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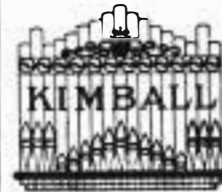
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	675
Christian Ideals in Business—A New Strain in the American Episcopate—A Correction—The War Relief Fund	
THE ANNUNCIATION. H. C. Tolman, D.D., LL.D.	678
BLUE MONDAY MUSINGS. Presbyter Ignotus.	678
ONLY SLIGHT DECREASE IN OFFERINGS FOR S. P. G. London Letter. J. G. Hall.	679
SHOULD THE CLERGY SERVE AS SOLDIERS? J. G. Hall.	680
NEW YORK BILL TO TAX CHURCH PROPERTY. New York Letter.	681
FIGHTING SALOONS IN PHILADELPHIA. Philadelphia Letter.	681
BOSTON NOTES.	682
DUTCH STRAIN INTRODUCED IN THE AMERICAN EPISCOPATE.	682
ENDOWMENTS OF CHICAGO PARISHES. Chicago Letter. Rev. H. B. Gwyn.	682
GENERAL BOARD OF RELIGIOUS EDUCATION.	683
ST. SAVIOUR'S-ON-THE-HILL. James C. McNally. (Poetry.)	684
PRAYER BOOK REVISION IN ENGLAND.	685
DEATH OF REV. DR. BENNITT, D.D.	686
TESTIMONY BEFORE A CONGRESSIONAL COMMITTEE.	686
THE WAY TO PEACE.—Chicago Tribune.	686
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	687
CORRESPONDENCE:	688
Colored Work in Providence (Rev. George F. Bragg, Jr., D.D.)	
—Sunday School Systems (Rev. Geo. M. Brewin)—The Jerusalem Mission (Rev. B. W. Rogers T aylor, D.D.)—Revision of the Prayer Book (Rev. H. P. Scratchley, Wm. P. Foley)—Asks for Simple Wording in Prayer Book (Wm. Halliwell)—The Resurrection of the Body (Rev. Geo. L. Paine)—American Church Architecture (Hobart B. Upjohn)	
RELIGIOUS EDUCATION. Rev. Charles Smith Lewis, Editor.	690
THE SAINT OF THE LANTERN. Caroline Frances Little [Illustrated.]	691
A MEDITATION. Margaret Dooris. (Poetry.)	692
BOXES VERSUS WASTE. Mrs. Mallory Taylor.	692
PERSONAL MENTION, ETC.	693
THE CHURCH AT WORK.	696

AT LEAST three of the Powers now engaged in war say they mean to persevere in the struggle until "militarism" in Europe is destroyed and armaments reduced. Shall the United States, which have declared their sympathy with all reasonable peace measures, and which have always boasted that they were a non-military government, obstruct such a plan? It is a most inopportune time to urge large increases in military and naval expenditures, and it would chill the ardor of those governments in Europe which stand for the better way. They understand what this military madness means in the way of risk and burden, and some of them want to end it.—*Conciliation.*

# The Living Church

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 20, 1915

NO. 20

## EDITORIALS AND COMMENTS

### Christian Ideals in Business

ONE cannot but be optimistic when one comes to review the progress of thought in the last decade on the place of Christianity in business. There is a distinct change of tone in the recent magazine literature on the subject. Change of ownership and control, and a growing realization that people have tired of "muckraking" may in part be responsible for this; but that does not altogether explain the altered attitude of popular editorial preachers. Such a series as that which Miss Ida Tarbell is contributing to one of the monthly publications is an illustration of the new view point as well as an encouraging indication that there has been a great awakening. In these circumstances it may be interesting to trace the progress of Christian thought in the business world.

Many of us can remember back not so many years to the time when it was quietly assumed that religion and business had nothing to do with each other. Of course it was conceded that a man ought to be religious. There was a feeling that "a gentleman should no more discard religion than he should be without a dress-coat and a silk hat." But religion was distinctly an affair of private life. In business it was an intrusion and an impertinence. People generally had a sort of "compartment" idea of religion. It was quietly taken for granted that a different standard ruled the world on Sunday. Some of us can distinctly call to mind certain customs in the way of allowances for the entertainment of out-of-town customers which business houses at least winked at—a thing which we fancy would be rather differently regarded now.

The whole tone and temper of business, moreover, was penetrated with the assumption that it was a game. You played it skilfully and not too scrupulously. You were not likely to be over-successful if you were too strict about adhering even to the elementary rules of the game. In private business one did not expect to get orders until somebody had been "seen"; in certain kinds of corporate business it was taken for granted that there was absolute need of a "yellow dog fund," or something that corresponded to it.

Now, ALL that has changed—or is changing; we cannot quite put it in the past tense with some recent entertaining revelations in the mind. The change dated from about the time of the insurance investigation in New York under Mr. (now Justice) Hughes. It received a great impetus when the Burns disclosures in San Francisco revealed the depths of civic corruption to which such an attitude on the part of business led. It must not be supposed that the present situation is altogether aseptic. Men still occasionally do things of which their consciences cannot approve—but at least their consciences are not silent. They see the inconsistency. They have even come to see that in the long run honesty (or, rather, honor) is the "best policy"; that the corporation or the business man who is always straight has in that known fact a tremendous asset.

So there are some things which are fundamental upon which it is no longer necessary to enlarge. The whole tone

of trade journals, the very atmosphere of "Ad Club" conventions—these have changed in recent years. The "Ad Clubs" in their national gatherings send their best men as lay preachers to the pulpits of the city, whenever they get a chance; and whatever good their somewhat platitudinous preachments do the congregations, there is no doubt they have a very decided reflex action on the conventions.

That, then, was the first step. Men no longer do things because they are regarded as inevitable, and then shrug their shoulders and forget. They have discovered that there is such a thing as the commercial conscience.

THEN CAME the next step. Men began to drop the compartment idea altogether. It is not only that they no longer do what once they did unblushingly and unblinkingly; but they have begun to see that their everyday business is the sphere in which they are really to live their religion.

How St. Francis of Assisi once asked his good brother Leo to go out with him on a preaching tour is an oft-told tale, but it will bear repetition. They passed through villages and towns, talked with the people, stood in the bazaars, watched the children at play, helped a fellow traveler, now and then, on the road; but there never seemed the opportune time to gather a crowd and exhort them. Finally, after asking several times when the preaching was to begin, Brother Leo grew impatient. "Brother Francis," he asked once more, as they had almost ended their journey and were coming back to their starting point, "when shall we begin to preach?" And St. Francis answered, "Brother Leo, we have been preaching all the while; we preach when we bring God into everyday life."

So, with this new spirit in business, the Christian began to see that his workaday world, with its pressing duties in factory and office and shop, was to be his means of glorifying God. Of course it is not easy. The man in business is often hampered by the conditions of his time. For example, he has to face competition, and because it is very keen and he must bid against it, he finds it hard to keep a high standard. There are some things, for instance, that he would like to do for his employees that he is afraid he cannot do. Many things he would do better if he knew how. The great thing now is that he sees that it is his duty to find out how; and increasingly men are discovering the way, once their eyes are set to see it. That is what Miss Tarbell's articles are showing. That is what accounts for the wholly different attitude with regard to legislation on child labor and other subjects. Everybody hasn't seen the light yet; but once the darkness seemed almost Egyptian, and now the sun has broken through.

THEN CAME a third step. Gradually it has come to be realized that the Christian in business must labor not only for individual righteousness but for corporate righteousness. It used to be that a man owned stock in a corporation, and so long as he got his dividends it never occurred to him to ask

under what conditions the money was earned. Not that he *countenanced* wrong methods; he simply never inquired about them. It was the same with the responsible directors. Most of them personally were straight, honest, conscientious men. They would have scorned to do the things as individuals which they winked at as officials.

In spite of such recent revelations as the New Haven investigation, we know that it is different now. The business community is coming to see that corporate righteousness is just as much demanded as individual righteousness. Corporations are beginning to learn that they have, not one soul, but as many as they have constituent stockholders. And as they learn it, they are discovering, to their amazement, how much easier it is to do business once they have made the mass of the people see that they are not artificial Frankensteins who were made for nothing but to do evil.

Along with that, they are "hearing the voice of God inquiring for His share in the output" under their management. Socialistic preaching may have frightened some of them into an attentive and listening attitude; it may be that industry is slowly being cleansed of despotism and exploitation for fear of a termination of its lease of power; but it really seems as if the movement were not so selfish as that; it appears to be the growth of a new social conscience that has set men higher than machinery and made human rights more important than property rights. Whether from fear of Socialism, or because Socialists were prophets of the new era, or because "the right kind of men can make any kind of a system work"—these things we need not inquire into just now. Even the Socialist may find his occupation gone if the leaven works as rapidly in the next decade as it has in the past; and the Socialist is entitled to real credit—but not for all the credit—for the progress that has been won.

THAT BRINGS US to a fourth step in the progress of business ideals. It is what we may call the human welfare movement. The "safety first" devices are all a part of the new appreciation of human values, not simply good business. The movements for labor exchange and the combining of seasonal occupations; the establishment of state and national labor bureaus, and the starting of similar methods among employers themselves—these are all something more than mere efficiency agencies; they are an indication of a growing appreciation of the fact that there has been some weakness or viciousness in our system, some lack of wisdom or lack of heart in its operation, and that it is our duty to make it less hazardous to be born into this complicated factory of modern life.

And there are some marvellous advances in laws. Child labor has actually been abolished in some states; and we now deem those states backward, if not semi-barbarous, that have not even begun to curb the evil. Automatic compensation for industrial accidents is in actual operation; and "it works." Hours of labor for women are limited in many states. Law is being humanized. We no longer tolerate the old-fashioned unlimited freedom of contract idea that made real freedom of contract an impossibility. Our courts, slow though some of them have been to learn that laws are intended to stimulate life and not to kill progress, are really trying to adjust old language to new conditions and new ideals. The social picture of the day is not all dark.

Is it too kindly an interpretation of facts to assert that all the social welfare features of modern corporation business are also indications of a new social Christianity? In part, of course, enlightened self-interest demands such social service; for the corporation which treats its employees well will be more than repaid in better service. But it is surely more than that; it is, in more cases than we have sometimes recognized, a real desire to do what is right and Christian that has given us better factories, stores, and office buildings. At any rate, without erring by drifting into roseate dreams, the facts are these. It is coming to pass that a factory or store is wholly out of date in these days unless it has proper sanitary arrangements, a rest room for employees, especially women and girls, a decent lunch-room, and if possible an emergency hospital room, opportunities for education and healthful recreation, teachers for the boys and a matron to look after the girls.

In the beginning, of course, these things were provided because it was "good business sense" to take care of the men and women who "make the business"; but in a recent decision of the New York Supreme Court which passed on the expenditure of a million dollars by an insurance company in the erection of a sanatorium for its employees, the proper care of employees in this way was declared to be a moral duty and not merely a legal right. Surely no more significant decision was ever placed in a court record. And surely, despite the slow progress in some localities and the hesitancy of some employers, such *obiter dicta* may preface a wonderful advance in business morality.

WHEN WILL the last step in this advance be taken? Some of us have been wondering whether the searchings of conscience that have come with commercial problems growing out of the European war may not indicate that there is near at hand a recognition of the significance of our Lord's words, "Seek ye first the Kingdom of God."

Whether they shall be seen to have the particular application just hinted at, or not, at any rate they mean subordinating business to something higher. They do not, of course, mean that we must be absolutely indifferent to the uses and value of possessions. They mean that we must learn to put first things first. It is the most searching test that can be put to the business men of to-day—even more searching than whether they shall be willing to aid and speed the transition to industrial democracy. To put first things first; the higher before the lower. To take it in its individual application alone, it means that "the Christian business man can never be so much a business man that he has no time to be a good friend and companion, a thoughtful husband and father, a faithful Church member and Church worshipper. He has no right to travel so hard on his nerves that he cannot keep Sunday. He may not work at business to the exclusion of everything else"—unless, in spite of all our advance, he is an employee still driven to it by circumstances beyond his control.

So much as regards individual religion. Where shall we stop? What practical Christian advance shall the lessons of the war bring home to us in their larger reaches? What sacrifices may not yet be demanded—by the enlightened Christian conscience of a nation—if always we are to "put first things first"? Who can tell? And who shall say that, if the Christian business instinct demand the sacrifice, the day is far distant when men shall not fear to make it?

## A New Strain in the American Episcopate

THE information printed on another page to the effect that among the consecrators of Bishop Hulse in New York recently was a Bishop whose episcopal orders are derived, with one intermediary step, from the Dutch Old Catholic episcopate, which latter, in turn, traces to modern Roman orders, is of rather more than passing interest for more than one reason. On the one hand is introduced into our episcopate an element that, so far as it goes, would cure the alleged defects in Anglican orders which Pope Leo XIII. deemed of sufficient importance to invalidate those orders. On the other hand there is raised a question as to the wisdom on the part of single Bishops or groups of Bishops of accord recognizing to wandering gentlemen who have received episcopal orders from the erratic Bishop who, consecrated to represent the Old Catholic

movement in England, proceeded to repudiate that movement and is now, apparently, neither in communion with the Bishops who gave him episcopal orders nor with the national Church of the land in which he resides. It must be remembered that, if common repute is correct, this Bishop who was admitted into full comity with the Bishops of the American Church at an episcopal consecration, is only one of a number of gentlemen occupying the like status, so that this recognition is important as affording a precedent that may easily be embarrassing to the American Church and possibly, even more, to the Church of England. It is reported, however, that he comes with letters from English Bishops certifying to his episcopal character.

Apart from these bearings of the curious case, one recalls with interest an earlier episode of somewhat similar import in

American Church history which, we believe, has not heretofore been published.

At the consecration of the present Bishop of Fond du Lac in the Cathedral of that see in 1900, a Russian and an Old Catholic Bishop were present in the chancel. Both were invited by the Bishop presiding, Dr. Grafton, to participate in the act of consecration. Bishop Tikhon, of the Russian mission, declined, on the same ground taken presumably by the Syrian Bishop Germanos at the recent Quebec consecration, that he had no authority to do so without the permission of the Holy Synod of Russia, to which he was bound in obedience. The Old Catholic Bishop, Kozlowski, accepted. Bishop Kozlowski had not then made his overture to the House of Bishops under the invitation set forth in the Quadrilateral.

When the consecration service was about to begin, Bishop Nicholson, of Milwaukee, one of the designated assistant consecrators, refused to proceed if Bishop Kozlowski were to join in the laying on of hands, on the ground that he was unwilling thus to act officially with a Bishop not in communion with this Church in a matter so important as the consecration of a Bishop, without the matter having first been passed upon by the House of Bishops. Both Bishops—the Bishop of Fond du Lac and the Bishop of Milwaukee—were firm in their respective determinations. Bishop Grafton saw in this proposed act of communion between the American and the Old Catholic episcopates a bond of unity which would bind them together and would blend Continental and Anglican orders into one. Bishop Nicholson saw only an apparent violation of the canons and, certainly, of unbroken precedent since the division of the Reformation was effected. A serious deadlock ensued, in which Bishop Nicholson proposed to wire his protest to the Presiding Bishop before the service should begin. In the end, led by the advice of the other Bishops in attendance, Bishop Grafton receded from his position. Bishop Kozlowski, like the Russian Bishop, though present in the sanctuary, took no part in the service. Both the chief participants in the question have now passed to their rest, and the story may now be told without seeming to reflect upon either of them.

But the question of thus permitting Bishop Kozlowski to act with our Bishops was very much less complicated than that pertaining to Bishop de Landis. Bishop Kozlowski was a recognized member of an episcopate that had been formally recognized by both our own House of Bishops and the Lambeth Conference. Bishop Herzog, of the same episcopate, had been received with honors by the House of Bishops. There was only a technical question at issue in regard to this proposed act of full communion. Bishop de Landis belongs to no ecclesiastical body that has been accorded the first vestige of recognition by any Anglican body. So far as we know, he claims no sort of jurisdiction over any see or any group of people. He described himself in signing the letter of consecration as "Old Catholic Bishop," but he is not in communion with the Old Catholic Bishops in Europe. He is known only to have been admitted to episcopal orders, as one of a number of men, in a manner that is at least ecclesiastically irregular. We may presume, as a matter of course, that the Bishop presiding at the consecration of Dr. Hulse gave permission to the visitor to act, only after the most careful scrutiny of his episcopal character, presumably with the previous requirement of subscription to the declaration set forth in Article VIII. of the Constitution. Nothing less than that would seem to satisfy the reasonable requirements of the case. We could have wished even then—though we say it with no thought of censure—that official recognition of one occupying so anomalous a position in Christendom had been deferred until the House of Bishops had first passed upon the matter. We happen to know that another Bishop had declined to accord recognition to another recipient of Bishop Mathew's orders, and this embarrassing difference of attitude might best be averted if individual Bishops would decline to pass upon the delicate issues involved. For if the New York precedent is to be followed, and Bishops consecrated in this manner are to be easily received at the face value of their letters of consecration, it is not difficult to prophesy such an alarming increase in the episcopate at the hands of Bishop Mathew as may conceivably introduce new embarrassments into the already involved relations of Christendom. The Vilattes of the future will not need to go to Ceylon.

However, we shall not borrow trouble. The Bishop of New York has long since gained a reputation in the Church for

statesmanship and we shall presume that he had good reasons for the unprecedented step which he appears to have taken; and if he has acquired a new Bishop among his clergy, in a rather unusual manner, we shall hope that future developments will not cause embarrassment to him.

And when one remembers the venomous assaults made by Church papers in the East upon the late Bishop of Fond du Lac for even tolerating the presence of a Russian and an Old Catholic Bishop in the sanctuary at the time of the consecration of a Bishop, and then recalls that this present act of full communion with an offshoot, however irregularly, of the Old Catholic see of Utrecht did not even attract the notice of the reporters—even the account of the consecration sent to THE LIVING CHURCH by its own correspondent not mentioning the fact—one thanks God that the American Church has grown immeasurably, at least in courtesy, in fifteen years.

**I**N THE LIVING CHURCH of February 13th there was published an account of the consecration of the Bishop of Quebec, in which a statement was quoted from a Canadian paper to the effect that the visiting Syrian Bishop, the Metropolitan Germanos, of Salfikias, received the Holy Communion at the service. A request is received from the Metropolitan; through the Russian Bishop in New York, that we will deny that report. He states that he did not participate in the service of Holy Communion at that service, and never does so in other than the Liturgy as rendered by the Eastern Orthodox Church.

THE LIVING CHURCH is glad to note the correction, and the action of the Syrian Metropolitan in this regard is entirely in accordance with the custom of the Orthodox Church.

**L**ETTERS from Archdeacon Nies acknowledge the receipt of total contributions for THE LIVING CHURCH WAR RELIEF FUND to the amount of \$6,764.00, being the total as published in THE LIVING CHURCH of February 13th. He has sent an additional sum of 2,000 francs for the work at Paris since his detailed report printed two weeks ago and does not mention other appropriations since. Mr. Nies quotes a letter from the Rev. Walter Lowrie at Rome saying:

"In these last days a considerable part of Rome has been under water, and in the Abruzzi the few survivors of one village destroyed by earthquake were swept out of their temporary shelters by flood."

From Paris Dr. Watson writes that the American Church is expending \$200 a week in direct relief alone. There is an expense and an embarrassment there from the very magnitude of the church buildings—erected at a cost of \$1,200,000 and with no endowment. They are obliged to pay civil taxes of \$3,000 a year and a certain annual ground rent of \$1,800. The morning offering of the Sunday immediately preceding his letter was 128 francs—about \$26.00. These facts indicate something as to the needs for outside assistance.

The following are the receipts for the fund for the week ending Monday, March 15th:

Mr. and Mrs. Francis Halpin, Montclair, N. J.	\$ 10.00
A Churchwoman, Derby, N. Y.	2.00
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Miss Caroline E. Ward, Boston	50.00
Church of Good Shepherd, Lakota, N. D.	5.30
C. L. S. Tingley, Philadelphia	10.00
X. Y. Z.	1.00
St. Paul's Church, Indianapolis	21.28
Church of the Ascension, Pittsburgh	14.92
A Churchwoman, St. Paul	5.00
A Communicant of St. Mark's, Evanston†	15.00
Total for the week	\$ 254.58
Previously acknowledged	8,302.69
	\$8,557.27

\* For work among Belgians.

† For work in Paris.

### ANSWERS TO CORRESPONDENTS

G. M.—(1) The use of candles in the American Church is not regulated by canon.—(2) Where ecclesiastical "ornaments" have been formally accepted and installed in a parish church, it seems probably that a succeeding rector would not have authority to remove them without the con-

sent of the vestry. But we think the question never has been adjudicated.—(3) If a rector removed such articles from use contrary to the will of the vestry, the matter should be reported to the Bishop, whose good offices might probably effect a solution of the differences. Action in court should be only a last resort, if there were no amicable solution possible.

### THE ANNUNCIATION

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

**R**EMEMBER a glorious dawn which I witnessed on the day of the Feast of the Annunciation at Girgenti, the ancient Agrigentum in Sicily. I had opened the shutters of our room which overlooked the great valley below, and before me from the height of a thousand feet above the sea stretched one of the grandest panoramas I had ever seen.

Below the hill spread out the soft azure blue of the Mediterranean as delicate in coloring as the cloudless sky in summer at early sunrise. The moon was hanging over the waters while the valley was lying in darkness. Soon the rays of the sun shot up from the east, reflecting soft tints of saffron on the western sky above the hills and crossing the valley with bands of yellow light which gradually deepened into richer shades. The vale suddenly grew brighter while the mountain shadows projected far within. Almost before we could follow them the colorings had changed their tints and the hues upon the waters increased in luster from the pale blue to more vivid purple until the sea began to sparkle and the sun arose filling with its golden light the whole valley.

Now we could see distinctly the magnificent Greek temples at our feet whose silent columns told of a faith centuries before Christ was born.

The deep-toned Cathedral bell began to ring. Its labored notes were drowned by the clanging of smaller bells from little shrines, all this shrill chorus being echoed among the hills.

It was the morning of the Feast of the Annunciation and all nature was sharing in the joyful message. The ruined temples, sad and sombre in the deep valley, spoke of a worship which was dead. The bells were ringing in the tidings of the coming of the Sun of Righteousness.

So on the ruins of our dead past, with all our failures, with all our shattered hopes, with all our broken ideals, with all our dark sin, may there dawn from the skies the divine life touched by the glory of God Himself.

If we are really Christians, our souls will become bright with the splendor of Heaven. God did not reveal Himself to the world and then cease. He did not speak and then still His voice forever. He was once incarnate, but He did not thereafter cease to dwell in man.

The light of God is in the world to-day more than ever before. Emmanuel, "God with us," is as true to-day as when our Saviour walked the earth. He speaks to us as clearly as He did through the prophets of old unto His people. Humanity through the incarnate Christ is being made more and more the habitation of the divine, that God, as our Redeemer prayed, may glorify it with the same glory wherewith He glorified Jesus Himself.

Let us never for a moment lose sight of this great fundamental truth. It is our hope and inspiration, the supreme purpose of our daily living, to reveal God's glory.

Christ did not come into the world simply to show us what incarnate righteousness was, or how God could become man. While this was supremely necessary, He does not stop there, but He points us to His divine example and shows us how man can become like God.

There is no resemblance between the acorn and the oak; the oak cannot become the acorn, but the acorn can become the oak.

So man under a transforming power as gradual, as imperceptible, as natural, can become Christlike.

Does the light of God illumine our souls, dispelling error, hate, and ignorance, and filling them with divine glory which we reflect?

THE ONLY WAY to restore a weakened will is by exercising itself in details of duty, it may be in smallest acts of obedience, regularly done, "here a little, and there a little," content to grow by slow degrees into the use of lost powers through repeated acts of observance however trivial or unobserved. Faithfulness to every smallest call of obedience, as it comes, is the means of gaining gradual accessions of strength, and thus tending more and more to higher degrees of conformity to the Will of God. Only by such simple, practical dutifulness can habits be formed.—Carter.



**O**F all silly sins, is there any so utterly witless as profanity? The gratification of an evil appetite may give a certain definite, if fleeting, pleasure; the attainment of a wicked end by wicked means may mean satisfaction of a sort. But to blaspheme one's Creator and Saviour accomplishes nothing except an injury to the blasphemer's soul, and a wound to the feelings of all Christians who overhear.

And yet it is impossible to walk along the streets of an American city without hearing atrocious profanity from the lips of men of every class and condition. I don't mean that picturesque and quasi-poetic language of expletive and oburgation, such as always brings a laugh from an intelligent American audience in the theatre, be the play otherwise never so tedious; let that pass as merely vulgar. No, it is the profane use of divine names and titles, to which I refer; and I doubt if there is any land in which that abomination is commoner than our own. Speak to the swearer about it, and you will discover that half the time he is unconscious of having used such language. The oaths flow from his lips automatically; and if you press him, he has not a word to say in his own defence. Yet for every idle word he must give an account sometime; and if for merely idle words, what sort of account must he render for profaning the Name that is above every name?

And yet our national practice of laughing at things serious makes a jest of all this. Ought not Christian men, laity and clergy together, to make a crusade against this wholly evil habit? Our Roman Catholic brethren have their Holy Name Society, which bears witness to the need at least. Sermons will not accomplish much, because the habitual blasphemer seldom hears sermons; but I wonder whether the old-fashioned evangelical way of giving a tract to every swearer one hears might not be effective. It is worth trying, at any rate. Who will prepare such a leaflet? It ought to be no larger than a commercial envelope, a single sheet, and printed on one side. I will gladly give space here for two or three; and I dare say the publishers of THE LIVING CHURCH would get out the best in quantity for such distribution.

SPEAKING of our foolish habit of turning everything into ridicule, was it ever manifested more hatefully than in all the newspaper jests about "grape-juice" diplomacy? Each of us may have his own opinion about Mr. Bryan's skill as a diplomat; but one is certain that neither brandy nor champagne would improve it, or anything else! There is no wit in alcohol, no subtlety, no acumen, no profundity, no true courage; rashness, shallowness, brutality, dulness of vision, foolishness, all are at the bottom of the glass that Mr. Bryan bans. And if grape-juice be an uninspiring beverage, at any rate it leaves the drinker what he was before, it does not make him something less than he was. The champions of alcohol are hard put to it nowadays for weapons, and their desperate case appears in this special form of attack. Perhaps, if more grape-juice had been consumed in European chancelleries last June and July, the world would have been spared these months of agony.

Meanwhile good comes out of evil. Russia goes on in its new path of sobriety, exulting in the discovery of unsuspected national resources, and proving that prohibition does prohibit when the executors of the law do their duty. France abolishes absinthe and other liqueurs, and threatens similar action against all spirits. The Kaiser's warning to his soldiers and sailors about drinking still stands, like an echo of Bismarck's "Who drinks beer thinks beer." And in England a group of the highest and wisest calls upon society to practise abstinence and upon the Government to enforce new prohibitory legislation. Let a portion of our press, the "hiring contingent," minimize all this as much as it can: the outstanding fact is that the warring nations witness the overwhelming need of self-defence

against a foe far more terrible than aeroplanes or 42-cm. siege-guns. And Americans will be blind indeed if they do not profit by the lesson.

THERE IS a detestable habit found among various well-meaning religious and philanthropic persons, of mailing tickets to strangers with a request that a check or the tickets be returned—the entertainment being for charitable objects. A Roman priest in Chicago, having had a bundle of such tickets sent back with a note of protest and explanation, is so pleased with his own reply that he publishes it in the *Church Calendar of Our Lady of Sorrows*. It is so characteristic that I copy it, without comment:

“Dear Sir:

“That you were not in a position financially to take the tickets which were mailed you in my name was excuse enough for me. There was no need of all the platitudinous buncombe about ‘a commercialized church’ and ‘man-made ceremonies,’ or the sanctimonious poppycock about your wife’s being ‘a real Christian,’ that you took pains to inflict upon me. Permit me to say that personally I do not care a continental whether your wife is a ‘Christian,’ a fire-worshipper, or a howling dervish, or whether she speaks English or Tungusian. Selah.”

WE ARE SOMETIMES told that Mormonism is no longer polygamous, and that there is no need for active work against it. I quote this from a well-known Congregational minister, the Rev. George A. Downey of Vernal, Utah:

“The faith and spirit of Mormonism have not changed. I recently heard one of the leaders of the church say, with the *Doctrines and Covenants* in his hand, ‘There are no mistakes in this book. If there are some things here which we do not practise, it is because we are prevented from doing so by our enemies.’ This book contains the infamous ‘revelation’ in regard to plurality of wives. Sealing wives for eternity, baptism for the dead, a material God and a material heaven are still taught and very generally believed in.

“Not long ago, at a conference, I heard ‘Apostle’ Whitney say before 500 people, some of them of other faiths, that ‘there were 25,000 Whitneys for whom he needed to be baptized, and he had not even begun the performance of the duty.’ Mormonism has a new revelation, a new gospel, has the only ‘pure gospel,’ and alone possesses the only authority to preach it. The ‘great commission’ is only a temporary thing, not affecting our day. All advances of the Christian Church since the Middle Ages are ignored. Mormonism has 2,500 missionaries constantly at work all over the world, and these bring in about 3,000 converts each year. World-wide power is the ambition of this strange church. Its centre of power and influence is in the United States of America—in Utah and adjacent states. What is the object of Home Missions if not to counteract such influences as these?”

THE CHICAGO *Tribune* is sometimes slightly inaccurate in Church affairs—as when, a year or more ago, it referred to “St. John Lutheran” Church in Rome! But it might well hesitate before allowing the *soi-disant* “Marquise de Fontenoy” to make such a statement as this:

“Few people are aware that the entire prayer book of the Established Church of England is an act of parliament, and is known in parliamentary phraseology as ‘the annexed book of the act of 1662.’”

THE VULGAR indecency of “mock marriages” leads sometimes to serious consequences, as witness this from the *Buffalo Express* of February 27th:

“In a rural county of the Southern Tier, what was intended to be a mock marriage was performed at a church social. To add a touch of realism, a regular marriage license was taken out and the knot was tied by an actual justice of the peace. After the mad revelry was over, a question arose, as well it might, as to whether the affair was not a real marriage. The question has now come before the courts in the form of a damage suit by the church bridegroom, who is engaged to another girl, against the master of ceremonies. What a tasteless affair all around! And how was a church induced to lend itself to such sacrilege?”

WE ARE ALWAYS wanting to be doing, to be giving, to be planning for the future, to be mapping out all our life; instead of resting and receiving day by day, leaving the morrow to our God, and rejoicing in Jesus Christ amidst all our falls and failures. Instead of going on rejoicing in Jesus, we are tempted to despond, and to go on desponding, after every failure, negligence, and sin.—George H. Wilkinson.

ONLY SLIGHT DECREASE IN OFFERINGS  
FOR S. P. G.

And Total Voluntary Contributions for Church of England  
Greater Than Ever Before

“CHURCHMAN’S BATTALION” OF FORMER MEMBERS  
OF CHURCH LADS’ BRIGADE

Sixteen Chaplains Commended for Gallantry

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, March 2, 1915 }

AT the monthly meeting of the S. P. G. on Friday week, the treasurers presented their annual financial statement. The total income for 1914 was £249,156 13s. 9d., as compared with £250,585 12s. 8d, thus a total decrease of £1,428 18s 11d. The secretary, the Rt. Rev. Dr. Montgomery, in addressing the members present, said that humanly speaking, if the war had not burst upon us, the society should have had an income approaching £270,000 from all sources. It was for them now to strain every nerve to retain the position they occupied financially. So far as he could tell, there was throughout the Church in this land a firm determination on the part of all to pray and work for the sake of missionary dioceses abroad, and with the hope that no check may be sustained in the cause of the evangelization of the world.

The summary of the voluntary offerings of the Church for the year ended Easter, 1914, has been issued to the public press.

Summary of  
Year’s Offerings

Full details of the figures will be found in the *Official Year Book* for 1915, which is published by the S. P. C. K., and will

be on sale shortly. The figures show the enormous increase of £307,082 4d. on those of 1913, which exceeded the total of 1912 by £135,453 3s. 7d.

I.—Funds contributed to Central and Diocesan Societies and Institutions, and administered by their executives			
1. Home Work .....	£784,521	4	6
2. Foreign Work .....	£1,097,345	5	0
3. Educational Work .....	£82,709	19	4
4. The Clergy (Educational and Charitable Assistance) .....	£170,090	6	8
5. Philanthropic Work .....	£619,235	16	7
Total .....	£2,754,402	12	1
II.—Funds raised by Church Collections or Parochial Machinery: administered for Parochial purposes alone.			
1. For the Parochial Clergy .....	£877,189	11	1
2. For Elementary Education .....	£633,013	0	9
3. For General Parochial Purposes .....	£3,942,707	3	11
Total .....	£5,452,909	15	9

At the Dedham golf links the other day the Archbishop of Canterbury inspected the Churchman’s Battalion, as the force

Churchman’s  
Battalion

raised among ex-members of the Church Lads’ Brigade is popularly called. The battalion, which is camped in huts at Den-

ham, turned out over 1,100 strong, forming four full double companies and half a reserve company. The Archbishop, accompanied by the Rev. Edgar Rogers, headquarters chaplain of the Church Lads’ Brigade, was received by Field Marshal Lord Grenfell, governor and commandant of the brigade, and Lieutenant Colonel Kindersley-Porcher, formerly of the Scots Guards, who is in command of the battalion, which is officially known as the 16th (Service) Battalion of the King’s Royal Rifle Corps. After the Archbishop had walked down the lines the battalion formed into three sides of a square, and his Grace, standing in the middle, gave a short address.

Among the names in Field Marshal Sir John French’s list of those specially recommended for “gallant and distinguished service in the field” are those of sixteen chaplains, and among these is the name of Father Waggett, S.S.J.E. The name of the Rev. Percy Guinness also appears. He is the first priest to be awarded the D. S. O. in the war. Under heavy fire he carried a wounded officer to the ambulance, and, again under heavy fire, carried important despatches from the firing line to headquarters. He comes of an old Irish family of military renown.

“Referendum” of  
Welsh Act

Wales were left to decide whether they wished to be considered in England or Wales for the purposes of the act. The

commissioners appointed under the act have now learned the

general wishes of the parishioners of seventeen out of nineteen of these border parishes, with the result, which must be an unpleasant surprise to members of the Government and political Dissenters generally, that they are to be treated as being wholly without Wales and Monmouthshire. The polling in the other two parishes is not yet completed.

The first order in the House of Lords to-day is the second reading of the Duke of Devonshire's bill for the amendment of the Suspensory Act in relation to the Welsh controversy. The bill is the outcome of a resolution unanimously adopted at a meeting of leading Churchmen. Resolutions were passed by the Canterbury and York Houses of Laymen at their late meetings unanimously approving the bill.

The new wing which has been added to the House of the Resurrection, Mirfield, for the purpose of retreats for men, was opened on Saturday week. It has been in course of erection during the past two years, and has been made possible by the contributions of friends of the community, which have amounted to some £4,500. The new building affords accommodation for twenty-nine retreatants, with ample bathrooms, and contains two common rooms and an oratory.

To prevent any possible misunderstanding concerning the probate proceedings with respect to the invalid will of his brother, the late Monsignor Benson, Mr. A. C. Benson writes to the *Times* to say in part that his family are arranging to carry out in every particular his brother's wishes, as expressed in the "will," and in some further directions which he left behind him.

The *Church Times* reproduces from THE LIVING CHURCH the text of the letter from President Lincoln to Mrs. Bixley of Boston, Massachusetts, who was bereaved of her sons during the civil war in the United States. J. G. HALL.

House of the Resurrection

Will of Monsignor Benson

President Lincoln's Letter

SHOULD THE CLERGY SERVE AS SOLDIERS?

English Churchmen Hold They Should Not

INTERESTING DISCUSSION RAGES IN THE LONDON "TIMES"

The Living Church News Bureau } London, February 28, 1915 }

A LETTER appearing in the *Times* in large type from one who signed himself "A Churchman," and taking the clergy harshly to task for not enlisting in the war as combatants, has given rise to a voluminous correspondence on the subject in the columns of that newspaper. By far the majority of the letters take the right line in upholding the view, as expressed by the determinate mind of the whole Catholic Church in all ages, that for the clergy to bear arms is incompatible with their vocation and commission.

The Bishop of Chelmsford, as Bishop of one of the largest east coast dioceses and as one who has refused to permit his clergy to leave their parochial work in order to enter the fighting line, gives two reasons for doing so: (1) The present war is one which will for ever be associated with the obligation, at all cost, for nations and men to observe to the letter engagements into which they enter. He would ask this captious correspondent of the *Times* to read carefully the service for the ordination of priests and then to ask himself "whether it is possible for any man who has made the solemn promises of that service, in the face of God and of the congregation, to interpret it in any way which could possibly permit him, at any point in his life, to voluntarily join the fighting line under circumstances such as the present." But this position is strengthened by a consideration of practical importance. (2) The present war is, perhaps, more than any other of modern times, a "spiritual" war. But care must be taken that it does not become "carnal": "The Church is the organization to see that this spiritual conception, which is the most potent factor in the war and the most valuable asset which the recruiting officer possesses, is kept burning. But even in peace the number of the clergy where they are wanted most is clearly inadequate for her work. To reduce her number would be impossible without serious loss, and further, speaking as one who has scores of thousands of troops in his diocese, the clergy were never more needed in town and country than now. It is

impossible to overestimate the service which is being rendered to the State by the clergy at the present time, not merely on the spiritual but on the more secular side of a soldier's life."

The principal of Wells Theological College writes: "Every clergyman at his ordination freely and deliberately dedicates himself for life to the special work of offering spiritual help, whether by way of teaching and advice or by way of administering the Church's sacraments, to any one and every one who may seek such help, whether in peace or in war. The commission of the clergy, if they be truly ministers of Christ's universal Church, cannot be limited by conditions of race or politics, but must include in its scope all men, simply because they are men. It follows that any one who acts as a combatant cannot at the same time be acting as a clergyman; he must for the time being be untrue to his clerical commission which he undertook as a matter of absolute and life-long obligation."

Lord Selborne has read the letters of "A Churchman" and of those who agree with him, with amazement. He thinks that the clergy would be acting very wrongly if they turned themselves into soldiers and neglected those spiritual functions which they alone can perform, and which were never more needed than at the present moment, both for ourselves at home and by our fleets and armies. He hopes that the Bishops and clergy in general will pay no attention to the attacks made upon them, "but believe that their fellow-countrymen and women have noted with admiration and affection the simple performance of plain duty."

A specially notable contribution to this correspondence is from one of the leading "intellectuals" among the younger clergy, the Rev. W. Temple, who writes from St. James' rectory, Piccadilly. There are two perfectly conclusive reasons, he says, why the clergy should not enlist:

"One is that they can do far better work either in their parishes or as chaplains, whether at home or abroad, than they can do as combatants. The other is that at ordination we became official representatives of an international society—the Catholic Church—and that involves foregoing the right to act in a purely national capacity unless the Church is to be robbed of its Catholic witness precisely when that witness is most needed."

The Bishop of Chichester writes in part as follows:

"We are indeed told on reliable authority that about 2,000 of the clergy have volunteered as chaplains to the troops. Surely this proves that the clergy, none of whom can be younger than 23, have no desire to shirk the call to duty, although a higher sense of duty does not allow them to neglect the sacred claims of a life-long vocation. On the other hand, we know that a large number of these men who have offered themselves are not required as chaplains (although many of us are of opinion that the number of Church chaplains who are in charge of 75 per cent. of the troops should be very largely increased), and instead of wildly taking the matter into their own hands, and enlisting as combatants, have been content to go on with their parochial work and do their duty where they have been placed, with all its special and increased opportunities. Who is there, whose opinion is worth listening to, will question the right of such men to urge others to take an active part in the work which at such a time must be done by each according to his vocation and ability? One or two of your correspondents have taken for granted that those clergy who have enlisted will be or are thereby unfree. What their authority is for such a statement I for one cannot imagine. The only penalty is that those who have left their ministerial duty without permission asked for or obtained naturally forfeit the post they have deserted, and on their return home, when the war is over, must look for another sphere of work."

The Bishop adds that in the diocese of Chichester only one such case has occurred.

The Bishop of Southwell, presiding at a special meeting of the Southwell diocesan conference at Nottingham, expressed his disagreement with the writer. The work of the younger clergy, he said, was as chaplains rather than as soldiers. The other day he saw a letter from an eminent general to one of the clergy, in which the writer said: "Your place is at home amongst the people, stimulating and caring for them during the time of national trial." It would be a grievous thing, said the Bishop, if a great crisis came in this country and the priests were gone from their parishes. The challenge made by the writer in the *Times* was "an ignorant one." Nobody who read Sir John French's dispatch could help feeling thankful for what he said about the chaplains. The Bishop also said that after the war a number of officers would offer themselves as candidates for holy orders. He knew two officers who were reading theology with a priest on the east coast, and they were having special instruction in Greek from a private who had a London degree. J. G. HALL.



**NEW YORK BILL TO TAX CHURCH PROPERTY**

**Protests Made, But Considerable Strength in Support of the Bill**

**OTHER NEWS OF THE METROPOLIS**

New York Office of The Living Church }  
11 West 45th St. }  
New York, March 15, 1915 }

**T**HE bill introduced at Albany to tax property of more than \$100,000 belonging to churches, hospitals, charitable, educational, and other institutions, has been reported by the assembly committee and is now before the assembly. A committee of members of the New York Presbytery, appointed to consider the question raised by the bill, has decided to make an effort to procure the coöperation of religious, educational, and other institutions in the movement opposing the bill. The committee also drew up a letter of protest to be sent to Governor Whitman, to the lieutenant governor, and to Speaker Sweet of the assembly, which criticised the system making greater taxation necessary:

"It should be borne in mind," the letter said, "that the state's necessities for increased income should be met by adoption of economy and of a sound taxation policy."

Among the reasons for the protest set forth in the letter were that private educational institutions, hospitals, charity organizations, and churches were doing an important work by which the state was directly benefited and which the state would have to take up itself if the organizations were discontinued. If the bill became a law, the letter set forth, it would close a number of churches in this city. It pointed out that valuations of church properties in this city were due largely to the very high values of the land on which they stood, but this was of no benefit to the congregation.

But the need of some kind of a bill to enable the state to gain revenue from the large church properties under certain circumstances was admitted by one member of the committee. He said that, in his opinion, the state was entitled to part of the increased value of church property. He thought it would be wise for the state to levy a tax on all church property at the time of its sale. A bill of this nature, he thought, would meet with little serious opposition.

Your correspondent has talked with several leading Churchmen, clergy, and lawyers. They are generally of opinion that the bill cannot pass. But it is admitted that such a proposal has never had so much support in any New York legislature. It is reported that the bill had the unanimous support of the committee of the assembly to whom it was referred, and by whom it was reported back to the assembly.

Bi-hop Darlington of Harrisburg, chairman of the Serbian Relief Fund, presided at a meeting held in the Hotel Plaza, on the evening of March 8th, when Madame Slavko Gronitch, wife of the Serbian under-secretary of foreign affairs, a Churchwoman and American

**Serbian Relief**

by birth, described some of the pathetic conditions obtaining in Serbia. As a result of the meeting about \$1,400 was subscribed, and it was reported that \$2,000 has already been sent. Great credit was said to be due the Rev. Richard D. Hatch of Southport, Conn., for getting up the meeting and for other work. Among those present were Isabel F. Hapgood, who translated the Russian liturgy of St. Basil into English, Col. Nikolai Golejewski, military attache of the Russian embassy at Washington, and Sir Arthur and Lady Herbert. Madame Gronitch stated that money is needed to buy farm implements that crops may be raised this summer. Hardly more than children are left to use the tools. On this relief committee are several Bishops, and the money secured is being sent to the Metropolitans of Serbia and Montenegro, that their churches may help their children, at least to some extent. The treasurer of the fund is Charles G. Saunders, 95 Milk street, Boston.

The monthly meeting of the Church Periodical Club in the diocese will be held in the Diocesan House, 416 Lafayette street, Monday, March 22nd, at 11 A. M. Speaker, Rev. Annesley T. Young, chaplain of Metropolitan Hospital, Blackwell's Island.

**Church Periodical Club**

Of eighteen churches holding noonday services in New York City, four are Roman Catholic and four are of the sects. The other ten are under Church auspices.

THE YEARS of available and happy life which have been already enjoyed ought to be the cause of thankfulness, even if "the days of darkness" were many. "The sorrow's crown of sorrow is remembering happier things," says Tennyson. Surely, in the sphere of Faith, at least, there is some mistake here. "For what we have received the Lord make us truly thankful."—James Smetham.

**FIGHTING SALOONS IN PHILADELPHIA**

**Governor Asks Help from the Churches in the Interest of Local Option**

**OTHER LATE NEWS OF THE QUAKER CITY**

The Living Church News Bureau }  
Philadelphia, March 15, 1915 }

**L**OCAL option is the question of absorbing interest in this state. In about ten counties, by action of the judges of the license courts, all the saloons have been closed, and the end seems not yet to have come. Remonstrances are made to almost every license for which application is made. In many cases heads of business and manufacturing houses opposed saloons near them on the ground that the risk of accident is increased.

Governor Brumbaugh was elected on a local option platform. Immediately upon entering office he framed a bill and has presented it to the legislature. It has not yet been acted upon. But in the meantime the governor has sent a letter to all the churches throughout the state asking their coöperation by demanding that their representatives vote in favor of the bill, and thus enable the governor to redeem his pre-election promises. This action has aroused the liquor men. They are using all former methods of lobbying. They have also resorted to a campaign of advertising in the daily press and are preparing counter petitions to the legislature. With the combined action of the local option effort of the governor and the opposition of the judges of the license courts, the saloon men are having a serious fright. On Monday evening the Tabernacle in which "Billy" Sunday is holding services was used for a grand temperance rally at which William Jennings Bryan, Secretary of State, was the chief speaker. This meeting was a part of a national movement.

Beginning with Sunday, March 14th, the parish of the Church of the Holy Apostles prepared for and undertook an every-member

**Activities of Holy Apostles' Parish**

canvass. A "Missionary Mission" was conducted by the Rev. R. W. Patton, secretary of the Province of Sewanee, on Sunday. Informal conferences and addresses for the women are to follow in the afternoons of Monday, Tuesday, and Wednesday, illustrated with maps and charts. Evening meetings will be held for men and women the same days. On Thursday a men's supper is to be given for all the men of the parish, at which addresses will be made by the Rev. Mr. Patton, and Mr. John W. Woo. On Friday final instructions are to be given to the canvassers. On Sunday, March 21st, special services are to be held in the church and chapels, and in the afternoon the canvass is to be made, the sessions of the schools to be omitted. The canvassers are to report in the evening. This canvass is made in the mother church and three chapels. Preparation for it has been in progress for some weeks, and the question has been kept constantly before all the people. This is the largest parish in the city to attempt the canvass, and no other parish has been so thorough in its preparation.

The death of Mr. Richard E. Clay, son of the late Rev. Jehu Curtis Clay, D.D., took place last Wednesday morning in this city.

**Death of Richard E. Clay**

Mr. Clay was a member of some of the most prominent societies in this city, and also member of the firm of E. C. Knight and Company, sugar refiners, for many years. On account of age he retired from active business about twenty years ago. At the time of his death he was eighty years of age. He is survived by a widow, daughter of a former governor of this state, and a son. The Rev. Dr. Clay, his father, was for thirty years rector of Gloria Dei (Old Swedes) Church. He was also the prime mover in the organization of the parish of St. Luke's Church, Germantown, about a century ago.

The First Presbyterian Church has established noonday Lenten services. Beginning with this week services will be held there each

**Lenten Services**

noon until the end of Lent. Local preachers will be the speakers. The intention is to make the services "undenominational." The preachers in our Brotherhood of St. Andrew services this week will be the Rev. Frederick Edwards of New York City, at the Garrick, and the Rev. J. Howard Melish of Brooklyn, at St. Stephen's Church. Other speakers will be the Rev. George Herbert Toop, the Rev. David M. Steele, the Rev. W. Arthur Warner, and the Rev. Nathaniel B. Groton. Contrary to the usual experience, the interest and attendance in these services has increased as the season passes.

By the will of the late Dr. John L. Bromley, St. Timothy's and the Episcopal Hospitals will each receive \$1,000. Dr. Bromley left an estate of about \$25,000.

An action of far reaching effect has been taken by the congregation of St. John's Church, of which the Rev. George Chalmers Richmond is the rector. Some time since, the vestry voted \$1,200 for meeting the expenses of the approaching trial of Mr. Richmond.

**Developments in Richmond Case**

At the same time they also voted to give him \$6,000 in the event of his losing his case. The congregation claims that should this action prevail the endowment funds from which these funds must come will be improperly used. The court is asked to restrain the vestry in this action. It is also petitioned to declare illegal by-laws recently made by which the qualifications for voters for vestrymen were changed. Under the new by-laws members become qualified to vote in six weeks instead of the six months formerly required.

The Lenten meeting of the Pennsylvania branch of the Woman's Auxiliary will be held at the Church of the Holy Trinity on Wednesday, March 24th, at 2:30 P. M. Addresses will be made by the Bishop of Western Michigan, the Bishop Suffragan of Pennsylvania, the Rev. John R. Logan, and Deaconess Sabine.

#### Woman's Auxiliary

### BOSTON NOTES

The Living Church News Bureau }  
Boston, March 15, 1915 }

THE Sisters of St. Margaret made it possible for sixty young women to make a day's retreat in their chapel and convent on Sunday, March 7th, beginning with Holy Communion at 8 A. M. and closing with Evening Prayer at 5 o'clock. One who was present will long remember the deep spirit of devotion, the hearty singing, and the earnest attention during the four addresses of the day.

At the March meeting of the Catholic Club, held at the Church of the Advent, steps were taken toward collecting funds for the distribution of small four-page leaflets giving information concerning the doctrine and practice of the Church. Three such papers have already been written by members of the club on the following subjects: "The Invocation of Saints," "The Faithful Departed," and "Holy Matrimony." Mr. Charles G. Saunders, the chancellor of the Cathedral chapter, member of the Standing Committee, and deputy to the General Convention, read a paper on his recent visit to Greece and Turkey, and his reception by numerous dignitaries of the Greek Church in Athens, Constantinople, and elsewhere.

#### Catholic Club

### DUTCH STRAIN INTRODUCED INTO THE AMERICAN EPISCOPATE

AN incident connected with the consecration of Bishop Hulse in New York on January 12th, which was not reported at the time, was the participation, by the laying on of hands with the other consecrators, of a Bishop in Old Catholic orders, being Bishop de Landas Berghes et de Rache. Some question having arisen as to the authenticity of a report of his participation, THE LIVING CHURCH has verified the accuracy of the fact from the official letters of consecration which bear the signature of this Bishop as one of eleven consecrating Bishops, the Bishop describing himself as "Old Catholic Bishop."

Bishop de Landas was consecrated by Bishop Mathew, an English Bishop who was consecrated for Old Catholic work in that country by the Archbishop of Utrecht, Holland, Dr. Gul. After obtaining episcopal orders, Bishop Mathew repudiated his connection with the Old Catholic Bishops and has since pursued an independent course in England. He has consecrated to the episcopate several parties, including this Bishop de Landas. The latter is termed "Prince" in newspaper reports, but THE LIVING CHURCH has no opportunity of pronouncing upon the accuracy of that title.

The Bishop of New York was the Bishop presiding at the consecration in question.

### KEEPING WATCH OVER THEIR FLOCKS

TOLSTOI TELLS a lovely little story of two pilgrims who set out for Jerusalem. Yesei stopped to help a starving family. He bought food, fetched water, split wood, started the great oven fire, nursed and fed the sick, redeemed the mortgage on the home, and bought back the cow, horse, and scythe with which the living was earned. His money was all gone, and he could not hope to overtake his companion on the road, so he returned home and devoted himself again to daily duty. Yefim would not pause to help any one. He reached Jerusalem, visited the sacred places, obtained earth from Calvary, water from the Jordan, and blessed amulets of every kind, but because of the throng he could not reach the Holy Sepulchre. Yet, "under the lamps themselves where the blessed fire burns before all," he saw a vision of Yesei, wearing a halo of shining glory about his head. For Yefim had brought his body to the Holy Land, but Christ himself had come to the soul of Yesei. "And he learned that in this world God bids every one do his duty till death—in love and good deeds."

The shepherds were keeping watch over their flocks—doing ordinary duty—when the Christmas vision came to them.—*The Expositor*.

### ENDOWMENTS OF CHICAGO PARISHES

#### Trinity Church is Still Almost Left Out

#### LAST WEEK'S EVENTS IN CITY AND SUBURBS

The Living Church News Bureau }  
Chicago, March 15, 1915 }

IT is encouraging to read that both St. James' and Grace Churches have lately received additions to their endowment funds. One wishes that a similar good fortune would come to old Trinity, which needs an endowment of \$300,000, and which has received \$20,000 so far, and has pledges of \$40,000 with many conditions attached.

Only by the creation of large endowments will the work of these well-known down-town parishes continue. In all, similar conditions of slum property prevail. For instance, during the winter months there have been from forty to sixty men every morning in the Grace Church bread line. The rector says there would have been between two hundred and five hundred every morning, but for a system of elimination. The men are given meal tickets, which entitle them to coffee, rolls, or soup at a restaurant opposite the church. In the relief department at St. James', the number of calls during February was fifty-six, independent of the demands made upon the Parish Aid Society, which average at least twenty a week. Many who come to the relief department, writes the rector, seem to belong to nobody and nowhere. Trinity has been doing extensive relief work all winter. Many have obtained positions through the church and many are fed and clothed daily at the parish house. The latter was the centre for distribution on Bundle Day, and many thousands of bundles were given away to the needy.

The executors of the estate of the late Mrs. A. P. Millar have recently made payment of her bequest of \$5,000 to the Endowment Fund of St. James' Church. In commending Mrs. Millar's munificence, Dr. Stone refers to her twenty years of faithful service for St. James', particularly as choirmother and head of the Mothers' Meeting.

By the will of Mrs. Julia Denton, which was admitted to probate in Chicago on February 24th, the Endowment Fund of Grace Church will receive an addition of from \$10,000 to \$15,000. Mrs. Denton, who died December 13, 1914, had been a devoted communicant of Grace Church up to fourteen years ago, when she left Chicago for Grand Rapids. She never lost her interest in Grace Church, and some years ago gave \$1,000 to help maintain it in its present location. By the will of Mr. W. R. Selleck, for many years a devout communicant of Grace, and who died recently at his old home in Madison, Wis., about \$1,600 has been left to the Endowment Fund.

The words written by Dr. Stone in the March number of the St. James' magazine are true of Grace, St. James', Trinity and other Chicago parishes, for, if with the passing of the old conditions and the coming of the new, the work of the Church is to continue in these urban parts, sufficient endowment must be created at once. "Its necessity," to quote Dr. Stone, "must be evident to everyone who knows anything of the changes which have come and are still developing in the neighborhood of St. James' Church. If the church is to remain where it is now and to fulfil its mission, endowment must be secured. In a few years the last of the old families will have either died or moved away. Within the last twenty years nearly a whole generation has been buried, and in the next twenty years few people will be left that are here now. And yet this district will always need a church, and in it a church with the history and possibilities of St. James' should be maintained. A shifting, changing congregation, however, cannot support itself as St. James' is now supported. Hence the need of endowment. With such the work could go on through the centuries."

During the greater part of February the subject before the Grace Church Forum has been Single Tax. There have been some able addresses and discussions of the topic, and the interest throughout has been very keen. Even after adjournment small groups have remained to continue the discussion. The speakers on the programme during March have been secured by the United States Commission on Industrial Relations, which has lately been in session in New York, and the headquarters of which are in Chicago.

On March 7th Mr. Frank P. Walsh, chairman of the commission, addressed the Forum on War and Poverty, and also spoke on the general work and purpose of the commission. On March 14th Mr. Peter Alexander Speek, expert on unemployment and unskilled labor for the commission, gave an address on The Making of a Hobo.

Miss Frances Sibley, the National President of the Girl's

#### Single Tax in Forum

Friendly Society, was given a reception by the members of the local branches at Trinity Church on Sunday afternoon, March 14th. Miss Sibley gave an informal address on the extension work of the G. F. S. in the West, and made special reference to the opening of the Lodge at the San Francisco Exposition, to the society's exhibit there, and to the lectures to be held under its auspices. An opportunity was given many to meet Miss Sibley on March 15th at a tea given in her honor by Mrs. W. E. Casselberry, at 1830 Calumet avenue.

An especially helpful quiet day for women was conducted by the Rev. John Henry Hopkins, D.D., at the Church of the Redeemer on Thursday, under the auspices of the Daughters of the King. Some forty were present. The day began with a celebration of the Holy Eucharist at 10 A. M. There were four meditations, on Preparation, The Interior Life, Service in the Church, Service in the World.

At a special meeting of the board of trustees of the Church Home for Aged Persons, held March 9th, vigorous methods were set on foot to complete the sum necessary to the erection of the proposed new building on the site recently acquired. Steady work has been done by the members of the board of trustees to increase the amount of the building fund. Their efforts have been successful, and the action taken at the last meeting of the board is most encouraging to the many friends and supporters of this excellent diocesan institution.

The Rev. Dr. James E. Freeman, rector of St. Mark's, Minneapolis, has been the preacher at the noonday services at the Majestic Theatre from March 8th to 12th inclusive.

The attendance has been large, increasing daily, until the orchestra seats have been filled. The general theme has been The Vision of Life.—The March number of *The Diocese of Chicago*, in referring to a reception given to the Rev. Gerald G. Moore, priest in charge of Trinity Church, Belvidere, on January 19th, the second anniversary of his ordination to the priesthood, fittingly makes mention of the growth of the work under his direction there. Since taking charge of the mission two and a half years ago, he has baptized 132 and received 40 others into communion with the Church after Protestant baptism. During this time he has presented four Confirmation classes, numbering in all 102 persons.—The Rev. R. H. F. Gairdner, rector of St. Martin's, Austin, conducted the Lenten services at the Lyric Theatre, Cincinnati, during the week of March 14th.—On Tuesday, March 9th, Judge Charles N. Goodnow, the originator of the Court of Domestic Relations in connection with the Municipal Court of Chicago, addressed the Men's Club of Christ Church, Woodlawn, on "Humanizing the Courts."—The Rev. John A. Maynard, at present fellow in the Western Theological Seminary and instructor in Hebrew, and fellow also of the University of Chicago, has received an appointment as fellow of the General Theological Seminary, New York.—Messrs. Longmans, Green, & Co. have recently issued a new book by Dr. James S. Stone, rector of St. James', entitled *The Preparation for the Passion*. It is a study of the Incarnation, the Virgin Birth, and the early earthly life of our Lord. It is intended as an introduction to Dr. Stone's other three books on the Passion that grew out of lectures first given to some members of the Brotherhood of St. Andrew. *The Preparation for the Passion* has been well spoken of by the *London Times*.—On Sunday afternoon, March 7th, the combined choirs of Trinity, the Church of the Redeemer, and Christ Church, Woodlawn, sang Stainer's "Crucifixion" at Trinity Church. So great was the crowd that the galleries were filled, and about five hundred people turned away. On the same afternoon the St. Cecilia choir of Grace Church, Oak Park, sang Gounod's *Gallia*.—A graceful and warm-hearted expression of affection and loyalty was recently made to the rector of St. James' Church, Dr. James S. Stone, by the members of the guilds and the choir of the parish. It was a gift of several hundred dollars in gold in recognition of his twenty years' service in this parish.

H. B. GWYN.

### LENT

"JASMINE, let us have a good talk over things—over everything. I want to see if we cannot get more out of life than we do. There's something wrong. What is it?" Sir Gilbert Parker makes one of his characters say in *The Judgment House*. And is it not a fact that many of us are conscious something is wrong with us, somewhere; something that we can possibly locate if we honestly and earnestly use the season of Lent as it may be used? There ought to be something inspiring to such an effort in the thought that thousands of our fellow beings are, ostensibly at least, and many of them most really, determining to get more out of life by devoting themselves at this time in some special way to the pursuit of things that really count, even though it will mean thrusting aside many alluring pleasures and indulgences. One of the good results of the horrible war in Europe is, undoubtedly, a readjustment of the estimates of value. How small must some of the social functions and styles of dress, and other minor matters, appear in the face of the fact that the soldiers are freezing, or wounded, or dying!—Wyoming *Churchman*.

### GENERAL BOARD OF RELIGIOUS EDUCATION

ONE of the most important documents issued by the General Board of Religious Education is the annual Message and Appeal to the Conventions and Councils of the Church, issued by order of the Board at a meeting held in the Church Missions House on March 10th. In considerable part that Message, which is addressed "To the Members of the Diocesan Conventions and Councils," follows:

"In accordance with the authority given by Canon 57, Section V, the General Board of Religious Education is appealing to each diocese and missionary district within the Church, through its convention or council, for the funds necessary for carrying on its work efficiently.

"The city and state are so convinced of the fundamental importance of education that they provide for its financial support by taxation. How far the Church can promote religious education, the very foundation of her life, on voluntary contributions, is yet to be seen." Thirty-eight dioceses and districts, chiefly in the South and West, are named as having made apportionments for their share of the work of the General Board and eleven have made other provision. The Board urges that the matter be taken up in the conventions, and states these two facts:

"One, that no better demonstration of the Church's belief in education could be given than for her to follow the method established by the state, and make the financing of education a part of diocesan assessments; the other, that the expenses of the General Board of Religious Education can never be large; the board should not create an expensive machinery at the center, but should act as a clearing house, aiding and stimulating provincial and diocesan educational leadership.

"The aim of the board is being widely commended. It seeks to gather the best educational experience and make it available to the whole Church. Its duty is to discover and provide an adequate programme for the development of spiritual life from childhood to manhood, and to ask home schools and colleges to meet that programme.

"With this conception, the following presents some of the aims and activities of the board:

"1. A clearing house for all educational work maintained at the board's headquarters in New York, under the direction of the General Secretary and assistants.

"2. Educational propaganda through conferences and institutes in the various Provinces, and the publication and circulation of literature.

"3. The special work of organizing and making a complete survey of the educational forces of the Church. This is already begun in the Province of the Mid-West.

"4. Department of parochial education with salaried director, Rev. Lester Bradner, Ph.D., whose office is at the headquarters in New York. This department coöperates and confers with Provincial and diocesan boards in aiding parishes to reach educational efficiency. It promotes the use of the standard curriculum for the schools of the Church, and the standard course of teacher training. It assists in organizing diocesan normal schools for religious instruction. The director takes part in summer schools and Church conferences of various kinds. A parish movement in behalf of home nurture in religion is promoted. A correspondence school for the training of Sunday school teachers, lay readers, and parish workers is maintained. (The present enrollment of 500 could be doubled if larger funds for management and advertising could be had.) The department keeps in touch with the movement to relate the public school and religious instruction.

"5. Department of collegiate education, with salaried director, the Rev. Stanley S. Kilbourne. The purpose of this department of the board is to study and meet the opportunities for religious education in colleges and universities, and to devise methods by which loyalty to the Church may be conserved among the students. The department coöperates with the student department of the international committee of the Y. M. C. A., and is represented in conferences of various kinds, dealing with the student problem. Visitation of colleges and universities is made in order that exact information may be obtained regarding methods in operation, and plans devised whereby the work may be more effectively done.

"6. Department of theological education. This department helps to determine the training that will adequately equip the minister for his work. It is seeking conference with examining chaplains, with faculties of theological schools, of Church training schools and of schools for deaconesses. Ultimately it hopes to promulgate plans by which the call to the ministry will be presented more definitely in parish churches.

"7. Investigations through a committee, in the field of secondary education among the schools under Church auspices."

At the meeting the officers told of many conferences and visitations in more than half the dioceses. They have given direct attention to an educational survey which is now being made in the Fifth Province. This was authorized by the Synod of the Fifth Province and committed to the care of a committee of which Bishop Webb is chairman. On January 28th the officers met the survey committee

in Chicago. After conference the committee requested the officers of the General Board to act as its agents in making the survey. The task of outlining and organizing the survey was committed to Dr. Bradner, who reported to the board that representative committees in every diocese had been organized, and questionnaires were being circulated and investigations made. Reports of the officers showed that surveys not quite so extended in character were being made in the First, Third, and Fourth Provinces.

The formation of a joint council made up of representatives from the Board of Education, the Board of Missions, and the Commission on Social Service, was reported. The formation of this council began with an informal meeting called by Bishop Lloyd at the Church Missions House last October. Representatives of the three agencies attended. This meeting recommended that a joint council be created of three members and one officer from each board, for the purpose of considering all questions concerning the relations of the three agencies. In response to this vote, the Board of Missions and the Joint Commission on Social Service have accepted the recommendation and appointed representatives. The Board of Education, after discussion, accepted it also and appointed Bishop Parker, the Rev. Anson P. Stokes, Mr. Robert H. Gardiner, and the General Secretary. The members of this joint council will be called together in one month and begin the discussion of those fields of work in the Church where overlapping takes place.

Owing to the importance of having at least one meeting each year when the entire membership of the board will be present, it was voted that the fourth Wednesday in January be the date of the next meeting, and that the members be requested to plan their time so that full attendance could be secured. An executive committee, consisting of the officers, Bishop Talbot, the Rev. L. N. Caley, the Rev. C. H. Boynton, and the Rev. Anson P. Stokes, was authorized to act under certain conditions for the board between meetings.

Much progress in the work of the parochial department was reported. The correspondence school reported twenty different courses, conducted by nineteen instructors. The enrollments have been carefully analyzed and the names of those enrolled during the first days of the organization of the school, but who have not done any work, have been separated so that the list of 455 students represents those who are actively at work or who have signified their intention to do active work in the near future. The material of the correspondence school has been used as a basis for city schools and for diocesan schools of religious instruction. These were reported in St. Louis, Boston, Chicago, Milwaukee, and San Francisco, and schools are being organized in Buffalo and Louisville.

Dr. Bradner pressed the need for the study of the small school. The solution of this problem would insure parochial success through a large section of the Church. He suggested that the various surveys being made and a special study of the small school will soon provide a sufficient body of facts upon which to base valuable recommendations.

Success in Sunday school work depends largely upon a better understanding of the standard curriculum. At the present time certain revisions are apparent and necessary, but these revisions have not been possible because of the inability to gather together the members of the parochial department for a length of time adequate to the discussion of this vital subject. Dr. Bradner reported plans for accomplishing this in the near future.

The importance of publishing text books or lessons which embody the plan of the standard curriculum was presented. The system of merely recommending the best available publications was recognized as a makeshift, and the entire subject of lesson publication was referred to a committee consisting of the Rev. C. H. Boynton, the Rev. C. P. Mills, the Rev. L. N. Caley, the Rev. Lester Bradner, and the Rev. Wm. E. Gardner.

Considerable work on religion in the home has been accomplished by the council on the home during the last year. Besides several questionnaires which have brought to the office valuable information, parish movement in behalf of religious nurture in the home has been outlined and a league of Church parents proposed. A list of books is now ready for the use of parents, and as soon as money can be secured parochial plans for mothers' clubs and parents' classes, a series of home Bible readings, and a pamphlet on family worship, will be published.

Mr. Kilbourne presented a report which described the results of his studies in the various universities. As soon as possible he plans to present in a pamphlet the condition of Church life in the various colleges and universities, with definite suggestions on sustaining the loyalty of the Church student under the various circumstances now present in the college field. He reported the plan formulated by the Intercollegiate Y. M. C. A. of New York, by which the cooperation of the churches of New York might be secured for work among the students in the city. The several evangelical churches most concerned in this problem are asked to help in extending and making more effective student work through their national boards of education and local churches. The board expressed its appreciation of the attempted cooperation and instructed Mr. Kilbourne to present the whole matter to the Board of Religious Education of the diocese of New York.

In the discussion of finance, a considerable growth in the support of the Church was apparent. Nearly \$12,000 was contributed

last year through apportionment channels. As this amount came by the votes of diocesan conventions, the board felt that an increased interest in the corporate support of education was manifested. The following table of the income from apportionment for the last three years marks the growth of the interest of the Church in the cause of education:

1912 .....	\$ 1,614
1913 .....	9,932
1914 .....	11,081

The board has solicited from individuals only in accordance with its needs. A vital educational principle is at stake when the corporate support of the Church through the suggested apportionment is sought by the board. The thanks of the board was extended to the finance committee and those friends who have given financial aid in time of need.

In order to maintain the work as carried on, and presupposing that at least \$12,000 will come from the suggested apportionment during the year 1915, \$7,000 more is necessary. It was voted that each member of the board make an effort to raise at least \$350. Two channels were suggested: By securing apportionments from dioceses that have not supported the board, or by soliciting personal contributions.

### ST. SAVIOUR'S-ON-THE-HILL

"Come up, come up!" St. Saviour's chimed,  
 "Come up to light and faith and hope";  
 And youth and age the roadway climbed—  
 The old church road at Sunny Slope;  
 The rich and poor, the well and ill,  
 All sought St. Saviour's-on-the-Hill.

A beacon to the pilgrim heart,  
 A haven to the drifting soul,  
 It lured the folk from farm and mart,  
 And led them to the lofty goal.

"Come up, come up!" the bells would ring,  
 And none disdained that welcoming.

Below in sordid paths they strove,  
 And gathered grime of field and fen;  
 Above they quaffed transforming Love  
 In sabbath calm and quiet, when  
 The Nazarene drew near and blest  
 The sinful, sick, bereaved, distressed.

\* \* \* \* \*

Thus Sunny Slope in olden guise,  
 Before the change that turned its lot  
 From village e'en to city-size;  
 Before the mighty Mammon wrought  
 The vaster change that made unheard  
 The golden chime its fathers stirred.

The tuneful peal that tops the hill  
 Has ceased to charm an eager throng;  
 A faithful few climb hither still,  
 And join devout in prayer and song;  
 And sense the Presence magical  
 That held their godly sires in thrall.

But now a motley host below  
 Run rampant in the reckless way,  
 And sneer at those who upward go,  
 And scoff at all who kneel and pray;  
 And shut their ears at service-time  
 To old St. Saviour's wooing chime.

"Come down, come down!" A piercing cry  
 Ascends from human scum galore,  
 From hearts athirst that droop and die,  
 From shrunken souls that hunger sore.  
 "Come down, come down! from sun-kissed height,  
 Oh, blessed hope, and faith, and light!"

And Hope comes down! The message sweet  
 Was never sweeter than to-day;  
 The Master's miracles repeat  
 Their wonders on the world's highway;  
 And Love transforms the human scum  
 Who seek St. Saviour's-in-the-Slum!

JAMES C. McNALLY.

WILL NOT our own lamented and beloved be there, in the array of happy spirits? Will they not hail our coming with delight? Do they not remember us now, even in the sight of God? For to see His face does not extinguish but perfect all holy loves. God's love gathers up and perfects all pure love like His own, all love that is for His sake. When we meet our beloved in Him, we shall both know and love them so as we have neither loved nor known before.—  
*Henry Edward Manning.*

## Prayer Book Revision in England

THE fact that revision of the Book of Common Prayer in the American Church is under consideration lends particular interest to the progress made in the similar revision in the Church of England, which has been proceeding for several years past. In a recent issue of the *Church Times* a summary is given of the present status of the revision.

A Joint Committee of the two Houses of the Canterbury Convocation has reported to the Bishops a set of recommendations which have been acted upon by the Upper House, and, according to the *Church Times*, the ratification of the Lower House "may be taken for granted." There still remains the matter of adjusting such views of the two provinces as may differ in certain regards, but yet the progress made in the province of Canterbury will be illuminating to us in this country, and may be taken as a fair indication of the form which is likely to be taken by revision in the Church of England when that shall be completed.

The present proposition is that the changes shall be set forth in a separate book, not being made for the present in the existing Book of Common Prayer, but authorized for optional use for such period as may be determined upon. The following are the principal changes thus far agreed upon in this tentative manner:

### THE PRELIMINARY PAGES

An edition to the Preface "Concerning the Service of the Church" is to provide:

Inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of Divine service arbitrarily or without the goodwill of the people, any question which may arise between the minister of a parish and the people with regard to such arrangement and conduct of the services shall stand referred to the Bishop of the diocese, who, after such consultation as he shall think best, both with the minister and with the people, shall make orders thereupon, and these orders shall be final, provided they be not contrary to anything contained in this Book."

A rearrangement of the Psalter recommended by the Lower House is still to be considered at a conference between the two Houses, as also is a proposal of the Lower House for arrangement of the Lectionary in accordance with ecclesiastical weeks instead of kalendar months.

A revision of the Kalendar is effected. Some names are dropped, the commemoration of the Holy Name is transferred from August 7th to January 2nd; some saints are added, of whom St. Francis of Assisi, St. Thomas Aquinas, and St. Catherine of Siena are the most interesting; and a curious commemoration of "Saints and Doctors of the Church of England" is provided on November 6th. The black letter days are to be arranged in three grades as follows:

1. For some names there is a Memorial Collect only.
2. For Martyrs, and for Doctors and Confessors, there are provided two groups of common Collects, Epistles, and Gospels for optional use.

3. For some outstanding names a special Collect is provided, to be used with the common Epistle and Gospel, or a special Epistle and Gospel if an appropriate one can be found.

The Feast of the Epiphany and the Fridays in the octaves of Christmas, Easter, and the Ascension are placed in the same position as Christmas Day in respect to exemption from the Friday fast.

There is provided "A Table to regulate the service when two Feasts or Holy Days fall upon the same day."

### THE ORNAMENTS RUBRIC

The following statement is made:

"(i) That this House, holding that in the present circumstances of the Church of England it is not desirable (1) That any alteration should be made in the terms of the Ornaments Rubric; and (2) That either of the two existing usages as regards the vesture of the Minister at the Holy Communion (other than the use of the cope as ordered by Canon 24) should in all cases be excluded from the public worship of the Church, declares its opinion that by whatsoever process may be hereinafter recommended by this House, provision shall be made to authorize, under specified conditions and with due safeguards, a diversity of use.

"(ii) And it is hereby explicitly declared that by this resolution no sanction is intended to be given to any doctrine other than what is set forth in the Prayer Book, and Articles of the Church of England."

### THE DAILY OFFICES

Provision is made that when Morning Prayer immediately precedes Holy Communion, the service may begin *with the words, O*

*Lord, open thou our lips; the Creed may be omitted; after the Third Collect may immediately be said The Grace of our Lord Jesus Christ, etc.; and the Order for Holy Communion may begin with the Collect, Almighty God, unto Whom all hearts be open, etc."*

In connection with this proposed change the *Church Times* points out that one effect might easily be that the *Quicumque vult* could lawfully be disused altogether, being only required by existing rubrics at Morning Prayer on certain specified days.

The exhortation *Dearly beloved brethren* may be omitted at the discretion of the minister. A new series of Invitatories is provided for festivals. A Compline office is to be added.

### QUICUMQUE VULT

Except as inferentially the use of this hymn may be affected by a rubric noted above, the two Houses are in disagreement on the subject and the matter is not determined.

### THE LITANY

The omission of all that follows the Lord's Prayer in the Litany is allowed, and special provision is made for linking it up with the Order for Holy Communion as originally intended. Some new suffrages are inserted. Among these is a petition "to bless and protect all who serve mankind by labor, industry, or learning," and another, "That it may please thee to bless the work of the Church throughout the world, and to send forth laborers into thy harvest."

### COLLECTS, EPISTLES, AND GOSPELS

An atrociously ungrammatical rubric is to legalize the present American use as follows:

"Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after if it be not otherwise ordered in this Book, or sanctioned by the Ordinary."

Some slight changes are made in the text of the Epistles, and permission is given to use the Revised Version. Second Epistles and Gospels are provided for Christmas and Easter, and the Collect given as the second for Christmas in the American Book is provided for the Sundays in the octave of Christmas. The American Collect for Transfiguration is to be used with the substitution of the form *glistening for glistening*. There is to be a Common of the saints and Collects for a number of occasions, including the Festivals of St. Mary Magdalene and the Nativity of the Blessed Virgin Mary.

### HOLY COMMUNION

The following rubric is to appear: "*It is convenient that so many as intend to be partakers of the Holy Communion should signify their names to the curate.*"

It is to be ordered that: "*The Priest shall say the Service following in a distinct and audible voice.*"

The Ten Commandments may be omitted provided they are used at least once on each Lord's day, and in the event of omission the priest is to rehearse the following:

"Our Lord Jesus Christ said: Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

"On these two commandments hang all the Law and the Prophets."

It is to be required:

"*And he that readeth the Epistle or Gospel shall turn to the people.*"

In the Offertory rubric, after the words *Bread and Wine*, there is inserted "*or wine with water.*"

The Proper Prefaces for Whitsunday and Trinity Sunday are changed, the former to read as follows:

"Who, after that he had ascended up far above all the heavens and had sat down at thy right hand, did as at this time pour forth upon the children of adoption thy holy and life-giving Spirit, that through his glorious power the joy of the everlasting gospel might come into all the parts of the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee and of thy Son Jesus Christ."

The use of the Proper Prefaces is also to be extended not only through the octave, but in some instances beyond. Prefaces are given for Epiphany, Thursday before Easter, All Saints' day, and for Dedication of a Church. There is also the following important provision:

"Permission shall be given for the rearrangement of the Canon as follows: The Prayer of Consecration shall be said immediately after the Sanctus, the *Amen* at the end being omitted; the Prayer of Oblation shall follow at once (prefaced by the word *Wherefore*), and the Lord's Prayer: then shall be said the Prayer of Humble Access, followed by the Communion of priest

and people; after the Communion shall follow the Thanksgiving, the Gloria, and the Blessing."

The Words of Administration as now printed in the Prayer Book are to be used in full at the outset, after which the first half is, in each instance, permissible in administering to each communicant. The following is to appear:

"And there shall be no celebration of the Lord's Supper except there be some, at the least two, to communicate with the Priest."

This completes the more important of the changes tentatively determined upon for the principal portion of the Prayer Book. The article in the *Church Times*, from which this information is gleaned, does not proceed to the Occasional Offices.

### DEATH OF REV. DR. BENNITT

THE death of the Rev. George Stephen Bennitt, D.D., rector of Grace Church, Jersey City, occurred at the rectory of that parish on Monday evening, March 15th, after a lingering illness. Dr. Bennitt was made deacon in 1873 by Bishop John

Williams, and was advanced to the priesthood in 1880 by Bishop Benjamin H. Paddock of Massachusetts. His diaconate began as assistant at St. Peter's, Brooklyn, and was continued as minister in charge of All Saints' Church, Ashmont, Boston, of which he became rector after his advancement to the priesthood. He has been rector of Grace Church, Jersey City, for twenty-eight years and deputy to General Convention from the diocese of Newark nine times. He has also served on many important committees in the diocese, and has been an important



REV. GEO. S. BENNITT, D.D.

factor in its work. Under his direction the parish has greatly prospered. Dr. Bennitt was greatly beloved and widely known for his good work.

### TESTIMONY BEFORE A CONGRESSIONAL COMMITTEE

THE following is a rather unusual sort of excerpt from the *Protestant Magazine*. It is from a report of the arguments before a congressional committee against Mr. Fitzgerald's bill to vest in the Post Office department authority to suppress certain anti-Roman Catholic periodicals, aimed especially at the *Menace* and similar papers. The speaker was the Rev. Howard G. England, one of our clergy at Washington, who appeared on behalf of the "Guardians of Liberty." Mr. England is quoted as saying:

"I will not deliver the address I had prepared along the lines of the unconstitutionality of these proposed bills and the unwarranted interference with the freedom of the press, as these phases of the question under discussion have been thoroughly dealt with by a number of speakers, notably by the Rev. Dr. McKim. I will discuss these bills from another angle. As a priest of the Holy Catholic Church, I wish to enter my emphatic protest against the bills that have been referred to your honorable committee which would give the Postmaster-General the authority and make it obligatory upon him to exclude from the mails any paper or magazine that 'reflected on any form of religious worship practised or held sacred by any citizens of the United States.'

"The Chairman: I did not know the Episcopal Church used the word 'priest' with reference to her ministry.

"Dr. England: Yes, sir, the Protestant Episcopal Church, and our Churches in England, Ireland, and Scotland, the Church of England, and the Church of Ireland claim that at the Reformation in 1534 A.D. they restored the original Catholic government of the Church as organized by our Lord Jesus Christ, the original and primitive Catholic faith. As a Catholic Church having bishops, priests, and deacons, we protest against the papal additions which were added after the year 606 A.D. There was no Pope in the modern sense before 606 A.D.

"Mr. Fitzgerald: Your Church is called the Anglican Catholic

Church, and you do not recognize the authority of the Pope. You have no connection with the Roman Catholic Church.

"Dr. England: Yes, sir, we are a part of the Anglican Catholic Church, and do not believe there was any Pope in the early Catholic Church, nor do we believe the primitive Catholic faith prayed to the Blessed Virgin Mary, taught transubstantiation, paid money for masses to pray people out of purgatory, prayed before images, taught the celibacy of the priesthood, or the obligatory confessional. We teach nothing but what is taught in the New Testament. Mr. Chairman, as a priest of the Catholic Church and an officer of a patriotic society which has nearly a million members in the United States, I protest against the passage of these bills as un-American and unnecessary. . . ."

"There were several interruptions in Mr. England's argument," says the *Protestant Magazine*, "and some discussion as to the difference between the Anglican Catholic Church and the Roman Catholic Church. Mr. England disavowed in very emphatic terms any connection with the Roman Catholic Church, 'in view of the fact that throughout the whole world, in every country where the Romish Church exists and exerts its power and influence over the people, there is more illiteracy than in other countries which are not subject to its influence.'"

### THE WAY TO PEACE

HERE in the United States we reveal a disposition to tell Europe that war is hell. We reason that if this statement be reiterated it will gain life and meaning and force its way into the consciousness of people now unobservant, insentient, and unreasoning. When it has gained control in European thought it will be an easy matter to overcome the madness and the people will abate their fury and return to peaceful pursuits, grateful, probably, to have had their attention called to the catastrophic aspects of their conduct.

Roland G. Usher in his article in the *New Republic* on the American peace movement is moderate and careful to avoid injuring the sensibilities of persons engaged in it, but he is successful in presenting the ingenuous character of our endeavors.

A United States senator introduced a resolution to inform the world that the war is a "world-wide catastrophe" and "involves the disabling or death of the fit, the strong, and the courageous." These truths suddenly have revealed themselves in a land comfortably excluded from the consequences of the war, but have not entered the homes which have given up men. The senator's phrase that Europe has accomplished a "substitution of the law of the jungle for that of Christian civilization" is an ingratiating statement to throw at people who are sacrificing themselves in what they regard as their highest duty.

We call Europe mad and call upon it to collect and compose itself, and if we find that we have become insufferable in the opinion of the people who are suffering the agony we shall not understand it. We compliment them by denying the worth of their sufferings and, betraying the fact that we have no data for an understanding of their catastrophe, no sympathy for their struggles, and no comprehension of the problems with which they have been living for generations, we offer ourselves as psychopathic experts to cure their insanity.

Our assumption that the war had no cause is an open door to the conclusion that it need have no result. Our assumption that the belligerents do not know what terrible things they are doing warrants us in being expository and in hoping that when we have made it plain a shock of understanding will halt the armies and men will return to the occupations in which they were found last July.

There is nothing clearer to us than that a return to normal can be brought about by the pleadings of neutral but agonized nations. We do not regard this as a distortion of everything rational, but an occasional impatient word from Europe bidding us hold our own peace indicates that the people who are fighting the war do so regard it.

Our revulsions may seem offensive to them, insulting their intelligence and agony. They may perceive their calamities quite as clearly as we do. They may be quite as interested in finding a way out of them quickly. Our method may be a dubious one of preparing for any real service which at the proper time and in rational manner we may offer.—*Chicago Tribune*.

IT IS NOT THE sunny side of Christ that we must look to, and we must not forsake Him for want of that. Oh, how sweet a thing were it for us to learn to make our burdens light, by framing our hearts to the burden, and making our Lord's will a law!—*Samuel Rutherford*.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## EXHIBIT AT SAN FRANCISCO

THE Joint Commission on Social Service has prepared an exhibit for the Panama-Pacific Exposition. It shows the social work of the Church. The exhibit is not so extensive as it should be because of the inability of some of those doing the most effective work to cooperate at this time. In connection with the exhibit, there will be a display probably twice weekly from April 1st on to the close of the Exposition in the motion picture hall in the Economics Building. Material for these slides has been secured by Secretary Crouch from various agencies of the Church besides the Joint Commission. There will be at least eighty slides.

## "HOUSING PROBLEMS IN MINNEAPOLIS"

*Housing Problems in Minneapolis*, published by the Minneapolis Civic and Commerce Association, is an admirable discussion of the housing problem. While it has a local basis, the recommendations and conclusions are of general value. Although the pamphlet contains only the results of the preliminary investigation, it is none the less suggestive. This preliminary investigation was undertaken for the purpose of finding out whether the subject should receive the consideration of those interested in the present and future welfare of Minneapolis. It is needless to say that the reply is in the affirmative. Douglas Fiske, president of the Association, in his preface declares that the possibility of "affording the best type of housing for all her population seems to be more open to Minneapolis than to any other city of her size in America." The accomplishment of this is of such importance that a strong committee has been appointed, which President Fiske hopes will work out a solution which "shall bring increasing blessings to our city in this and succeeding generations." It is certainly a fine thing when the business men of the city address themselves to the solution of such difficult problems.

## SOCIAL CONCEPTIONS IN MONTANA

The Social Service Commission of Montana made careful inquiry of the social resources of the diocese, with the result that the committee having the matter in charge made the following report:

"Through the answers received it is plain to your committee that the churches of the diocese possess an inconceivably valuable asset for social reconstruction, in that they have building equipment and groups of people who are already pledged to work with every one in the community for the well-being and progress of the community as a whole. The spread of the conception that the local church exists not for itself but for its community, that the minister must find in his congregation, not his field but his force, that the best and strongest people in each local congregation must be set freely out into the open community, there to work out vows of service in full cooperation with persons from other congregations and with men of good will, should give a new complexion to many of our anxious problems. The clergy are urged to make use of this committee by presenting local problems in which the influence of the Church is needed."

## VICE REPORTS IN WISCONSIN AND VIRGINIA

The report of the Wisconsin legislative vice committee pointing out the relation of alcoholism to vice, and the attack of the Wisconsin brewers on members of the legislative committee making the report, preventing the reelection of four of them, is regarded as an important and significant fact by officers of the American Social Hygiene Association, particularly in view of the declaration of brewers that they would not stand for any friendly relations on the part of their tradespeople with vice.

In the judgment of the same officers, equally significant is the report of the Richmond (Va.) vice commission just issued. This is the first inquiry into the subject by any community south of Mason and Dixon's Line. It explicitly and formally condemns segregation, a condition still existing in cities in the

South more than in any other part of the country. The state commission in the central West and the city commission in the upper South both emphasize the persistent and nation-wide character of the movement for the suppression of commercialized vice in this country.

## CHURCHMEN IN SOCIAL WORK

Few appreciate how large a contribution Churchmen are making to social and political progress, but the following incident will illustrate how much is really being done in a quiet and effective way without any publicity.

About a year ago, in one of the leading cities of the country, a committee was appointed to cooperate with the local municipal court in the carrying out of its probation and juvenile work. The committee was instrumental in doing some very effective work. Subsequent to a meeting at which it reported upon its labors, the suggestion was made that the diocesan Social Service Commission should have a representative on the committee, which brought out the fact that three out of the seven, and those the most active, of the original committee were Churchmen.

## STEREOPTICON SLIDES PROVIDED

THE JOINT COMMISSION on Social Service has in course of preparation a stereopticon lecture on the social service work in the Episcopal Church. Already about sixty-odd slides, showing the charts displayed at the General Convention, with illustrative material in the shape of photographs from various diocesan commissions and parishes, have been prepared. It is expected that there will be one hundred such illustrations. The idea is that the slides should tell their own story, but typewritten material will accompany the slides for occasional use.

## MUNICIPAL RAILWAY IN SAN FRANCISCO

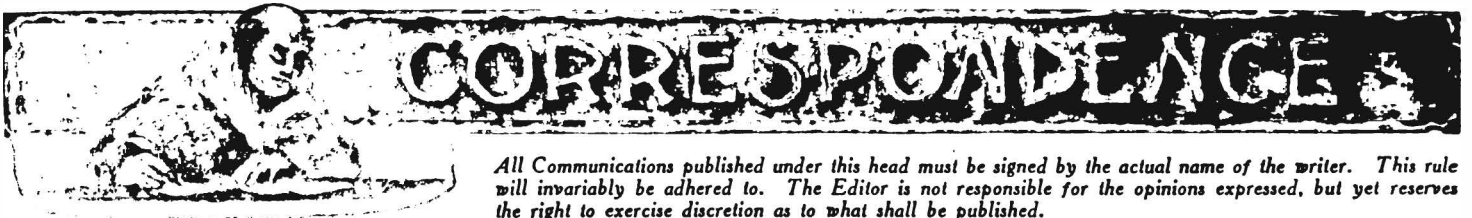
Word comes from San Francisco that the municipal railway recently established in that city has proved satisfactory. Its ability to carry a crowd to and from the Exposition grounds has exceeded all estimates and expectations. On the opening day the municipal railway system carried 287,424 passengers, exclusive of those presenting transfers from other lines. The total receipts for the day were \$13,421.

ST. TIMOTHY'S Workingmen's Club and Institute, established thirty years ago in St. Timothy's parish, Roxborough, Philadelphia, disbanded several years ago. Its gradual decline and final extinction were really the penalty of success; it having taught the community the necessity for varied forms of social activity. When it started there was no place but the saloon for a man to spend an evening outside of his home. Through the process of education accomplished by the club, the Twenty-first ward now has two Carnegie libraries, the Pencoyd Club, and lectures, etc., in the public schools and elsewhere. "It seemed advisable to close it and to have it die, to live in the larger life of the community," in the words of the faithful rector of St. Timothy's, the Rev. J. B. Halsey.

THE REPORT of the Social Service Commission of the diocese of California for 1915 has been published. The Rev. C. N. Lathrop, Church of the Advent, San Francisco, is chairman. It deals with the campaign of education for 1915, social service at the Exposition, the red light abatement law, moral conditions during the Exposition, the police commission, and dance halls.

THE BISHOP OF PENNSYLVANIA has appointed a committee of five Churchmen to meet with representatives of other Christian bodies of the city to advance the interests of the new Brumbaugh local option bill.

THE REV. FLOYD LEACH, Ph.D., has been elected secretary of the Social Service Commission of the diocese of New York. His address is 416 Lafayette street.



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.

### COLORED WORK IN PROVIDENCE

To the Editor of *The Living Church*:

**A**BOUT two years ago St. Augustine's mission among the colored people of Providence, R. I., was initiated. From a recent account in a Church paper, I note the following: "The church building used for the services is rented property, and is likely to be sold at any moment."

The purpose of this article is to point out that as early as 1843 there was a parish of colored people in Providence, "Christ Church"; that the parish having gone out of existence, the money for freeing the church building from debt having been raised in England by a colored priest, and turned over to the diocesan authorities in trust, it seems to me that in this emergency the diocesan authorities should welcome the opportunity for making restitution. Here is an extract from the Episcopal address of Bishop Henshaw, in 1849, which throws light upon the matter:

"At the time of the meeting of the last annual convention, the Rev. Eli W. Stokes, rector of Christ Church in this city, was absent, in Europe, for the purpose of soliciting funds to liquidate the debt by which that parish has been embarrassed ever since their house of worship was erected. In consequence of a certificate, required by the laws of England, furnished by me, he was received with great kindness by the Archbishops, Bishops, and clergy of our Mother Church; and I am happy to inform you that his mission was crowned with entire success, and the liberal contributions which he received in that distant land have enabled the gentlemen holding the property in trust to make a satisfactory settlement with the mortgagees. The congregation is now free from debt, and our colored brethren have wisely made over their corporate property to the "Board of Commissioners for Church Building" with a view of security against embarrassment and incumbrance for the time to come. The Christian generosity with which our English brethren answered the appeal made to them in behalf of that feeble parish has been duly acknowledged in a letter addressed by me to His Grace the Archbishop of Canterbury, and through him to the Church over which he worthily presides."

Christ Church, Providence, was the first effort of the late Rev. Dr. Crummell, following his ordination in St. Paul's Church, Boston, in 1842. He soon relinquished it. The Rev. Mr. Stokes, ordained by Bishop Whittingham, in St. James' Church, Baltimore, in 1843, organized St. Luke's Church, New Haven, the following June. In a year or so, having been priested by the Bishop of Connecticut, Mr. Stokes yielded to his old friend, whom he had known in Baltimore, Bishop Henshaw, and moved to Providence. About 1850 he went to Africa as a missionary. The Providence church was left without a pastor, and it seems to have gradually gone out of existence. What became of the money from the sale of the church we do not know.

During all our experience, we have never known any two white priests more devoted to the welfare of the colored people, than the late Calbraith B. Perry, and Robert H. Paine. If I mistake not, both of them were natives of Rhode Island. Here is a splendid opportunity for the friends of Messrs. Perry, Paine, and Crummell, to honor them in making this church at Providence, for colored people, all that it ought to be, and a fitting memorial to these pioneer laborers among the colored people.

Alexander Crummell was the first black man to be ordained to the ministry of the Church on the soil of New England. Christ Church, Providence, was the first parish of colored persons ever organized in the territory of New England. And it was the very first colored church, anywhere in the United States, to be received into union with a diocesan convention. Three colored men sat as deputies from that parish at the diocesan convention which met in St. Stephen's Church, Providence, in June, 1843.

Baltimore, March 5th. GEORGE F. BRAGG, JR.

### SUNDAY SCHOOL SYSTEMS

To the Editor of *The Living Church*:

**I**N a recent article of *THE LIVING CHURCH* with regard to Sunday school systems, it is stated that the "Practical System" is prohibitive in price and does not follow the curriculum of our Church Board. Two churches in this city are using the system and it is giving great satisfaction. With regard to price, the books are 25 cents for each pupil and 75 cents for the teacher. Assuming that there are seven pupils in a class, is 35 cents per capita a very heavy expense for a whole year's religious education of a child? I think not.

It does not follow the Standard curriculum, but, without saying

a word against that excellent plan, is it a great error to follow another plan? We have had some real work done in our schools lately. Bible reading and memorizing have been done in all the homes. Surely that is worth more than 35 cents a year!

Sincerely yours,  
Grand Rapids, Mich., March 8, 1915. GEO. M. BREWIN.

### THE JERUSALEM MISSION

To the Editor of *The Living Church*:

**A**S the honorary secretary of the "Jerusalem and the East Mission" for the Second Province of the American Church, I desire to bring to your readers these considerations:

I. The fall of Constantinople, which I believe to be imminent, will bring the liberation of Jerusalem and all Palestine from Turkish authority.

II. With this liberation from restraints which have cramped the progress of Christianity will come a multitude of opportunities for the Church. Her Cathedral in Jerusalem will be the centre of a wider spiritual work. Her schools and her hospitals will be taxed to the utmost. Her influence will increase in a city where hitherto she has only been tolerated.

III. These dawning opportunities must be met by Churchmen all over the world. The cradle of Christianity must not be suffered to hold out to us hands in unavailing appeal. While the war has practically compelled a cessation of her activities it will not be long before she will put on her strength and glory once more in Zion of old.

I appeal therefore to the parishes in the Second Province of our American Church for an offering to this work, to be made preferably on Good Friday when our thoughts will be directed to

" . . . A green hill far away  
Without a city wall.  
Where the dear Lord was crucified  
Who died to save us all."

Before Good Friday, 1916, the Anglican Cathedral of St. George in Jerusalem will be doing a work of which even the enthusiastic Bishop Blyth never dreamed. Let us consecrate our Good Friday offerings this year to her cause and service. Should this appeal be read beyond the boundaries of the Second Province I am sure that the honorary secretaries for the other provinces will not object to seconding it. All money should be sent to the Rev. F. A. De Rosset (the organizing secretary for the American Church), 107 Cannon street, Charleston, S. C.

Yours faithfully,  
B. W. ROGERS TAYLER.

St. George's Rectory, Schenectady, N. Y.

### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

**T**HE Joint Committee of the two houses of convocation in the Province of Canterbury on the revision of the Book of Common Prayer in their report to the Bishops, a synopsis of which the *Church Times* of a recent date gives, make some suggestions which our commission on the Prayer Book might very well take under consideration. Some of these we should do well to adopt.

Is it not time for us to have printed in our calendar the "black letter" saints' days? And when we do, should we not have a thorough revision of these as is given in the English book? The Joint Committee have made some such a revision, cutting out some and adding others; among those added are St. Francis of Assisi, St. Thomas Aquinas, and St. Catherine of Siena.

The proposed revision enriches the English Book by the addition of collects, etc., for Holy Days not now in the Book; some of which are not in ours. It seems to me that we could adopt these to our advantage. Why should we not have special collects for the Ember Days, for the "black-letter" saints' days, for the feast of the dedication of a church, for the feast days of martyrs, confessors, and doctors? More and more are these days being kept by us, and occasionally there comes in a discordant note when the collect of the Sunday has to be used. The reasons which compelled the sixteenth century revisers to omit so much no longer exist, and we should be taking steps to render our book more flexible.

One of the suggested changes is to my mind very valuable. It is the change proposed in regard to the proper preface for Whitsunday. We are saying every year that the gift of the Holy Spirit on the day of Pentecost was that of "divers languages," indicating thereby what neither the Scripture itself nor the teaching of the whole Church has authorized. Here is the suggested proper preface:



"Who, after that He had ascended up far above all the heavens and had sat down at Thy right hand, did as at this time pour forth upon the children of adoption Thy holy and life-giving Spirit, that through His glorious power the joy of the everlasting gospel might come into all the parts of the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee and of Thy Son Jesus Christ."

Why should we not have more proper prefaces? Is not Epiphany worthy of one? Is not Thursday before Easter? Is not All Saints' Day? Should we not have one common to Martyrs and Confessors? All these are suggested by the committee.

Here is a suggestion that will sound radical to many, but which will commend itself to a very great many. "Permission shall be given for the rearrangement of the Canon as follows: The Prayer of Consecration shall be said immediately after the *Sanctus*, the *Amen* at the end being omitted; the Prayer of Oblation shall follow at once (prefaced by the word *Wherefore*), and the Lord's Prayer; then shall be said the Prayer of Humble Access, followed by the Communion of priest and people; after the Communion shall follow the Thanksgiving, the Gloria, and the Blessing."

Of this the *Church Times* says: "This rearrangement does away with the one serious divergence of the English rite from the primitive and general type of liturgy." To my mind a better arrangement would be to pass immediately from the Prayer for Christ's Church to the *Nuncium Corda*, with prefaces, then to the Prayer of Consecration, putting all that pertains to the actual Communion after the Consecration and before the Communion of the priest and people, and following these by the Thanksgiving. However, the change suggested above is a movement in the right direction. Can we get it now?  
H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

I HAVE read with much interest the many suggestions, recommendations, etc., made through your correspondence column to the commission on the Enrichment and Revision of the Book of Common Prayer. But as yet I have failed to see any made in reference to permitting the congregation in public worship to offer with the minister the prayer of General Thanksgiving. In the General Confession we publicly confess our sins; why cannot we publicly give thanks for our blessings? "In everything by prayer and supplication, with thanksgiving, let your requests be known unto God."

I therefore would respectfully suggest that the commission recommend that change.  
WILLIAM P. FOLEY.  
Washington, D. C., March 11, 1915.

#### ASKS FOR SIMPLE WORDING IN PRAYER BOOK

To the Editor of *The Living Church*:

IN the event of a revision of the Prayer Book, may not there be simpler wording of the Church Catechism?

There is one word especially which has confused us common lay-folk, and that is in the answer to the first question on the Sacraments—the word *generally*: "Two only, as *generally* necessary to salvation." I have been taught that it means *for everybody*, in the sense the word is used in the catechism, but except the sentence is explained, I am sure that a very large number of young people will think, and do think, that Baptism and the Supper of our Lord are as a *rule* necessary to salvation, but that they are not always necessary.

Then another point which needs looking into is in Art. XXV, Articles of Religion—the part which states that "Those five commonly called Sacraments," etc. If they were *commonly* called Sacraments we are unaware of the fact these days, because only a few days ago a person styling himself a Churchman in one of our newspapers said that there were only two Sacraments in the Episcopal Church. And in some sense our Catechism bears him out in that statement. I have never been taught that the Apostles did teach anything corrupt, or that people became corrupt by following them; and yet the article seems to say so.

Yours faithfully,  
Fall River, Mass., March 9th. WM. HALLIWELL.

#### THE RESURRECTION OF THE BODY

To the Editor of *The Living Church*:

HAS it never occurred to my Boston friend and critic that the best way to drive a man to adopt the "modern view" of the Resurrection is to continue the use of a word or phrase which is opposed not only to common sense, but to the clear teaching of the Bible itself? To oblige a rational man to speak of the Resurrection of the "flesh" is to pre-dispose him to look askance at the vital truth of the Resurrection itself. That truth is infinitely safer when we keep to St. Paul's conception of the spiritual and not the fleshly body.

Neither can I see anything but blasphemy in speaking of marriage as "defilement." The Apostle Paul's conception of marriage was so high that he could use the analogy of the Church as the Bride of Christ. Our Prayer Book calls it an "honorable estate instituted

of God," and the Apostle bids us enter into this relationship "reverently . . . and in the fear of God." What possible justification is there then, in view of the teaching of the Bible and Prayer Book, in speaking of that for which marriage exists as sinful? No; we are not heathen but Christians, and know that even our body is of God, one of the things which He made "good." I believe that there are more people inside and outside our Church who object to that atrocious phrase "conceived and born in sin" in our Baptismal office than to any other phrase in the Book.

Yours truly,  
New Haven, Conn., March 8th. GEO. L. PAINE.

#### AMERICAN CHURCH ARCHITECTURE

To the Editor of *The Living Church*:

IN the recent book *From Dublin to Chicago*, Canon Hamay takes up the much mooted question of American Church Architecture.

First he says that Trinity Church might be found in any English town; and so it might, the more praise to it. It was designed by an Englishman in the time of the Gothic Revival in English Perpendicular Gothic of a most careful and studied design. To be sure it is like Louth, Coventry, Rushden, and many others; but it is in no sense a copy of any of these buildings. The services held inside its walls are with but slight changes the same as those held in the Mother Church. Why then should not the church buildings, the offspring of the Mother Church, look like those in England?

Later he says that St. Patrick's is more American and more distinctive of this country. Perhaps the author may be familiar with English and not with German Gothic, for while it is distinct in itself and an admirable design, did not its designer have in mind the Votive Church at Vienna? Even the new west front of St. John the Divine savors strongly of Notre Dame, Paris.

If the object is to throw away all past and design only according to twentieth-century ideas, why not point to the Broadway Tabernacle, which is surely a type that tells of the life of the city, and a mixture of the civil and ecclesiastical so fused that the two are one?

No; we find pre-Doric columns in Egypt, but this does not rob Greece of her right to the Doric order. If a writer wants to improve his style, he reads the Bible, Shakespeare, and Milton, but he is not censured for using English in writing his works thereafter. We must go into the past and study the sources, and each must interpret his buildings as he sees them, and knowing well the work of his predecessors his design will naturally be of a higher standard. We must step back into the past to gain impetus for our work in the future, for those buildings which last longest are those that have family breeding behind them.

Very sincerely,  
New York, March 9th. HOBART B. UPJOHN.

#### TRIVIAL CAUSE OF WAR

WAR IS OFTEN caused by mere trifles—that is true. It is said that a certain petty king of ancient times once sent to another king saying: "Send me a blue pig with a black tail or else—" The other king replied, "I have not such a pig, and if I had—" After the war was over and the two kings had made a treaty of peace, one said to the other, "What did you mean by saying to me to send you a blue pig with a black tail or else—?" "Why," replied the first king, "I meant with a black tail or else some other color! But what did you mean by saying, 'I have no such pig and if I had—?' " "Why, I meant by that, if I had I should have sent it!"

Now, it is a fact that whole countries have been stirred up over just such foolish misunderstandings as that. It is a fact that even as late as 1855 we had the Crimean War begun over so foolish a trifle as the repairing of the roof of the Church of the Holy Sepulchre in Jerusalem.—*The Epositor*.

#### GREAT WARRIORS' IDEAS OF WAR

NAPOLEON said at St. Helena, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable." (What a pity he could not have seen this before Austerlitz and Jena and Moscow!) The duke of Wellington wrote to Lord Shaftesbury, "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another." George Washington said, "My first wish is to see this plague to mankind banished from the earth." Wrote Ulysses S. Grant, "Though educated a soldier, and though I have gone through two wars, I have always been a man of peace, preferring to see questions of difference settled by arbitration. It has been my misfortune to be engaged in more battles than any other American general, but there was never a time during my command when I would not have chosen some settlement by reason rather than by the sword." And then there is that classic by General W. T. Sherman, "I confess without shame that I am tired and sick of war. Its glory is all moonshine. It is only those who have neither heard a shot nor heard the shrieks and groans of the wounded who cry aloud for more blood, more vengeance, more desolation. War is hell."—*Edwin W. Bishop, D.D.*



# RELIGIOUS EDUCATION

REV. CHARLES SMITH LEWIS, EDITOR

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

THE writer was present last summer at, to him, a very interesting discussion on the Montessori methods. The disputants were two teachers. The one had studied the method carefully and thoroughly, the other had seen one of the exhibition classes in Italy. As the arguments for and against fell upon one's ear, this sentence finally stood out sharply: "*The children are taught to do what they want to do.*" That was the impression, the definite, clearly stamped impression that stood out as the result of watching the children under this famous system. It is not our purpose to discuss the justice of this statement as applied to the Montessori method. It is quite probable that it is only a partial statement of the underlying principle. But none the less the story describes what seems to be quite the most important motive in much of the modern theory of teaching. And to the Christian thinker surely, stated thus baldly, it is entirely counter to our Lord's teaching. He who came to do His Father's will, He who was all His life long living a life of perfect obedience, He who was fulfilling from earliest childhood to death that which found expression in His words "Not as I will but as Thou wilt," could never give His sanction to an educational method that had as one of its principles, "they do what they want to do." Or, to meet an objection, this approval could only come with the proviso that what the child wants to do is what God wants it to do. Interest is a most necessary element in any educational method; but interest alone cannot suffice as a motive in training Christian character.

Real character, or more accurately a really strong character, is one that has as its motive the desire to fulfil God's will and purpose. It acts because it is a joy to act, but the joy comes out of the acquired habit of obedience. Strength does not lie in ability to insist upon one's own way. Of course that is a certain kind of strength. But it is by no means the highest, neither is it the strength that marked our Lord Himself. Educational method, if it is to be truly Christian, must have, as its first element, training the life of the child in habits of obedience and self-control, of actions inspired by the desire to please God, to act as our Lord would have acted.

Two influences must come into play to bring about this result. On the one hand and at the first hand we must find the home. This was beautifully put once by a mother who was questioning the readiness of her child for Confirmation. She said words to this effect: "We feel that with the preparation she has and the influence we can give at home to help her, she can go on to Confirmation properly." It was the power of the home influence and coöperation. This should be a factor in all educational work. Home coöperation is a desired help in almost all schools. We find teachers asking for it. But to what extent do we find parents giving it?

It is not simply that they may help in the lessons. One does not think much of that school that puts the responsibility of teaching upon the parent and is satisfied with testing what has been taught. But there is something further required, a deeper responsibility on a parent in this matter of his child's education. The secular school rarely touches the deeper side of the child's life, and where it does, the touch is by no means always what we would have. For instance we all know cases where the peculiar religious tenets of a teacher color the teaching or the life in the school room. One case comes to mind: a teacher who was a Christian Scientist, and in consequence was entirely indifferent to matters of heat and cold in the school room, and indirectly taught the children her own views about these things. Or we have the familiar cases of the ordinary Roman interpretation of English Church history and the teaching even in colleges of the "Henrician" Church, and fables as to the beginnings of the Church in this country. It is instinctive with the writer now, in spite of knowledge to the

contrary, to think of the early worship in the colonies as Puritan rather than Catholic, because of the standpoint of text books and teachers in his school days. Parents have a distinct responsibility for keeping watch over the religious impressions being made upon their children's minds.

Then as to matters of ethics and morals. It is in many cases almost impossible to find out what are the ethical and moral ideals that rule in a school until your own boy or girl interprets them to you; and then it may be too late. But no parent has any right to throw these things to one side as indifferent and let them go. The home must be a conscious factor in the education of the children, and the Church has a responsibility to see that the parents understand this responsibility. A parents' training class might be a very useful adjunct in many a parish. We have long been familiar with mothers' meetings, and many schools have Parents' Associations, but it is not common to have a parish take any definite steps in helping parents in this important work. Sermons on the duty of parents are sometimes preached. We recall the comment of a faithful communicant once on such sermons: "It is always the priests who have no children who tell you how to bring up your own." And yet there is the need. They are the men to whom the commission has been given and upon whom the responsibility does rest. Parents must be helped to understand what they should do and where necessary shown how they should do it.

Training the teachers is part of the work of the Sunday school movement. There is however another side to this matter of training. Sunday school inefficiency, parochial inefficiency on the educational side, most frequently comes from the lack

of training of the candidates for orders. We believe that this whole question of training candidates for orders deserves a much more careful consideration than seems to be given it. On the one hand we have the canons that set a standard for the education of the candidate, and on the other hand we have the seminaries that attempt to fit the material that is supplied them for the work of the ministry under this standard. In the first place the standard is one that is not particularly well fitted to the present-day needs of the Church. We need a learned ministry, but do we need a ministry that has a little knowledge of Greek and Hebrew, a superficial knowledge of the Scriptures and of history and theology, and very slight if any practical training in how to use this knowledge? Any canonical examiner will be able to corroborate the statement that we frequently have men coming up for examination who are lacking in the first principles of how to put what they know, and whose knowledge is superficial, or else so technical that the ordinary layman cannot get any help or instruction out of him. What is wanted first of all is a revision of the whole schedule of requirements for ordination on the intellectual side, and that not only by professors of seminaries, nor even only by the clergy, but by a group of men, a part of whom should be laymen. Then there should be, as has been suggested more than once, a divergence in requirements so that the pattern should not be always the same. There are diversities of ministrations to-day as truly as in the Apostles' time and probably much more numerous. The clergy have to fit different sorts of places as probably never before. Is it intelligent for the Church to say: Because it is possible that A. B. may be called to fill any charge, the natural bent, the divine gifts of his nature, shall be ignored in his preparation, and he who might be a brilliant preacher or a great catechist or a learned professor is to be trained on the same lines with the man whose interests and abilities would never bring him to any such post? Is there not intelligence and dependability enough to make it impossible that a man with higher ability and better training would take advantage of what he might consider a simpler test of his preparation? In other words, cannot we rise to the position that the purpose of the

three years of candidateship is to train a man for the work he is fitted to do and to deepen him in holiness? Then when the three years are over we test him, not to see if he could read the twenty-third psalm in Hebrew, or translate a few verses from the Greek of St. John's Gospel, but whether he really knows the Scriptures and whether he clearly understands the Church's faith and can make any attempt to set the one or the other before the people whom God will entrust to his care. It was with bated breath that men heard a learned professor, long since gone to his rest, tell them that if they could formulate any doctrine of the Church within ten years after they left the seminary, they would be doing well. But after all, what of the soul that during that time needed teaching as to the Church's faith? It is of course true that no neophyte could, out of his own knowledge and experience, formulate the Church's faith. That has been the work of the Holy Spirit through many ages. But we believe that the young priest should know how to set before men in language and with arguments that they can understand and follow, those simple truths that make up the faith, and the requirements and the method of instruction should be such as to make this possible.

It is with no little chagrin that we look back on those years of study and see how badly they fitted us for the work that has been given us to do. What spiritual value in the hands of a young clergyman is any of a number of pieces of information; for instance as to the critical problems of Biblical interpretation? It is exceptional that this serves simply as the foundation for higher teaching. The interrelations between the Synoptic Gospels may be most vital, but they ought to be simply the unseen, underground work on which the superstructure of the building is reared. We go to see a fine building, a great Cathedral; we do not seek in the basements the character of the foundations. We look up to the spire that leads to the heavens, or we catch our breath before the wondrous beauty of the pillars and storied roof that open the vista to the altar. It is only as it leads on to Christ and thence inspires to life, that biblical or any other theological study is worth the time put on it. And we take it that but little of such teaching is given.

And then as to what we referred to a bit ago. How much effort is given to teach the teacher how to teach? Secular schools are insistent on this part. No small percentage of the mark on which a teacher's efficiency is based comes from skill and experience in teaching, in imparting knowledge. And yet we prepare men for the most important part of what a man can do and we make no effort whatever to train them in the way to do it. To-day some effort is spent in some schools in teaching how to train Sunday school teachers. But how much is spent in teaching the trainer how to train? A priest almost all the time is busy about teaching. He has his Sunday school, his Confirmation classes. Constantly in visits he has problems set before him. He has his sermons. Teaching and training are his work. And yet what are the young men to-day being taught of how to do it effectively, and with coördination and with balance and fitted to the mental and spiritual requirements of the different people who must be taught? The whole question needs thorough and careful revision and then its application needs to be made practicable.

THE EXECUTIVE SECRETARY of the Church Periodical Club (Miss M. E. Thomas, 281 Fourth avenue, New York City) has written us calling attention to the effort that the rector of the parish in Columbia, Mo., is making to reach the student body of the State University with Church literature. We gladly commend that movement as one that will be most fruitful and lead to very definite gain to the Church. An interesting case came to our knowledge some time ago in which a young man came into the Church as the result of reading some books that he had found in the public library. They had been put there by the Bishop in the hope that they might serve some good purpose, and at least this one case of turning to the Church resulted. How much more might be done if only there could be directed reading and guidance in getting the best books. We append Miss Thomas' letter in part, hoping that some one may be able to help the Rev. Mr. Bate in this work:

"He has the beginnings of a lending library of Church books which is at the disposal of the students, and as his own parish is small and probably cannot help much, he appealed to the Church Periodical Club for additional books and also for several copies of Church papers. We have been able to secure several subscriptions, one set to go directly to the University Library. The others Mr. Bate

expects to place in fraternity houses or some other rooms where the students gather.

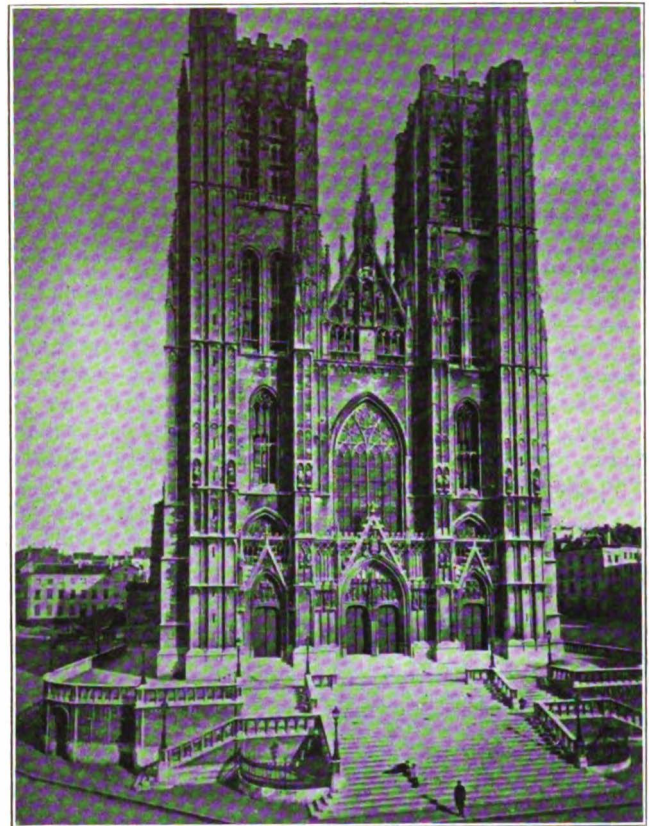
"Unfortunately the C. P. C. can do only a little to meet this and other pressing needs along similar lines, but I always feel that if the right people knew about such work help would surely be given. Of course it goes without saying that Mr. Bate or anyone doing such work should have the best up-to-date library for his own use."

## THE SAINT OF THE LANTERN

(Died 712 A. D.)

BY CAROLINE FRANCES LITTLE

THE knowledge of reading and writing has been, for many generations, so widely disseminated that we do not realize to what contrivances people in former times were forced to resort, in order to observe the days of the Church Kalendar. The exact date when the Clog Almanacs were first instituted is not known, but they were brought from Holland to England, and were in general use there during the reign of Queen



CATHEDRAL OF ST. GUDULE, BRUSSELS

Elizabeth. Picture writing is a necessity for the illiterate, hence the value of these Almanacs was inestimable. The Clogs consisted of three or four sticks, quadrilateral in shape, with a knob or handle on one end; they were about twelve inches in length, and the smooth faces were two or three inches wide. The days were indicated by notches cut on the perpendicular corners, Sunday being marked by a broader, upward slanting stroke. Each stick would usually cover the events of three or four months. Opposite the day, on the flat side, would be roughly cut the emblem of the saint to be commemorated. For instance, for St. Lucy there was a dagger, for St. Lawrence a gridiron. Sometimes the Clog emblem differed from that used in Art, but it nevertheless served to help the unlettered to remember the days of obligation or devotion.

In the month of January, opposite the eighth notch, is found an outlined lantern, the symbol, both in Art and in the Clog, of our Saint of the Lantern.

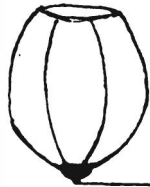
Could we go back about twelve hundred and fifty years ago, and place ourselves at the entrance to the castle of Count Witger, and wait there patiently, we would hear, on the stroke of midnight, soft footsteps, the swish of feminine robes, and, when the door opened, a flash of light from a lantern, holding a waxen taper, would reveal the figure of a vowed virgin, and her maid, starting for the early Mass at the Church of Our Saviour, two miles distant at Morzelle.

Night after night, year after year she travelled the danger-

ous road, with only the light of a candle to guard her steps; yet the angels protected her upon her journey of love to greet the Heavenly Bridegroom, before the rise of the morning sun. This holy maiden, living in her father's house the austere and consecrated life of a Religious, watching, fasting, praying, and ministering to the poor, was St. Gudula, or Gudule, the patroness of the city of Brussels, to whom the great Cathedral there is dedicated. She was known in Brabant as St. Goule, or Ergoule, but among the Flemish people as Sinte-R-Goelin. Her legend asserts that the Evil One tried in every way to thwart her midnight walks—because her piety won many to Christ—and so extinguished her taper, which was re-lighted in answer to her prayers.

Her mother was St. Amalberge, a niece of Pepin, the Maire of the palace under Dagobert I. When young, our saint was sent to Nivelles, south of Brussels, to be educated under her godmother and cousin, St. Gertrude. But upon the death of this relative, in 664, she returned to her father's house, having dedicated her life to the service of God. This must have been about thirty-five years before the coming of St. Willibrord to the Frisians and Belgians; and her death occurred some years before his. It was on January 8, 712, that her call came to go to her heavenly reward, and she was at first buried near Villivord, but later was carried to the church at Morzelle, where she had made her nightly visits, being appropriately placed behind the high altar. Charlemagne had a great devotion to St. Gudule, and often resorted thither to pray, out of veneration to her memory, and he built there a convent dedicated to her name.

In the eleventh century Charles, Duke of Lorraine, translated her remains to Brussels, where for a short time they were kept in the Church of St. Gery, but in 1047 they were removed



ST. GUDULE'S CLOG SYMBOL.

to the Cathedral which now bears her name. The present magnificent structure stands upon the site of the earlier one, and fortunately has escaped destruction by the invaders, of whom the Psalmist speaks: "They break down all the carved works thereof: with axes and hammers. They have set fire upon the holy places: and have defiled the dwelling-place of Thy Name." The architecture of this Cathedral is Gothic, and the interior is wonderful, with its great altar, the throne of St. Gudule, and the elaborately carved pulpit. Its chapel of the Holy Sacrament portrays on its



THRONE OR PULPIT OF ST. GUDULE  
Brussels Cathedral

stained glass the miracle that occurred when the Sacred Hosts were stolen by the Jews, upon a certain Good Friday.

The beauty of the fair city of Brussels is in keeping with this lofty Cathedral. The Grand Place, the Royal Library, the picture galleries, the masterpieces of Van Eyck, Van Dyck, Rembrandt, and Rubens; the shaded boulevards, the parks, the sylvan lakes, lily bedecked, the gardens, redolent with the perfume of blossoms—all combined make a fitting framework for the Cathedral of the Saint of the Lantern.

Last August, into all this beauty, fled the broken-hearted refugees from the burning city of Louvain—rich and poor, old and young—with trembling limbs, and eyes wide-open with horror and terror! Then, for three days and three nights the well-trained, perfectly equipped, devastating army entered unmolested, and passed out along the wide streets, on their relentless march of destruction through the kingdom of little Belgium, the blood of whose martyrs cries up to the Almighty God.

#### A MEDITATION

"Ask and ye shall receive"—  
"Knock and it shall be opened."

God's treasury is full of every good,  
And from its store, if rightly understood,  
We may, by asking, have a generous share.  
O needy ones, lift up your hearts in prayer!  
Ask and ye shall receive; why stand outside?  
Knock! The promise is, the door will open wide.  
Ask for more faith, more zeal, more strength, more light,  
To climb the narrow way to heaven's height.

MARGARET DOORIS.

#### BOXES VERSUS WASTE

By MRS. MALLORY TAYLOR

THE season for missionary boxes is upon us—boxes that are a joy and delight to the recipients if rightly filled and the garments made as we would make them for ourselves.

I once heard a young rector say to his congregation, "Don't think you can fool the Lord by the information you give Him in your prayers." I would add to that: Don't think you can fool the Lord with the things you put in the missionary box. I have recently seen a letter from a United Offering missionary in the mountains. She wrote, "You ought to see the waste of good material in some of the made-up articles that come in boxes, just because a couple of simple patterns for little girls' dresses or petticoats are not followed. I get dresses with skirts for a five-year-old, waists for five and only broad across the back for babies of two, and sleeves equally absurd, and the petticoats have any amount of gathers into a band for six or eight years old and lengths for three years old. It would make you cry. I think something ought to be published under the heading of Waste."

We have heard, "who gives himself with his alms," etc., but would any care to give themselves with such gifts as these? Do you suppose that any of the makers of these garments, if they had a little girl of five years, would risk making a dress for her without a pattern? Can you imagine the mother putting a back into it for a two year old and hoping it will be a success, not to mention the absurd sleeves? Would anyone expect the child to be comfortable and happy? Would the mother be apt to be proud of what she had accomplished?

And how about petticoats, with a difference of three years between the length and the band?

Did the giver think anything was good enough for God's poor? Did she think God's poor were deformed, or could squeeze into an impossible garment, and God would give her a good place in His credit column?

It reminds one of the usurer who charged nine per cent. interest, and on being told that it was extortion and God would punish him, replied, "When He looks down from heaven, it will look like six."

How do we Christian women dare to treat God's children and God's work in such a slovenly, irresponsible way? It will certainly be hard to explain, when we give an account of the deeds done in the body. The disappointment and discouragement come to us with the force of a blow, when voiced in the sad, disheartened sentence: "It would make you cry."

How can we be "laborers together with God," if we are needlessly careless or stupid when doing His work? "Not every one who saith, Lord, Lord, shall enter into the kingdom of heaven."

#### BURDENS

ON THE LOWER deck of one of our river packets a little pile of pig-iron was carried on the trip up the river, and when the cargo was unloaded, the pig-iron was not removed, but was carried again on the trip down the river. When the reason was asked, the answer was given, "She travels steadier when she carries a weight." And that is true of men and women. The world has little use for the young man or woman who has no furrow of thought, and no wrinkle of responsibility. And we are not kind to our own children when we seek continually to shield them from the hard things in life. We may wish to spare them some of our own hard experiences, but if they are to be strong and self-reliant they must reach it by putting themselves under the burden, and feeling the pressure of some of the difficult things in life. You want your boy to be strong and manly: you must push him off the plank, that he may learn of himself to swim. "Every man shall bear his own burden."—*Pittsburgh Christian Advocate.*

# Church Kalendar



- Mar. 1—Monday.**  
 \* 7—Third Sunday in Lent.  
 \* 14—Fourth Sunday in Lent.  
 \* 21—Fifth (Passion) Sunday in Lent.  
 \* 25—Thursday. Annunciation B. V. M.  
 \* 28—Palm Sunday.  
 \* 31—Wednesday in Holy Week.

## CALENDAR OF COMING EVENTS

- April 20—Arizona District Convention, Bisbee.**  
 \* 21—Louisiana Diocesan Convention, New Orleans.  
 Massachusetts Diocesan Convention, Boston.  
 \* 28—Western Massachusetts Diocesan Convention, Amherst.

## 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. Balrd 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. G. C. BARTER has been transferred to the mission of St. Mary the Virgin, and may be addressed at Sagada, Mountain Province, P. I. He is no longer secretary of the missionary district.

THE VERY REV. CHARLES W. CLASH has become secretary of convocation of the missionary district of the Philippine Islands, and should be addressed at Box 423, Manila, P. I.

THE REV. WALTER R. DYE, formerly of Lincoln, N. C., has entered upon his duties as rector of the church at Mt. Sterling, Ky., and as presbyter in charge of the churches at Richmond and Winchester. He will reside at the latter place.

THE REV. CHARLES H. L. FORD has accepted the rectorship of Grace Church, Cortland, N. Y., where he took up his duties on March 14th.

THE REV. F. B. HORNBY is for the time being in charge of work at Hudson and Peninsula, Ohio.

THE REV. FREDERICK CROSBY LEE has accepted an election to the rectorship of St. Andrew's parish, Rochester, N. Y., and expects to assume charge of his new cure on or about May 1st.

THE REV. JOHN MOCKRIDGE, D.D., should be addressed at 2210 Sanson street, Philadelphia.

THE REV. JAMES A. G. TAPPE, deacon, has been transferred from Toledo to Akron, Ohio, to become curate to the Rev. Franklyn Cole Sherman, rector of St. Paul's, with special duties at the missions of St. Andrew's, Akron, and St. Andrew's, Barberton.

THE REV. ISAAC VAN WINKLE, for nearly eighteen years in charge of St. Luke's chapel, Paris, France, has accepted the rectorship of St. Clement's Church, New York City.

THE REV. JOHN WILLIAMSON has accepted a call to become rector of Holy Trinity Church, Bellefontaine, Ohio. He commenced his work at the beginning of March.

## DIED

BALDWIN.—On Monday, March 8, 1915, in the city of Washington, in the eighty-first year of his age, WILLIAM D. BALDWIN. He is survived by his wife, Maria Bache Abert.

DAVIES.—In Springfield, Mass., suddenly on Tuesday, March 9th, MARY LANG, daughter of William G. Hackstaff, Esq., and wife of the late Rt. Rev. Thomas F. DAVIES, Bishop of Michigan.

WOOD.—At the home of her nephew, the Rev. E. A. Larrabee, D.D., at Nashotah, Wis., on March 14th, ELEANOR PRESTON WOOD, in the seventy-eighth year of her age.

Jesu, mercy!

## MEMORIAL

### REV. JOHN HUSKE

REV. JOHN HUSKE, rector of St. George's Church, Newburgh, N. Y., died in Newburgh on February 11, 1915. The funeral service was held in St. George's on the following day and was attended by the Bishop, the Bishop Suffragan, and as many of the clergy as possible, together with a great throng of parishioners and fellow-citizens. The address of the Bishop was full of appreciation and tenderness. The final service was held at Smytheville, N. C., on the following Sunday, below is the resolution of the vestry of St. George's:

In His merciful providence, Almighty God has called to Himself our beloved rector, the Rev. John Huske. We, the wardens and vestrymen, gathered together in loving sorrow and remembrance, desire to express, in behalf of ourselves and the whole congregation, a full measure of heartfelt appreciation of his life and our great gratitude to our Heavenly Father that for the twelve years past He gave to us so fruitful and blessed a ministry. We cannot make plain, in any such minute as this, how tender and true his whole life was nor the uncounted words and deeds of faithful kindness which made his whole life among us one of constant benediction. We, his great church family, have lost our head and know that the whole community is much poorer because he has been called away. Those who were bound to him by ties of blood, and whom we here tender all possible sympathy and affection, can hardly feel themselves much more bereaved than do we who have been bound to him in life, as we shall continue to be united to him in his death, by the ties of unbroken friendship, made holy by the Lord's grace.

Our faith in the mercy of Jesus Christ and our trust in a blessed immortality are made stronger by the knowledge of our rector's assured hope and peaceful passing into eternal life.

## RETREATS AND QUIET DAYS

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.

BROOKLYN.—Annual retreat for acolytes in and about New York City will be held at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, on Saturday, March 20th, from five to nine o'clock. Conductor, Father Leeper. Please advise CHAPLAIN, 199 Carroll street, Brooklyn, New York, of your intention to be present.

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. McClenhugh, D.D. Apply to SISTERS ST. JOHN BAPTIST, Holy Cross House, 300 East Fourth street.

WASHINGTON.—A quiet day for members and associates of the Girls' Friendly Society and other women of the diocese of Washington will be held on Monday in Holy Week, March 29, 1915, at St. Paul's Church, Twenty-third street and Washington Circle, Washington, D. C. Conductor, the Rev. McVeigh Harrison, O.H.C. During the quiet day the rule of silence will be kept. Those desiring luncheon will please send their names to Miss MARY MASON, 2014 G street, N. W., before Thursday, March 26th.

## 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 OFFERED—CLERICAL

ROOMS, board, and an outside chaplaincy with small income will be offered September 1st to an unmarried priest who desires to pursue theological studies, and who is competent to instruct classes either in rhetoric, Sunday school work, elementary Hebrew or Greek. Address "SEMINARY," care LIVING CHURCH, Milwaukee.

### POSITIONS WANTED—CLERICAL

CLERGYMAN, young, unmarried, Catholic, chaplain large institution New York, desiring change, would correspond with church needing rector or curate. Has fourteen years' experience and very good references. Is good extempore preacher, University, Seminary graduate, musical, successful worker with boys. Address M 44, care LIVING CHURCH, Milwaukee, Wis.

SENIOR CURATE of a large city parish and vicar of two missions, desires a parish. University and seminary graduate, aged thirty-five, good reader and extemporaneous preacher, no family. Can furnish excellent references from a prominent rector. Address "SENIOR," care LIVING CHURCH, Milwaukee, Wis.

REV. M. ZARA, lately of L'Emmanuel, 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.

CHARGE of either a girls' boarding school or military school for boys, sought by priest of the Church who has had experience in both. Recommended by two Bishops. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

RECTOR desires engagement as *locum tenens* for the months of July and August in some large city. Address B. R., care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

WOMAN, member of the Episcopal Church, active and of good education, to serve as assistant to head-worker in the La Grange Settlement and Training School, La Grange, Ga. Apply with references to REV. HENRY D. PHILLIPS.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

CHURCHWOMAN as secretary in Church school. Must be able to teach stenography and bookkeeping. Address A9, LIVING CHURCH, Milwaukee.

### POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, Catholic Churchman, desires position in city or suburban parish, on or after May 1st, in the East diocese of Chicago or Fond du Lac preferred. Must be active Catholic parish, with a male choir in use. Applicant deeply interested in Catholic and parochial work, particularly training of boys for choir work. Would be of unusual assistance to a priest needing such a one. Apply ORGANIST & C. M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, man of exceptional ability and experience open for engagement. Fine accompanist and recitalist. Expert trainer and director. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "GRADUATE," care LIVING CHURCH, Milwaukee.

**YOUNG FRENCH TEACHER** in private school, best education, Protestant, wants summer position, companion or governess. Reference: Dr. Mann, 223 Clarendon street, Boston. Address MADMOISELLE L'ERDRIZET, 101 Pinckney street, Boston, Mass.

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

**BY SOUTHERN CHURCHWOMAN**, position as companion, or mother's care of child. Would travel; will exchange references. Address Miss MELLIE J. GRAY, 511 Ann street, Lake Charles, La.

**CHURCHWOMAN** with experience in Industrial Household Science. Best references (Pratt Institute, 1910). Address B., 228 East Twelfth street, New York City.

**ORGANIST-CHOIRMASTER**, excellent references, desires change. Communicant, English trained. Address AS, LIVING CHURCH, Milwaukee.

#### WANTED—MISCELLANEOUS

**PRIEST IN CHARGE** of several missions would be grateful for a surplice and set of stoles. Address "MISSION," care LIVING CHURCH, Milwaukee, Wis.

#### PARISH AND CHURCH

**AUSTIN 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.

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

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

**EIGHTY-THREE HYMNS** with music from the Church Hymnal, approved by the Synod of the Mid-West. Ten cents a copy, \$1 a dozen, postpaid. \$5 a hundred, express not paid. THE PARISH PRESS, Fort Wayne, Ind.

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

**POST CARDS** of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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

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

#### UNLEAVENED BREAD—INCENSE

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

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

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

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

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

#### CLERICAL OUTFITS

**CLERICAL TAILORING**.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ord-

nation 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

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

#### BOARDING—NEW JERSEY

**SOUTHLAND**.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 So. South Carolina avenue, Atlantic City, N. J.

#### HEALTH RESORTS

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

#### CONFIRMATION

**INSURE** an unforgettable Confirmation for your daughter or relation. Gifts depicting Biblical narratives on jewel and trifle cases of repousse "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.

#### BOOK SALE

**THEOLOGUES**, Bibliophiles: Standard Theological Works at English Book Shop prices. A few Rara and Curiosa, General Literature. Stamp for List. Attractive Items. P. B. PEABODY, Blue Rapids, Kan.

#### PALM LEAVES FOR SALE

**PALM SUNDAY and Easter Decorations**. Large palmetto palm leaves, 4 to 6 feet long by 3 to 4 feet wide, \$1.50 dozen. Small size, 75 cents dozen. Sago palm leaves, \$2 dozen. By express. Write C. M. BIELBY, De Land, Fla.

#### THE BOARD OF MISSIONS

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

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

#### NOTICES

##### LOANS, GIFTS, AND GRANTS

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

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

##### THE ORDER OF THE DAUGHTERS OF THE KING

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

The Order calls for a corporate Communion

by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

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

#### APPEALS

##### GENERAL CLERGY RELIEF FUND

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

Let no 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.

##### IN THE TENNESSEE MOUNTAINS

We are trying to help our mountain people to lift themselves out of their ignorance and inefficiency, and to develop the fine qualities of character and intelligence, with which they are naturally endowed.

With this end in view we have secured a tract of one hundred acres at Monterey, in Putnam county, with a comfortable house that will accommodate sixty persons. It is in the heart of the mountain district, where the services of our Church have never before been held; but now traversed by a railway, which makes it quite accessible.

Within a radius of fifty miles there are 68,000 inhabitants, all white people, of whom twenty per cent, are illiterate and semi-illiterate, and therefore subject through ignorance to pellagra, hook-worm, tuberculosis, and other preventable diseases.

Our plan to help them is:

(1) To supplement the work of the public schools (which are open only about three months of the year) by giving practical instruction in daily living, cleanliness, cooking, house-making, and house-keeping.

(2) To provide proper medical care and advice. A camp for tuberculosis patients has been set up a mile away from the school, and the services of competent physicians and nurses have been arranged for.

(3) To make this an educational centre, where young men who want to enter the ministry of the Church, and are too old to go to college, may be prepared to enter a theological school, and at the same time get practical experience of missionary and institutional work. There are six of these young men already on the place, studying under a graduate of Harvard University, doing all the manual labor necessary to the upkeep of the school and conducting missions in the mountains every Sunday.

Miss Elizabeth D. Whitmore, whose salary is provided by the Board of Missions of New York, is the house director, and she has two ladies assisting her, one a trained nurse and the other a teacher of domestic science.

Our special needs:

We owe \$4,000 on the purchase price of the property.

We need scholarships at \$250 a year to support the young men studying for the ministry.

We need scholarships of \$50 to support children taking the course in the school.

We need tuberculosis tents, at \$25 a year.

For information please address Miss ELIZABETH WHITMORE, Monterey, Tenn., or the VENERABLE ARCHDEACON WINDIATE, 1916 Grand avenue, Nashville, Tenn.

Approved by Thomas F. Gallor, Bishop of Tennessee.

#### 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 with music; 15 cents without music.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

EASTER CARDS

We can supply a limited quantity of Mowbray Easter Cards. We were unable to get our full supply, owing to the European disturbances. The assortment is of two varieties only, viz.:

1 dozen Cards assorted, folders and flat Cards .....\$0.50

1 dozen Cards assorted, folders and flat Cards ..... 1.00

Each Card in an envelope.

POST CARDS

We have a supply of Post Cards, floral and Easter designs for Sunday school use, at the rate of \$1.00 per hundred in quantities of more or less. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS

CHURCH PEW EDITION.  
Size, 5 1/2 x 3 3/4 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.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals, .05 postage added to each price.

THE YOUNG CHURCHMAN CO.  
MILWAUKEE, WIS.

FOR CONFIRMATION GIFTS

The following books are very desirable for gifts to the newly confirmed.

*God's Board.* A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A., Oson.; the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc., illustrated, containing "Helps for Self-Examination." Cloth, .20; by mail .22. Bound in leather, .75; by mail .78.

*Manual for the Holy Eucharist.* Compiled by the Rector of Howe School. Contains Questions for Self-Examination; devotions before and after Holy Communion; private devotions, etc. Cloth, .25; by mail .27. Bound in leather .75; by mail .78.

*Devotions for Holy Communion.* By the Rev. Arthur Ritchie, D.D. Preparation for, Devotions at the time of, and Thanksgiving after, The Holy Eucharist. Cloth, .40; by mail .43.

*Prayers for Daily Use and for the Holy Communion.* By the Bishop of Iowa (Dr. Morrison.) Cloth, .20; by mail .22.

*This Do in Memory of Me.* By Pearl Howard Campbell. An Instruction for Confirmation and First Communion. Printed in two colors, illustrated with devotional pictures. A beautiful gift for young people. Bound in blue cloth, white leaf sampling. .25; by mail .27.

*The Bread of Life.* A Manual of Eucharistic Devotion, with Daily Preparation and Thanksgiving. A private devotional manual for adults. Compiled by a Layman. Introductory Note by the Rev. Harvey Officer, O.H.C. Cloth, .50; by mail .55. Leather, 1.00; by mail 1.05.

*Dost Thou Believe?* A Confirmation Memento. By the late Bishop Scadding. A simple gift for children just confirmed. .10; by mail .11. All of the above are published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Lycett, 317 N. Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.  
H. W. Boudey.

BUFFALO, N. Y.:

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

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

MITCHELL KENNERLY. New York.

*Carranza and Mexico.* By Carlo De Fornaro. With Chapters by Colonel I. C. Enrique, Charles Ferguson and M. C. Rolland. Price \$1.25 net.

HOUGHTON MIFFLIN CO. Boston.

*Angela's Business.* By Henry Sydnor Harrison, author of *Queed*. With Illustrations by Frederic R. Gruger. Price \$1.35 net.

MACMILLAN CO. New York.

*Faith and Social Service.* Eight Lectures delivered before the Lowell Institute. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Price \$1.25 net.

*The Cross and Passion.* Good Friday Addresses. By George Hodges, Dean of the Episcopal Theological School at Cambridge. Price \$1.00 net.

*Russia and the World.* A Study of the War and a Statement of the World-Problems that now Confront Russia and Great Britain. By Stephen Graham, author of *With Poor Immigrants to America, With Russian Pilgrims to Jerusalem*, etc. With Illustrations from original Photographs. Price \$2.00 net.

JOHN JOS. MCVEY. Philadelphia.

*Emmanuel.* By John the Beloved. Christ! Servulus John Joseph Keane, Archbishop of Ciana, Being his Scribe. Price \$1.00 net.

PAPER COVERED BOOKS

FROM THE AUTHOR.

*Hand-book Colored Work in Dioceses of the South.* For Practical Purposes. Compiled by Elizabeth H. B. Roberts. Price 10 cents.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. New York.

*Annual Reports of the Federal Council of the Churches of Christ in America for the Year 1914.*

PAMPHLETS

FROM THE AUTHOR.

*Lent: A Great Christian Opportunity.* A Sermon Preached in Weldon (N. C.) Episcopal Church on Sunday Morning, February 21, by the Rector, Rev. Albert New, M.A.

THE YOUNG CHURCHMAN CO. Milwaukee.

*Prayers for the Dead.* By the Rt. Rev. Frederick Joseph Kinsman, D.D., LL.D., Bishop of Delaware. Part of a Charge Delivered to the Clergy of the Diocese of Delaware on the Festival of St. Simon and St. Jude, October 28, 1914. Price 10 cents net.

WISCONSIN STATE BOARD OF AGRICULTURE. Madison Wis.

*Statement of the Affairs of the Wisconsin State Board of Agriculture.* Submitted March 1, 1915. The Wisconsin State Fair.

YOUNG MEN'S CHRISTIAN ASSOCIATION COLLEGE. Chicago.

*The Association College Bulletin.* Volume X. No. 1., February, 1915. The Graduate Course. The Lake Geneva Summer School Dates, 1915.

LONGMANS, GREEN, CO. New York.

*The Relation of the English Church to the Monarchical Claims of the Roman See.* By the Rev. F. W. Puller, M.A., of the Society of St. John the Evangelist, Cowley. Modern Oxford Tracts. Price 36 cents net.

THE COMMITTEE FOR IMMIGRANTS IN AMERICA. New York.

*Immigrants in America.* Program for a Domestic Policy. By Frances A. Kellor.

S. J. CLARKE. P.O. Box 1056, New York.

*The Hun's Diary.* German Proofs of German Crimes translated by reports of the official Commissions of Enquiry appointed by France, Belgium and England. Price 10 cents net; by mail 12 cents.

BULLETINS

ST. PAUL NORMAL AND INDUSTRIAL SCHOOL. Lawrenceville, Va.

*The Twenty-sixth Annual Financial Statement of the St. Paul Normal and Industrial School, Lawrenceville, Va.* For the Fiscal Year Ending June 30, 1914. Vol. VIII. No. 1. Issued Quarterly. January-March.

UNIVERSITY OF WISCONSIN. Madison, Wis.

*General Information and Welfare Public Recreation.* Bulletin of the University of Wisconsin. Serial No. 709, General Series No. 513. Extension Division. Price \$1.00.

# THE CHURCH AT WORK

## THE BIBLE IN OHIO SCHOOLS

A BILL to regulate Bible reading in public schools and to encourage and standardize religious education elsewhere is being urged upon the Ohio legislature. It provides that a portion of the Bible shall be read daily, without comment except grammatical, geographical, and historical explanations, in all public schools and other educational institutions supported wholly or in part from public funds. Public school boards may select a list of books of Bible readings from which teachers may be advised or directed to choose. Boards may also give credits for Bible study done out of school, or may excuse pupils for religious study in their own churches or synagogues. An attempt is made for proper regulation in each case.

The Rev. Samuel Tyler, rector of the Church of the Advent, Cincinnati, is president of the local federation of churches which is pressing the bill.

## THE JERUSALEM AND THE EAST MISSION

THE NEWLY-CONSECRATED Bishop of the Jerusalem and the East Mission, the Rt. Rev. Rennie MacInnes, has authorized the twenty-seventh annual appeal to the Anglican Communion for the prayers and alms of the Church. The portion of the Bishopric which most appeals to all Christians is closed against the Bishop's entry, since Turkey's declaration of war; but all Egypt and Cyprus still remain open to him, and the work in Jerusalem itself still continues, though with a diminished corps of workers.

"A sight with which every visitor to Jerusalem is familiar—and, indeed, all those who love Zion and have read about her must be familiar with it too—is the Jew's wailing place at the great outer wall of the Temple enclosure. A two-fold bar prevents the nearer access of God's chosen people to the holy site, for the Moslems most jealously hold the gates against them, and they themselves, poor souls, would never dare to enter lest their feet should tread upon the spot where once stood the Holy of Holies, and thus, unwittingly, they should bring it defilement.

"So they ever stand without—a people without a home—and beat their hands upon their breasts and pray, and call on God with bitter tears, 'How long, O Lord, how long? Wilt Thou not turn from us Thine anger for ever?' And all the time there stands, brooding over them, One who continually calls in loving and tender tones, 'How often would I have gathered you together, even as a hen gathereth her chickens under her wings, and ye would not!'"

## "SACRIFICE DAY" IN PITTSBURGH

SATURDAY, March 6th, was observed in Pittsburgh as "Sacrifice Day," when all charitably disposed persons were asked by "The Pittsburgh Temporary Relief Committee for Unemployed Women" to give up some luxury or pleasure, and contribute the cost of the same to the fund being raised to carry on the work the committee had undertaken. The committee is composed of prominent women of various religious affiliations. For six weeks they have been providing funds for the work in hand out of their own purses, or by means of money solicited from personal friends. They provide sewing for a large number of women in the city who are temporarily out of employment. A headquarters in one of the large down-town office buildings was equipped with sewing machines. Goods

were purchased and cut up into all sorts of garments for women and children, and for hospital use.

The garments were distributed among the city hospitals and homes for the friendless and orphans and kindred institutions. The persons applying for work were girls from offices and department stores, seamstresses, and milliners, and married women whose husbands were out of work. The number increased so greatly during the six weeks since the plan was inaugurated that it was imperative something should be done to supply larger means, and the idea of "Sacrifice Day" was suggested and worked up with considerable enthusiasm. Boxes for contributions were placed on all trolley cars, in banks, department stores, theatres, restaurants, markets, and all places of general resort, and on conspicuous corners large milk cans were placed to receive the gifts of passers by. Over each box and can was the legend:

### SACRIFICE DAY.

Many women and children of Pittsburgh are almost at the point of starvation. Will you not make a sacrifice to help secure work for unemployed women of this city?

DROP YOUR CONTRIBUTION IN THE BOX.

A news company furnished 2,000 copies of a popular weekly periodical, which were sold by the Elsemere Guards of the Boys' Brigade, and the money was turned over to the fund. Over \$3,000 was gathered in the receptacles provided; a Churchman, a well-known philanthropist of the city, gave the committee \$1,000. Other gifts have been received and promised, and it is expected that in the course of a few days a fund of \$10,000 will have been provided for this laudable enterprise, and the work will be carried on and extended as long as there seems occasion. To help the work some large establishments have sent their cutters to cut out the garments to be made, and many have contributed in various ways to make the scheme a notable success.

## A PRISON MISSION

A MOST interesting work is being done by the rector of Trinity Church, Wetherfield, the Rev. Henry Swinton Harte, in the Connecticut state prison. With the permission of the authorities all the inmates who are in any way connected with the Church are regularly visited. Each man, upon his entrance, is supplied with a Prayer Book, and also a luminous cross to hang in his cell. He is also supplied with Church and secular magazines and in several cases with weekly newspapers. One man is being given a correspondence course in stationary engineering.

During the past year the rector has made about two hundred visits to the prisoners. One man has been presented for Confirmation—this was the first time the rite was administered by a Bishop of the American Church within the prison walls—two others are under preparation to receive this sacramental rite and two are being prepared for Holy Baptism. The prisoners show deep interest in this work and in many cases make efforts to bring other inmates within its scope.

## DEATH OF MRS. MARY LANG DAVIES

THE CLERGY and people of his diocese and of the Church at large are deeply sympathetic with Bishop Davies in the great loss which he has sustained in the sudden death of his mother, Mrs. Mary Lang (Hackstaff) Davies, widow of the late Bishop Thomas F. Davies,

Sr., third Bishop of Michigan. Mrs. Davies was taken suddenly ill Tuesday afternoon while attending service in Christ Church, Springfield, and died in a very few minutes of heart failure. The funeral was held in Christ Church, Springfield, Thursday, March 11th, at 2 P. M. The Rev. Donald N. Alexander of Christ Church officiated, assisted by the Rev. Robert Keating Smith, Bishop's chaplain, and the Rev. Charles E. Hill of All Saints' Church, Springfield. Archdeacon Charles J. Sniffen and the Rev. Walton S. Danker of Worcester and the Rev. John Harrison Nolan of St. Peter's Church, Springfield, were present in the chancel. The bearers were Edmund P. Kendricks, H. M. Morgan, H. H. Skinner, William P. Sherman, William C. Simons, Col. S. E. Blunt, all of Springfield, Hon. Charles G. Washburn, George H. Denny, and Frederick Pratt of Worcester.

Following the service the body was sent to Detroit, Mich., accompanied by Bishop Davies and his sister, Miss Marian Davies. The burial will be in the burying ground where her husband was buried in 1905.

Mrs. Davies was 72 years of age and was the daughter of William G. and Anna Carr Hackstaff. She was born in Middletown, Conn., June 18, 1842, and married in 1862. In addition to the Bishop and daughter living in Springfield, she leaves another daughter, Mrs. Henry S. Haines of East Bourne, England.

## A SUCCESSFUL CLASS IN PSYCHO-THERAPY

THE REV. C. B. RUNNALLS, rector of the Church of the Good Samaritan, Corvallis, Ore., some four months ago started a small class in the study of divine healing. The first meeting was held in a small private residence and was attended by six women who agreed to meet for the above study. It was not more than four weeks before the membership had grown to a number which made it impossible to continue with comfort in the cramped apartments. After removal to the parish house, in two months the membership rose to forty and requests were made by members of every religious body in the town to be permitted to attend. A regular text book was adopted and with the assistance of the excellent work of Bishop Page, *Bible Readings*, daily study became a reality. The former prejudice towards the Church in this community has died out and the actual pastoral work of the parish has trebled.

## BISHOP SUMNER RETURNS TO OREGON

ST. PAUL'S CHURCH, Salem, had the honor of receiving the first official visitation from Bishop Sumner in his diocese, and its rector, the Rev. R. S. Gill, had the privilege of presenting the first class of candidates confirmed. Coming directly from Los Angeles, where he had stopped enroute from the east for a much needed rest, the Bishop arrived in Portland, Saturday, March 6th, and his return was gladly welcomed. He spent the following Sunday and Monday in Salem.

Monday morning the Bishop visited the capitol and the state institutions in Salem, and at a luncheon at the home of Mrs. Joseph Baumgartner addressed the local branch of the Woman's Auxiliary. At Evensong, at 4 P. M., he addressed the girls of the Junior Auxiliary of St. Paul's.

In the evening a reception was given by the men of the parish at the rectory, in honor of the Bishop. Governor James Withycombe was present and welcomed Bishop Sumner to



the state of Oregon, expressing every good wish for the success of his work. The Bishop was also given a hearty welcome by Mayor Harley White, in behalf of the city of Salem.

DEATHS IN ARIZONA

THE MISSIONARY DISTRICT of Arizona suffered a double bereavement in February, losing two members of the clergy.

On February 6th the Rev. Frederick T. Bennett died at St. Luke's Home, Phoenix. For twenty years "Father Bennett," as he was affectionately called throughout Arizona, was a priest of this missionary district. He was greatly beloved, not only by the Church people but also by the Masonic fraternity, of which he had been grand chaplain.

On the following day, February 7th, came the death of the Rev. James H. MacPherson, rector of St. Andrew's Church, Nogales. His death was a great shock to his own people and to the whole district. He died from an acute attack of indigestion, living but a few minutes after the attack began. He did a splendid work in Nogales and the surrounding country. His daughter, Miss Maud MacPherson, is a teacher in the Nogales high school, being a graduate of the University of Arizona.

RECOVERY OF REV. D. S. HAMILTON

THE REV. D. STUART HAMILTON, rector of St. Paul's Church, Paterson, N. J., who was so seriously injured with his wife and several others in an automobile accident three months ago, has made a remarkable recovery and preached in his church on Sunday, March 7th. Mrs. Hamilton is also recovering her former health and strength. The Rev. Arthur W. Kierulff is temporarily assisting the rector.

SOCIAL WORK IN INDUSTRIAL COMMUNITIES

A BULLETIN has been issued by the Joint Commission on Social Service entitled *Announcement of a Correspondence Course for Parish Workers in Industrial Communities*. The course thus referred to is to consist of ten lessons given under the supervision of the Executive Secretary, and with the endorsement of the General Board of Religious Education, and conducted through the Board's correspondence school. There will be a registration fee of \$3.00, which will include required books. Further information can be obtained by addressing Correspondence School, 281 Fourth avenue, New York.

HEBREW-CHRISTIAN CONFERENCE

A CONFERENCE of Hebrew Christians, under the auspices of the Hebrew Christian Alliance of America, is called to take place in Assembly Hall, United Charities Building, 109 East Twenty-second street, corner of Fourth avenue, New York, April 6th to 9th inclusive. This alliance seeks to bring together the various Christians of Hebrew race in this country, and to unite them in Christian work within their own race and to escape the perils of Gentilizing Hebrews when they become Christians. Further information may be obtained from the recording secretary, Mr. Mark J. Levy, 260 West One Hundred and Twenty-first street, New York.

BISHOP BURTON SEEKS HEALTH

BISHOP BURTON has gone to the Pennoyer Sanitarium, Kenosha, Wis., for some weeks of rest and medical care. Since about the first of the year he has suffered repeated attacks of grippe and at the same time he has kept most of his appointments in the diocese and has attended to the business of his office. Physicians, however, believed that absolute

rest from work and freedom from the exposure involved in making the visitations at this season would the more quickly and completely restore his health. The Bishop expects to return to the diocese in time to confirm all candidates before the meeting of the council. He has requested the Standing Committee to act as the ecclesiastical authority during his absence.

THANKSGIVING IN SAN FRANCISCO

THE NAMES of the Bishop of California; the Roman Catholic Bishop of San Francisco; the Rev. Dr. Clampett, rector of Trinity Church; Dr. David Starr Jordan, Chancellor of Stanford University; President Benjamin Ide Wheeler of the University of California, and other men of distinction in the Christian and Hebrew world are signed to a series of resolutions reminding the people of that city that on the 18th of April exactly nine years will have elapsed since the destructive fire in that city, and asking that Sunday, the 18th of April, 1915, be observed as a day of special thanksgiving in all the places of worship in the city, and that in addition to such services a mass-meeting be held in the municipal Auditorium, to which the entire population be invited in order that, in a spirit of unity, public expression of the appreciation and thankfulness of the city may be made.

MEMORIALS AND GIFTS

AT THE annual visitation of the diocesan to St. Barnabas' Church, Tarentum, Pa., Friday, March 12th, an oak pulpit was unveiled and dedicated in memory of the Rev. John L. Taylor. Mr. Taylor was the priest in charge from 1899 to 1905. The gift was given largely by persons who were baptized by Mr. Taylor, and confirmed under his administration.

AT THE last meeting of the associate board of the Church Home in Buffalo it was announced that Miss Hucker has endowed a crib in memory of her sister, Miss Jeanette Hucker, who had charge of the Church Home nursery for many years. The gift of a clock for the library from Mrs. Irving Devereux, and a dental chair given by Douglas George, were also reported.

ALBANY

R. H. NELSON, D.D., Bishop

Quiet Day at Christ Church, Troy

A VERY successful quiet day was held in Christ Church, Troy, N. Y. (Rev. George Carleton Wadsworth, rector), Wednesday, March 10th, under the auspices of the parish branch of the Girls' Friendly Society. The day began with a celebration of the Holy Communion at 11 o'clock in the morning. Delegates were present from nearly all the branches in the diocese. At the 11 o'clock service the rector preached on "Responsibility." Luncheon was served immediately after the morning service in the parish house adjoining the church. After luncheon an informal conference was held in the chapel, Miss Winslow of St. Paul's branch, Troy, presiding. At 3 o'clock Bishop Nelson conducted a devotional hour in the chancel of the church. As many as possible sat in the choir stalls, while the rest sat in the front pews. The Bishop discussed the Incarnation, the Ministry, the Passion, and the Resurrection of our Lord. Supper was served at 6:30 o'clock in the parish house, and at 8 o'clock Evening Prayer a strong and able sermon was preached by the Rev. Harry Eugene Pike of Hoosick Falls on "The Sacramental Idea."

DURING THE absence of the Rev. D. H. Clarkson, rector, the services in Christ Church, Schenectady, will be taken by the Rev. E. F. H. J. Masse, acting professor of History, St. Stephen's College, Annandale, N. Y.

ARIZONA

JULIUS W. ATWOOD, D.D., Bishop

Dedication of Parish Plant at Tucson—New Rectory at Bisbee

ON SATURDAY evening, February 6th, a service of benediction of the new rectory of Grace Church, Tucson, was held by Bishop Atwood. The service was followed by a reception. On the following day the Bishop preached and dedicated the church and parish house, recently rebuilt on the new site.

THE PARISH of St. John's, Bisbee (Rev. H. S. Brewster, rector), has recently bought a new rectory. It is all paid for with the exception of \$750 which was advanced by the American Church Building Fund. At Globe also a new rectory has recently been bought.

PEACE ANNIVERSARY SUNDAY was observed on February 14th by the clergy of the district. At Trinity Pro-Cathedral, Phoenix, the governor and the members of the state legislature attended service, and Bishop Atwood gave an interesting historical address.

THE ARCHDEACON has recently opened up a new mission in the San Simon valley. This section of the state is being rapidly developed by irrigation from artesian wells. The invitation to begin Church work there came from the president of the board of trade, who was a Churchman.

BETHLEHEM

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

Clericus Meeting at Tamaqua—A New Organ—Woman's Auxiliary

THE SCHUYLKILL County Clericus met at Calvary rectory, Tamaqua, on Monday, March 1st, enjoying the hospitality of the Rev. Wallace Martin. The Rev. George Burgess of Christ Church, Frackville, son of the Bishop of Long Island, read a masterly paper on "Savonarola." The occasion was the fourth anniversary of the beginning of the present rectorate at Calvary Church. Dinner was served at the rectory. The Rev. John Porter Briggs of All Saints' Church, Shenandoah, officiated at the afternoon service, and the Rev. George Burgess preached the sermon.

GRACE CHURCH, Allentown (Rev. Robert Kline, rector), has awarded the contract for a new pipe organ.

THE WINTER session of the Woman's Auxiliary of the archdeaconry of Scranton was held February 11th and 12th at St. Stephen's Church, Wilkes-Barre (Rev. F. W. Sterrett, rector). Mrs. Ketchum, the organizing secretary, urged the members to greater steadfastness in prosecuting the work of the Auxiliary. Mrs. D. Webster Coxe, the diocesan president, explained the provincial organizations. Miss Laura Ruddle, secretary, requested that some branches provide a box for the Indians in Wisconsin or for the negroes in Southern Virginia. Miss Bresee, chairman of the Little Helpers, reported the formation of three new branches. On Thursday evening there was an address by the Rev. J. W. Chapman of Anvik, Alaska. At the celebration of the Holy Communion on Friday morning Bishop Talbot delivered an address on the value of mission study. Miss Tillotson of the Church Missions House spoke on Mission Study on Thursday, and on Friday conducted a discussion hour on Lenten plans. One hundred and fifty persons were present.

CONNECTICUT

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

A Gift to Berkeley's Library—Parish Efficiency

THE LIBRARY of the late Rev. William P. Waterbury, B.D., a carefully chosen collection of books, has been presented by his wife to Berkeley Divinity School.

ST. JAMES' parish, Hartford, is taking

some forward steps along the line of parish efficiency. An address with this end in view was given in the parish house on Monday evening, March 8th, by the Rev. George W. Davenport, secretary of the province of New England.

THE REV. WALTER COE ROBERTS, rector of St. Mark's Church, Mauch Chunk, Pa., will deliver, after Easter, four lectures at Berkeley Divinity School having for their general subjects: "The Holy Days of the Church, unfolding and expanding as they progress."

#### LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Date of Annual Council

THE MINOR CHAPTER has appointed St. Paul's, Newport, as the place for holding the next annual council, and the date will be June 2nd.

MR. THOMAS L. SETTLE of St. Peter's Church, Brooklyn, N. Y., on April 1st will begin work as lay reader at St. John's Church and St. John's Home Training School, Corbin. It is also his purpose to become a candidate for holy orders.

#### MAINE

ROBT. CODMAN, D.D., Bishop

Orphanage Burned at Gardiner

THE HOUSE of the Good Shepherd, Gardiner, the diocesan institution for orphan and neglected children, which, under the care of the Rev. Canon R. W. Plant, rector of Christ Church, Gardiner, and his associates, has done a truly excellent work in years past, has been totally destroyed by fire. The fire broke out at 8 o'clock in the morning just after the children, seventeen in number, had had their breakfast, and in two minutes' time Sister Mary, the matron, had removed all her charges, even to two small children who chanced to be up stairs. With characteristic energy, within three hours Canon Plant had secured a large vacant house ready for occupancy, and soon the life of the little company was going on as regularly as before. The people of Christ Church and the residents generally lent loving aid in caring for the children for the first night. Although the loss of the building is deplored, there is reason for deepest thankfulness that the fire occurred in the daytime, when the little ones could be so easily removed. The home will undoubtedly be rebuilt or a new building be purchased.

#### MILWAUKEE

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

St. Edmund's Church Damaged by Fire—Retreat Held by Fr. Harrison, O.H.C.—Death of Miss Eleanor P. Wood

A FIRE at St. Edmund's Church on the evening of Saturday, March 13th, damaged the edifice to the extent of about \$900, and made it impossible to use the church for the present. The fire appears to have caught from overheated pipes, and the loss to furnishings and vestments appears not to be very large. The guild hall remains uninjured, and services will probably be held therein for the present. The loss is fully covered by insurance. St. Edmund's is the smallest of the Milwaukee parishes and has had a great struggle against adverse circumstances for a number of years. It is at the present time in charge of the Rev. R. D. Vinter.

A RETREAT for the clergy was held at the Cathedral on a day last week, conducted by the Rev. Fr. Harrison, O.H.C. The day began with Holy Communion and the attendance was very satisfactory.

MISS ELEANOR PRESTON WOOD, an aunt of the Rev. Dr. E. A. Larrabee, warden of

Nashotah, died suddenly at his home, which has also been her own home in recent years, on Sunday, March 14th, in the seventy-eighth year of her age. Miss Wood was well known to classes of students at Nashotah in recent years, by whom, as by many others, her death will be lamented.

#### MISSOURI

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

President of G. F. S. Visits St. Louis—Lenten Services

MISS FRANCES W. SIBLEY, president of the G. F. S. A., has spent a very busy week in St. Louis. She addressed the clericus on Monday, on Thursday spoke to a gathering of representative Churchwomen at a tea given in her honor, and during the week visited many of the parishes of St. Louis and vicinity, arousing everywhere the greatest of enthusiasm in regard to the society. A meeting of those particularly interested was held in the parish house of the Cathedral on Friday to discuss practical methods of organization in St. Louis and there seems every prospect that St. Louis, which has only one small branch of the G. F. S., will soon have several very thriving ones.

THE REV. EDWARD H. ECKEL, secretary for the Province of the Southwest, conducted a quiet day at Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean) on February 25th for the members of the Missouri branch of the Auxiliary.

THE NOONDAY Lenten services under the auspices of the Brotherhood of St. Andrew, held at Columbia Theatre, have been very well attended. The various out-of-town speakers have also preached in the different churches of the city.

FATHER HARRISON, O.H.C., has been preaching a series of sermons at St. George's Church, St. Louis (Rev. B. T. Kemerer, rector).

#### NEWARK

EDWIN S. LINES, D.D., Bishop

Diocesan Church Club Meeting—Statement from the Brotherhood

THE CHURCH CLUB of the diocese met in Trinity House, Newark, on Monday evening, March 8th. About two hundred members were present. Bishop Lines spoke on the "emergency call" for funds to support the general missionary work of the Church. Bishop Brewer spoke on "Church Extension and the Growth of the Church," making special mention of the apportionment plan for contributions to the cause of missions. Bishop Courtney made an impressive address on "Religion and the War."

THE BROTHERHOOD of St. Andrew has issued a statement reporting progress. In active service there are twenty senior and seventeen junior chapters. For the advancement of the junior department, the local assembly has undertaken to arrange special meetings for boys. A magazine is published by the assembly, called *St. Andrew's Message*, to convey reports and other matter interesting to every member. The annual meeting for seniors and juniors will be held in Grace Church, Orange, N. J., on Saturday, May 22nd.

#### NEW JERSEY

PAUL MATTHEWS, Bishop

A Quiet Day Service in Atlantic City

ABOUT FOUR HUNDRED women attended the quiet day services held at the Church of the Ascension, Atlantic City, N. J., on Monday, March 8th. The conductor, the Rev. Dickinson S. Miller, D.Sc., took as the subject of

his meditations the life and character of St. Francis of Assisi.

#### OHIO

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

Quiet Day for Clergy—A Rural Mission Work

UPON THE invitation of Bishop Leonard (although the Bishop was absent in Florida) some thirty of the clergy of Cleveland and neighborhood adjacent attended a quiet day at the Cathedral, Tuesday, March 9th, conducted by Canon Owen of Hamilton, Ont. The Canon, who is an impressive and devotional speaker, had for his subject, "God the Holy Ghost, and Some of His Gifts." At the midday recess the clergy were guests of the Bishop at luncheon in the parish house.

THE REV. EDWARD S. TRAVERS, rector of Trinity Church, Pittsburgh, was the speaker at the midday services at the Priscilla Theatre, Cleveland, during the week beginning Monday, March 8th. He also preached the sermon to a crowded congregation at St. Luke's, Cleveland, Wednesday evening, the 10th, one of the weekly united services being held during Lent by the eight congregations on the west side.

THE REV. LUKE J. BOUTALL, a perpetual deacon, a trusted employe in the post office in Cleveland, has for some years been minister in charge of St. Thomas' parish, Berea, where he has accomplished a valuable work. Two years ago he commenced a religious survey of the outlying farming districts, devoting Sunday afternoons and an occasional evening, resulting in the distribution of Bibles in homes where there were none, in the baptism of two dozen children and in the awakening of renewed interest among the farmers in religious things. Two miles out in a community where there are no churches, the farmers of various religious preferences and training organized a union society for non-sectarian worship and teaching, elected trustees, and erected a comfortable building, in which there is a service and large Sunday school each Sunday. The trustees of this body, hearing of Mr. Boutall's survey and interest in religion in the country, decided that he was the sort of man they would like to have to lead them in their services, waited upon and at once secured him for each Sunday afternoon, the house often being filled with devout worshippers. The minister avoids dogmatic utterances, yet preaches a positive Gospel and explains much that is usually considered doctrinal with entire acceptability to his hearers. No member of the congregation has left the Church of his allegiance on account of the union organization, but all support it in answer to what seems to them a community need. Such is the way in which these people have, at least for the time being, solved the question of the rural Church.



**OREGON**

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

A Lay Helper for the Mission Field—Free Employment Bureau

THE REV. E. L. ANDREWS, a missionary from Japan, recently delivered a sermon and a lecture at St. Mark's, Portland, and in voicing the needs of his field of work appealed for a lay helper. A prompt and welcome response was made by Albert C. Wintermute, sexton of St. Mark's, who leaves soon for Japan to become Mr. Andrews' assistant.

ST. JOHN'S CHURCH, Portland (Rev. John D. Rice, vicar), has established a free employment bureau, and has already filled a dozen positions from a list of needy applicants.

**PITTSBURGH**

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

Meeting of Historical Society—Illness of Rev. R. E. Schulz

THE DIOCESAN historical society held its spring meeting at St. Peter's parish house, Pittsburgh, on Monday evening, March 8th. Eleven new members were elected. The Rev. Dr. E. H. Ward, rector of the church, read a paper on "The History of St. Peter's Church, Pittsburgh."

THE REV. R. E. SCHULZ, rector of St. James' Church, Pittsburgh, is spending a fortnight in a sanitarium at Markleton, Pa., suffering from an attack of neuritis and bronchitis. His services and pastoral work are being cared for by neighboring clergymen.

**PORTO RICO**

C. B. COLMORE, Miss. Bp.

Rev. F. A. Warden Resigns

THIS MISSIONARY district is about to lose one of its staff of clergy. The Rev. F. A. Warden has resigned after eight years service and will be in his new parish of Holy Trinity, Moorestown, N. J., on Easter Sunday. The goodwill of his co-workers goes with him.

**SOUTHERN VIRGINIA**

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

Summer Normal School at Bedford City

ONE OF the five summer normal schools of the Province of Washington will be held in Bedford City, Va., June 21st to 25th. It is intended for the Sunday school workers of southwest Virginia, and the faculty arranged for will soon be reported. The committee of arrangements met in Bedford on Tuesday, March 8th, to make final arrangements for the preliminary campaign. They expect between two and three hundred delegates. The beautiful mountain scenery of Virginia near the celebrated Peaks of Otter will be an added attraction for this meeting.

**TENNESSEE**

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

Clergyman Honored

THE REV. MERCER P. LOGAN, D.D., rector of St. Ann's Church, Nashville, Tenn., has been appointed by the mayor of Nashville a delegate to the World's Purity Congress, which convenes in the city of San Francisco on July 18th to 24th inclusive. Dr. Logan was one of the nine men who, under the appointment of the Governor of Tennessee, organized the Southern Sociological Congress, and he is active in all matters which pertain to the betterment of the social order.

**WASHINGTON**

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

Retreat for Girls' Friendly Society

A QUIET DAY for members and associates of the Girls' Friendly Society and other

**A VICAR'S POEMS**

Being a Collection of Poems and Sonnets by the late Rev. GEORGE H. BOTTOME, sometime Vicar of Grace Church. Preface by the Rt. Rev. D. H. GREER, D.D., Bishop of New York. Cloth, 140 pp. Price, \$1.00 net. [Just Ready]

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women of the diocese will be held on Monday in Holy Week at St. Paul's Church, Washington, under the guidance of the Rev. McVeigh Harrison, O.H.C. The rule of silence will be observed during the retreat. Morning Prayer will be said at 10 A. M., Intercessions at noon, Evening Prayer at 4 P. M. Addresses will be delivered at 10:30, 12:30, and 3 o'clock. A luncheon will be served in the parish house at 1:30, and those who desire to partake are requested to send their names to Miss Mary Mason, 2014 G street, N. W., before Thursday, March 26th.

**WESTERN COLORADO**  
BENJAMIN BREWSTER, D.D., Miss. Bp.

**Open Forum at Grand Junction**

ON SUNDAY evening, March 7th, an open forum was conducted in the guild hall of St. Matthew's Church, Grand Junction (Rev. John W. Heal, rector), Evening Prayer having been previously said in the church. The subject discussed was The Relation of the Church to Community Welfare; and the appointed speakers were Drs. Clapp and Cook of the Extension Department of the University of Colorado, and Prof. Tope of the local high school. Bishop Brewster presided and introduced the speakers. The discussion which followed was general and most interesting and practical. The forum idea evidently appeals to the people, for at least half of those present were members of other congregations in the city. At the close of the meeting a committee was appointed to assist the rector in choosing a subject and securing speakers for the next meeting, which is to be held in two weeks.

ON MONDAY, March 8th, Bishop Brewster conducted quiet hour services in the afternoon and evening, at St. Matthew's Church, Grand Junction, which were very helpful and inspiring to those who were so fortunate as to hear them.

**WESTERN NEW YORK**

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

**Death of Church Musician—G. F. S. Anniversary**

ON MARCH 11th, at his home in Buffalo, occurred the death of Wyatt A. Evans, after an illness of a few days from bronchial trouble. Mr. Evans was born in North Wales and came to Buffalo about thirty years ago. He sang in the choirs of Trinity, St. Matthew's, and St. Mark's Churches, and has been choir director at the latter church for the past fifteen years. Mr. Evans was also the director of the combined choruses of the Church choirs of Buffalo and was vice-president of the St. David's Society of the city.

TRINITY SUNDAY SCHOOL, Buffalo, holds two written examinations a year, and the result of the mid-winter examinations has just been announced. Of the 112 pupils who took the test, forty-seven passed 90 per cent, and upwards, twenty-one attaining a perfect mark.

THE STEADY growth of the ladies' Bible class at Christ Church, Rochester (Rev. David L. Ferris, rector), has made it necessary to provide more adequate quarters. A partition has been removed between two rooms, with sliding doors to divide the rooms when desired, and the room thus enlarged will easily accommodate one hundred persons, the expected enrollment. Mrs. William L. Davis, wife of the Archdeacon of Rochester, is the teacher. The rector conducts a class for men which has an enrollment of over three hundred.

THE REV. MALCOLM S. JOHNSTON, rector of Christ Church, Corning, has been granted an indefinite leave of absence by his vestry, because of a physical breakdown. Mr. Johnston will take a complete rest until his health warrants the resuming of his work. The Rev.

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heavenly Father; but me with a pure heart, confess them with an and humble voice, un-humble, lowly, peni- to the throne of the tent, and obedient heavenly grace, say heart: to the end that ing—

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Hobart L. Marvin of the diocese of Michigan City but residing in Waverly, N. Y., will act as *locum tenens* during the absence of the rector.

THE REV. AMOS SKEELE, D.D., for thirty-four years rector of the Church of the Epiphany, Rochester, has tendered his resignation, to take effect this spring. Dr. Skeele has been in poor health for some time and it is on those grounds that he has asked to be relieved of his duties as rector. Dr. Skeele's record of thirty-four years in one parish is not often equaled. During his ministry he has had but three parishes.

ST. PAUL'S parish branch of the Girls' Friendly Society, Rochester, celebrated its twenty-fifth anniversary on February 15th, when the invited guests included parishioners, the diocesan council, the Rochester associates, and the city clergy. An offering was taken up as a memorial to Mrs. W. A. R. Goodwin, the wife of the rector. It was added to the permanent endowment fund of the diocesan G. F. S. Holiday House, to be known as the Evelyn Tannor Goodwin Fund. Mrs. Goodwin died January 15th, and had been an associate of St. Paul's branch since 1909, when the Rev. Mr. Goodwin became rector of the parish. The Rev. David L. Ferris made the address and paid a beautiful tribute to Mrs. Goodwin.

THE CHURCH OF THE REDEEMER (the Sturdy Memorial), a mission of St. Peter's Church, Niagara Falls (Rev. Philip W. Mosher, rector), is now in its own temporary building. Mr. John Sagar, formerly a Methodist minister but now a candidate for holy orders in the Delancey Divinity School, has been placed in charge of the mission. The average attendance of the Sunday school is over one hundred and the evening congregations fill the building. The Church of the Redeemer branch of the Girls' Friendly Society has purchased a handsome brass altar cross and presented it to their mission.

CANADA

Consecration of the King's Colors—Women Enfranchised in Diocese of Columbia

Diocese of Ontario

BISHOP BIDWELL performed the service of consecration on the occasion of the presentation of the King's Colors to the Twenty-second Battery of the second Canadian contingent by the Veteran's Association. The ceremony took place in the armories at Kingston, February 15th.—A PORTRAIT of the late Archbishop Lewis, for many years Bishop of Ontario, has been presented to Christ Church, Belleville. The gift was gratefully accepted by the rector and wardens.—BISHOP BIDWELL gave an address on "Lent" at the mothers' meeting in St. George's Hall, Kingston, on the 18th.

Diocese of Toronto

BISHOP SWEENEY gave the Lenten addresses every day during the last week of February in the Church of the Holy Trinity, Toronto. He is also giving a special course of Lenten sermons on Sunday mornings in St. Alban's Cathedral.—DR. GERMANOS, Archbishop of Baalbek and Metropolitan of Antioch, paid a short visit to Toronto in the end of February. He was met and welcomed at the station by the Rt. Rev. Dr. Reeve, assistant Bishop of Toronto. The Archbishop expressed his pleasure at the great bond of sympathy which existed between the Orthodox Greek Church and the Anglican Church. "We are almost as one body," he said, "in both spirit and creed." The Archbishop said he wished to express his appreciation of the many kindnesses he had received from the clergy of the Church of England everywhere.

THE PREACHER in St. Luke's, Toronto,

March 7th, was the Very Rev. Dean Hodges of the Theological School, Cambridge, Mass.—SOME of the important work done by the Down Town Church Worker's Association was reported at the quarterly meeting in the Church of the Redeemer parish house, Toronto. One department of the work entails the supervision of the health of nearly a thousand babies under two years old. Funds are being collected for two summer homes for mothers and babies.—THE SECRETARY of the diocesan synod, Mr. David Kemp, who has held the position for thirty years, has resigned, on account of his age. Mr. George P. Reid has been appointed in his place.—THE MEMBERS of the hospital chapter of St. Andrew's Brotherhood held evening service for the first time in the camp hospital for the soldiers in training, the last Sunday in February.—THE VEN. ARCHDEACON CODY performed the ceremony at the induction of the new rector of the parish of Richwood and Thornhill, March 4th. The rector of St. Mark's Church, Port Hope, the Rev. Allan N. McEvoy, was inducted to his parish February 24th by Archdeacon Warren.—THE HOUSE OF BISHOPS will meet at Fort William, April 14th. The Canadian Church S. S. Commission will meet on the 13th of April and the Board of Management of the M. S. C. C. on the 15th at the same place.

Diocese of Columbia

BISHOP ROPER (now Bishop-elect of Ottawa), in his charge to the Synod of Columbia, which met in Victoria in February, spoke of the work of Church extension in the diocese during the year. Eight churches had been dedicated, but the work of building the new Cathedral had been postponed till happier days after the war. The Bishop mentioned that it was just a year since the Provincial Synod of the ecclesiastical Province of British Columbia was constituted. The next step would be the election of a Metropolitan. An important resolution was confirmed at this year's synod, giving women the right to vote at vestry meetings. Nine clergy were against the resolution, but over thirty were in favor of it, therefore at the Easter meetings this year the women of the Church of England in the diocese will have the right to vote for church wardens, church committee and lay representatives to the synod.

AT THE annual report of the Columbia Coast mission, read at the annual meeting in Victoria in February, it was shown that in spite of the strenuous year, through which we have just passed, great progress has been made. The mission has at work at present two boats, four hospitals, five doctors, and about eight nurses. The Bishop of the diocese, now Bishop-elect of Ottawa, presided at the annual meeting. The *Columbia*, as a floating church as well as a hospital boat, has done a very successful year's work.

Diocese of Huron

BISHOP WILLIAMS dedicated the new Church of St. Andrew at Harrow, February 14th. The church has been built for ten years, but has only recently been freed from debt.—CHRIST CHURCH, Ayr, was dedicated on the 21st. The building is a substantial one.—AMONGST THE offerings taken up on "Peace" Sunday for the Belgians was one from the choir of St. James', saved by abstaining from buying new music for six months.

Diocese of Quebec

A LENTEN MISSION was conducted in Quebec by Canon Gould, from February 21st to 23rd. He preached in the Cathedral, Trinity Church, and St. Matthew's, besides giving addresses to meetings of Woman's Auxiliary members.—THE REPORT of the year's work of the Association of Church Helpers shows how much had been done during the time to

aid in furnishing the various parishes of the diocese.

Diocese of Rupertsland

ARCHBISHOP MATHESON dedicated a beautiful font of carved stone in St. George's Church, Transcona. It was the gift of the Woman's Auxiliary of the parish. The Archbishop, who left for the Pacific coast in February to officiate at the consecration of Bishop Doull to the see of Kootenay, expected to be absent about a month.—AT A recent reception in St. John's College, Winnipeg, the honor roll in connection with the first Canadian contingent was commented upon with great appreciation by Archbishop Matheson and other members of the faculty. Warm approval was shown at the splendid record made by the college in sending so many graduates to the defence of the empire.

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*Diocese of Niagara*

VERY SATISFACTORY reports were given at the annual meetings of some of the parochial branches of the Woman's Auxiliary in Hamilton, in the end of February. St. Peter's branch showed a large increase in all departments, and also in the membership. The Cathedral branch amongst a great many other gifts sent two Communion sets to Northwest missions.—AN EXCELLENT address was given to the young men of St. Peter's Church on "The Young Men's Organized Bible Class." It was afterward decided that they would have such an organization in their own congregation.—AT THE meeting of the local assembly in St. Matthew's Hall, Hamilton, volunteers were asked for a mission service to be held during Lent, in Hamilton. Four Brotherhood men offered their services.

*Diocese of Montreal*

THE FIRST death of a soldier on active service, in Montreal, since the war began, occurred when Trooper Jenkins, of the Canadian Army Service Corps, died in the Montreal General Hospital, of pneumonia, in the end of February. The funeral service was held in the Church of St. John the Evangelist, Montreal, conducted by the rector, the Rev. Arthur French, with other clergy assisting and a full boys' choir.—AMONG THE improvements and alterations made by the congregation of the Church of St. James the Apostle, Montreal, to mark the jubilee of the parish, is a beautiful chancel screen. The seating accommodation of the church has been largely increased by building an eastern transept to correspond with that on the west.—FIFTY MEN from the Church of the Ascension have enlisted to go to the front in the war.

*Diocese of Yukon*

THE MISSION house and church at Carmacks are now quite finished, and are substantial and well built. Bishop Stringer on his last visit there warmly approved of them.

*Diocese of Calgary*

AT A meeting called by Bishop Pinkham, lately, a ladies' guild, to be known as "The Diocesan College Guild," was formed. Personal influence among the students attending the colleges was one of the objects aimed at. The meeting was attended by a large number of the ladies of Calgary and the surrounding district.

## Educational

ON WEDNESDAY, March 3rd, Canon James O. Hannay lectured at Kenyon College on the Larwill Foundation on "Ireland and the War." Canon Hannay had landed only a few days before speaking and this was one of the first of his addresses in the United States. He talked delightfully on the subject, describing the situation in Ireland before the war and the strong current of patriotic feeling that has set in since the war began. After the lecture was over the college men met Canon Hannay in one of the dormitory parlors, where he told them a number of interesting experiences in Ireland and England during the last few months. It is probable that the class of '15 will present at commencement as their class play Canon Hannay's Irish comedy, *General John Regan*.

A lecture on the Larwill Foundation was given at the college on the evening of Monday, March 8th, by Wilfrid Ward of Lotus, Dorking, England, on "Alfred, Lord Tennyson." From his acquaintance with the great poet and his years of young manhood spent in the neighborhood of Tennyson's home and as a privileged member of his community, Mr. Ward drew a wealth of personal reminiscence related with charm and careful accuracy. The vivid mental picture thus con-

jured up of England's great poet laureate is one not easily forgotten by his audience. As a young man Mr. Ward acquired the art of imitating Tennyson's manner of reading his own poems, and specimen "Tennyson readings" added a further attraction.

### THE TESTING OF AMERICA

OUT OF the year's sad history of war has come at least one unforgettable experience which is of first-rate importance for every lover of his kind. We mean the response of the ordinary man to great incentives for duty and self-sacrifice. We had fallen, it was said, on a drab and commonplace and self-indulgent age, where wealth had killed the soul of courage and comfort had become the one requirement of the average man. The summons came and the nations were reborn in a day.

The loyalty of Germany—however ill-directed—stands among the great self-givings of the world. Unflinching Belgium won a crown of martyrdom. France, that seemed so frivolous and unsteady of purpose, hardened instantly to tempered and elastic steel. Russia, long cowed by the stern authority that held it in control, proved its claim to be a nation of high purpose, put an end to its drink traffic, pledged freedom to the Poles, declared by the mouth of its leaders that the war it waged was for making a final end of the yoke of militarism. Great Britain dropped its internal dissensions and its peoples in all the seas and continents were instantly united.

Before such an exhibition of self-forgetful loyalty to country and to cause we, who are not drawn into the strife, must stand in wondering admiration. The question comes—and it is most appropriate as a New Year's

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For America is not exempt from the trials of this conflict or from the great questions which will surely emerge when it is ending or ended. The world is in many ways to be made anew. Are we fitting ourselves in these times of strain to be worthy helpers in that remaking? Have we the courage for self-giving, the persistence that wins, the insight that chooses worthy ideals and the wisdom that knows how to bring them to pass? The test of moral quality in the absence of war's excitements may be even more exacting than war itself.

What shall make over America in the image of that strength and peace for which all the world is longing? We who bear the message of Christ's Kingdom must take our mission of offering and recommending it to men more seriously. We must show our comradeship with Christ in more helpful, and therefore more witnessing, lives. Above the smoke of war and in the midst of the distractions of our time, we must see the image of His Kingdom, unfulfilled, but to be made real in part both in our own hearts and by our endeavors. Are we awake to the great opportunity that offers? Are we ready to rise to the calls of loyalty and self-giving which come? When we have done our utmost in the enthusiasm and the perseverance of our faith, then first, then only, we may leave the rest of the work in simple confidence to God.—*Congregationalist*.

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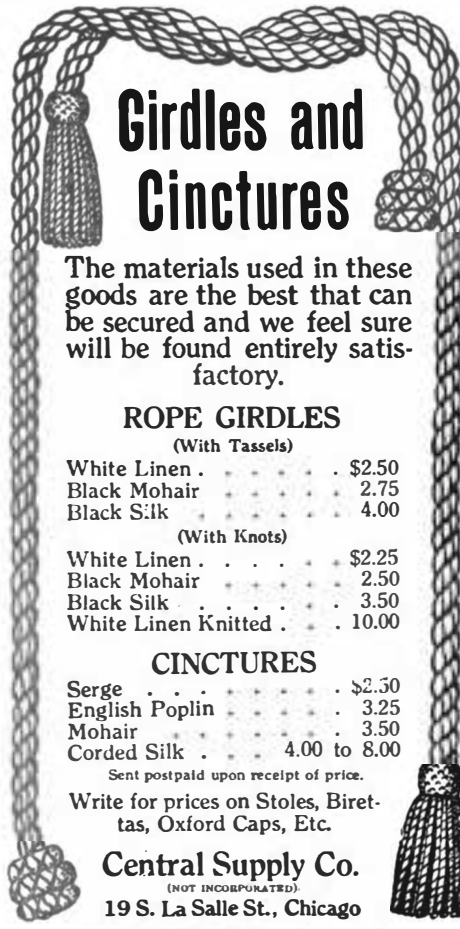
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