him to bury it. However else we may look upon the dull boy, he is always a distinct acquisition to the kingdom of God.

Then there is another kind of boy who is often rejected by the minister. Pressure brought to bear upon him by people in the congregation may often cause him to keep a certain boy

out of the Church. But one must see that the bad boy who is good for something is always better than the good boy who is good for nothing.

Whatever may be our ultimate purpose in the training of boys, it must always be that of simplicity. This should always be taught in the home, but where it is not, the minister owes it to his boys to teach them to be simple. One method of approach here is confining the boy to the mastery of three books: the Bible, Bunyan's *Pilgrim's Progress*, and *Aesop's Fables*. These were the books chosen by Abraham Lincoln's mother. In Lincoln, with the conjunction of the teaching of his mother, was developed by these books quaint simplicity, earnestness, truthfulness, and purity. For this, historic personages of the world have never surpassed Lincoln.

Another way to teach the boy simplicity is to be simple ourselves. We must strive to be what Bishop Thorold said of Bishop Brooks:

"Strong, fearless, tender,
Incapable of meanness.
Blazing with indignation at all kinds of wrong.
His heart and mind deep and wide as
The ocean at his door,
Simple and transparent as a child."

This majestic simplicity lies within the possibility of every priest of God, and when the care-free boy sees this tribute to Bishop Brooks as the photograph of our own character, we shall be that boy's hero.

Now to sum up.

The boy wants to be good, he wants to be trusted, and he wants to have friends. Then in working with boys we cannot afford to reject the dull boy or the so-called bad boy, because all of them belong to Christ. And finally, the goal towards which we should aim is simplicity, because it is both manly and Christlike.

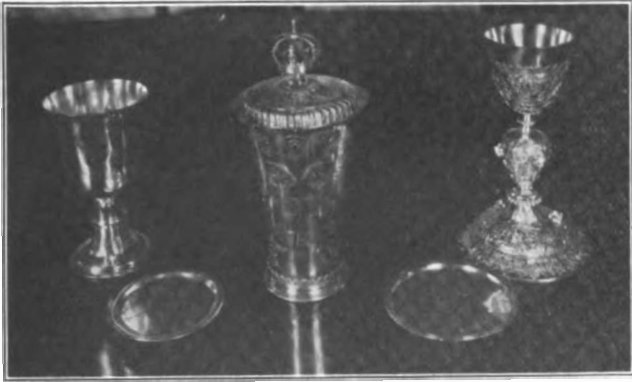


EPISCOPAL GROUP AT CONSECRATION OF THE BISHOP OF QUEBEC
(See THE LIVING CHURCH, February 13th, page 515)

Reading from left to right: (Front Row) Bishop Mills of Ontario; Bishop Williams of Quebec; Archbishop Hamilton; Bishop Worrell (Acting Metropolitan of Canada) of Nova Scotia, the consecrating prelate; Archbishop Germanos (Orthodox Greek Bishop); Bishop Courtney (retired). (Back Row) Rev. F. J. B. Allnatt, Ven. Archdeacon Balfour, chaplains to the new Bishop of Quebec; Rev. P. Callis, chaplain to Archbishop Hamilton; Bishop Bidwell of Kingston; Rev. R. A. Parrock, Principal of Bishop's University and Chaplain to the Acting Metropolitan; Bishop Farthing of Montreal; Rev. Agaplos Gholam, priest, and Rev. Sophronios Beshara, deacon, of the Greek Orthodox Church. (Photo by Livernois, Quebec.)

HISTORIC OLD PLATE OF ST. MARY'S PARISH, BURLINGTON, N. J.

IN the year 1708 the colonial parish of St. Mary's, Burlington, N. J., received from Queen Anne a "Silver Chalice and Salver for the Communion Table." The chalice is seven and a half inches high and the paten five inches in diameter. On each is engraved *Annae Reginae*. In addition to this service, the Rev. Mr. Talbot, the rector, brought with him an embossed chalice and paten, the gift of Madame Catherine Bovey, of Flaxley Abbey, Gloucestershire. The chalice is inscribed on the base, as follows: "The gift of Mme. Catherine Bovey of flaxley in Gloucestershire to St Mary's Church att Burlington



OLD COMMUNION PLATE AT ST. MARY'S CHURCH,
BURLINGTON, N. J.

in New Jersey in America." The chalice is on a "baluster stem, the bowl, stem, and foot, richly chased with churub heads, emblems of the Passion and foliage." The third piece of eighteenth century silver, shown in the centre of the engraving, is the Quarry Beaker, given in 1711 by the Hon. Col. Robert Quarry. It is said to be the most beautiful of such cups. It is either of German or Dutch origin, or is a copy of such an one. The parish has, in addition, a gold Pyx upon which is a Cross with diamonds, the gift of Sister Christina of the Sisters of the Holy Nativity, Providence, who is a descendant of the Bovey family, and gave this Pyx in memory of Mme. Catherine Bovey.

The Queen Anne service, to the left of the engraving, was used at Bishop Matthew's consecration, as was the beaker. The Bovey service, on the right, was on the altar for use if need arose.

TO SCORN DELIGHTS AND LIVE LABORIOUS DAYS

THESE are misleading words. They rouse a certain Spartan scorn for soft delights which is wholesome, but they obscure the fact that there are greater delights than those which are meant. A great deal of very pure and unselfish teaching is based on the negative side of renunciation, but I believe that a more powerful force lies in the positive teaching of the joy of that service which is perfect freedom.

We are patiently and lovingly told by many of our spiritual guides that blessedness is better than happiness, but our Lord promised joy—joy and peace—here and now. Is it not our bounden duty and service to learn what He meant and how to attain that full joy that He intends His children to have, joy so abundant that no labor is too heavy, peace that flows like a river soft and full between its banks?

The man who chooses laborious days does it because the labor, or the end to be reached by it, is a greater delight than the minor pleasures which he renounces.

Men follow their strongest feeling, whatever that is. If a man chooses righteousness in preference to wrong-doing, it is because he sees and feels the higher value and the greater joy of the right doing. Men are governed by feeling, and, as James in his study of Psychology shows, feeling is increased by the expression of it.

The office of the intellect is to judge what feelings are best to be governed by; the office of the will is to direct the mind to thoughts which will produce those feelings; and as St. Catherine of Siena, one of the profoundest of psychologists, said, "The will of man is invincible when it is in union with the will of God."

O. G. M.

THE CALL OF LENT

A PASTORAL LETTER ISSUED BY THE BISHOP OF ERIE

THE call of Lent this year is of especial importance to all Christians.

Europe and Asia and Africa and Mexico are in the throes of an indescribable conflict in which the spirit of hatred is dominant and wholesale murder the result.

Countries are being devastated and disease and cold and starvation claim for victims millions of innocent women and children.

Priests and ministers of thousands of villages, towns, and cities are without people or churches.

The whole world totters upon the brink of an awful catastrophe.

These unthinkable conditions are due to the sins of mankind.

America is at peace. Our country, shocked and benumbed though it be, maintains its balance. Our parishes and churches are intact; our people uninjured; our priests and ministers untrammelled.

Yet our sins have contributed a large share to the awful conditions of the rest of the world.

"For our sins are we justly punished."

The call of Lent is to repent, confess, and forsake our sins.

The fate of the world depends upon the obedience of mankind to this call.

From the beginning this was so, but mankind refused to hear.

Finally God sent His Son to emphasize the importance of this, that by Christ's life, suffering, death, and resurrection, man might be convinced of the dire necessity for obedience to the divine laws governing body, mind, and spirit.

To man's degenerate nature alone this obedience was and is impossible.

Our Lord in His humanity gathered up the human race, and by union with Him in His Body, the Church, made it possible through ordinance and sacrament for man to regenerate his nature, renew his strength, and to become a fellow worker with God in bringing life and health and peace to our distracted race.

In view of this, no one may deny the right of Christ through His Body, the Church, to call us to set part a season for reflection and devotion; for self-denial, self-restraint, and self-culture; by which in union with Him we may rid ourselves of evil habits of mind and body, of coldness and indifference to His love, and to renew in us the health and spirit of the living God.

Let us brave the ridicule of the thoughtless and the wicked, and withdraw from entertainments and amusements, restrict our diet, control our passions, and give more time to serious thought and reading, to private and public worship, to meditation upon spiritual and eternal truths, to kindly deeds and generous giving both at home and abroad.

BENEDICITE

Earth singeth Benedicite,
So, Lord, sing we;
For in the beauty of new life,
In every flower and tree,
In joyous canticle of praise
From every singing bird,
Thy Voice attuned to human ear
Through Nature may be heard;
Assuring us convincingly,
Through sound and sense and sight,
That life as truly follows death
As day doth end the night;
That as we recognize each flower,
Each blossom, bud, and tree
Renewed in beauty, life, and power,
So through Eternity
As we are known, so shall we know,
And eye to eye shall see,
In glory of the Risen life,
Our friends restored in Thee.
So sings the Earth in joy of Spring,
And joyously sing we,
In promise of the life to come,
Our Benedicite.

S. L. M.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

SYSTEMATIC WORK IN WESTERN MASSACHUSETTS

THE missionary work in the country part of Western Massachusetts has been largely developed and carried on by means of volunteer workers who, to the number of fifteen to twenty, have for several years past given up all or a part of their summers to this endeavor. These workers visit every house within their assigned districts and note the result of their inquiries, first, in a book which takes in every family, and second, on special cards which carry those of our own communion or of no communion at all. The latter heavily preponderate.

At the close of the summer the cards are sent in to a special committee of the Woman's Auxiliary and provision of various sorts, according to need, is made by this committee for needy families. All children are remembered at Christmas by gifts varying from a card to an outfit of clothing. The clothing is made by the several branches of the Auxiliary throughout the diocese, while the toys, etc., are sent by the Sunday schools and various parish organizations. As many as 1,600 children have thus been reached at Christmas time, but the number varies, for constant effort is made to hand the families over from the missionary department to a more regular and permanent attachment. A few years' work in this rural field has brought 1,051 persons to Baptism, most of them children. Not many of these would otherwise have been baptized, for they were largely out of range of any kind of religious or philanthropic endeavor.

For many of these children sponsors have been procured from parishes all over the diocese and some from outside. Some of these are very efficient and keep in touch with their far-away Godchildren throughout the year by letters or instructive suggestion. The certificates of Baptism are in many cases sufficiently prized by the children and their parents to secure for themselves a frame and a place on the wall of bed-room or living room. These certificates were made especially for this work, and bear, beside the names and dates, the Prayer Book declaration in full of reception into the congregation of Christ's flock with the sign of the Cross and the symbol of the Trinity—these latter marked in red. This constant suggestion is believed to be of value. The sponsors volunteering from the parishes are also reminded of their obligation by a form of contract signed by the persons concerned.

Two outgrowths of the general work may be mentioned. One is a boys' farm school where boys from the country within the diocese are taught the essentials of good farming and right living. The other is a summer training school to which are invited the young Churchwomen from the parishes, that they may learn something of home missionary matters and methods. Into this school are also gathered, for two or three of the mid-summer weeks, young girls from the outlying districts for Confirmation instruction.

The general aim of the whole work has been to bring to definite being, and consciousness of being, a part of the Church's great lay potential, to the end that every family and, for that matter, every person in the diocese in a condition of religious unattachment, should be eventually brought to something of a knowledge of the Church and her ways by her authorized representatives. To several thousand somewhat of this knowledge has thus been brought. But there are very many other thousands still who know nothing of the Church and very little of any religious organization. And while such a condition exists, missionary opportunity may not be considered closed nor missionary work complete.

The guiding force of this whole movement has been Archdeacon Charles J. Sniffen.

AT THE ANNUAL meeting of the New England Department of the Church Temperance Society held in Trinity Church, Boston, under the auspices of the Social Service Commission,

the following social service hymn, by the Rev. Dr. Reginald Heber Howe, was sung to the tune of St. Cecilia:

- "1 O Church of God, awake,
Arouse thee from thy sleep,
Hark to the cry of man,
A cry as from the deep.
- "2 Up from the sons of toil,
Asking a living wage.
Up from the tender child,
At work before its age.
- "3 Up from the sons of want,
Unsatisfied with dole,
But seeking only life
For body and for soul.
- "4 What does it say, O Church,
This cry from out the deep?
Thy calling true fulfill,
O tend and feed thy sheep.
- "5 Give back to us the Christ,
The Christ of Gospel days,
Whose love forever sought
The poor and lorn to raise.
- "6 Show forth as once in Him
For earth His gracious plan,
The Fatherhood of God,
The brotherhood of man,
- "7 That only as there lives
The Christ in everyone,
Can love and justice reign,
Fraternity be won.
- "8 Come, Holy Spirit, come,
Our laggard wills inspire,
Baptize the Church of God
With Pentecostal fire."

A SPECIAL EFFORT is being made to interest working men in the fight against tuberculosis. As a first step in this campaign a special health bulletin has been prepared by the National Association for the Study of Tuberculosis, designed for the labor papers. This will be sent out monthly in cooperation with the press of the International Labor Press Association. A second step will be the investigation into various special experiments of cooperation between working men and the anti-tuberculosis movement that has been carried on in this country.

TWENTY-FOUR states have enacted workmen's compensation laws. They are as follows: New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Maryland, West Virginia, Ohio, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Nebraska, Kentucky, Texas, Arizona, Missouri, Oregon, Washington, and California.

The Kentucky and Texas laws have been declared unconstitutional.

"THE FLYING DEATH" is what the New York Academy of Medicine calls the danger incident to the present "inadequate, expensive, and unsatisfactory methods of street cleaning." The Academy believes that dustless sweeping should be enforced and urges liberal flooding with water and a more general use of machine sweepers.

THE THIRD Negro Year Book has just been published. It is an interesting volume and should be near at hand to all who are interested in work among negroes. It is edited by Monroe N. Work and published at Tuskegee Institute in Alabama. The present volume represents a very marked improvement over the preceding ones.

THE JOINT COMMISSION on Social Service is planning to hold a special "social service day" during Lent for simultaneous observance by the different parishes throughout the country.

MUNICIPAL LAUNDRIES are planned for the Chicago tenement districts.



CORRESPONDENCE

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

THE COLLECT FOR ST. LUKE'S DAY

To the Editor of *The Living Church*:

I AM a chaplain; perhaps not a real chaplain, but I am lay chaplain to the Church Club of the diocese of Pittsburgh. At a recent meeting of our organization the subject of discussion was "Christianity and the Healing and Care of the Sick." This meeting was attended by a considerable number of physicians and had for part of its object the boosting of our local Church Hospital—St. Margaret's. I, the chaplain, in an endeavor to use a prayer suitable for the occasion, selected that for St. Luke's Day. This collect reads as follows:

"Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen."

Now being only a lay chaplain, I should like to inquire of some of the real chaplains in holy orders who may read this note, why in this collect we pray *only* that "the diseases of our souls may be healed"? Why do we not also pray for the healing of our bodies? Much is said of Luke the Physician; once St. Paul in a letter mentions that "only Luke" is with him. Now must we suppose that when Luke followed the Master and worked with Paul, he labored only for the spiritual uplift of men, and that he abandoned the calling of the Physician? Would we not like to think that after he became an Evangelist he served the Master in the double capacity of Evangelist and Physician? But the collect gives us no ground for holding this view. If some of the real chaplains can show that Luke did continue to pursue his calling as a physician after he had become an Evangelist, then I respectfully move for an amendment of the collect for St. Luke's Day, that the petition may be for the healing of the body as well as the soul. Such a collect would be in sympathy with our present-day attitude towards Christian medical missions. Over and over again the Church prays for our bodies and souls—perhaps nowhere so definitely as in the collect for the Second Sunday in Lent where the petition is: "Keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul."

And being a physician as well as a Churchman, I must confess to a distinct disappointment that in the collect for St. Luke's Day there is no petition for the care or healing of our bodies.

Pittsburgh, February 15, 1915.

THEODORE DILLER.

SOCIALISM AND THE CHURCH

To the Editor of *The Living Church*:

PERMIT me, if possible, a line in *THE LIVING CHURCH* to clear up what to me is a serious misunderstanding regarding the aim of Socialism.

In a letter in the last issue of *THE LIVING CHURCH* the statement is made: "Christianity, which teaches the responsibility of the individual soul to its Master, and Socialism, which teaches the merging of the individual soul into the will of the group, are as far asunder as the poles."

Socialism, as I understand it, has nothing to do with "the merging of souls" into anything. Its interest is not with souls, which it is perfectly willing to leave to the care of the Church; its interest is economic. It is simply the next step on the road to a fuller democracy.

Socialism seeks to democratize privilege; to give to every man an equal opportunity to make a living. Only Socialists believe that, to do this, social action is necessary, and they further believe that what is necessary to the wellbeing of all should not be subject to the manipulation of the few. Its aim is as clear as crystal to those who care to understand. It has nothing to do with souls, except in so far as the spiritual wellbeing of men is dependent upon their physical wellbeing.

Let us have done with this talk of "the merging of souls" and the "creating of a dead level," in connection with Socialism. Nothing in Socialism, rightly understood, is in any way inconsistent with the best in individualism; rather would it further the development of great and useful individual lives.

Let us understand one another, for this is the way of peace.

Sincerely yours,

Middletown, Ohio, February 12th.

JOHN H. YATES.

CLERGY PENSIONS

To the Editor of *The Living Church*:

THE Church Pension Fund appreciates the careful and fair editorial in *THE LIVING CHURCH* of February 13th. A few words, however, may correct certain misapprehensions that might arise from the editorial.

The editorial might convey the idea that the House of Deputies of the General Convention did not consider the pension report carefully or understand it adequately. It is true that the resolutions were cast in technical form in order to avoid circumlocutions, but they were explained seriatim from the floor, and—from the questions asked—the explanations apparently made them perfectly clear. The vote was commented on as being given after very careful and intelligent consideration. It is not the impression of the writer that the members of the House were at all hesitant about asking questions or expressing their opinions.

The minutes of the Joint Commission on the Support of the Clergy will show that the two principles mentioned in the editorial, that the clergy are not influenced solely by the amount of the stipends offered, and that a clergyman, once ordained, is practically debarred from gainful occupations, instead of being overlooked, were carefully considered at the outset. It would be erroneous to infer that the Joint Commission turned the preparation of the pension system for the Church over to actuaries. The actuaries were merely called in to make the necessary calculations. The pension system was framed by the Joint Commission itself, all of the members of which were Churchmen of experience, the majority being Bishops and well-known priests. The peculiar nature of the Church was therefore not forgotten, but was always in the minds of the commissioners.

As to the suggestion that the laity should be given a chance to see if they will support a pension system based upon an arbitrary assessment, unconnected with the amount of the individual pensions, which would be the kind of an assessment necessitated by a flat pension, may I remind you that the laity have had such a chance? They have had it for three-quarters of a century. This is, in essentials, the method of the General Clergy Relief Fund, whose purpose has been pressed actively and efficiently upon the whole Church; and everyone knows how the laity have failed to enable the fund even to approach an adequate support for the aged clergy.

New York, February 19th.

MONELL SAYRE.

Secretary the Church Pension Fund.

To the Editor of *The Living Church*:

I HAVE read with a great deal of interest the criticism which Mr. Monell Sayre makes in your February 20th number, of the objections to the proposed payments to the clergy by the Church Pension Fund. To my mind he has exposed several weaknesses of the scheme.

In the first place he says the "General Clergy Relief Fund" cannot solve the problem. "The Trustees of the Fund are arranging a merger with the Church Pension Fund." The statement is undoubtedly correct that the General Clergy Relief Fund cannot solve the problem. But, what is to become of those who ought to be pensioners, if the proposed merger is made? As I understand the scheme, the Church Pension Fund will pay no pension, except to those clergy whose diocese and whose parish or mission have accepted the proposed scheme, and have agreed to pay to the fund each year the required percentage of the salary. What then is to become of the clergy whose people have not seen their way, as yet, to accept this plan? They have given their lives to the work of the Church. It is through no fault of theirs that their people have not taken part in the new plan. The old "General Clergy Relief" took care of all such men. Will the Church Pension Fund leave them to starve? Or, am I mistaken, and is that fund going to grant \$600 a year to every clergyman when he reaches sixty-eight years, regardless of whether his congregation support the fund or not? If my supposition is right, we shall certainly need two funds when we adopt the Church Pension plan, one to grant pensions under that plan, another to look after those who, through no fault of their own, cannot benefit from it. Why then merge the two funds at present? I am not speaking now of those who are already pensioners—the Church Pension Fund will doubtless make provision for them—but of those who, in the next two or three years, will reach the age when a pension should be available.

Now for another weak spot in the plan. There will be no difficulty in getting every diocese and missionary district to vote in its

convention to accept this new plan. The trouble will come when an attempt is made to put it in force. Our dioceses accept the apportionment of the General Board of Missions. But how many parishes and missions pay their apportionment in full? According to the Church Pension Fund plan, if a congregation does not pay, its clergyman cannot benefit from the Fund. Mr. Sayre says, "On the insurance plan the guarantee of pension is under the rector's control." I beg to differ from him. A rector may exercise every influence in his power without being able to make his congregation pay the premium. The only thing he can do is to refuse to serve, unless the premium is paid. Would any clergyman take such a step, purely in his own interest? Would it be following the steps of our Lord? The responsibility should not be left with the clergyman. The Church at large should take the responsibility, and no man should be compelled to plead for his own pension.

Mr. Sayre says the Church cannot compel payment. It cannot tax. It can only apportion, that is, request a payment, and it will be left to each congregation to pay or not as they may determine. Here again, I differ with Mr. Sayre. Every congregation is taxed for the support of its minister, and the courts have determined that, if it does not pay, its property can be sold to pay the debt. Now, it seems to me, each diocese by canon can compel it to be part of the contract entered into with each of its clergy, that a certain percentage of the salary shall be paid each year for the maintenance of a Pension Fund. The state does that in some countries, with certain corporations, and, if the officers of each parish or mission had to sign such a contract with its minister, before the Bishop would license him to preach for them, the state courts would, if necessary, enforce its fulfillment. Knowledge of the fact that they could so enforce it would be all that was necessary, so that the question would seldom if ever be brought before a civil court. I believe that until the Church is ready to take some such stand as that, there never will be a practicable pension system, and when such a system was established it would be in the power of the Church to determine how the pension should be paid, whether at a flat rate or otherwise, as seemed best, and the Church would be in a position to guarantee its pension, as it can only do, under the proposed scheme, to those whose congregations choose to pay the premium.

I have written too much already, but there is one more point I want to make. Mr. Sayre writes, "There is thus the alternative of a minimum of \$600 with higher pensions according to the stipend, at a cost of seven per cent.; or flat pensions of \$600 at a cost a trifle below seven per cent." The point is this: According to Mr. Sayre's own statement here, the weaker congregations will have to pay more, in order to enable the rectors of the strong parishes to receive a higher pension than their own can receive, than they would if all received a flat rate. In other words, under the proposed scheme they will have to pay seven per cent. of salaries, while under a flat rate scheme they would pay "a trifle below seven per cent." At first thought it would seem as though the wealthy parishes will pay the difference between the flat rate, and the higher pension of their own clergy. But this is not the case; because of the predominance of the weaker congregations the weight will fall upon them. Let me illustrate. A is a parish with a thousand communicants paying its rector \$5,000 a year. B is a congregation in a little town having seventy-five communicants, and paying its rector \$1,000. Each communicant in A pays \$5.00, on the average, towards the salary of its rector, and must pay seven per cent. more, or 35 cents toward the pension of its rector, while each communicant in B must average \$13.33 $\frac{1}{3}$ toward the salary of its rector, and seven per cent. additional on this sum toward the pension, or 93 cents. It is not the wealthy people who pay the biggest salaries. My own experience is that the poorer people pay much more in proportion to their means than do the wealthy ones.

Concord, N. H., February 19, 1915.

Sincerely,
RICHARD W. DOW.

To the Editor of The Living Church:

AS there are apparently but few "counsels for defense" in behalf of the proposed clergy pensions, especially as touching the matter of the graduated scale, perhaps you will permit me to speak to the motion a second time.

It is your very able editorial in the issue of February 13th, which is stimulating. Two fundamental considerations, according to the editorial, have been overlooked; one being that in the ministry, stipend is no measure of ability; the other, that when one is ordained he is normally deprived of the opportunity of earning a living otherwise than as a clergyman.

Whether or not these considerations have been overlooked by the actuaries, I do not know, as they have not seen fit to take me into their confidence. My only point is that there is no conceivable way in which an actuary could have taken them into account in formulating a pension system.

What one should pay for protection in life insurance seems often a matter of guesswork. The actuary knows that it is nothing of the sort—knows that it is a well defined question of dollars and cents, as to how much it costs to carry a risk. "Moral hazard" is entirely side stepped by the best companies; they do not attempt to insure bad moral hazard, or put any cost upon it; they decline it altogether. It is impossible to take personality or individuality

into account, actuarially, for the simple reason that personality is always x , the unknown and unknowable quantity.

Both considerations you have advanced are matters of x . That stipend is not graded to ability in the priesthood is true. But it is also true to say that in the long run, and on the average, each man (or a vast majority) receives, relatively, exactly what he is worth to the Church. At any one moment, there are no doubt many striking cases of a man working for far less than he is worth, or getting far more. But the course of a generation will equalize this to a vast extent. Higher salary is not the sole consideration that induces a man to make a change; but it may be reckoned as always having some influence. How much, in each case? Who can possibly say? It is a matter of personality—unknown quantity, which an actuary cannot figure upon.

Again, it is by no means invariable that the clergyman is doomed to his elected calling. There are multitudes of instances where various inducements have led him to leave the active exercise of his calling for other lines, still retaining his place in the clergy list, and as often as not among "parochial" clergy. In each case, or in the majority of cases, how strong is the tie that binds the individual to the priesthood? Who can say? Normally he is bound, and so considers himself. But what is the percentage of those who feel themselves so bound? It is a matter of x . After all, what is the precise relation of this second consideration to the matter of graduated or flat pensions?

The actuaries simply could not take such considerations into account. They could not even take into account, as a matter of absolute guarantee, the probity and integrity of the clergy.

Finally, your editorial echoes the thought of a recent correspondent that the many clergy will receive \$600 pension, and a very few \$2,000. Allow me to analyze a table in one of the pension reports entitled "Stipends Actually Reported" (page 86, Preliminary Report, dated July, 1913):

Total stipends are 3,574. Of these, however, 149 are less than \$400, and a footnote states that nearly all of these are pensions. We may thus reduce the total to 3,425. The number from \$500 to \$1,200 is 2,048; i.e. this number would receive \$600 pension. The number from \$1,300 to \$3,800 is 1,251; i.e. these would receive more than the minimum, but less than the maximum. The number from \$4,000 upwards is 126; i.e. these would receive the maximum pension. The number reported is large enough to make generalizations. The point made clear is that instead of "practically all" receiving the minimum pension, and a "few" receiving the maximum, only 59 plus per cent. receive the minimum. Over 40 per cent. represents the "few"; 36.5 per cent. (of the total) representing those between the minimum and the maximum. The idea that the graded scheme favors a small minority is simply not in accordance with the facts, nor should prejudice-arousing contrasts, calculated to encourage the growth of that idea, be made.

Salem, Oreg., February 15th.

Faithfully yours,
ROBERT S. GILL.

To the Editor of The Living Church:

I WANT to thank Mr. Monell Sayre for his unanswerable answer to objections against the proposed method of Church Clergy Pensions. Having been a business man before I studied for holy orders, I can see clearly the whole point of view, and the utter impossibility of flat pensions on our present basis of varying salaries. As Mr. Sayre says, to tax the Church is entirely out of question.

If all your readers, clerical and lay, especially the deputies to General Convention, will read this article which Mr. Sayre has written in such a clear and thoughtful way, I feel sure they will feel convinced, even though they cannot entirely follow its *business* arguments, that the scheme proposed is the only workable one that could be practical or used. I am not at all surprised at the "righteous indignation" of some of your clerical correspondents, because I have found so many of my brethren of the clergy entirely wanting in business acumen, or with very little knowledge of business methods. I feel perfectly confident that the proposed Church Pension Fund will result in wiping out the stain which has soiled the pages of the Church's history in connection with her aged clergy.

Birdsboro, Pa., February 19, 1915. HARRY HOWE BOGERT.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

I BEG leave to offer the suggestion, through your valued paper, to the Committee on the Revision and Enrichment of our American Book of Common Prayer, that a Collect, Epistle, and Gospel be provided for September 8th, the Nativity of the Blessed Virgin Mary.

It may be that some of our priests are too conscientious to have a service without, so consequently churches named in honor of St. Mary the Virgin do not observe a Patronal Feast Day.

St. Mary the Virgin's, Thanking you in advance,
Chappaqua, N. Y., February 18th. LILLIAN L. PATCH.

LEARN the lesson of thanksgiving. It is due to God, it is due to ourselves. Thanksgiving for the past makes us trustful in the present and hopeful for the future. What He has done is the pledge of what He will do.—*The Bishop of Vermont.*



WAR AND PEACE

Only six months of the war have elapsed, and yet an English bibliography of literature relating to the European conflict requires fifty-five pages, in small type and closely printed, to list the titles of the books issued in that time with respect to the conflict, and the index of authors contains over 800 names. So we learn by a paragraph in one of the English papers. If, therefore, the dozen or so that come to the editorial desk seem to treat of the war from nearly every point of view, it is reassuring to remind one's self that there are very many more that have not required editorial inquiry.

First in the literature on the subject among those that have come to our desk stand two serial publications that ought by all means to be in the possession of every one who cares for the most authentic information on both sides. One of these is a little magazine entitled *International Conciliation*, issued monthly by the American Association for International Conciliation, in which the official documents from the beginning have been printed, and in which the matter appears to be as uncolored by anybody's beliefs or prejudices as is possible. The publication does not state the terms upon which it may be obtained by non-members of the organization, but it seems likely that the series would be supplied at a small price on inquiry to the Secretary of the American Association for International Conciliation, Postoffice Sub-station 84, New York, N. Y. The other publication which we have mentioned as invaluable for the purpose is the monthly magazine entitled *The New York Times Current History*. In this are reprinted from the pages of the *New York Times* the illuminating papers, and some that are not illuminating, on the various phases of the war that come from many sources, and the *Times* has undoubtedly led the American press in its publications on that subject. Each number contains also a large number of war illustrations, that for February having sixty-four of these. Cardinal Mercier's Pastoral Letter is among the articles printed in full in this issue, and since the series began (there have now been five of them) the amount of literature relating to the war emanating from both sides has made this a necessity to any who would have set fairly before them the history of the conflict. The price is only 25 cents for each issue or \$3.00 a year. [Published by the New York Times Company, Times Square, New York.] In these two periodical publications, one has the whole story of the war from the points of view of all belligerents.

Coming now to single books and pamphlets relating to the conflict, we have a volume entitled *Britain's Case Against Germany*, by Prof. Ramsay Muir. After telling the story of the events of the summer of 1914, the book proceeds to examine the history of the rise of the doctrine of force in Germany and its final triumph in the events of the past year. The author is a professor at the University of Manchester. [Longmans, Green, & Co., New York, \$1.00 net.]

A little book embodying a single essay written by an American author is entitled *The Cause of the War*, the author being the Rev. Dr. Charles Edward Jefferson, pastor of the Broadway Tabernacle, New York City. Dr. Jefferson rejects the idea that the war was directly and intentionally brought by particular individuals in any country, and ascribes it rather to the military spirit which had so largely taken possession of European nations, though in unequal degree in different nations, that finally the catastrophe was inevitable. [Thomas Y. Crowell Co., New York, 50 cents net.]

A paper entitled *The Significance of the Great War*, written by Ralph Adams Cram, distinguished as first among American architects and distinguished also as a thinker, is issued by the Victorian Club of Boston, and it is stated that copies may be obtained by request from the secretary at 12 Pearl street, Boston, Mass. This is an exceedingly careful and disprejudiced inquiry into the subject, with the avoidance of anything like the indictment of a whole people, and the insistence that the Germany of the war is not the Germany of the people, however united they may be in waging the war now that it is upon them. Mr. Cram observes that it is not easy to be neutral "even if one's president under earlier and quite different conditions solemnly asked for such neutrality." He does, however, try to be just to the different elements involved, and, so far as we can see, with much success.

An interesting little book consisting of four Sunday afternoon sermons at St. Paul's Cathedral, London, immediately after the beginning of the war, is *The Colors of the King, Red, White, and Blue*, by the Ven. E. E. Holmes, Archdeacon of London, Canon in residence and Honorable Domestic Chaplain to Queen Alexandra. The reminder that red, white, and blue are not the colors of the United States alone is of course one that is not needed, and they are here taken as the colors in the British flag, and the symbolic attributes of those colors are presented in these present chapters. [Longmans, Green, & Co., New York, 40 cents net.]

Then we come to another group of books that treat of peace rather than of war. At the outset we have a volume by John R. Mott, distinguished in the world of Christian missions, which is entitled *The Present World Situation: With Special Reference to the Demands Made Upon the Christian Church in Relation to Non-Christian Lands*. Although the book has much to do with the general subject of the peace of nations, it is explained in the preface that it was written and obtained substantially its final form before the war broke out. The contents include, first, a series of lectures delivered under the auspices of the Andover Theological Seminary last April, and also an address at the convention of the Student Volunteer Movement in Kansas City in January, 1914, and a paper that first appeared in the *International Review of Missions* for April, 1914. The dates, therefore, entirely antedate the outbreak of the war, and the book has no direct connection with it. We believe, however, that Mr. Mott very forcefully presents the subject of internationalism and world-wide comity, better perhaps than if his volume grew out of immediate connection with the war. [Student Volunteer Movement for Foreign Missions, New York, \$1.00 net.]

A work treating of the subject of world peace from the economic aspect is *The Future of World Peace: A Book of Charts Showing Facts which Must Be Recognized in Future Plans for Peace*, by Roger W. Babson, lectures delivered in 1914 before the Economic Clubs of Providence, the Economic Club of Portland, and other similar bodies. Mr. Babson's solution of the problem is to combine the nations of the world into an international body that shall have jurisdiction over certain questions of international scope such as might involve war otherwise, and apparently including matters of tariffs and the like. In this body, he states, control should be given to the nations by "votes proportional to the fundamental fighting strength." This of course is simply to take militarism as a standard of strength, and must, we believe, condemn the proposition, even though in some details it has considerable merit. [Babson's Statistical Organization, Boston, \$1.00.] A very thoughtful volume by George Holley Gilbert, Ph.D., D.D., entitled *The Bible and Universal Peace*, is another of those works that antedate the present war, and yet seem particularly applicable in view of the conditions now prevailing. Dr. Gilbert carefully studies the influence of the Church upon war and upon peace movements during the Christian centuries, and is able to show far more instances in which the Church has stood for peace than the public generally apprehends, although undoubtedly showing that at times, reaching their height at the Crusades, the Church has stood rather for war than for peace. The study is an exceedingly illuminating one. [Funk & Wagnalls Co., New York. Price \$1.00 net.]

BOOKS FOR CHILDREN

Though this is not the season when books for children come from the presses in most prolific quantities, several new ones are at hand and deserve notice. Of these, *The Winds of Deal*, a school story by Latta Griswold, author of *Deering of Deal* and *Deering at Princeton*, is a college story by one who is well known among Churchmen, and among educators as well, through his connection with St. George's School, Newport, R. I., and especially to the readers of THE LIVING CHURCH through his discriminating book reviews that appear from time to time in our pages. This is the third of a series of school stories in which substantially the same characters take a leading part, and is an admirable example of the best literature in college stories. [Macmillan Co., New York, \$1.35 net.] A series of stories from early English history is entitled *Saxon and Norman and Dane*, by Clarice M. Cresswell, author of *Roses of Martyrdom*, *Crown of the North and South*, *The Twelve Foundations*, with eight illustrations in colors by the author. The latter will be remembered as having given us several other similar volumes of historical stories, and this new one, well illustrated with colored plates, is such as will delight many children, and will give a good perspective of the days when the Saxons and Normans and Danes were contesting for the right to live and the right to rule in England. [A. R. Mowbray & Co., London; The Young Churchman Co., Milwaukee, \$1.00 net.] For younger children is an interesting story entitled *In the Country of the Story*, by J. A. Staunton Batty, author of *Soldiers of the King*, with illustrations by Margaret Walker, in which there is a Churchly strain throughout, and which comes with no historic setting. It will be pleasant reading for the younger children of the Church. [A. R. Mowbray & Co., London; The Young Churchman Co., Milwaukee, 80 cents net.] Boys of twelve and upward will find absorbing interest and much mechanical information in *The Young Rival Inventors*, by Gardner Hunting, with excellent illustrations. [Little, Brown & Co., \$1.60.]



SAHAH S. PRATT, EDITOR

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

Grant me, O Lord, a sense of being near,
 Of touching Thy dear Hand whene'er I need,
 A sense of having Thee beside me, here,
 At desk, at table, when I walk or read;

As one who in the valley may abide
 Goes to the hill-top for a rarer air,
 So, on the heights may I, with Thee beside,
 See far horizons, heavens more broad and fair;

And finding life in richer plenitude,
 Nor shackled by the cares from which I flee,
 May fill each moment with the sense of good
 Which comes, O Lord, from knowing more of Thee.

So let my Lent
 Be spent
 In God's content.

THE CHURCH LEAGUE of the Baptized, which may be called an auxiliary to the Clergy Pension Fund, is simply organized. Its chapters do not have meetings, and when a member has paid in the annual sum of ten cents her year's work is done, except, of course, that taken-for-granted duty incumbent on all, of "booming" whatever we belong to. The officers of the C. L. B. hold but one meeting each year, at which business is transacted and new plans are made. This year the annual meeting was held in January at the home of the treasurer, Mrs. Seth Low, in New York City. Mrs. J. Breckenridge Gibson of Yonkers, the president, was in the chair and eleven members of the Board were present. Bishop Darlington of Harrisburg sent a letter of encouragement to the League, urging more energetic advertising. This letter also paid warm tribute to Miss Louise Winthrop Koues, the founder of the society, who after long illness passed away during the year. The same idea about giving the society more publicity was advocated by Bishop Whitehead of Pittsburgh, who by letter recommended that the Church press and other channels of publicity be sought more freely.

A motion, carried by a rising vote, was made by Mrs. Low that a resolution of appreciation of Miss Koues' noble character and effective work be sent to her family. An earnest address by the president urged the members to unify all their effort for the league, placing them on a higher spiritual plane. She suggested that each one should found a new chapter this year. The importance of collections early in the year was spoken of. Informal reports from the diocesan secretaries were read. The Treasurer, Mrs. Low, reported the receipts of the past year to have been \$1,988.69. This fund in the main is given to the Clergy Relief Fund. The president suggested larger subscriptions this year as a memorial to the founder. A vote of thanks was moved to Mrs. Pratt of THE LIVING CHURCH, for her interest in the league as shown by reference to it in the page of Woman's Work, and by the large number of new subscribers brought by this means.

A pressing need, in fact the greatest, for the league, is felt to be a national secretary; this was strongly urged by Mrs. Low and a motion was carried that the choice of such secretary be left to Mrs. Gibson, the president, and that the services of the new officer should be without salary. It was decided that the annual meeting should hereafter be held on the second Wednesday in January. It was also decided to abolish membership cards as no longer necessary.

Such were the simple proceedings of one of our most useful societies. Without "red tape," without an expensive machine, the C. L. B. goes on its effective way. We are glad indeed if this page has been the means of making it better known, for it only requires to be made known to make its appeal. Within the past month two branches of the Woman's Auxiliary, who had not known of this League, responded at once to a mere presenting of the facts—it did not even require a plea. These branches, numbering forty-three members, appointed a directress or collector, set the first week in February for their annual payment, and that is all there is to do. However, as the membership card which has been discarded is attractive, it might

be possible that larger sizes, placed on the walls of parish houses, might be productive of interest.

A FEW YEARS AGO various branches of the Auxiliary were taking much interest in True Sunshine, the Chinese mission in San Francisco, through the ardent descriptions of the work given by Deaconess Emma Drant. Deaconess Drant's earlier work had been in Cincinnati and she has now returned to that field.

At the annual meeting of the directors of the Lawrence Home recently, Deaconess Drant told something of its beginning. This Home was started in order to provide a dwelling-place for young women who receive low wages. It is probably the oldest of these institutions, as it was started in 1896. It has now a property worth \$75,000 and an income of \$2,500.

Deaconess Drant recalls her early experience in this work. "When I first thought of it," she said, "I had little money to furnish such a house. I wrote to the Rev. C. K. Benedict, then rector at Glendale, to ask him to loan me \$250. He replied by saying that he had handed my letter to Mr. W. A. Proctor, who said that he approved of my plan and that if I would take a house in the east end he would loan me that amount and give me as much more. When I saw the work could no longer be a private enterprise, I asked several ladies to act as a council of advice, and we made choice of the house in East Third street. We moved into the house on St. Matthew's day, 1896, and before we were settled there were so many applications that we rented rooms without board—a neighboring boarding-house giving special rates. In a short time I was under treatment for tuberculosis and the doctor insisted that I leave this climate." It was then that Deaconess Drant went to California. "Bishop Vincent had written to the Deaconess House for some one to take charge of the House, and Miss Amelia Butler was engaged as the first housemother, and to her must be given all the credit for organizing the work. Miss May Collins had suggested the name, "The Lawrence," as several persons were calling it my boarding-house. There was little accommodation of the kind in the city at that time, as the Y. W. C. A. had not yet built its present quarters. But soon the Sacred Heart Home was started and now we have a number who are working on the same lines, but there is even room for more. We planned to have family prayers, a Bible class by one of the clergy, a monthly entertainment to which clergy and Church people should be invited as well as friends of the girls. Because I have been loaned to the mission field for fifteen years, I have not had the pleasure of seeing the work grow, but I have rejoiced in the annual report and I have heard from time to time of the letters written by grateful mothers whose daughters were sheltered here."

SOMEWHAT along this line, except that it is under the auspices of the G. F. S., comes news from the G. F. S. Inn of Louisville, Ky. Such homes are usually designated "Lodges," but the name selected by this home has a pleasant, cozy ring to it. This Inn was started a few years since in an old residence with capacity for but twenty-three girls. Successful from the first, the directors soon began to consider an expansion of the work, and on February 15th the remodeled and enlarged Inn was thrown open for inspection. It now has a capacity for caring for sixty-three girls. "We feel appalled when we look at the burden of debt," writes Miss Robinson, "but when we think of the growth and development of the work in these three years, we feel it would be a lack of faith indeed to doubt for a moment that success will still attend us.

"In reply to your inquiry of its influence as a Church feeder," continues my correspondent, "I must say that it has not been such thus far. That a Churchly tone is ever in evidence, I think may be safely said, and could scarcely be obscured with so loyal a Churchwoman at the helm as our invaluable housemother. That there must be indirect influence,

therefore, I think is inevitable, but there is no direct effort made to emphasize it. Every occupant is left absolutely free to follow her own trend in the matter of religious or even non-religious belief. The feature which we value most perhaps in the whole work (in reply to your second query) is the true 'home spirit' which animates and permeates the institution throughout. It is beautiful to see how largely this obtains; and the sense almost of individual proprietorship, evident in the bearing of each and all, literally eliminates the whole aspect of the ordinary boarding-house." Miss Josephine Kremm is housemother.

Knickerbacker Home, Indianapolis, a still younger institution than that in Louisville, under the good management and sympathetic care of Miss Fannie Perry, is fast following in the atmosphere of "hominess" so happily claimed for the G. F. S. Inn.

A RECENT PARAGRAPH on this page called attention to the added precaution shown by Irish, English, and Scotch G. F. S. towards its members during war-time. That our own American G. F. S. is equally alert is indicated by provision made by the organization for work in connection with the Panama-Pacific Exposition. A strong committee, with Miss Anthony, Treasurer G. F. S. A., as chairman, has been formed with members in various cities who are giving time, money, and enthusiasm to perfecting plans for the special part the society is to play at the Exposition.

Under the auspices of this committee a Lodge is to be opened in San Francisco on March 22nd, where girls, whether members of the G. F. S. or not, may find comfortable and safe accommodations at a moderate price. This Lodge is situated at 2121 Buchanan street, in a good neighborhood, and near three car lines, one of which goes direct to the Exposition grounds. It will accommodate thirty guests, has steam heat, electricity, open fire places, hardwood floors, and modern plumbing; it is light and airy and has a small garden. Miss Marshall, the head of the Social Service department of the G. F. S., and Miss Tompkins, the very successful housemother of the New York Lodge, will go to San Francisco to open this house, and it is hoped that it will become a center for permanent G. F. S. work in the West. There is already talk of starting similar Lodges in Los Angeles and San Diego.

Besides the Lodge, there is to be a Girls' Friendly Society booth in the Section for Social Economics, with an exhibit of the work and varied activities of the society, with a competent demonstrator in charge to give information and distribute literature. There will also be conferences and talks on different phases of G. F. S. work, and an interesting illustrated lecture to be given from time to time.

The Committee on Transportation is in correspondence with the different railroads and hopes to be able to arrange to form parties of G. F. S. members and associates to travel under special protection.

The G. F. S. in the diocese of New York announces a quiet day for March 10th, at the Church of St. Mary the Virgin, conducted by the rector, the Rev. Dr. Barry. All interested in this work will be welcomed. Mrs. Bernard Schulte, 345 West Eighty-fifth street, New York, may be addressed for particulars concerning this meeting.

THE CHANGE OF SCENE AT SING SING PRISON

TWO dramas were recently enacted at Sing Sing Prison, one on Christmas Day and the other on the day following. One was described on the front page of every New York daily; the other has until now gone unnoticed. The first was a play—part of the Christmas Day programme—which was presented in the prison chapel "for the first time on any stage" before being brought to one of the New York City theatres.

The name of the play is Sinners. However much this fact may have seemed like "rubbing it in" on the audience, the irony in no wise detracted from the prisoners' hearty enjoyment of the performance, and they applauded vigorously when the machinations of the wicked failed and the heroine chose the "straight and narrow." The guess may be hazarded that if the moral of the play stirs any guilty consciences they will be quite as numerous in the Broadway audiences as at Sing Sing.

The drama of the following day was also enacted in the prison chapel—serving this time not as a playhouse but as a courtroom. Behind the dingy table sat Warden Thomas Mott

Osborne, the principal keeper, and the prison physician—these three constituting a court of last resort to hear appeals from the lower court consisting of five prisoners.

A case was called and the young sergeant-at-arms, himself doing time, led forward a middle-aged prisoner. He seemed to typify unbending hardness, as he gazed steadily into the faces of the judges.

What he said was in substance this:

"I ask the court for leave to withdraw my appeal. The first trial created a wrong impression of my character and it is my earnest desire to remove that impression as much as possible. I have concluded that the best way to do that is to withdraw my appeal and publicly acknowledge that I was wrong. I harbor no resentment against the officer and assure the court that it is not likely to hear any other complaint against me."

In one episode was dramatized what many people are calling "the wonderful thing Tom Osborne is doing at Sing Sing." But the new warden says "it is the men who are doing the wonderful thing." He calls it a "wave of righteousness." Since self-government came in early in December there has been not a single violation of the rules serious enough to warrant "punishment"—that is, imprisonment in the dark cells.—GRAHAM ROMEYN TAYLOR in *The Survey*.

CIVIC WASTE ON A SMALL SCALE

ABOUT two months ago I happened to sit down beside a pleasant-faced old fellow in the smoking-car of a train pulling out of Philadelphia. I wanted to smoke, and on discovering that I had no matches I turned to my seat-mate and asked if he could spare me one.

"Certainly," said he, "that is one thing I can get all I want for nothing."

Seeing that he was inclined to talk, I humored him by asking, "How's that?"

"Why, you see," he replied, "I work for the city, in the fire department, and we can get all we want of anything like that. Just turn in a requisition for them and along they come. But there is one thing we can't get all we want of, though."

"What's that?"

"Brooms. We can't get a broom. We can requisition as much as we like, but we can't secure a single broom."

"How's that?"

"Don't know, but we can't get one."

"How do you keep the place clean, then? I always thought they were very particular in the fire department to have everything spick and span."

"That's it," said he, nudging me in the ribs, "that's it! How do we keep it clean? Must be clean for inspection. Know what we do? I'll tell you! We use blankets. Yes, we take blankets, tear 'em up into strips and make mops out of 'em and keep the place as neat as you please! You see we can get all the blankets we want, but we can't get a broom. So we take turns requisitioning blankets."

"But the blankets must cost a lot more than brooms would."

"Sure. Blankets must stand the city at least a dollar and a quarter each, while the best brooms bought in large quantities would not cost over twenty-five cents apiece. And one broom would last longer than half a dozen blankets. But we can't help it. Must keep the fire-house clean for inspection or we would all get fired. No matter how often we requisition brooms there isn't one forthcoming, while we can get all the blankets we want, and no questions asked."

"Seems funny. How is it, do you suppose?"

"Only reason I can give is that the new administration is short of funds. You know when the gang was cleared out they didn't leave much cash in the treasury. So they can't buy anything. Probably somebody in a former administration got some graft for laying in a large stock of blankets and got no brooms. But it costs somebody something in the long run. Fierce, ain't it?"—W. P., JR., in *The Public*.

LENT IN CHICAGO

(Continued from page 583)

rector is expected to preach at the services on Sunday, March 7th. During the month of January there were seventeen baptisms at St. Paul's.—THE PARISH SCHOOL at Christ Church, Woodlawn, opened with almost double the enrollment of last winter. The parish has a Wednesday Evening Club for young people of the neighborhood, and for recent comers. H. B. GWYN.

Two Preachers and a Pass

By the Rev. FRANKLIN C. SMITH, Rural Dean of Southwestern Colorado

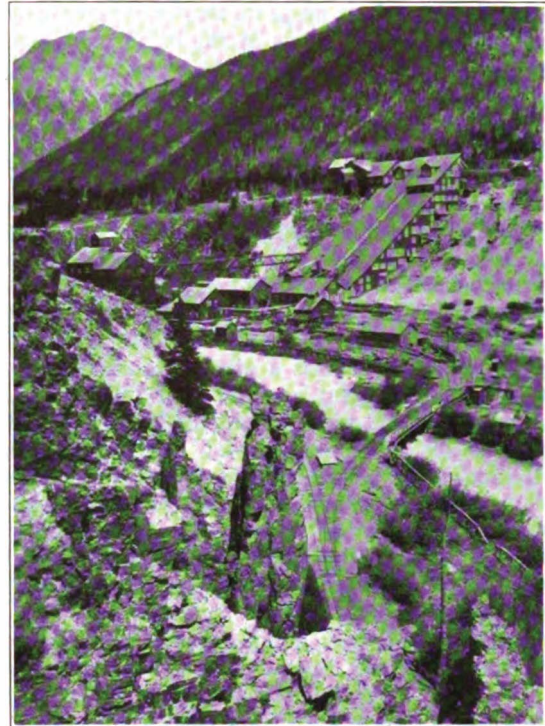
OR rather there were three passes, for the Silverton Northern extended courtesies. Our destination was the mining country north of the city of Silverton. There are several distinct mining districts in western Colorado, and the Silverton district is a famous one. The route lay up the beautiful Las Animas Canon, where the little narrow-gauge railway wound in and out among the mountains, steadily climbing upward. Mountains towered on every side of us, but there is this difference between the effect on the vision of our mountains here and those of Switzerland. Here, the mountains are viewed rising from an elevation above the sea of some ten thousand feet, while in Switzerland the villages are at about three

over the last relics of the slide, where the snow still lay ten feet deep for several rods over the road. A slide at the "preacher's mine"—called the Gold Mine, too, think of it!—came down the east side of the gulch, crossed it, traveled up the west side missing all the buildings, doubled back and twisted out of the perpendicular a little frame shack by the big power house! The hillsides were ablaze with flowers, the gorgeous columbine, the state flower, the vivid paint brush, and the dainty bluebell. Creeks and rills tumbled down the mountain sides, but the water that leaves iron, copper, and sulphur stain is to be avoided.

We soon reached Animas Forks, a little mining camp nestled in the base of the hills, where we ate our mid-day meal



A MOUNTAIN VISTA



MINE AND MILL

thousand foot level. Thus our mountains are dwarfed in sight, though not in reality.

Along the narrow canon, disputing the way with the road-bed, ran the creek white with the tailings from the mines. Prospect holes dotted the hillsides, and mines, mills, and tramways, some few in operation, but most of them abandoned, were all along the way. For, owing to various causes, the glory of the mining region has departed. The richest ore has been taken out, and until a process for treating low-grade ores is developed, prosperity will not return. And it must be said that the monuments in abandoned mills, mines, and tramways, due to mismanagement, graft, and unbusiness-like methods, are a sad feature of the region.

Howardsville, once a thriving camp of some 300 population, now boasts of a scant fifty. Here the little train stopped and waited while the engine took a freight car up Cunningham gulch to Green Mountain, where \$1,000,000 is sunk in the "Old Hundred" mine, and where Stony Pass, at an elevation of 12,300 feet, was the old route to Creede. In early days there was a constant stream of burros coming out of Cunningham gulch laden with galena and sulphide of lead, copper, and iron. Several large mines are running, however, the Sunnyside, the Iowa-Tiger, Silver Lake, and Gold King, under leases.

On this day the train went only as far as Eureka, and we shouldered our packs and started off up the canon. Thread-like cascades meandered down the rhyolite cliffs, and on the mountain sides the oxidized iron pyrites gave a gorgeous color in contrast to the green spruce. We passed the Tom Moore boarding house, built at a cost of \$17,000, steam-heated, electric-lighted, with baths, now crushed flat to the earth; a snow-slide ran down the opposite side of the canon, crossed the gulch, and mashed the boarding house flat to the ground. The route lay

of beef and beans and watched the cascades ripple down the hillsides. The little camp boasts of but a half-dozen houses, its four saloons fortunately having been burned down lately, but it also boasts of another monument of mining graft and mismanagement. An enormous one-hundred stamp mill, costing a million of dollars, stands idle as it has for years, partly caved in by the inevitable snow-slide.

After a short rest, we took our way over Cinnamon Pass. It was a cruel climb, the pass once gained proving a bowl-shaped depression at an elevation of 11,500 feet, among the barren-topped mountains. A gentle shower accompanied us, but as we topped the pass at last the sun shone gloriously, and before us stretched a farther range, and the trail running down the mountain side. The pedometer registered three miles, but it seemed six. The open heavens, the sunlight dimpling the range peaks, clouds shadowed on the slopes, and far below us the spruce, marched along a well-defined timber line. Snow banks lay in patches, and Mr. Turrill amused himself in an unsuccessful attempt to hit the Dean with a snowball from a bank 125 feet away. Here another monumental folly in a magnificent mill, a tramway two miles long, and an abandoned mine, all closed down for ten years and representing an outlay of some \$300,000, lay before us. This time the waste was due to absolute inexperience. An eastern business man, without mining experience, deluded by the oxidized iron pyrite stains which make a picture of the mountain side, telegraphed east that he had a mountain of ore in sight. Unlimited capital being available, he proceeded to put up the expensive plant, and when completed, it was found that the ore assayed from eighty cents to a dollar a ton!

The descent from the pass opened into a piebald basin with the romantic name of Rainbow. Patches of snow, stains of

iron pyrites, the green of the grass on the otherwise barren slopes, gave some color to the name. The trail wound down through it and at its base revealed a bit of fairyland. The timber line had been reached and passed, and crowning a spruce-covered knoll stood a substantial log cabin with a rock chimney. Below the knoll the mountain creek sang and frolicked, and in fact, in these mountain valleys the song of the creek is ever in the air, lulling to sleep at night, singing to wakeful moments in the still and hush of the mountain solitudes, and greeting the waking hours of the morn. Situated as was the little cabin, just below timber-line, on the edge of the opening valley, its vista commanded a lordly sweep of canon and mountain height. A place of peace and solitude, majestic silence, it invited to rest and the invitation of the soul. A good place to write a book. Lofty thoughts stole forth from the mountains; beauty and grandeur called to the responsive heart within. The spring, too, must not be forgotten. It was cuddled at the base of the cliff, and underneath from out of the fissures welled the living water from some hidden vein that followed the rock underground. It made its tiny pool of ice-cold water, pure and sweet from the bowels of the earth, and then trickled its surplus waste over the trail to seek its larger brother, the creek. A battered and rusty tomato can crowned the top of a stick, but we scorned it to lie flat and plunge our faces in its coolness. The trail now wandered down through the spruces, and clung serpent-like to the face of the steep hill. It had been well kept in the old mining days, but was now a mere cluttered thread. It ran into the road finally, and before we knew it we were on the main street of the little old mining camp of White Cross. White Cross consists now of some half-dozen log cabins and a ruined blacksmith shop. It lies in a quiet little basin or park set about with the lordly spruce and sentinelled around with the everlasting hills; back of it a giant face of rhyolite, and at its southern end, beautiful mountains of iron pyrites, their gorgeous hues of red and pink soft in the haze or bright in the sunshine. Cascades tumbled from the snow-banks, wrinkling over the rocks and falling in veils over the precipices. Here and there a prospect hole yawns black, the record of abandoned toil. Fleecy clouds wreathed the mountain summits and swept around their base, deposited their moisture, and rolled away. The spruce was black in its dense greenness and crept up to a well-defined timber-line.

One family, with several men doing contract-work in the mine, an old white horse, and several burros, made up the population. But in days gone by it was one of a chain of prosperous mining camps that reached from Lake City to American Basin, whose lake is the head-waters of the Lake Fork of the famous Gunnison. In its palmy days a daily stage, freight and mail and supplies, came up the creek, and several hundred men were at work in the mines and freighting. But alas! the glory of the whole region is departed. Nothing remains but the beauties of Nature, the everlasting peace of the mountains' heart, with a few scattered miners doing assessment work. Imagination may easily reconstruct the busy past: the stage swinging up the valley, the slow freighters, the group gathered about the post-office and store as the mail comes in, the miners going to and from the mines. For we are in the famous "Jackass Park," where an unhappy miner, caught by the winter's snow, ran out of provisions and was forced to eat his faithful burro. Tradition does not state that, like Balaam's burro of old, he addressed his master, "Am I not thine ass upon which thou hast ridden ever since I was thine until this day?" but we can easily imagine that he had such thoughts when he became aware of his doom. The little camp has also a natural wonder that gives it its name. On the highest point of its southern mountain, its castle-like top bears a gigantic cross, sixty feet by forty, of a four foot vein of white quartz. The symbol must be pointed out, as it lies in a corner of the peak's top, but is well-defined and proportioned. Man's hopes fade and man's work ceases, but the symbol of Christianity broods in eternity, and calls his thoughts to higher and more certain things.

The creek was a typical trout stream, its banks free from willow thickets, easily fished and with plenty of pools and riffles where the trout delight to dwell. It wanted only one thing to make it a completely ideal trout stream, and that was the trout. A dam several miles lower down effectually barred the way for the fish upstream, and we departed, softly repeating the name of the obstruction!

We had dinner at the hospitable invitation of two young miners who were doing their assessment work, in their little

cabin by the Rainbow. Some excellent mutton from a Mexican sheep-herd was the *piece de resistance*, with the inevitable beans. Snow is deep in the winter, and when they leave in the fall they tie a shovel in the branches of a nearby tree, that it may be within reach to shovel out when they return in the spring.

We stopped to talk with a lonely prospector, whose little cabin and tunnel lay far above the divide on the barren, iron-stained mountain side. He showed us his ore samples of gold. What lonely lives these men lead, and how pathetically hospitable they are, pressing us to stay and eager for conversation. But the mining game has its compensations. It is one of the most fascinating occupations on earth. Years of failure may be rewarded by the unexpected strike and riches. But how much a man gives of his life! Loneliness and isolation, hardships and danger, are the lot of the prospector and the small miner.

We made Animas Forks for supper and then made our way to the Bagley mine, where the superintendent and his wife are Church people. They made us welcome, and a goodly company of miners and company officials gathered in the dining room of the company boarding house, and there we recited the main elements of Evening Prayer from memory, reading a Psalm and a lesson from a battered old Bible unearthed by the superintendent. Mr. Turrill preached a practical, straightforward sermon, and the congregation listened with appreciation and attention. They thanked us heartily for our visit and urged us to come again.

This was the first religious service of any kind ever held at Animas Forks.

LENT FOR THE CLERGY

FROM A LENTEN PASTORAL TO HIS CLERGY

BY THE BISHOP OF TORONTO

THE following points suggest themselves:

(1) To regard it as a season for spiritual retirement, refreshment and strengthening in the felt presence of the Lord. In order to realize this, let us cut off all parochial organization demands which fritter away our time and dissipate our spiritual concentration and which are therefore calculated to conflict with this object. We are to hearken to the Divine voice, which bids us also to come apart and enjoy our *anapausis* during which we may commune with Him who is our Risen and Glorified Head.

(2) To regard it as a season of spiritual recuperation that shall be the corrective of work that has become mechanical, perfunctory, and merely official.

(3) To regard it as a season of spiritual and moral discipline, a time for spiritual "stock-taking" and examination of our spiritual resources, a time to take ourselves seriously and searchingly in hand.

Who can tell whether we may not discover it to be with ourselves, as with the keeper of the vineyards—"They made me the keeper of the vineyards; but mine own vineyard have I not kept" (Sol. Song 1:6).

(4) To regard it as a season of intellectual stimulation and mental refilling, to supply the exhaust to which most of us are liable, and for which purpose to devote a portion of each day to reading studiously, pencil and note-book in hand after the fashion of our college lecture days and ways. "The Oxford Library of Practical Theology" or "Handbooks for the Clergy" or other series, readily suggest themselves as volumes that we might well study in this manner.

(5) To regard it as in reality a Fast, and season of physical subjection and abstinence, especially in those directions where there lurks for any of us the danger of the formation of a habit which will mar our spiritual life and hinder our ministerial usefulness.

In all these matters, dear brethren, let him who observes them, not judge his brother who disregards them, remembering the Pauline reproof, "Who art thou that judgest another man's servant? To his own master he standeth or falleth" (Rom. 14:4).

TO PRAYER

'Neath cloistered boughs, each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Gene Stratton Porter.

Church Kalendar



- Feb. 1—Monday.
- " 2—Tuesday. Purification B. V. M.
- " 7—Sexagesima Sunday.
- " 14—Quinquagesima Sunday.
- " 17—Ash Wednesday.
- " 21—First Sunday in Lent.
- " 24—Wednesday. S. Matthias.
- " 24, 26, 27—Ember Days.
- " 28—Second Sunday in Lent.

CALENDAR OF COMING EVENTS

Mch. 3-7—Convention of Religious Education Association at Buffalo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York, unless otherwise indicated below; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Rev. J. W. Chapman.
Miss O. D. Clark.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. H. Higgins.

SHANGHAI

Dr. W. H. Jefferys.

JAPAN

KYOTO

Rev. Isaac Dooman.

MONTANA

Rt. Rev. L. R. Brewer, D.D.

SPOKANE

Rt. Rev. L. H. Wells, D.D.

WORK AMONG INDIANS

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

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen of Asheville (through first week in March).

WORK AMONG NEGROES

Rev. and Mrs. A. B. Hunter.

Personal Mention

THE REV. F. J. BARWELL-WALKER, superior-general of the Guild of the Holy Ghost, should be addressed at Holy Trinity Church, Murphysboro, Ill.

THE REV. W. RAINSFORD BOAG is priest in charge of the chapel of St. Paul's, Vermillion, S. D., which is on the campus of the state university.

THE REV. JAMES E. CROSBIE, secretary of the diocese of Marquette, will remove to Munising, Mich., on March 1st, to become rector of St. John's Church, and priest in charge of Holy Innocents', Gwin.

ARCHDEACON JOSEPH H. DODSHON is convalescent at his home in Zanesville, Ohio, after a severe attack of grippe.

THE REV. R. P. EUBANKS of Parker, S. D., is a patient at St. Luke's Hospital, Chicago.

THE REV. R. M. HARDMAN has accepted a call to Cameron, Texas.

THE REV. E. P. HOOPER has accepted the rectorship of the Church of the Ascension, Jersey City.

THE REV. S. W. HORNIBROOK has been canonically transferred to the district of South Dakota. For some months he has been in charge of St. George's Church, Redfield.

THE REV. BENJAMIN F. P. IVINS, formerly of Howe School, has accepted the rectorship of Christ Church, Gary, Ind. He entered upon his duties on Ash Wednesday.

THE REV. STEPHEN EDWARDS KEELER, JR., has accepted the rectorship of St. Stephen's parish, Pittsfield, Mass.

THE REV. JOHN HOWARD LEVER, missionary to the city institutions of St. Louis, should hereafter be addressed at the corner of Clifton and Simpson avenues, in that city.

THE REV. GEORGE G. PERRINE was elected rector emeritus of Christ Church, Manlius, N. Y., at a meeting of the vestry held on January 28th.

THE REV. J. OGLE WARFIELD, assistant at St. Peter's Church, Germantown, Philadelphia, has declined the call to the rectorship of St. Mark's, Palatka, Fla.

ORDINATIONS

DEACON

WASHINGTON.—On Quinquagesima Sunday, in the Bethlehem Chapel of the Cathedral, Bishop Harding ordained to the diaconate Mr. WILLIAM B. DENT, who has been serving as lay reader at Glen Echo, Md., for several years. The Rev. William Oscar Roome, Jr., rector of Emmanuel Church, Anacostia, D. C., presented Mr. Dent, and the Rev. William L. De Vries, Ph.D., preached the sermon.

PRIESTS

MILWAUKEE.—On the First Sunday in Lent, at St. Paul's Church, Milwaukee, the Bishop ordained to the priesthood FRANK HOBART MILLETT, presented by the Rev. J. H. Eggar, D.D., and CHARLES WALTER FINDLAY, presented by the Rev. Holmes Whitmore, rector of St. Paul's Church, of which Mr. Findlay is curate. Mr. Millett is curate at St. James' Church in the same city. The Bishop preached the sermon.

DIED

PARKS.—In Boston, Mass., February 13, 1915, KATHERINE, wife of J. W. M. PARKS. Funeral from St. James' Church, West Somerville, Mass., February 16th, at 2 P. M., conducted by the Rev. W. H. Pettus, rector. Interment in Woodlawn Cemetery, Everett, Mass.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

PRESSEY.—Entered into rest at Cleveland, Ohio, Friday, January 8th, in the eighty-sixth year of her age, FRANCES PRESSEY, widow of the late James W. Pressey, and mother of the Rev. William Pressey of Ashton, R. I. and the Rev. Ernest A. Pressey of Portland, Maine.

SECRETAN.—At her home, Marchwood Crescent, Ealing, London, W., December 30, 1914, LAURA CLARK, wife of Alexander SECRETAN. Graduate of Elmira College, 1900, and communicant of Grace Church, Elmira, N. Y.

SISTER HANNAH.—SISTER HANNAH of the Community of St. Mary, daughter of Edward West MARSHALL and Susan Kennerly, departed this life on February 11th. The interment was at 10 A. M. on February 13th at St. Mary's-on-the-Mountain, Sewanee, Tenn.

WASHBURN.—Died suddenly on Ash Wednesday, at Lake Geneva, Wis., DANIEL WASHBURN, aged 45.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

MEMORIAL

GEORGE WALLACE STANIAR

WHEREAS, Almighty God, in His wise providence, has taken to Himself the soul of our well beloved fellow-worker, GEORGE WALLACE STANIAR, for nineteen years member of the vestry of Christ Church, Belleville, diocese of Newark;

Be it resolved, That the rector and vestry place on record their appreciation of his untiring interest in the parish and his continual activity in its work and attendance at its services. We have lost a faithful and dear brother who has given us a noble example of devotion, energy, and humility in the service of his Master.

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

NORMAN PETERS,
Clerk of the Vestry.

RETREATS AND QUIET DAYS

BOSTON.—There will be a quiet day for young women at St. Margaret's Convent, Boston, Sunday, March 7, 1915. Conductor, the Rev. Frederick W. Fitts, rector of St. John's Church, Roxbury. Those wishing to take part in the day kindly address the ASSISTANT SUPERIOR, 17 Lonsburg Square, Boston.

BOSTON.—A retreat for associates and friends will be held at St. Margaret's Convent on Tuesday, March 16, 1915. Conductor, the Rev. Henry M. Little, rector of the Church of the Advent, Westmount, Quebec.

BROOKLYN.—At St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be

given under the auspices of the Holy Name Convent, on Friday, March 26th, beginning with Mass at 10 A. M. The Rev. Fr. Henry Herbert Leeper of Devonport, England, will be the conductor. Applications should be made to the Reverend Mother Superior, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Fr. Leeper will also conduct a Parochial Mission at St. Paul's, beginning March 24th, and continuing until Easter. The church may be reached by Court street surface from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This car stops at Carroll street, one block east from St. Paul's.

NEWARK.—A retreat for the associates of St. Margaret's and other ladies will be held at St. Barnabas' Hospital, Newark, N. J., on Friday, March 5th. Conductor, the Rev. J. G. H. Barry, D.D. Those wishing to attend please apply to the Sister in charge.

NEW YORK.—A retreat for associates of the Sisters of the Holy Nativity and other women will be held on Tuesday, March 23rd, at the Mission House of the Church of St. Mary the Virgin, New York. The Rev. Dr. Barry, conductor. Apply to the Sister in charge, 133 West Forty-sixth street.

NEW YORK.—A day's retreat for women will be given in Lent at Holy Cross Mission, avenue C and Fourth street, New York, on Saturday, March 27th. Conductor, the Rev. W. A. McClellan, D.D. Apply to SISTERS ST. JOHN BAPTIST, Holy Cross House, 300 East Fourth street.

NEW YORK.—A day of devotion will be held Wednesday, March 3rd, at the Church of the Transfiguration, 1 East Twenty-ninth street, New York, for the Altar Guild of the City Mission Society and their friends. Holy Communion at 9:30 A. M. Addresses at 10, 11:30, and 3 o'clock. Conductor, the Rev. Father Huntington, O.H.C. An invitation is extended to all who may wish to attend.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS WANTED—CLERICAL

ACTIVE, energetic clergyman, in charge of very important resort work, will be available for duty May 1st for three, four, five, or six months. Would like to make arrangement immediately. Address "SUPPLY," care LIVING CHURCH, Milwaukee, Wis.

REV. M. ZARA, lately of L'Emmanuello, Philadelphia, is able again to resume Italian work and organize new missions. He will also supply English speaking congregations. Address 324 Hansberry street, Germantown, Pa.

PRIEST, 36, unmarried, resigning cure at Easter, wishes to communicate with parish or Bishop needing pastor, assistant, or missionary. Refers to Bishop. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

NEW YORK clergyman (Prayer Book Churchman, unmarried) desires engagement as locum tenens for two months or longer, beginning soon after Easter. Address M. C., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, 32 years, married, rector western parish, desires parish in east or south. Minimum salary \$1,500. WESTERN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CLERGYMAN having work to give out desires to correspond with some penman. Address REV. LOUIS LOPS, Box 65, Sturgeon Bay, Wis.

POSITIONS WANTED—MISCELLANEOUS

THE LIVING CHURCH has received for insertion under this heading a thirty-one word advertisement (62 cents enclosed) with no name attached. "MATRON AND MANAGER" please send address.

TO CLERGY AND MUSIC COMMITTEES—Organist and Choirmaster, first class man of exceptional ability and experience, desires position. Fine accompanist and recitalist. Expert trainer and director. Churchman. European trained, and pupil of late Sir John Stainer. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," Room 11, Y. M. C. A. Building, Kalamazoo, Michigan.

E DUCATED, efficient man, desires position as companion—nurse to epileptic, neurasthenic, or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

L ADY of social position would accompany party of young ladies or single lady desiring to travel, or act as chaperon for the summer. Highest references. Suggestions for trips, with rates, on request. Address M 4, care LIVING CHURCH, Milwaukee, Wis.

P RIVATE TUITION.—Backward young gentlemen receive special attention. Music. Recreation. Healthy fruit ranch. Moderate fees. Catholic training. Address VICAR, Kettle Valley, near Midway, British Columbia.

P OSITION by Organist and Choirmaster. Many years experience. Highest possible references, both from the Continent and America. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

R ECTOR desires to secure position for young lady, as instructor in piano or organ, in private school. Refined English Churchwoman. Graduate of Royal Conservatory of Leipsic. Address REV. E. E. MADEIRA, St. Petersburg, Fla.

B Y CHURCHWOMAN, position as companion or amanuensis; one able to revise manuscripts and correct proofs. Unimpeachable reference. Address XYZ, 1700 North Twentieth street, Philadelphia.

O RGANIST and Choirmaster, experienced, successful, Fellow of American Guild of Organists, earnest Churchman, desires suitable position. Address EDWIN H. PIERCE, 16 Seminary street, Auburn, N. Y.

R ECTOR would gladly recommend musician bearing excellent moral character and reputation to any church needing a competent organist and choirmaster. Address FRIEND, care LIVING CHURCH, Milwaukee, Wis.

I NSTRUCTOR IN LATIN desires position in girls' school for next year. M.A. degree. Experience. Address "A," care LIVING CHURCH, Milwaukee, Wis.

B Y GRADUATE NURSE. Position for summer. Willing to travel. References exchanged. NANNIE D. GARRETT, M. B. S., Staunton, Virginia.

W ORK for July and August, by a teacher, willing to travel. References exchanged. MISS B. H. GARRETT, care "V. S. D. B.," Staunton, Virginia.

PARISH AND CHURCH

A USTIN ORGANS.—Recently completed or being erected: Three manual organs in Trinity, Chicago; Trinity, St. Augustine, Fla., and Trinity, New Orleans; two manual, St. Stephen's, Sewickley, Pa.; two manuals, All Saints', Norristown, Pa., and St. Clement's, Wilkes-Barre, Pa.; four manual, St. Clement's, Philadelphia, recently finished; contracted for, St. John's, Jersey City, 49 stops. Illustrated circular of Pan-American Exposition organ, 114 stops, on request. AUSTIN ORGAN CO., Hartford, Conn.

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

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

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

P OST CARDS of Cathedrals, Church, Abbeys, and missions in the United States and foreign countries. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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

UNLEAVENED BREAD—INCENSE

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

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

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

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

EPISCOPAL CLERICAL REGISTRY

S EVERAL good Rectorships and Assistantships vacant. Candidates for nomination please write 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

C HURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

CLERICAL OUTFITS

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

BOARDING—NEW YORK

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

HEALTH RESORTS

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

CONFIRMATION

I NSURE an unforgettable Confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repoussé "Sheffield Plate" (not moulded ware) are imperishable, nothing so appropriate, nothing comparable in beauty or cost. \$5.00 up to \$14.00 with warranty. Write to-day for pamphlet. RAYMOND & COMPANY, 338-340 Pearl street, New York, and London, England. Established 15 years.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

A MISSION

will be held in

ST. PAUL'S CHAPEL

Trinity Parish, New York City,
March 5th to March 14th.

REV. WM. M. JEFFERIS, D.D.,
Missioner.

Weekday Services at 8, 12:05, 1:05, and 5 o'clock. Sunday Services as usual.

AN APPEAL

GENERAL CLERGY RELIEF FUND

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

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

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

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

UTILITY DEPARTMENT ORGANIZED

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

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

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

NEW MISSION HYMNAL

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at

\$25.00 per hundred for edition with music, cloth bound.

\$10.00 per hundred, for words only, limp cloth cover.

[Any quantity over 10 copies at the same rate.]

35 cents for single copies.

OLD EDITION

We have several hundred copies of the Old Edition on hand, which we will sell, as long as stock lasts, at the rate of \$15.00 per hundred for the edition with music, and \$7.00 per hundred for words only. This is a bargain. We supply either edition in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS

CHURCH PEWS EDITION.

Size, 5½ x 3½ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

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BOOKS RECEIVED

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

LONGMANS, GREEN, & CO. New York.

The Offerings Made Like Unto the Son of God. By Walter Stephen Moule, M.A., Principal of C. M. S. Training College, Ningpo, and Archdeacon in Chekiang, China. Price \$2.00 net.

The Preparation for the Passion. A Study of the Incarnation and Virgin Birth of Our Lord, and of His Life from Bethlehem to Cana of Galilee. Including Notes on the First Two Chapters of St. Matthew and of St. Luke. By the Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago. Price \$2.00 net.

Wondrous Love. The Joy of Personal Devotion to Jesus. By the Rev. Jesse Brett, L.Th. Author of *The Altar and the Life; Help from the Sanctuary; Life's Power*, etc. Chaplain of All Saints' Hospital, Eastbourne. With Frontispiece. Price \$1.20 net.

The Riches of the House of God. By Flora Abigail MacLeod. With Introduction by the Rev. George Congreve, S.S.J.E. Price 90 cents net.

E. P. DUTTON & CO. New York.

Practical Mysticism. A Little Book for Normal People. By Evelyn Underhill, author of *Mysticism; The Mystic Way; Immanence: A Book of Verses.* Price \$1.00 net.

Jesus and Politics. An Essay Towards an Ideal. By Harold B. Shephard, M.A. With an Introduction by Vida Scudder. Price \$1.00 net.

EDWIN S. GORHAM. New York.

What We Owe to France. By Frank Landon Humphreys, S.T.D. General Chaplain of the Society of the Cincinnati, Chaplain Veteran Corps of Artillery S. N. Y. and the Military Society of 1812. Chaplain of the New York Commandery of the Naval Order of the United States, etc. Price \$1.00 net.

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FROM THE AUTHOR.

Why the Church has failed to Prevent War—or to Regulate Wealth. A Sermon Preached on Sexagesima Sunday, 1915. By the Dean, H. Martyn Hart, D.D., LL.D. Denver Cathedral Sermons No. 31. Price 5 cents each.

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THE CHURCH AT WORK

THURSDAY AS "MEN'S DAY"

THE INTERESTING experiment has been made at St. Margaret's Church, Washington, D. C., of treating the Thursday afternoon Lenten services as those of "Men's Day." The hope is expressed that men will make a special effort to attend the afternoon service on that day, and the men's club of the parish has taken an active part in seeking to carry this into effect. It is explained that this does not mean that men are not welcome at all services, as of course they are, but rather that the men have themselves elected to make a special effort to be present on those days during Lent.

THE BROTHERHOOD CONVENTION IN LOS ANGELES

THE EXECUTIVE COMMITTEE of the Los Angeles diocesan assembly has begun its actual preparation work for the national convention which is to be in session from the 24th to the 29th of August. Chairmen have partially organized several of the more important committees, while themselves doing the preliminary work assigned them.

The western traveling secretary, Mr. G. Frank Shelby, spent about three weeks of January in the diocese, doing much reorganization work, especially in Los Angeles. He addressed a clericus meeting, the diocesan clergymen's club, and the convocation meet-

ing at Anaheim, besides giving encouragement and inspiration to several local chapters.

Tuesday evening, February 2nd, the first of a series of boys' rallies was held at St. Matthias' Church, Los Angeles. A succession of torrential showers prevented many delegations from attending, but thirty boys and ten men braved the storm successfully, and held a meeting which will serve as a good beginning for future larger ones. The next rally will be held the first Tuesday in April.

Through the courtesy of R. A. Rowan and Company the assembly has secured, free of cost, the use of Room 635 in the Merchants' National Bank Building as convention headquarters. All enquiries and communications regarding the convention should be sent to that address.

THE BROTHERHOOD OF ST. PAUL

A CONFERENCE of this missionary society for boys began in Holy Trinity parish, Richmond, on February 6th. It opened with a supper, followed by a short catechetical instruction on missionary work. Brief addresses were made by the Rev. Messrs. Tyler, Craighill, and Faulkner. At a missionary meeting on Sunday evening the Rev. Hugh L. Burleson addressed the boys. Alluding to the war in Europe, he emphasized the fact that it must eventuate in the purging of the

world of its present spirit of avarice, greed, and unholy ambition, and be followed by a new era ruled by the principles of Jesus Christ—the principles of brotherhood. Mr. Burleson held the attention of the boys as he impressed upon them that they would be actors in these coming changes. Reports at the business session Monday afternoon showed rapid growth. Five new chapters have been added within the year.

CLERGY SUGGEST READING COURSE

THE CLERGY of the St. Paul clericus have selected a number of books which they urge their parishioners to read during the Lenten season. They are: *The Christian's Day*, Rev. J. G. H. Barry; *The Practice of the Interior Life*, McLaren; *Catholic Religion*, Staley; *Practical Religion*, Staley; *Everyman's Religion*, Hodges.

BROTHERHOOD AND SOLDIERS CO-OPERATE IN TORONTO

THE BROTHERHOOD of St. Andrew men in Toronto organized a reading and rest room for the troops quartered at the Exposition buildings there. As a part of this they opened a refreshment counter for the further comfort of the soldiers. This counter to their great satisfaction and amazement made a profit over all expenses of \$5,000. This they

expended in the following way: \$2,000 for khaki neckerchiefs, one to each of the soldiers; \$1,000 to each of the two battalions going with the next Overseas Contingent for the purchase of extra comforts. At the suggestion of the General in charge, the Brotherhood gave the \$1,000 balance to the Dominion Council of the Brotherhood to pay up its indebtedness. The Dominion Council, therefore, has all its debts paid and a trifle over \$500 in the bank.

The secretary in charge of the Brotherhood reading room there has been appointed by the Canadian Council as Brotherhood representative to go with the battalions now at this camp who will join the second Overseas Contingent. It is expected that he will be placed on the military payroll and given the same honorary rank as other religious work secretaries.

"THREEFOLD ENDEAVOR" MOVEMENT IN B. S. A.

IN A RECENT investigation by Brotherhood of St. Andrew officials it was found that 290 chapters were engaged last year in the Threefold Endeavor work. Of these, 270 were working on the church attendance campaign, 253 on men's communions, 184 on Bible classes, and 157 on all three forms of this important work. This is a splendid showing for the first year of the Threefold Endeavor activity of the Brotherhood.

PRISONERS FORM BROTHERHOOD CHAPTER

THE BROTHERHOOD OFFICE receives each day a number of inquiries, but none in recent months has been more significant than that received from the rector of a parish in the neighborhood of one of our largest penal institutions. In this prison, modern welfare work has progressed during the last few months and now a group of its Church communicants is seeking to establish itself as a chapter of the Brotherhood. This, according to the constitution of the Brotherhood, is made possible by the approval of the Bishop of the diocese.

"DAYBREAK IN THE WEST"

ON THE evening of February 12th and the afternoon of February 13th, five of the junior branches of the Woman's Auxiliary in Duluth presented the pageant called "Daybreak in the West"—a showing forth of "what God hath wrought among the original tribes of the West by the power of the Cross."

The pageant is not a short one; but as each branch took its own scenes no long preparation was needed, and the whole was given with one full rehearsal. It was written by the wife of the Bishop of Duluth and was given under her management.

A WEDDING ANNIVERSARY

THE PARISH HOUSE of Christ Church, Oil City, Pa., was the scene of a brilliant reception tendered the Rev. Dr. and Mrs. J. E. Reilly on February 12th. More than three hundred persons attended the reception, the occasion being their twenty-fifth wedding anniversary. In the course of the evening the senior warden made a congratulatory speech and presented Dr. and Mrs. Reilly with a purse of \$200, the gift of the congregation.

THE MEMORIAL CHURCH OF THE ANGELS

ON THE Third Sunday after Epiphany (the twenty-seventh anniversary of the death of Alexander Robert Campbell-Johnson, in whose memory the church was built) there was held a special service of intercession at Evensong in the Church of the Angels, Los

Angeles, in behalf of those who have fallen in the European war, or are sufferers through the same. This church was consecrated in 1889. It was planned by Archbishop Benson, and the designs were drawn by Arthur Edmund Street, R.S.A., of London. It is a unique specimen of church architecture, and has become familiar to thousands of visitors from all over the world. Mr. Campbell-Johnson was the grandson of Lord William Campbell, the last colonial governor of South Carolina, and the church was built by his loyal wife and sons for the benefit of this community.

NEW RECTORY IN ST. LOUIS

THE RECTORY of St. Michael and All Angels' Church, St. Louis (Rev. George E. Norton, rector), is now completed. The rectory stands next to the church and like the church is made of red granite. It has nine rooms, two bathrooms, a sun parlor, and beautiful veranda opening out of the living room. The inside finishings have been most carefully selected and planned so that it is an un-



RECTORY OF ST. MICHAEL AND ALL
ANGELS, ST. LOUIS

usually artistic home. The money for the rectory was given at the time the church was consecrated, Christmas, 1913. This makes a group of very beautiful church buildings in a new and exclusive residential section on the outskirts of St. Louis.

BUILDING A NEW CHURCH FOR COLORED PEOPLE

A GREAT VENTURE of faith is being made in Cincinnati for the work among colored people. A fine corner lot excellently located is now owned, free of encumbrance, by Bishop Vincent as trustee, and bids for a \$27,500 church building with parish hall have been let. Ground will soon be broken. Enough cash is in hand to make the necessary excavation and to build the foundations of masonry and to do a large part of the brick work. A campaign for further subscriptions will be made and it is hoped that the probable mortgage indebtedness to finish the building will be small. The church is to seat 450 persons. Under the Rev. E. H. Oxley's wise leadership the congregation has tripled in the last year or so.

A MISSIONARY CHOIR

THE CHOIR of St. Paul's Cathedral, Cincinnati, composed of some forty men and boys under the leadership of Mr. K. O. Staps, is doing missionary work, visiting the small missions in the neighborhood of Cincinnati and giving musical services. On Ash Wednesday night over one hundred persons crowded Ascension mission, Wyoming, to hear the choir sing Maunder's "Penitence, Pardon and Peace." It made a profound impression.

A WELCOME VISITOR

ON SHROVE TUESDAY, the day before Lent, a surprising thing happened in the treasurer's office at the Church Missions House. A pleasant looking man in middle life entered, and introducing himself stated that

he desired to make a gift for General Missions. He then laid on the desk a one-thousand-dollar bill! Declining to give his name, or even his diocese, he asked to have it credited to the offerings of the general Church. Here is a demonstration that a willingness to give is not lacking in the Church.

DEATH OF REV. H. C. JOHNSON

THE REV. HENRY CLAY JOHNSON died at the age of 72, at the home of his son, Mr. B. W. Johnson, Crafton, Pa., Monday, February 15th, and was buried at Hillsboro, Ohio, the place of his birth, the following Wednesday. He received his theological training at the Western Theological Seminary, Chicago, and was ordained to the diaconate in 1886 and to the priesthood in 1887, both by Bishop Bedell. With the exception of a rectorship of seven years at Trinity Church, Newark, diocese of Southern Ohio, he spent his entire ministry in the diocese of Ohio, his last cure (from which on account of declining health he resigned only two weeks prior to his death) being Christ Church, Hudson, where he had been since 1902. A member of this congregation, writing of him, says: "On account of his sterling qualities of manhood and broad charity, he was loved by the entire community." Mrs. Johnson and two sons survive him.

BISHOP SUMNER STILL IN THE EAST

BISHOP SUMNER has sent word that he will not return to his diocese until March 5th. He is still in the East, where he was called by his father's death, and is taking a much needed vacation.

DEATH OF A CENTURY-OLD CHURCHMAN

THE CHURCH's oldest communicant in Illinois, if not in the west, John Crawford of Mendon, Ill., died February 13th, and was buried from Zion Church, of which he was a member, on Shrove Tuesday. He lacked less than two months of being 101 years of age. Mr. Crawford enjoyed the distinction of being the oldest surviving veteran of the civil war, having enlisted in 1864, at the age of 51. He was a worthy citizen and a faithful member of the Church. He leaves forty-three living descendants, practically all of whom are attached to the Church.

A BISHOP HUNTINGTON MEMORIAL

ON THE First Sunday in Lent there was dedicated in Grace Church, Syracuse, N. Y. (Rev. H. G. Coddington, D.D., rector), a memorial to the greatly beloved and revered Bishop Huntington, for thirty-six years Diocesan of Central New York. It is the gift of the congregation of Grace Church.

The memorial is a reredos and retable in imported white Carrara marble, and was designed under the supervision of Charles R. Lamb, the artist-architect, and executed in the Lamb studios, New York.

The treatment is on Gothic lines, harmonizing with the architecture of the church edifice. There are, in all, five panels, divided by pilasters, the central panels forming a triple cusped canopy over the altar cross, while the smaller exterior side panels, with their canopies, serve for the eucharistic lights, the altar vases standing in the intervening spaces. The retable is carried down to the foot-piece and bears the text, "Holy, Holy, Holy," with four maltese crosses. Above the canopies of the reredos is a battlemented frieze surmounting a panel bearing ball-flower ornaments. The whole is an eminently fitting memorial for the venerated Bishop.

On the gospel side of the reredos, attached to the black walnut panel work of the chan-

cel, is a specially designed metal tablet bearing the dedicatory inscription reading as follows:

In Memory of
 THE RIGHT REVEREND
 FREDERIC DAN HUNTINGTON
 Bishop of Central New York
 From 1869 to 1904
 This Reredos was Erected in 1914
 By the Congregation of Grace Church.

**DEDICATION OF ST. PAUL'S CHURCH,
 PLAINFIELD, CONN.**

ST. PAUL'S CHURCH, Plainfield, was dedicated February 13, 1915. The number of clergy was quite limited because Plainfield is isolated, but Church people packed the building.

The clergy vested in the house to the east of the new church and promptly at 3:30 marched to the closed doors, the Bishop leading. The Bishop knocked and the doors were opened by the local committee. The procession then moved up the main aisle, repeating the 24th Psalm while the mission orchestra played the "Priests' March" very softly.

The service of dedication followed. "Pleasant are Thy courts above" was then sung. The Rev. J. H. George of Newtown read Evening Prayer, the Rev. P. S. Irwin of Pomfret read the Psalter, and the Rev. F. J. Bohanan of Norwich the lessons. Those who were unacquainted with St. Paul's services were surprised at the heartiness and volume of the singing of chants and hymns.

The Confirmation service was preceded by Hymn 615, "O Jesus, I have promised to serve Thee to the end." Nine candidates for Confirmation were then presented. The Ven. J. Eldred Brown of Trinity Church, Norwich, read the Preface and Gospel. The service of Confirmation was followed by the singing of Hymn 247.

Bishop Brewster took as the starting point of his sermon the thought of the dedication of the building to God and drew a happily conceived analogy between this and the dedication of a human life to God in Confirmation.

After the presentation of the alms and the benediction, Hymn 385 was sung as a recessional and the procession returned to the house opposite the church.

After the service the basement was opened for inspection. This room is fitted with a good parish library, a platform for special occasions and lectures, a completely equipped kitchen, and a fine Steinway piano, the gift of Mrs. Randolph Clark of Pomfret.

The mission at Plainfield is only two years old, but is already one of the strongest mission congregations in eastern Connecticut. It serves a region that for years has been neglected by the Church and gives every promise of a prosperous and useful future.

MEMORIALS AND GIFTS

THE CHURCH OF THE MESSIAH, Baltimore, is bequeathed \$1,000 by the will of the late Gen. William D. Gill, one of the most prominent business men of Baltimore, and for many years a vestryman of that church, who died February 9th.

IN CONNECTION with the induction of the vested choir at St. Andrew's mission, Youngstown, Ohio, on Quinquagesima Sunday, there was blessed and used for the first time a handsome processional cross, the gift of Mr. and Mrs. Austin Miller in memory of their son George Bishop Miller.

BETHLEHEM

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

Men's Dinners at Various Parishes

SEVERAL parishes of the diocese have recently held their annual men's dinners. At the Pro-Cathedral of the Nativity (the Rev.

Frederick W. Beekman, Dean), the speakers were the Rev. Floyd W. Tomkins, D.D., the Rev. Clifford G. Twombly, and Mr. H. W. Kingsbury of St. Luke's Church, Scranton. St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), held its men's dinner at the Casino, East Mauch Chunk, January 28th, with the following speakers: the rector, Mr. H. A. Butler, Archdeacon A. A. Bresee, Mr. W. R. Butler, Mr. J. C. Loose, and Mr. Edward H. Bonsall of Philadelphia, president of the Brotherhood of St. Andrew. At the men's dinner of St. John's Church, East Mauch Chunk (the Rev. H. E. A. Durell, rector), on Wednesday evening, February 3rd, the speakers were Bishop Talbot and Mr. Frank R. Watson of St. Peter's Church, Philadelphia. Plans were shown for the beautifying and enlarging of St. John's Church.

ON MONDAY evening, February 15th, two hundred and twenty-five men of the Pro-Cathedral Church of the Nativity, South Bethlehem, sat down to the first men's dinner. The Rev. C. G. Twombly of Lancaster spoke on "The Kind of Religion Society Needs," Dr. Floyd W. Tomkins of Philadelphia on "The Kind of Men Christianity Needs," and H. W. Kinsolving, Esq., of Scranton, gave "Practical Suggestions." Dean Beckman presided, and the singing was led by the St. Paul's Society of Lehigh University, fifty of whom were present.

CALIFORNIA

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

News of St. Mark's Church, Berkeley

A SERIES of sermons is being delivered to university students on the Sunday evenings in Lent at St. Mark's Church, Berkeley. A quiet day for women will be conducted in the same parish on March 9th by the Rev. Dr. H. H. Powell.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Deanery Meeting in Denver—Church Club—Visiting Bishops

AT THE deanery meeting held February 7th to 9th in Denver, the Rev. Floyd Van Keuren advocated increased efficiency amongst Church members and stringent rules for excluding ineffective, careless communicants, and others. A warm discussion followed, led by the Rev. J. H. Houghton, D.D., of St. Mark's, and by the Rev. R. B. H. Bell of Montclair. Social work was presented in a paper read by Miss Brinckerhoff of the County Hospital, and a commission was appointed to enquire into social conditions throughout the city. Warm recommendation was made of the Convalescent Home under the Rev. S. R. S. Gray, which is doing excellent work in taking care of hopeless and broken women coming out of hospital.

STATE ATTORNEY-GENERAL FARRAR, a relative of the late Dean Farrar, was the principal speaker at the pre-Lenten Church club dinner held at the Metropole Hotel, Denver. Lenten services were announced to be held under the auspices of the club in the Tabor Opera House on the last three weeks of Lent, excepting Holy Week.

CONFIRMATIONS WILL be administered in March and April by Bishop Brewster of Western Colorado and in May by Bishop Thomas of Wyoming.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Noonday Services in Syracuse

THE ANNUAL Lenten noonday services at St. Paul's Church, Syracuse (Rev. James Empringham, rector), are in charge of a com-

mittee of laymen of the parish headed by Mr. Alfred T. Taylor. They are arranged especially for business men, beginning at 12:10 o'clock and lasting about twenty minutes. The following is the list of speakers: The Rev. William Wilkinson, the Rev. Lyman P. Powell, D.D., the Rev. William A. R. Goodwin, the Rev. A. G. Cummings, Litt.D., the Rev. James S. Holland, M.D., the Rev. Henry H. Hadley, the Rev. Charles D. Broughton, the Rev. Frank Heartfield, the Rev. Henry R. Freeman, and the Rev. C. A. Jessup, D.D.

DALLAS

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

Conference Meets in Texarkana

CHURCHMEN in Texarkana entertained the third quarterly conference of the missionary society of the diocese of Dallas when it met in St. James' Church, Texarkana, Texas (Rev. Edwin Weary, rector), February 9th and 10th, with some ten clergymen present. A quiet hour was conducted at 4 o'clock, Tuesday, by the Very Rev. Harry T. Moore, some eighty-five persons attending. Tuesday evening the men's club of the parish entertained the visiting clergy and the vestry. Two sessions of the clericus were held in the rectory on Wednesday, and at 1 o'clock luncheon was served in the parish house. In the evening at 8 o'clock the conference closed with a largely attended missionary meeting.

ERIE

ROGERS ISRAEL, D.D., Bishop

Ecclesiastical Embroidery Exhibit at Corry

THE ECCLESIASTICAL Embroidery Guild of Emmanuel Church, Corry (the Rev. G. H. Sharples, rector), held its second annual exhibition in the rectory, Monday afternoon and evening, February 15th. Several of the embroideries were of original design, beautifully executed in silk and gold thread and adorned with jewels. A great deal of interest was shown, and the rectory was filled with spectators. This work was begun by the rector's wife to meet the needs of the local parish, but its field has widened.

GEORGIA

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

Noonday Services in Savannah

THE PROGRAMME for noonday services through Lent at Christ Church, Savannah, has been arranged so that the Bishop takes the services on Ash Wednesday and the two following days, and also in Holy Week. Services on the intervening weeks will be taken by the Rev. Charles T. Wright, the Bishop of Atlanta, the Bishop of South Carolina, the Rev. Homer W. Starr, Ph.D., and the Rev. Louis G. Wood. There will be no services on Mondays or Saturdays.

AT THOMASVILLE on Quinquagesima Sunday the Bishop made the final address of a series held by the Y. M. C. A. at the opera house.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Deanery in Convocation at Anaheim—Service of Intercession in the Church of the Angels

THE WINTER convocation of the deanery of Los Angeles was held on January 28th at Anaheim. After the Bishop had alluded to the death of the Rev. A. G. L. Trew, a committee was appointed to draw up suitable resolutions. Encouraging missionary reports were listened to, and then the convocation discussed the Pennsylvania plan of financing mission work. A committee recommended a much modified method, and the convocation agreed upon recommendations to the Board of Missions. Papers were given, concluding

with an interesting "Twentieth Century Apologetic" by the Rev. Leslie E. Learned, D.D., of All Saints' Church, Pasadena.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Every-Member Visitation in Baltimore Parish—Entertainments—Quiet Day—Brotherhood Assembly

SEVENTY-FIVE men and women of the Church of St. Michael and All Angels, Baltimore (Rev. Dr. Charles Fiske, rector), have just made an every-member visitation of the parish. Careful preparation was made for the occasion, with frequent meetings of the volunteers who had assumed the work. In connection with the visit, the vestry sent out an appeal for additional envelope contributions, and in spite of the fact that the visitors did not touch on the point, about one hundred new subscriptions were voluntarily made. The total now given on the mission side of the envelope is more than was given for Church support under the old system two years ago, while at the same time the offerings for the latter purpose have nearly doubled. The visiting committee practically covered the whole parish. They gave the entire day, meeting first at an early Communion.

THE ANNUAL dinner of the men's club of Grace and St. Peter's Church, Baltimore, was held in the parish house on the evening of February 10th. The attendance was the largest since organization, twenty-six being new members. Dr. Henry Barton Jacobs was the toastmaster. The Bishop was the principal speaker, discussing the potential good in the proposed union of all the men's clubs of the Church in Baltimore and its suburbs, also eloquently refuting the claim that either the Christian religion or the Christian Church had failed. The rector of the parish, the Rev. Romilly F. Humphries, made an appeal for the men to lend active aid to the building of the new Church of the Advent, a mission of Grace and St. Peter's. There were several other speakers.

THE SEVENTH annual banquet of the men's guild of the Chapel of the Advent, Baltimore, was held in the parish rooms on February 16th. About two hundred members of the guild and their friends were present. Mr. Hugh F. Kerr acted as toastmaster and some splendid addresses were made.

AMONG THE preachers announced for the daily noonday services for business people, at the Church of the Messiah, Baltimore, under the auspices of the diocesan Churchman's Club, are the following from outside the diocese: The Bishop Suffragan of New York, the Bishop of Kentucky, the Bishop of Indianapolis, the Bishop Coadjutor of Ohio, the Rev. Dr. C. Ernest Smith, and the Rev. Dr. Floyd W. Tomkins.

AT THE invitation of Bishop Murray, the clerical association of Baltimore and other diocesan clergy to the number of about ninety gathered at Christ Church chapel, Baltimore, for a pre-Lenten quiet day on Shrove Tuesday.

THE MARYLAND senior assembly of the Brotherhood of St. Andrew met at St. Andrew's Church, Baltimore, on Tuesday evening, February 9th, with a large attendance. The principal speaker was the Bishop of the diocese. Under the auspices of the assembly, the Rev. Dr. Llewellyn N. Caley of Philadelphia will give during Lent, in the parish building of the Church of St. Michael and All Angels, four illustrated lectures, chiefly for men, on "The Life of Our Lord Jesus Christ."

MILWAUKEE

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

Lent Services in Milwaukee

IN MILWAUKEE, on the First Sunday in

Lent, Archdeacon Blossom was the preacher at a union service of the Churches of St. James, St. John, and St. Stephen, held at St. James' Church. He considered thoughtfully and forcefully "What wilt thou have me to do?" These union services will continue. At the Cathedral on the same evening Dean Bell of Fond du Lac preached impressively on the national need for repentance.

MINNESOTA

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

"Home-Coming Service" in Grace Church, Minneapolis—Tuesday and Thursday Services in St. Paul

GRACE CHURCH, Minneapolis, held a "home-coming service" on Quinquagesima Sunday, at which the Rev. Joseph D. Salter was the preacher and celebrant. Many former members were present, and letters were read from some of the old rectors.

A SERIES of inter-parochial services has been arranged by the St. Paul clericus for the Tuesdays and Thursdays of Lent. Evening will be sung at 8 o'clock, and the clergy of St. Paul will take part in each united service. The Rev. E. B. Woodruff will speak at Christ Church, February 23rd. On following Tuesdays the Rev. E. L. Roland will speak at St. Clement's, the Rev. A. W. Farnum at St. Paul's, the Rev. John Boden at St. John's, and the Rev. W. S. Howard at St. Paul's. The Rev. G. J. Childs will speak at St. John's Church on February 25th, followed on consecutive Thursdays by the Rev. J. A. Schaad at Christ Church, the Rev. C. E. Haupt at the Church of the Good Shepherd, the Rev. W. C. Pope at St. Clement's, and the Rev. L. R. S. Ferguson at Christ Church on March 25th.

OHIO

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

Addresses by Rev. C. E. Betticher of Alaska—Sunday School Furnishes Transportation

ADDRESSES on missionary work in Alaska, some of them illustrated with stereopticon views, have lately been delivered by the Rev. Charles E. Betticher, to the pleasure and instruction of the people of Cleveland. He was the special preacher at the Cathedral on the evening of Quinquagesima Sunday.

AT TRINITY CATHEDRAL, Cleveland, a comfortable conveyance, in charge of a competent teacher, is sent out each Sunday morning to gather up and bring to the Sunday school

those children who for the want of proper escorts or means to pay their street car fare would not be otherwise able to attend.

OREGON

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

Resignation of Rev. G. F. Rosenmuller—Campaign for Social Betterment

THE REV. GEORGE F. ROSENMULLER has been compelled to resign the rectorship of Grace Church, Astoria. He was admonished by his physicians that because of physical disabilities, which have lately overtaken him, it was necessary for him to give up his work and take a long rest, in hopes of regaining at least some of his former strength.

EMMANUEL CHURCH, Marshfield (Rev. R. E. Browning, rector), has inaugurated a campaign for social and civic improvement. Subjects on the programme arranged for the last Tuesday in each month are as follows: "Suggestions of a Plan for a Happy and Profitable Sunday Afternoon for Boys in Marshfield," "Who Censors the Movies?" "A Special Day for Children at the Movies." "An Outdoor School Room for Children." "Fighting Tuberculosis," "Our Duty in the Temperance Cause."

PITTSBURGH

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

Noonday Services in Pittsburgh—Notes of Trinity Parish

NOONDAY SERVICES were begun at Trinity Church, Pittsburgh, on Ash Wednesday, under the auspices of the Brotherhood of St. Andrew. The Rev. Z. B. T. Phillips will speak on the first five days of next week, and the Rev. Warren L. Rogers on Saturday. Later speakers from outside the diocese are the Rev. Milo H. Gates, D.D., the Rev. Wilson R. Stearly, and the Rev. Dr. Dickinson Miller. Clergymen of the diocese who will make addresses are the Rev. Messrs. A. C. Howell, George B. Richards, and J. R. Pickells. Services will last twenty minutes, beginning at 12:30.

AT THE meeting of the Pittsburgh clerical union held February 15th at St. Peter's parish house, the Rev. A. A. Holzer, connected with the New Covenant Mission to the Jews, made an address on "The Inception and Progress of Jewish Missions."

A CANVASS of Trinity parish, Pittsburgh, has been made by a volunteer committee in the interest of the duplex envelope system, with very gratifying results. There is now

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pledged for the current year almost eight thousand dollars, which does not include the regular subscriptions made monthly or quarterly for Church support. A feature of the campaign that was rather a surprise to the committee was the fact that \$1,250 of the total was made up of amounts of ten cents or under per week. As an offshoot of the Girls' Friendly luncheon held in the parish house five days in each week, a Trinity Business Women's Club has been formed, to meet one evening a week.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Mission in St. James' Church, Griggsville

A SUCCESSFUL mission was held at St. James' Church, Griggsville, the week of Sexagesima, conducted by the Rev. Geo. Long, Rural Dean of Quincy.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Services in Providence—Helping a Greek Congregation

ST. STEPHEN'S CHURCH, Providence (Rev. George McC. Fiske, D.D., rector), has announced several series of sermons to be given during Lent by the clergy of the parish and an attractive list of Wednesday evening preachers from out of the city. The Good Friday addresses at the "Three Hours" will be given by the Bishop.

THE REV. HERBERT C. DANA, chaplain of St. Mary's Orphanage, is giving a lecture on the orphanage, illustrated with lantern slides, in many of the parishes of the diocese. He is assisted by Mr. William L. Coop of the committee on Christian education.

THE REV. STANLEY C. HUGHES has been instrumental in gathering a congregation of Greeks in Newport. He has given them substantial aid in securing a pastor of their own, the Rev. Elstratios Righelles, a priest of the Greek Church from the Island of Mitylene who expects to remain in this country. With the consent of the vestry of Trinity Church, this congregation of from forty to sixty meets every Sunday morning in Kay chapel for services of the Greek Rite.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.
Announcement of Convocation—Choir Festival—Conference in Yankton

THE ANNUAL convocation of the district occurs at Watertown, in Trinity Church, on May 29th, continuing through the 31st.

IN THE eastern part of the state plans are being made for a festival of choirs on the evening of Ascension Day, May 13th.

THE CLERGY staff of the district, which is already larger than ever before, is soon to be augmented by the arrival of men from Berkeley, Seabury, and Philadelphia divinity schools.

THE FIFTH annual Ogilvie Conference was held in Yankton for four days, beginning February 9th. Nearly all the clergy were present, but for the first time the white and Indian clergy met in separate session. The following papers were presented: "A Social Programme for South Dakota," by the Rev. W. H. Talmage; "Mormonism," by the Rev. J. W. Hyslop; "Prayer Book Revision," by the Very Rev. J. K. Brennan; "Modernism," by the Rev. F. B. Barnett; "The Church and the Lodge," by the Rev. E. F. Siegfriedt. On Wednesday morning, at a celebration of the Holy Communion, Bishop Biller was celebrant, and the Rev. N. Joyner preached. On Thursday evening, at a public service, addresses were made by Bishop Biller and the

Rev. E. B. Woodruff of St. Clement's Church, St. Paul, Minn. The sessions closed Friday at noon, after a series of meditations to the clergy by the Rev. Mr. Woodruff.

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

Noonday Services in Cincinnati—A New Church Building Planned

THE LENTEN noonday services in Cincinnati at the Lyric theater have opened with a splendid attendance. About 20,000 people attended these services last year and this season there will probably be a fifty per cent. increase. Bishop Reese opened the series.

THE MISSION at Washington Court House is thriving and a church building is soon to be erected.

SOUTHERN VIRGINIA

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

Sunday School Institute Meets in Salem

THE ROANOKE Sunday school institute held its eighth semi-annual meeting at St. Paul's Church, Salem, on Friday, February 12th. The Rev. Thomas K. Nelson, rector, held an introductory devotional service at 11 o'clock. The general topic of the institute was "The Aim in Sunday School Work," and it was discussed under the various departments. At the business session in the afternoon the institute pledged its best support to the summer school for Sunday school workers, which is to be held at Bedford City next June. During a short evening service co-operation by the congregation in the aims of the schools was discussed by two speakers. On the following Sunday there was a special Sunday school service at St. Paul's Church, at which the Rev. G. Otis Mead of Roanoke outlined the policy of the Province of Washington in raising its million dollar fund for missions by the 1st of September.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.
Educational Work in St. David's Church, Austin

ST. DAVID'S Sunday school, Austin (Rev. Milton R. Worsham, rector), has two large classes of high school students who are following work outlined by the principal of the high school. Upon satisfactory completion of the four-year course, students are given a full credit, counting as one-eighteenth of the course prescribed for graduation. The rector of this parish recently delivered a lecture on Gothic Symbolism in Cathedral Architecture before the architectural department of the state university.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Clericus Discusses "Billy" Sunday—Missionary Mass Meeting in Washington

THE CLERICUS of the diocese met in St. Stephen's parish hall (Rev. George F. Dudley, rector), Tuesday, February 16th, at 1 P. M. The Rev. Dr. McKim, giving the results of his very careful investigation of the work of "Billy" Sunday in Pittsburgh and Philadelphia, said that some time ago he would have been very much opposed to his coming to Washington, but he had now changed his mind. While he did not care for his mannerisms, and they were not to be imitated, he thought he was doing the work of God, and, like Mr. Moody, was the St. John the Baptist of his day. The subject was generally discussed among the priests present. Bishop Harding opened the discussion after Dr. McKim and said he thought if the same time and energy expended were given in missions by our own priests who were spe-

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cially adapted for the work, much more good would be accomplished so far as we were concerned. A priest said he had been acquainted with Mr. Sunday's work at Scranton, Pa., and had heard most favorable comments. The saloons complained that people were not drinking as much whiskey and beer as formerly, and Bible classes were largely added to in all the churches. Conservative vestrymen of the Church spoke very highly of his work.

THE MISSIONARY mass meeting at the hall of the Daughters of the American Revolution last Thursday was largely attended. The large hall was packed and many were turned away. Bishop Harding sounded the keynote of the meeting. Excellent addresses were made by Bishop Talbot of Bethlehem, Bishop Brown of Virginia, the Rev. Arthur Mason Sherman of China, and the Rev. L. Cody Marsh of this diocese. Mr. Sherman described the vast natural wealth and resources of China as contrasted with the great poverty of the masses of the people. He said it was a sad sight to see the deserted heathen temples, but now was the great opportunity for Christianity. Bishop Brown told in vivid words the great work that had been accomplished in Brazil. The outlook is most encouraging. They need men and money. Two persons in the audience gave \$3,000 for work in China.

WESTERN NEW YORK

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

Burning a Mortgage in Buffalo—Church Reopened at Victor

ON TUESDAY evening, February 16th, the congregation of Grace Church, Buffalo (Rev. John C. Ward, rector), met in the parish house to burn the mortgage of \$8,000 which was put upon the \$23,000 parish house when it was built three years ago. Mr. W. A. Morgan, who has been paying the interest on the mortgage, also paid the last \$500 remaining on the debt. Addresses of congratulation were made by the Bishop, Rev. Dr. Jessup for St. Paul's, and Capt. Calvert Mellen for St. John's parishes. Mr. William E. Plummer, warden, gave a few reminiscences of the history of the parish. Mrs. Walker, the wife of the Bishop, and Mrs. Hugh Young, president of the parish branch of the Woman's Auxiliary, held the mortgage while Mr. Morgan applied the match, and while the document was in flames the happy audience, which crowded the hall, sang the Doxology. The next step of the congregation is to erect a new church on the same site with the new parish house, which they hope to do very soon. Last November Grace Church celebrated its ninetyeth anniversary.

ON SUNDAY afternoon last the Church of the Good Shepherd, Victor, was reopened for service by the Archdeacon of Rochester, after having been closed for many years. The church was erected in the early seventies, through the efforts of a Mrs. Wm. Moore, who upon discovering that a few communicants lived in her village succeeded in interesting her friends in building a church. Money was raised by popular subscription, Mr. and Mrs. Moore being the most generous donors. The land upon which to build the new church was given by James Reeves and at last the pretty little church was completed, with windows and pulpit presented by St. Luke's Church, Rochester. After Mrs. Moore's death the interest gradually began to wane and because of lack of funds the doors were closed. Last summer, however, Archdeacon Davis during his vacation began to repair the damages to the church edifice wrought by disuse. Through his efforts interest has been reawakened and it is hoped now that regular services may be kept up.

A BIBLE CLASS for men, which will meet on Sunday mornings, has been formed at St.

Luke's, Rochester, and will be under the instruction of the new assistant, the Rev. Harry Idle.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
Wm. T. CAPEES, Bp. Coadj.

Archdeacon Webber Completes Mission Services

ARCHDEACON WEBBER has finished a series of missions at San Antonio, Seguin, and Cuero. A great deal of interest was manifested.

CANADA

News of the Dioceses

Diocese of Ottawa

A MEETING of the diocesan synod was held February 23rd, in Ottawa, for the purpose of electing a Bishop for the diocese, to succeed Archbishop Hamilton, who resigned some time ago. Bishop Thornloe of Algoma, who was elected to the see of Ottawa, is to remain in Algoma, so another election has to be made.

Diocese of Montreal

THE LACK of candidates for the Christian ministry was the chief topic on the last day of the diocesan synod. Bishop Farthing said it was lamentable that there should not be a larger native ministry. "The Church that does not produce its own ministry," said the Bishop, "has a regrettable weakness. A large percentage of the ministry here is of men from the old country." The Bishop said that it was his custom at confirmation classes to question the boys regarding the ministry as a calling.—THE REPORT of the Diocesan College stated that the war had appreciably lowered the attendance this year. Of thirty-four students four had joined the contingent before the session started and four others had since volunteered.

Diocese of Toronto

THE FIRST speaker at the annual men's supper of St. Paul's parish, Toronto, Feb-

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ruary 3rd, was Sir Robert Borden, prime minister of Canada. The supper was laid in the nave of the old church, now used as a schoolroom. After the toast to the King and the national anthem, the rector read the honor roll, composed of over thirty men of the congregation who are now serving with the first contingent.—THE BASEMENT of the new Church of St. Martin-in-the-Fields was dedicated by Bishop Sweeny, February 7th. The old church was burned down rather more than two years ago. It is hoped that the new one may be finished in the next two years.—THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will open May 5th in St. Anne's parish house, Toronto. The usual opening service will be held in St. James' Cathedral.

Diocese of Rupertsland

THE RURAL deanery of Winnipeg held a meeting in St. Peter's parish, Winnipeg, February 4th, to consider what steps should be taken to give financial aid to the parish. In consequence of the large number of foreigners coming in this was much needed. A strong committee was formed to see what could be done.

Diocese of Ontario

IT WAS announced at the February meeting of the executive committee of the diocese, which met in St. George's Hall, Kingston, that there would be no synod summoned this year, in consequence of the financial stringency. Both Bishop Mills and Bishop Bidwell were present. The report of the missions givings showed the largest on record. In view of the diocesan mission board's deficit for this year, the Bishop was requested to write a pastoral warning the Church in the diocese of the necessity to reduce all grants to missionaries next year, unless larger contributions are received.

Diocese of Saskatchewan

THE RECENT mission held in Emmanuel College, Saskatoon, was conducted by the Rev. Canon Howitt, rector of St. George's, Hamilton. He had finished a ten day's mission in New York before going on to Saskatoon. The mission was conducted in the college chapel and all lectures in divinity were suspended during the time the mission was going on.—AN EMMANUEL COLLEGE student, Mr. S. Heal, the first to go from the college to the front with the Canadian contingent, has just been appointed acting chaplain to his battalion.

Diocese of Columbia

BISHOP ROPEL dedicated the new church at Courtenay lately. Many gifts have been sent to the new church; the organ was given by the vicar (Rev. P. Laycock) and his wife.

Diocese of Edmonton

THE MONTHLY meetings of the Sunday school association in Edmonton have been well attended this winter. A very good paper on "The Sunday School in Relation to Missions" was read at the meeting of February 9th.

Educational

THE ANNUAL MEETING of the trustees of Berkeley Divinity School was held February 15th in the Dean's study. The Dean's report entered into details as to the enlarged number of students, the need of a new building, the memorial gifts, the courses of instruction, the distribution of scholarships, etc. The total deficit for the past two years was but \$33.27.

The Rev. William Agur Beardsley of the class of '90 was elected trustee. It was agreed that a petition to the general assembly of the state should ask for an addition to the board of two laymen and two clergymen, the

latter to be elected by the alumni from their own number for terms of three years.

At Evening Prayer Bishop Brewster held a service of matriculation for such new students as had satisfied all requirements for full membership.

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million to nearly four times that amount. There can be little doubt but that the building of these very human institutions resulted in making the Church as an agency more popular; that it made it more efficient as a religious institution it would be more difficult to say. Some years ago a distinguished presbyter said to us, "I have tried all these new agencies and I have proved that instead of being doors of access to the Church they have been avenues of exit from it." If these enterprises are to continue to be important factors in so-called Church work, two or three things must be readjusted. First, they must not be permitted to break down the higher functions of the Christian ministry. In our day the rector of a city parish, charged with the responsibility of administering agencies of this kind, has become a sort of master mechanic; he has to do with wheels and mechanisms, and so persistent is the demand upon his time that the periods of mental and spiritual refreshment imperatively demanded for a ministry of strength and power have been curtailed if not wholly abandoned—hence the decline of the prophet. If institutionalism militates against the development of the spiritual preacher (and we believe it does) then it is a distinct menace to the Church. Sermons are not of mushroom growth; if they are they partake of the mushroom character. If the institutional Church is to continue, its secular agencies must be largely supervised by laymen and the clergy must be relieved of responsibility. Another readjustment devoutly to be wished is the making of these agencies a more vital means of augmenting not only the numerical but the actual spiritual life of the Church. Too much satisfaction has been felt in voluminous year books setting forth the numbers using gymnasiums, club rooms, etc., and too little emphasis has been placed upon increased spiritual values. This is a time of reconstruction and readjustment, and unless institutionalism can be converted and become an efficient agency in interpreting religion in twentieth-century terms, it must be abandoned for better things. We cannot afford to waste the energies of the Church upon enterprises that, in the main, compete with others of a commercial kind, in many instances better equipped and managed.—*St. Mark's Outlook* (Minneapolis).

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IN THE hall of a great railway terminus in Paris a number of wounded were laid out on the straw waiting to be taken to a hospital, eight of them being very badly hurt, and some of them evidently not long for this world. One of them seemed to be very uneasy. A nurse went up to him and offered to rearrange his bandages. His reply was, "I want a confessor very badly." "Is there a priest here?" asked the nurse. Just then another soldier lying mortally wounded plucked the nurse by the sleeve. "Madame," he said, "I am a priest. I can give him absolution. Carry me to him." The nurse hesitated. The soldier was suffering from the effects of a horrible shell wound, and the least movement gave him excruciating pain. But again the feeble voice quietly said, "You are of the Faith, and you know the price of a soul. What is one more hour of life compared with that?" And the soldier raised himself by a supreme effort to go to the side of his comrade. But the effort was in vain. He had to be carried. The confession did not take long, and the strength of the soldier-priest was ebbing fast away. When the time came to give the absolution he called the nurse. "Help me to give the sign," he said. The nurse held up his arm while this was being done. Death followed quickly for the soldier-priest and the penitent. They died hand in hand, while the nurse and the ambulance men fell on their knees on each side of them.—*Church Times*.



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