

The Living Church

VOL. LIV

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

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... IN THAT hour
 From out my sullen heart a power
 Broke, like the rainbow from the shower,
 To feel, although no tongue can prove,
 That every cloud, that spreads above,
 And veileth love, itself is love.

—Tennyson.

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MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 19, 1916

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EDITORIALS AND COMMENTS

Authority in the Church

I.

NOTHING is a more frequent cause for misunderstanding and distraction in the Church than a clash as to authority. Important as it is that there should be the most careful lines drawn between the authority of one and that of another, the common view of the authority lawfully wielded by vestries, rectors, bishops, national Churches, and the whole Church is exceedingly hazy. We shall try, in two editorial leaders, to suggest the bases upon which authority can properly be claimed by each of these factors in making or executing the law of the Church; and we shall hope that if our conclusions are faulty there will be ample correction offered by our correspondents.

All authority in the Church proceeds from Jesus Christ, her only head, her only ultimate source of authority. His authority in the Church, according to the Anglican interpretation of it, is vested in the collective episcopate. National episcopates derive a delegated authority from the collective episcopate; and in these latter days, when the collective episcopate of the whole Catholic Church has no way of reaching a common determination on any subject, the national episcopates are, in fact, left supreme, except that the Faith of the Church is fixed and may not receive additions by their authority.

What is the legal position of general, even of ecumenical, councils, in the Anglican Churches? It is not so clear as might be wished. The twenty-first Article of Religion, which has been dropped from our American Prayer Book, declares that General Councils "may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture." But this article, which carefully avoids the use of the term *ecumenical*, must be interpreted by comparison with other contemporary declarations of the Church of England. The article follows immediately after two others which bear upon the same subject. Article XIX, "Of the Church," shows that the Church of England is in no sense to be treated as equivalent to the whole Church, and that the term "The Church," when used without national limitation, must be interpreted as the whole "congregation of faithful men in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance" [observe the cautious expression, "*duly ministered*"]; and then in Article XX, it is declared that "The Church," *i. e.*, the whole Church, not only the Church of England, "hath power to decree Rites and Ceremonies, and authority in Controversies of Faith." Dr. Kidd's careful explanation of the scope of Article XXI seems quite to be justified:

"Art. 21, standing as it does between one that treats 'Of the Authority of the Church,' and another that repudiates certain doctrines, as 'Of Purgatory,' etc., put forward on that authority, serves

as the natural sequel to the one and the necessary introduction to the other. The authority of the Church, as the position of the Article implies, is normally expressed through General Councils; but, as its text goes to affirm, the doctrines sanctioned by Councils claiming to be General cannot be accepted unless brought to the test of Holy Scripture. There is thus no intention to disparage the authority of such Councils as were really General; a point which is further established by the structure and the historical affinities of the Article. As with other Articles, its main statement is reserved for its final clause, which simply affirms that, in matters doctrinal, a council has no function beyond that of declaring the sense of Holy Scripture: and again, the *Reformatio Legum*, which proceeds from the same hands as the Articles under Edward VI, professes that we reverently accept the four great Ecumenical Councils, and defer to the decisions of many later synods. There was, however, a special object in defining the degree of this deference at the time. A council, claiming to be Ecumenical, was sitting at Trent; and the English divines, by pointing out that it was merely an assembly summoned by the Pope and confined to bishops of the Papal obedience, *i. e.*, neither free nor representative, rid themselves by anticipation of any responsibility of it."

And, as Dr. Kidd further points out, the recognition of "six Councils which were allowed and received of all men," is expressly given in one of the Homilies. A like recognition is a commonplace of seventeenth century Anglican literature. The relation of the Church of England to the seventh ecumenical council is less clear and need not detain us now.

IT WOULD BE NEEDLESSLY BURDENSOME and much beyond the scope of our present purpose to marshal the proof that the doctrinal findings of the general councils are accepted as the doctrine of the Church of England. English Churchmen receive the Nicene Creed, for instance, not as being a detail in a legal schedule attached to an Act of Parliament, but because it has been set forth by the whole Church Catholic as the symbol of the faith of the whole Church Catholic; and the Preface to our own American Prayer Book carefully guards against any pretense that this national Church claims the right to reconsider or redetermine the Faith itself. "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free," recites the Preface, "that in His worship different forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire.*" That proviso is, clearly, a disclaimer to any right on the part of this Church to tamper with the Catholic Faith.

But it is sometimes forgotten that ecumenical canons of discipline do not rest upon like sanctity. No section of the Church universal has ever deemed itself bound to observe perpetually all the disciplinary canons even of the ecumenical councils, and these canons have themselves frequently been in

conflict with one another and, not infrequently, have reversed one another. Where, for instance, is there a national Church which observes this most ancient of all disciplinary injunctions concerning the episcopate, found in the *Teaching of the Twelve Apostles* (Chap. XI):

"But concerning the apostles and prophets, according to the decree of the Gospel, thus do. Let every apostle that cometh to you be received as the Lord. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. And when the apostle goeth away, let him take nothing but bread until he lodgeth; but if he ask money he is a false prophet."

Or this, the fifteenth canon of the First Council of Nicea:

"On account of the great disturbance and discords that occur, it is decreed that the custom prevailing in certain places contrary to the Canon must wholly be done away; so that neither bishop, presbyter, nor deacon shall pass from city to city. And if any one, after this decree of the holy and great Synod, shall attempt any such course, his proceedings shall be utterly void, and he shall be restored to the Church for which he was ordained bishop or presbyter."

It would be easy to multiply examples of ecumenical disciplinary legislation that has long since become obsolete throughout all Christendom though not formally repealed.

This showing that no Church in Christendom holds itself bound to perpetual obligation to maintain ecumenical disciplinary law is of vital importance to Anglican Churchmen. We are sometimes charged with picking and choosing in relation to the acts of the councils. Our obvious reply is that we have every right to do so, saving always and only in matters of Faith. Thus, though we find Papal preëminence expressly guaranteed by conciliar decrees, though we find the marriage of the clergy expressly prohibited, we have the same right, for what shall appear to us to be sufficient cause, to reconsider and, for ourselves, to reverse these decrees, as we and all other national Churches have to modify the particular canons and injunctions already cited, and many others like them.

Moreover, the best authorities hold that ecumenical canon law never was held of authority in England, except in so far as it was reënacted by act of Parliament or obtained recognition by general custom. On the other hand, the ancient *English* canon law not only has never been repealed in England but it was expressly continued by 25 Henry VIII c. 19 which provided for the creation of a commission of thirty-two persons to "view, search, and examine the canons, constitutions, ordinances, provincial and synodal, theretofore made," and that "such canons, constitutions, and ordinances being already made not contrariant or repugnant as aforesaid, should be used and executed as they were afore the making of the Act till such time as they be otherwise ordered, by such thirty-two persons"—a time limit which has not yet been reached. Thus the English Churchman has not only the presumption resting upon the unbroken continuity of the Church of England as his warrant for maintaining the legal obligation of the ancient customs of the Church, determined by early and mediaeval English synods, except when these have been expressly modified by later legislation, but also, dear to the heart of the lawyer, the authority of Act of Parliament in the reign of Henry VIII. Those who object, therefore, to any practice not expressly prohibited, on the ground of "mediaevalism," lay themselves open to the retort that "mediaevalism" is, very largely, the law of the ancient Church and of the modern realm of England as well.

This English Canon Law is, as our canonists hold, the basis of our own common law ecclesiastical. Precisely as our courts administer the old English common law, so is the common law ecclesiastical of force among us. Says White (*Am. Ch. Law*, 40, 41): "The Common Law of the Colonists included not only the Common Law Ecclesiastical of England, but also the Canonical Law of the Church."

Of course we need not stop to argue the supremacy in this American Church of the laws enacted by General Convention. This Church was entirely within its rights in constituting a supreme legislative body consisting of bishops, clergy, and laity, subject always to the limitation carefully expressed in the Preface to the Book of Common Prayer, already quoted, "provided the substance of the Faith be kept entire." General Convention introduces no new principle into the legislation of the Church. The House of Bishops is the counterpart (not of the English House of Lords as is sometimes said, but) of the Upper House of Convocation. The body of clerical deputies reproduces for us the Lower House of Convocation, and the body of lay deputies is the modern American equivalent of Parliament, on

the ecclesiastical side of its functions, in the days when Parliament was composed of Churchmen.

In everything not pertaining to the Faith of the Church, the acts of General Convention are the supreme law for us. All bodies created by General Convention are, as a matter of course, subject to the parent body. Whosoever wilfully violates rubric or canon that has the sanction of General Convention, on any ground that, forsooth, the law or custom of some other Church is better, thereby commits sin.

But it is always to be understood that what has once been lawful in the Church continues to be lawful until it is expressly and unmistakably repealed, and that all rubrics and other laws are to be construed as regulations of already-existing usages, except where they directly alter usages or establish new usages. Thus, the American rubrics presuppose a living and intelligent use; they are not to be esteemed as creating a new use. In like manner, while in each revision of the English Prayer Book some alteration in existing usage was made, yet at no time has alteration taken the form of repeal of one use by superseding it with another use. English use passed naturally, with whatever alterations were directly made by rubrics, from the many diocesan uses of earlier days to the national use of 1549; and from that use, through various explicit modifications, into our current American use.

Whatever force the principle of non-user, which undoubtedly has played a large though extra-legal part in fashioning our modern services, may have in modifying the right to enforce older customs by coercive measures (which is a difficult and controverted question), it can have none in making a legal act illegal. The principle that must be maintained in ecclesiastical law is: once legal, always legal, until expressly altered by due process of law.

But, accepting the principle of the supreme authority of our General Convention in matters not of faith, and the principles of interpretation which we have suggested, precisely what legal authority, in this American Church, has each body and each official that is subordinate to General Convention?

To the House of Bishops as a house we can accord only such authority as is expressly conferred upon it by the Constitution and Canons of General Convention. But to our national collective episcopate as a group of Catholic bishops, we may defer as possessing, by divine right, that authority to interpret the Faith and to lead in practical work which is not expressly withdrawn from them by the Constitution and Canons to which they have severally sworn to conform, subject always to the limitation that they may not reverse the decisions of the whole body of the episcopate throughout the world. When our bishops confer "in council," they are exercising a prerogative that is vested in them by no Constitution or Canons, and are continuing a practice of synodal consultation that is as old as the collective episcopate itself. That the right to formulate canons no longer adheres to sessions of this character does not detract from the solemn right of the bishops thus gathered to act as the official leaders of the Church; and it is to be noted that the momentous "Muhlenberg Memorial" of 1853, to the high ideals of which the current thought of the American Church has even yet not attained, was addressed "to the Bishops of the Protestant Episcopal Church in Council assembled" (not to them as a House of Bishops), and the appeal of the memorialists was made to them as within "the peculiar province of your venerable body as a College of Catholic and Apostolic Bishops as such."

Yet the fact that the collective episcopate of our American Church is bound by the Constitution and Canons of General Convention is one that must be strictly maintained, and Churchmen will always be jealous of any action on the part of individual bishops that seems to contravene the provisions of our written law.

Next week, continuing this subject, we shall hope to examine the difficult questions pertaining to the authority and rights of particular persons in this American Church.

IN an organ of the Spanish Dominicans entitled *La Ciencia Tomista* and published in Madrid, Spain, there has recently been printed a remarkably sympathetic article relating to the work of the World Conference on Faith and Order. The subject of the article is "Yearnings for Spanish Approbation for World Conference Unity." It proceeds from a characteristically Roman standpoint, telling of the Papal position and of the impossibility of the many Protestant

denominations being treated as otherwise than severed from the Church, but notwithstanding that, the article proceeds to a really intelligent discussion of several recent Anglican works relating to unity, while the proposed World Conference is the subject of very sympathetic reference and there are extended quotations from its literature. There is special commendation of a letter addressed by the Joint Commission to this periodical, which is declared to have been written in "elegant Latin" and "in which, together with the sincerity of their purpose, shines that spirit of peace and harmony which they desire to carry on into the conference." Like the Vatican letter read at Garden City there is no diminution of extreme papal claims, but, also like that letter, there is throughout a friendly tone and a willingness to discuss matters at issue that have been sadly lacking from controversial documents in the past.

Finally in this present article the request that has been submitted for prayer in preparation for the World Conference receives a very sympathetic response. "That is the most sympathetic aspect of the movement," reads the article. "They humbly confess that they rely more upon prayer than upon human help. Our prayers will not be wanting. We pray the God of mercy and Father of light for the happy issue of the proposed World Conference, that by loving unity truly they may finally find out where it is to be discovered. And by surmounting all obstacles, they may incorporate themselves in the center, from which the unity longed for is radiating."

It is enough for us in this present stage of divided Christendom to recognize the sympathetic and friendly tone of this article. It is a notable sign of the times that such a tone should be given to it.

THE revelations of anarchist plots to wreck churches and to kill Churchmen on a huge scale afford the strongest testimony that the Church and those men and women who are animated by its spirit are the strongest bulwark in the world against anarchy and the reign of lust and hatred.

Anarchy vs. Christianity

At a time when most of us are sadly depressed at the lack of power that the Church has been able to exert in a world crisis, this frank testimony of its real virility is a great encouragement. It is worth the loss of a few church buildings and even, perhaps, of a considerable number of Churchmen, should other anarchist plots be more successful than that of last week, to have this testimony borne in, as it must be, upon the consciousness of the world: *You must tear down the Church and eradicate its spirit from among men if you would have the forces of evil prevail.*

And similarly, if the forces of evil are to be defeated, the way to defeat them is to strengthen the Church and to extend the spirit of the Christian religion throughout the world.

So the anarchists have afforded us a real encouragement where we had been tempted to despondency over the state of the Church.

And we are thankful to Almighty God that their dastardly attempts upon the lives of the Roman Archbishop of Chicago and of those who were gathered in his honor should have been frustrated.

NOTICE is given of the change of address of the warerooms of the War Relief Clearing House for France and Her Allies to 133 Charlton street, New York City. The executive offices remain at 40 Wall street. A recent bulletin asks for shipments of agricultural implements of all sorts, which are greatly needed. Any of these tools, if plainly marked with the names and addresses of the contributor and consignee and shipped prepaid to the warehouse of the War Relief Clearing House, 133 Charlton street, New York City, will be transported from New York to destination by the War Relief Clearing House without expense to the contributor.

War Relief Clearing House

At Christmas, Mr. Wadleigh says, there were distributions of gifts to the poor on a considerably larger scale than heretofore, substantial gifts being made to 275 persons. The women's society of the

A LETTER from our rector at Florence, Italy, the Rev. H. R. Wadleigh, expresses thanks for recent remittances from THE LIVING CHURCH WAR RELIEF FUND and tells something of the relief work of the Church and of Americans generally in his city.

Relief Work in Florence

At Christmas, Mr. Wadleigh says, there were distributions of gifts to the poor on a considerably larger scale than heretofore, substantial gifts being made to 275 persons. The women's society of the

church maintains a work-room in the crypt of the church building, where a great number of garments and hospital supplies are made for the Italian soldiers and hospitals. About thirty children are cared for at the day nursery in the church rooms, which, however, is maintained by a general committee not directly representing the Church. The choir of the church is maintained at a very good standard with about twelve voices. Congregations, however, are of necessity very small and the support is, therefore, very greatly reduced.

Other American activities in Florence include the American Hospital, which has been a success beyond all expectations, and which is the headquarters for hospital work in the city. Many garments are made by volunteer workers. The hospital is generously supported and does not require assistance at this time from outside the city.

THE Twenty Thousand Dollar mark has been passed in THE LIVING CHURCH WAR RELIEF FUND!

What the fund is doing and has done our readers know. Established primarily to keep our churches on the continent of Europe open and to make it possible for their clergy and workers to continue at their posts, the amount that has been used for operating expenses in any of the cities is scarcely more than negligible, and the great bulk of the fund has been used in direct relief, such as can best be administered through the Church. No deduction has been made for forwarding expenses.

Very many of the contributions come from real sacrifice. Sunday school children have sent very many gifts. Poor boxes at churches have collected the alms of many. The gift acknowledged below from the Church of the Ascension, Chicago, represents the sum usually expended for an orchestra for the Christmas morning High Eucharist but diverted this year—as also it was last year—to this sacred purpose of relief.

With all that we are doing or can do the needs increase rather than lessen. The Church has been powerless to prevent war. The two things it can do are to administer relief and to keep the spirit of internationalism alive. In our own small way we are seeking, with the help of Almighty God, to do both.

The following are the receipts for the week ending Monday, February 14th:

Rev. C. W. Leffingwell, D.D., Pasadena, Cal.....	\$	50.50
Mrs. C. A. W. Mومence, Ill.		10.00
Church of St. Clement Sunday School, El Paso, Texas.....		25.00
Church of Good Shepherd Sunday School, Ogden, Utah.....		12.50
"Araby for February"		1.00
Church of the Ascension, Chicago		30.00
Hattie E. Longley, Des Moines, Iowa		7.50
Catherine M. Hayes, Evanston, Ill.		5.00
Rev. Robert Scott		5.00
A reader, Lynn, Mass.		2.00
Miss S. Alice Ranlett, Auburndale, Mass.		1.00
St. Matthew's Church, Hillsboro, N. C.		4.10
Theodore and George Diller, Pittsburgh*		1.00
E. L., St. Clement's Church, Philadelphia*		5.00
A friend of the children, New York*		10.00
The Dr. Johnson Circle of Gethsemane Church, Minneapolis* ..		6.00
M. S. L. M., St. Paul's Church, Milwaukee†		10.00
Episcopal Church Sunday School, Chapel Hill, N. C.†		5.11
A friend from Massachusetts†		500.00
A. L. D., Madison, Wis.†		2.00
In Memoriam, J. B. N.†		5.00
Total for the week	\$	697.71
Previously acknowledged		19,787.86
		\$20,485.57

* For relief of Belgians.
† For relief in France.
‡ For relief in Florence.

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

ANSWERS TO CORRESPONDENTS

A. J. S.—For a study course in Church History inquire of the Society for the Home Study of Holy Scripture and Church History, care Rev. I. P. Johnson, D.D., Seabury Hall, Faribault, Minn.

G. B. S.—The birth of Christ is commonly placed in the year B. C. 4, the computation of the Christian era, which dates from the sixth century, now being considered about four years too late.

F. C.—In most states a minor cannot serve as vestryman. The question is one of statute rather than of canon law.

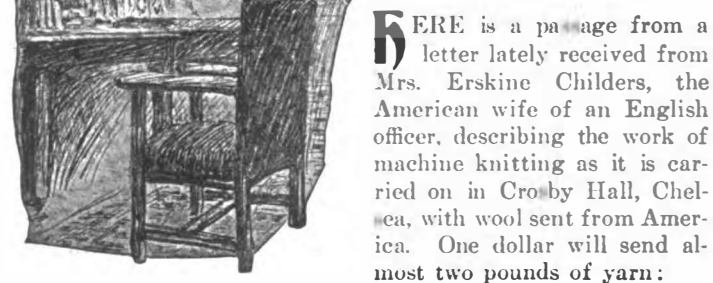
K. S. P.—See *A Senior Text Book on the Church Catechism* (Young Churchman Co., 10 cents).

INQUIRER.—We see no objection whatever to an electric cross surmounting a church.

WE ARE not to keep on looking out for the kingdom of God, but to believe firmly that it is come, and to live and act in that knowledge and assurance. Then will it indeed be come for us.—*Hare.*

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



HERE is a passage from a letter lately received from Mrs. Erskine Childers, the American wife of an English officer, describing the work of machine knitting as it is carried on in Crosby Hall, Chelsea, with wool sent from America. One dollar will send almost two pounds of yarn:

"I must just tell you again about the industry—your industry!—which is now at Crosby Hall. If only you could see it! If you could see the men's faces, as they sit working at their machines, the poised, contented look—not the rudderless look of the unoccupied people; if you knew that thanks entirely to this yarn, the crippled, sometimes half-blind, Belgian soldiers, who can never again do men's work, are taught a trade by which they can earn a living after the war—a trade at which they can sit down, so that a leg gone makes no difference—if you could see all this, your heart would be filled with joy. When the industry was in several small rooms it seemed nothing at all in comparison, for there only five men worked in a room and one lost the sense of its size and importance. Now at Crosby Hall, all the men grouped together, it is an amazingly impressive and touching sight. They look so happy! The Hall is full of a sound which makes me rejoice—laughter and singing and whistling, and always the hum and clicking of the machines. Four men, ex-soldiers, *minus* one leg each, who came this week are already earning; three more like these come on Monday. When I look at their simple, open faces and their eager interest in the work—when I see their broken limbs with the crutches near by, when I look at others with shattered thighs or half a hand gone, or almost blind, something in me breaks into weeping and singing; I can't describe it. The war seems less horrible when one sees human nature emerge unconquered, and one knows that the spirit of God is in it all in some strange way, even in the horror. I know you would feel this, too, and some of your agony over the war would be repaid, as I find mine is. I just said to Mr. X—who is directing the industry—he has been so splendid—'I think it would be worth while to come across for one day to see this and go straight back,' and he said it would. 'One day only,' I added—for if your work stopped, where would the industry be? How I long for you to see it all and have the joy of knowing what you have accomplished.

"Crosby Hall, with its long, narrow Gothic windows, is, as I said, like a Cathedral. The men at work, who looked commonplace and scrubby in their first cramped quarters, here take on a wonderful solemnity of importance. There is something almost hallowed about them, with the long, slanting shafts of light and the roof with its carvings and the dull smoke-colored walls and tapestries. The industry, as now arranged, is the crowning happiness of my work. From the business point of view I can see that the many people who come to visit me are immensely impressed. Do you know that if we had waited for help in money and machines from the Belgian and English Industrial Committee we should never have started? Now we are independent, thanks to you. Red tape surrounding the expenditure of government money is probably necessary, but this is a crying human problem which can ill wait for solution, and we thank Heaven every day that we went ahead alone and unaided save by you. The day may come when your aid will lessen, then we shall have to try to get help here. But we pray that day may never arrive!"

M. A. C.

HERE IS PART of a letter from a vivid young Canadian living in England since earliest childhood, educated in Belgium, and now "doing her bit" as a volunteer nurse:

"I left the training hospital a week ago, and am waiting to be called up for foreign service, either in France or southern Europe; I don't know which, but I am down for 'anywhere.' I thought of going temporarily into an English Red Cross hospital to fill in the time, but my commandant won't hear of it, as she is keen on my getting abroad, and says that I may lose my chance if I take up temporary work.

"The hospital that trained me was near Victoria, so we got the worst cases straight from the boat trains. I loved the work, and loved my Tommies. Of course the Canadians were the nicest, but some of the Australians ran very close. We had South American, Australian, French, and Spanish nurses, and as the staff numbered only nine we were cosmopolitan. Matron was an Irishwoman—just charming, and so sporting! The house surgeon was a man with a

temper like Indian curry, who used to roar like a bull if anything wasn't just as he liked it.

"A hospital is good for one's soul, as you don't get a chance to feel anything but a worm; and when the house surgeon roars for 'the idiot who prepared these dressings'—well, you feel like a snowflake in a stoke-hole! I went in with a very good opinion of myself; but I came out without it!

"The Tommies are all sorts, dock-yard workers, miners, farmers, shop-hands, chauffeurs, and some gentlemen-rankers. There was a funny side to it, as well as a sad one. Mother came down once or twice, and was very popular with the men, who preferred her to the 'la-di-dah' ladies who stared and patronized them as if they didn't belong to civilization at all."

THIS, by Marjorie L. C. Pickthall, from a recent *Scribner's*, is too good to lose:

"MARY SHEPHERDESS

"When the heron's in the high wood and the last long furrow's sown,
With the herded cloud before her and her sea-sweet raiment blown,
Comes Mary, Mary Shepherdess, a-seeking for her own.

"Saint James he calls the righteous folks, Saint John he calls the kind,
Saint Peter calls the valliant men all to loose or bind,
But Mary seeks the little souls that are so hard to find.

"All the little sighing souls born of dust's despair,
They who fed on bitter bread when the world was bare—
Frighted of the glory gates and the starry stair.

"All about the windy down, housing in the lling,
Underneath the alder-bough, linnet-light they cling,
Frighted of the shining house where the martyrs sing.

"Crying in the ivy bloom, lingering at the pane,
Grieving in the hollow dark, lone along the rain—
Mary, Mary Shepherdess, gathers them again.

"And Oh, the wandering women know, In workhouse and in shed,
They dream on Mary Shepherdess with doves about her head,
And pleasant posies in her hand, and sorrow comforted.

"Sighing: There's my little lass, faring fine and free.
There's the little lad I laid by the holly-tree,
Dreaming: There's my nameless bairn laughing at her knee.

"When the bracken harvest's gathered and the frost is on the loam,
When the dream goes out in silence and the ebb runs out in foam,
Mary, Mary Shepherdess, she bids the lost lambs home.

"If I had a little maid to turn my tears away,
If I had a little lad to lead me when I'm gray,
All to Mary Shepherdess they'd fold their hands and pray."

AN IRISH-BORN PRIEST of Oregon, the Rev. John E. H. Simpson, sends these verses, which will arouse many hearts:

"THE REAL TRIPLE ALLIANCE

"We've been boys together—Johnny Bull,
And Sandy the Scot, and me—
And we've fought our fights and claimed our rights
In the midst of the familee.

"With Keltic blood mixed in Saxon veins,
And a trife from Normandy,
It's been hard to live in perfect peace,
In the midst of the familee.

"We've loved and hated each other hard,
And quarreled as brothers free,
And, maybe, we haven't acted well,
In the midst of the familee.

"But not long ago we heard the roar
Of the Dachshund, over-sea,
Threatening murder and sudden death
In the midst of the familee.

"And German bombs slew our helpless babes
And women, on land and sea;
And death and destruction found their mark
In the midst of the familee.

"Then Johnny, Sandy, and Pat—that's me—
Swore to God, and made decree,
'We'll stand together, and live or die
For the sake of the familee.'

CHORUS—

"So, it's Johnny Bull and Sandy Scott,
And it's Irish Pat—that's me—
We're brothers three, in the familee,
Through time and eternity."

CHURCH MUSIC IN ENGLAND

Report of Committee of the Gregorian Association

FUTILE ATTEMPT TO INCLUDE CLERGY AMONG COMBATANTS

The Living Church News Bureau }
London, January 24, 1916 }

THE annual report of the committee of the Gregorian Association for the year 1915 shows a gratifying record of progress and work. During the past twelve months there has been a substantial increase of new members and a steady growth in the work. The priests' choir, under the direction of Mr. Francis Burgess, musical director of the association, has proved itself of great use during the year. It was responsible for the music at a number of important anniversary services, including that of the Anglican and Eastern Association at St. Michael's, Shore-ditch, on October 27th.

It is of special interest to note that at the present time the musical director is engaged in the task of advising authorities of the Church in the United States on the preparation of a new series of Plain Chant Service Books, which are to be issued under the auspices of the General Theological Seminary in New York. It is proposed that Mr. Burgess should visit the United States during the coming spring, but this is contingent upon his not being called up in the interval for military service.

With my copy of the annual report of the Gregorian Association there has been enclosed a very interesting prospectus of a new series of Plainsong publications. The past few years have witnessed, we are told, an increasing amount of interest, both among musicians and Church folk generally, in the art and science of plainchant: "The recovery of the true principles of Plainsong, made possible by the researches at Solesmes and since carried into effect in the English Church, first by the Gregorian Association, has engendered an enthusiasm for the traditional chant of Christendom which makes it increasingly necessary to provide every possible facility for its due presentation to choirs and organists." It is felt that the time is ripe for the preparation and issue of a new series of Plainsong publications which shall be sufficiently simple in their presentation of the subject to involve no special training in order to understand them. The editorship of the entire series will be in the hands of Mr. Francis Burgess, musical director of the Gregorian Association, and in his work he will have the valuable assistance of an exceptionally strong advisory committee, under the chairmanship of the Ven. George Gardner, M.A., Mus.B., Archdeacon of Aston (diocese of Birmingham).

The volumes will be uniform in size and issued in an inexpensive form; the paper used will be specially chosen for the purpose of durability; while the bindings will be made of a special material which it is confidently hoped will prove really choir proof. The most arresting feature, however, will be the printing of the musical notation in *modern characters*. After holding the contrary view for some years the editor has been forced to the opinion that this plan is desirable and well-nigh imperative in the circumstances. The volumes comprising the series will be issued in the following order, at intervals during this year: *The Plainchant Psalter*; *The Plainchant Canticle Book*; *The English Gradual*; *The English Ordinary*. Any communications regarding this new series of Plainsong publication should be addressed to the Editor, at the Faith House, 22 Buckingham street, Strand, London.

In the committee stage of the Military Compulsion Bill in the House of Commons an attempt was made by some of the members, who either bear inveterate animosity to the Church or else are latitudinarian in sentiment, to include the clergy among combatants. It was pointed out that by the ecclesiastical law at all events the clergy of the English Church were debarred from bearing arms.

Sir Arthur Boscawen said he would be ashamed of his countrymen if they were by this amendment going to take away from the higher call of religion men who were doing better work for the country where they were now. (Cheers.) All knew, said Mr. Walter Long (who, with Mr. Bonar Law, had charge of the Bill), that the nation and empire were "passing through the Valley of the Shadow of Death," and all felt as never perhaps before the necessity of those who by their calling and their duty helped to inspire the faith and hope of which we might be deprived were we left to our own resources. He did not think good would come of debating the question further. The Government had made up their minds. The amendment was then by leave withdrawn.

Last week the *Guardian* issued its seventieth birthday number, that Church newspaper having been founded in January, 1846. This was just at the time when the famous Tractarian Movement, which had its center at Oxford, was about to be merged in the wider Catholic Movement which has, under God, wrought such a marvelous change in the English Church, a transformation and reformation which have made the true and essential character of the Church as the Virgin of Israel and Christ's Mystical Body and Spouse in this land stand out more distinctly and gloriously than for many generations in the past.

The founders of the *Guardian* were men who had eyes to see that the nascent Catholic Movement was not bound up with Newmanism, and would survive Newman's defection which had just taken place. The names of the founders, according to a memorandum dated February, 1852, are the following: James B. Mozley, afterwards Regius Professor of Divinity at Oxford; Montague Bunard, who became Professor of International Law at Oxford; Frederic Rogers, later Sir Frederic and then Lord Blachford, and perhaps the only good Churchman the *Times* newspaper ever had on its staff of leader writers; Thomas H. Hallam, brother of the ecclesiastical historian; Richard W. Church, the future great Dean of St. Paul's; William Froude, brother of James Anthony Froude.

The *Guardian* has marked its seventieth birthday by the publication of eight signed articles entitled: "Influence of the *Guardian* on the Oxford Movement," by Canon Ollard; "The Place of the *Guardian* in the Church," by Dr. Inge, Dean of St. Paul's; "Fifty Years of Science vs. Religion," by Sir Oliver Lodge; "Seventy Years of Biblical Criticism," by Dr. Nairne; "Music in the Church from 1846 to 1916," by Sir Frederick Bridge (organist and master of the choristers of Westminster Abbey); "An Epoch of Hymnology," by the Rev. S. Baring Gould; and "The Churchmanship of Women in the Last Seventy Years," by Lady Laura Ridding. There are also other special articles, including "The *Guardian* from Within," by one who has been "inside" for more than forty years.

A preacher at Holy Trinity Church, Stroud Green, yesterday week was the Rev. Father Velmirovich, monk of the Holy Orthodox Church of Serbia, priest of the Chapel Royal, and Professor of Theology at Belgrade University.

This learned and distinguished Serbian Churchman had been heard in London before, in a fervent speech on the subject of the Unity of Christendom at the last annual meeting of the Anglican and Eastern Association. Vested in the black habit of his order, he occupied a place of honor in the sanctuary during the service. The text of his address was "For Cross and Freedom," which, he said, was the Serbian national motto, but, adding with deep pathos, in his Fatherland there was nothing now but tears. Is it a mere coincidence, he added, that the national anthems of England, Russia, and Serbia are prayers, and are, as far as he knew, "the only national anthems that begin with the word God?"

The Archbishop of York has issued a summons to the clergy of his archdiocese to a solemn assembly in York Minster on February 14th and 15th "in order that we may together wait upon God and consider how, by His help, we may be enabled to rise to the greatness of our calling."

The Rev. W. Copeland of Carlisle, a descendant of Sir John Copeland, who fought at the battle of Neville's Cross in 1346, has just left for France to take up an appointment as an army chaplain.

J. G. HALL.

MEN OFTEN complain that they have little time for cultivating the higher spiritual life and that all of their daily associations combine to wean them away from God. Dr. W. L. Watkinson, the great English preacher, has written many wise things on the Christian life, but he never wrote saner words than these: "If our daily tasks bring us into associations of ungodliness and sin, our mission is to witness for Christ. . . . He who appoints our place and work never loses sight of this as one of the primary ends of His providence." Our safety lies not in escaping the daily associations, but in changing them into golden opportunities. We are not to be overcome of evil, but to overcome evil with good. Regret not the associations which are so distasteful to you, but determine to become salt and light like your blessed Master. It is not alone in the cloister that we grow in grace, but also out in the world of sin when in humility and fidelity we represent our Master.—*Watchman-Examiner*.

YOU FALL into the very common mistake of charging upon Nature matters with which she has not the smallest connection, and for which she is in no way responsible. Men talk of Nature as an abstract thing, and lose sight of what is natural while they do so.—*Dickens*.

BISHOP GREER ISSUES PASTORAL LETTERS

Suggests Latter Part of Lent as Mission Period

SERIES OF SERVICES UNDER BROTHERHOOD AUSPICES

New York Office of The Living Church }
11 West 45th Street }
New York, February 14, 1916 }

BISHOP GREER has addressed the following pastoral letter to the clergy of the diocese of New York on the subject of the forthcoming preaching mission, which is to be held in the interval between the Fourth Sunday in Lent and Easter Day:

"Reverend and Dear Brethren:

"The General Convention has called the Church to a special mission of prayer and preaching for the spiritual welfare and awakening of the nation. It is a timely call. For now as seldom if ever before, in our generation, at least, the thoughts of men are turning to God for guidance and for help, not merely in their private life but in their public life as well, and they themselves are ready to hear some helpful message from Him. The Church has that message. It is Jesus Christ, through whom God has spoken and spoken once for all to our entire human life, with all its human affairs. Now, therefore, is the time for the Church to teach and preach, with courage, faith, and hope, that message of God in Jesus Christ to our human world. And not only so, my brethren, but now is the time for us, the bearers of that message, to draw more closely to Him, that we ourselves may hear and know, more clearly and more fully, what that message is, so that with a stronger and more assured conviction of its essential truth and power we may more effectively and more persuasively give it.

"At a meeting of our diocesan committee on this call of the Church, it was suggested that it be observed at as nearly one time as possible throughout the diocese—in the Cathedral, the parish church, the mission, and the smallest preaching station. It was also suggested that the interval between the Fourth Sunday in Lent and Easter, or part of that interval, would be a convenient time for a uniform diocesan observance. I am aware that in some parts of the diocese parochial missions have been already held or arranged for; yet these may serve all the better in the way of preparation for a general diocesan observance.

"The arrangement in its details must be left of course to your judgment, and yet I do most earnestly ask that you give to this call of the Church a sympathetic response.

"I am enclosing a letter, which, if you think it advisable and with a view to securing their coöperation, you may read to your congregation.

"Believe me, very sincerely your friend and Bishop,
"DAVID H. GREER."

The letter to the laity of the Church is as follows:

"Greeting:

"In response to the call of the last General Convention, that there be held this year throughout the Church a Nation-wide Preaching Mission, with a view to the spiritual awakening and welfare of the nation, and also at the suggestion of our own diocesan committee, I am venturing to ask that one or two of the three weeks in Lent immediately preceding Easter be set apart for this particular purpose.

"Such a venture of faith, in order to be successful in the best and truest sense and with the largest possible measure of spiritual result, should have not only the coöperative effort of the clergy but of the laity as well. In what particular way or ways they can try to do this will, I am sure, suggest themselves when once they resolve to do it. At all events, it should be understood that this call to the Church is not to a part but the whole of the Church, to the clergy and the laity, so that by their common and united effort they may help to establish in this American nation, more firmly and securely, on deep and strong foundation lines, the Kingdom of Jesus Christ.

"Very sincerely your friend and Bishop,
"DAVID H. GREER."

The Washington's Birthday conference of the Brotherhood of St. Andrew in the metropolitan district will be held at the Cathedral of St. John the Divine on Tuesday morning and afternoon, February 22nd. In the morning there will be a special meeting for boys in the old Synod Hall at ten-thirty o'clock, with the Honorable Stephen Callaghan, Justice of the Supreme Court, acting as chairman. An illustrated address with crayon sketches will be given by Dr. Robert F. Y. Pierce; subject, "A Home Run." Mr. William F. Leggo, National Council member, will speak on "The Junior Brotherhood." Music will be furnished by Christ Church band of Brooklyn.

The programme for the afternoon meeting is under the title, "Lifting Men." The Bishop of New York will be chairman. The Hon. Thomas Mott Osborne, warden of Sing Sing prison, and the Rt. Rev. Wilson R. Stearly, D.D., Bishop Suffragan of Newark, will be the speakers. Ladies are invited to occupy the galleries.

It is especially desired that invitations be extended to men and boys, whether they are members of the Brotherhood or not. Each

senior and each junior member is asked to be sure to bring a man or boy to these meetings.

Arrangements are being completed for holding three large meetings under the auspices of the Brotherhood of St. Andrew. The first will be held in St. John's Church, Yonkers, on Sunday afternoon, February 20th, at four o'clock. Speakers: Bishop Burch, and Edward H. Bonsall, of Philadelphia, president of the Brotherhood.

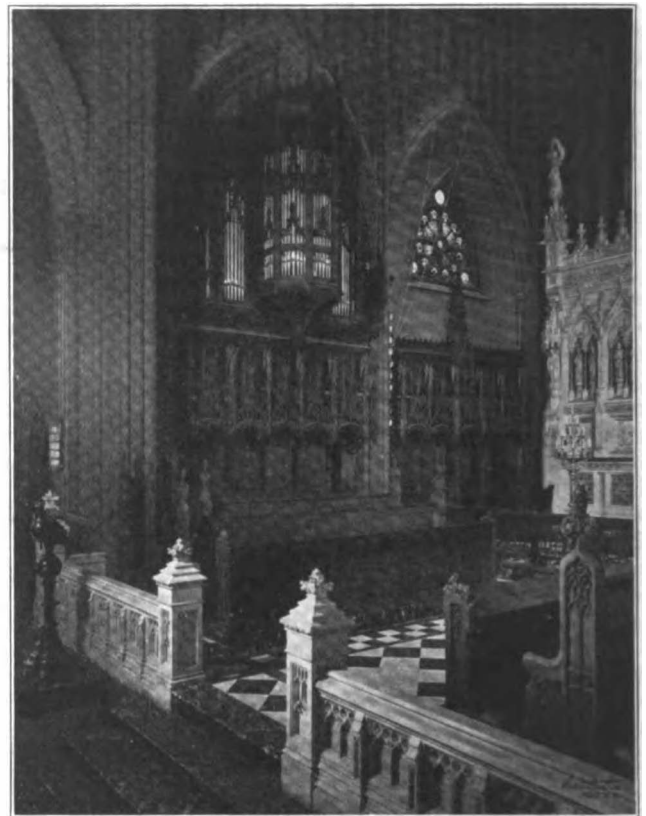
On February 27th, the meeting will be at the Church of the Ascension, Mt. Vernon. Speakers: the Rev. Dr. William T. Manning, rector of "Old Trinity," and Mr. Arthur S. Cookman of Englewood, N. J.

On March 5th the last of the three meetings will be held at Trinity Church, New Rochelle. Speakers: the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York City, and the Hon. William J. Schieffelin of New York, president of the Citizens' Union.

The subject at all three meetings is to be "Personal Religion." Women as well as men are invited.

The Rev. Dr. William T. Manning will again give a series of lectures in the different churches of Trinity parish on the Wednesday nights in Lent. These lectures have aroused great interest and are attended by large congregations from within and without the parish. In view of the present religious situation Dr. Manning will take as his subject, "The Foundations of Christian Belief," which will be considered under the following heads:

1. The belief that God is love and that He therefore reveals Himself to us.
2. The true Godhead of our Lord.
3. The visible Church, founded by our Lord Himself.
4. The Apostolic Ministry.
5. The Holy Scriptures, interpreted by the Church.
6. The Sacraments, the channels of Divine Grace.
7. The Atonement on the Cross.
8. The true bodily Resurrection from the tomb.



NEW ALTAR FURNISHINGS IN TRINITY CHURCH, NEW YORK
[See THE LIVING CHURCH of February 12th]

To give opportunity for the clergy and people of his great parish, as a whole, to meet and know each other better, the Rev. Dr. Manning has asked them to attend the annual reception and parish tea on Thursday, February 24th, from three to six o'clock. As in former years this interesting gathering will be held in Trinity mission house, 211 Fulton street, a block and a half west of Broadway.

A cable message received in New York City on February 7th brought news that Mrs. Ursula Juliet Fitz-Simon, wife of the Rev. Edmund William Fitz-Simon, and a first cousin of J. Pierpont Morgan, died on Sunday at Lausanne, Switzerland, where she had been spending the winter.

She was a daughter of the late Rev. John B. Morgan, former rector of the American Episcopal Church in Paris, France, and of Mrs. Juliet Pierpont Morgan. Her mother was one of the three sisters of

the late J. Pierpont Morgan, and was a daughter of the late Junius Spencer Morgan and Mrs. Juliet Pierpont Morgan.

Mrs. Fitz-Simon was married on June 23, 1908, in St. Mary's Church, at Tuxedo Park, N. Y., her husband at that time being rector of the church.

The beautiful chapel of St. Saviour, given by August Belmont as one of the seven Chapels of the Tongues at the Cathedral of St.

St. Saviour's Chapel John the Divine, has been given for the exclusive use of negroes on Sunday evenings. This is the central chapel of the group, which is built about the ambulatory. Negroes in such large numbers have attended St. Jude's Chapel, in West Ninety-ninth street, that their quarters became too small.

It was announced at the February meeting of the Junior Clergy Missionary Association, which was held at the parish house of St.

Junior Clergy Bartholomew's, that the executive committee would be glad to receive criticism of a plan to have three classes of members. The first group to include active members, or those clergy of New York and vicinity who are in orders for not more than twenty years; the second group to include associate members, or all others who may care to be contributors, though without voting or office-holding privileges; and the third group to be classed as honorary members, which will include all missionaries outside of New York.

The March meeting is called for Tuesday, the 14th, to be held at Trinity School, New York City, at which time the Rev. Dr. Reifsnider, president of St. Paul's College, Tokyo, will be the speaker, fulfilling his postponed engagement.

At a recent meeting, the Social Service Commission voted to undertake a survey of the Manhattanville district, from One Hundred and Sixteenth street to One Hundred and Thirty-eighth street, on the West Side, at the request of the inter-denominational committee, composed of representatives of the Episcopal Church, as well as of Roman Catholics, Protestants, and Jews, under the chairmanship of Bishop Courtney. The request was endorsed by the commission on religious education of the province, because the Demonstration School is in the district, and will benefit.

The object of the survey is to ascertain the number of un-churched families in the district, and the number of children who are receiving no religious instruction, in order that they may be brought back into contact with their several religious bodies, through visiting by the clergy of the district and parish workers. Since it has been estimated that only about 340,000 public school children out of 831,000 are receiving any religious instruction in connection with churches, the clergy of this district are anxious to ascertain the proportion there. In one block of 311 children, 115 were found un-churched.

The workers of St. Mary's parish have been organized to follow up this survey, and already a number of new children have been brought into the Demonstration School.

Word was received in New York this week that the Rev. J. Stuart Holden of St. Paul's Chapel, Portman square, London, declined the call to the rectorship of St. James' parish, Madison avenue and Seventy-first street.

Miscellany A letter of explanation, following the cable message, is on its way. The Rt. Rev. Dr. Frederick Courtney, who resigned a few months ago, and became rector emeritus, is in charge of the parish—The Rev. Dr. E. Arthur Dodd, rector of St. John's Church, Clifton (Rosebank), Staten Island, has been elected rector of the Church of the Holy Trinity, Middletown, Conn., in succession to the Rt. Rev. Dr. Acheson, now Suffragan Bishop of Connecticut. The congregation at St. John's are making every effort to induce their rector to stay with them. The parish is in a flourishing condition and is one of the oldest on Staten Island.—For the benefit of the Church Periodical Club, Mrs. Charles H. Wright, author of *The Great White North*, will exhibit her collection of more than fifty models of the costumes of ladies of rank from 300 A. D., down to the present time. The date is Monday afternoon, February 21st; and the place is St. Bartholomew's Parish House, 209 East Forty-second street.

FROM A CERTAIN hilltop in New England, which is situated some thirty miles from the Atlantic coast, ships passing on the ocean can, it is said, be seen at one hour of the day—at sunrise. Then the atmospheric conditions are more favorable to a clear and a far sight. So, often in life, it is the early riser who catches the best vision. The morning will not wait for us if we are not on hand to enjoy its first faint blush. In the day of opportunity he must get up early who would catch the chance on the wing. There are seasons of special spiritual promise, when one sees more in ten minutes than otherwise could be discerned in ten years. There are hours when a lovely light, that "never was on sea or land," falls about the human spirit, and then, if one only mounts to the top of a Carmel, one may decry God's argosies of blessing passing far out upon the rippling deep. It means a great deal to the soul, when the day begins, to have its first look rest on sacred things. Keep your mind and heart sensitive to the rarer disclosures of the divine power and grace. Do not miss the mysteries to be seen at the spiritual sunrise.—*Zion's Herald*.

BISHOP LAWRENCE DISCUSSES PENSIONS

States Plans Adopted and Need of System

CLERICAL ASSOCIATION ENTERTAINS GOVERNOR McCALL

The Living Church News Bureau }
Boston, February 14, 1916 }

AT St. Paul's Cathedral, on Sunday morning, February 6th, Bishop Lawrence explained the aims and methods of the Pension System for the clergy and their families. He termed the plan to pension the clergy "the largest single enterprise ever undertaken in the history of the Episcopal Church." After stating that it was intended to pay at least \$600 a year to each retired clergyman, beginning at the age of 68, and that a thoroughly business-like organization had been formed, with headquarters in New York City, to raise the \$5,000,000 necessary to provide for the accrued liabilities, he continued:

"This is an enterprise unique among ecclesiastical undertakings. Before entering upon it, the Church has done two things—(1) made a careful census of the salaries now paid to clergymen, and (2) had calculations made by expert actuaries of the cost of maintaining a system of the permanent success of which there could be no doubt. The census of salaries, now completed, shows the following principal facts: There are 4,420 men (clergy) in the active service of the Episcopal Church in the United States. In addition, there are about 1,400 clergymen who are engaged in educational, editorial, or other collateral work, or who are aged. The average salary of a clergyman is \$1,200 a year. This is not all cash in all cases, as it may include the value of a rectory, when provided. More than 2,500 of these clergy, or about one half of the total, receive less than \$1,500 a year. Only 237, including over 100 bishops, receive \$4,000 or over. More than 700 men are paid less than \$1,000, and many of these are older clergy with very hard tasks. The Church now is virtually carrying out a scheme of retirement at the expense of its older men.

"These meagre salaries are paid to clergymen serving what is often asserted to be the richest Church membership in America. These men are expected to have a good education, to dress well, to live and move among people whose rents are high, keep open house, always appear cheerful, and preserve their physical vigor. They are men of devotion, who often exercise leadership in their communities, and who must support themselves, their wives, and their children on the salaries paid them, with little or no thought of outside interests. They do not complain. But the Church itself must be efficient. Efficiency consists partly in being equipped to fight at the top-notch of enthusiasm and vigor. The minister cannot do this if, with all his sacrifices, cheerfully made, while he is active, he has no assurance of a competence in old age. Railroad companies seek efficiency and enthusiasm from their men through promises of a pension. It is in the broadest interest of society that every church should do the same. The Episcopal Church has passed the exact vital statistics of the whole body of her clergy through the laboratory of the best actuaries and has adopted a pension system, which is modern and sound. The plan is put forth by the General Convention and has been adopted by a large majority of the dioceses, representing about eighty per cent. of the clergy. None of the other dioceses has rejected the system, and it is expected that by the end of 1916 all the clergy of the Church will be included in the plan. The pension system which has been adopted is probably unique among all similar undertakings."

On Monday, February 14th, there will be a meeting at the City Club in the interest of the Pension Fund, when it is expected that about one hundred prominent laymen will be present. Joseph Grafton Minot, Esq., of the Church of the Advent, is chairman of the Massachusetts department of the Pension Fund, and will preside at the meeting. The Bishop will be the speaker. An office of the Fund has been established at 33 State street. Francis W. Hunnewell, Esq., senior warden of the Church of the Advent, is honorary chairman of the committee; John S. Lawrence, Esq., is treasurer and Arthur K. Hunt, Esq., is secretary.

At the February luncheon of the Clerical Association, the members were privileged to have as speaker and guest of honor Governor McCALL, who strongly urged the need of putting religion into politics. "Carry religion into politics," he said, "but not your creed. Try to treat your brothers and all candidates for office in the light of the principles of your religion. And if you do that you will be good servants of the commonwealth and good citizens of your country. It is most important to preserve religious liberty. It is most important not to permit the state to infringe on a man's conscience. This is one of the things for which the Churches of America stand, although it is one of the things which almost every church has been against at one time or another. It is something to keep always before us, that the Church and the State must be absolutely apart. I believe that religion is the greatest support of the state."

On Washington's Birthday there will be a celebration of the Holy

Communion in the Cathedral at 8 o'clock, for all the men of the diocese. The Bishop is expected to be the celebrant. Last year, nearly three hundred men attended. At 10 o'clock, a conference for men arranged by the Brotherhood of St. Andrew, will be conducted by the Rev. Father Sill, O.H.C., and finally at 12:10, comes an historical address by Mr. Suter.

Washington's Birthday

Writing of a meeting of young men in preparation for Communion, Dean Rousmaniere says: "We need the reminder which such a meeting brings that the reality of Communion with Christ which the Sacrament offers is deepened by a thoughtful and sincere approval. As the Church declares in the Exhortation, we should recall our sins and repent of them, we should seek to be in charity with our neighbors, and we should bring the honest desire and intention to lead a new life. For myself, I find that a preparation with others adds a sense of brotherhood at the altar which a private preparation does not always give. I am expecting to arrange a weekly preparatory meeting during Lent which will be open to everyone."

Dean Rousmaniere on Preparation

The noonday preachers in Lent at the Cathedral are as follows: Ash Wednesday and March 9th, the Dean; March 10th, the Rev. Dr. Mann of Trinity Church, Boston; March 13th to 17th, the Rev. Arthur J. Gammack of Christ Church, Fitchburg; March 20th to 24th, the Rev. Frederick G. Budlong of St. Peter's Church, Chicago; March 27th to 30th, the Rev. Irving P. Johnson, D.D., of Seabury Divinity School, Faribault, Minn.; April 3rd to 6th, the Rev. Edward T. Sullivan of Trinity Church, Newton Center; April 10th to 14th, Bishop Lawrence; April 17th to 21st, the Dean; on Monday, Tuesday, Wednesday, and Thursday, in Holy Week, there will be a second noonday service at 1:10, at which the Rev. Endicott Peabody, D.D., headmaster of Groton School, will be the preacher.

Noonday Preaching at the Cathedral

A successful means of arousing and sustaining the interest of fathers and mothers of Trinity Church, Boston, in the work of the Sunday school—a most important matter—has been the organization called the Parents' Association. Recently, at one of its meetings over one hundred were present and listened to two admirable addresses. The first speaker, the Rev. Mr. Moulton of Grace Church, Lawrence, spoke of the relation of the Sunday school to the home, and made a number of helpful suggestions, showing how to enlarge the points of contact between the home and the school, among others referring to the "Font Roll." The other speaker, Dr. Richard C. Cabot, spoke on "some religious and irreligious suggestions that we habitually make." His theme was the unconscious influence which each one of us exerts either for or against religion, and Dr. Mann says of this talk: "It was a most clear-cut and stimulating address, and was listened to with the eager attention that is always given to a layman when he preaches a good sermon."

Trinity Church

For seventy-nine years the Ladies' Missionary Sewing Society of Trinity Church has had a sale, and this was held on February 10th, for the benefit of the Rachel Allen Home conducted by the parish, where twenty-four aged women are provided with a most delightful home to end their days. The fair was eminently successful this year as usual. Speaking of fairs, the Boston committee for the New China Fund announces a unique entertainment for the benefit of St. John's University, Shanghai, to be given in Copley Hall on February 25th. There will be games, comic sketches, musical selections, and a short play, all by Chinese students.

The Rev. Francis L. Beal, rector of the Church of the Ascension, East Cambridge, who has for years been a grand prelate of the Knights of Pythias in this state, has recently been elected Grand Chaplain of the Grand Royal Arch Chapter of Massachusetts, which is an indication that our clergy do not stand aloof from this and similar great organizations of men, but are in sympathetic touch with them. The mission at the Ascension, in Passion Week, will be conducted by the Rev. W. E. Dowty, rector of St. Paul's Church, Malden, while Mr. Beal will conduct the mission in St. Paul's. A special letter, urging attendance at all the services of the mission, will be sent to all the parishioners.

Superintendent Stanton H. King, of the Sailors' Haven, Charlestown, has sent out an appeal to the Bishops and other clergy of the American Church for the observance of "Sailors' Day," on the Second Sunday after Easter, annually. An effort to have this observance was begun a year ago. The Seamen's Church Institute of New York City, it is understood, is interested and is cooperating. Mr. King has also asked the Woman's Auxiliary to help in securing this commemoration of the mariners.

Sailors' Haven

The Massachusetts branch of the Woman's Auxiliary to the Board of Missions will have its monthly meeting on Wednesday, February 16th, at 2 o'clock, in the Cathedral rooms. The speakers will be the Rev. C. S. Reifsnider of Tokyo, Japan, and Mrs. George Biller of South Dakota.

Woman's Auxiliary

At the annual meeting of the archdeaconry of Lowell, on January 27th, the Rev. W. H. Pettus, rector of St. James' Church, West

Miscellany

Somerville was elected a member of the executive committee. There are 105 clerical members of the archdeaconry.—At the Church of the Ascension, Waltham (Rev. H. M. Saville, rector), a preaching mission has just taken place, with the Rev. Frank Fitz, assistant priest at the Church of St. John Evangelist, Boston, as preacher.—The Rev. James C. Sharp, rector of the Church of the Good Shepherd, Waban, announces the good news that the parish has secured a new rectory, having received the assistance of \$1,000 from the diocesan reinforcement fund.—The Rev. Roderick J. Mooney, until lately rector of All Saints' Church, Attleboro, has accepted a call to the rectorship of St. Peter's Church, Rockland, Maine.

J. H. CABOT.

A REMARKABLE APPEAL FROM BELGIUM

HERE was published last week in the *New York Evening Post*, for the first time in this country, an extraordinary appeal from a group of Belgian Roman Catholic bishops to their colleagues in Germany and Austria. It is in the form of a letter dated November 24, 1915. The letter is signed by Cardinal Mercier, Archbishop of Malines, whose words and deeds as a Belgian minister of the Church have given him historical distinction, and by the Bishops of Ghent, Bruges, Namur, Liège, and Tournai.

It is impossible to describe the spirit and language of this remarkable appeal. Its frankness, deep feeling, and Christian charity are very affecting. The Belgian bishops begin by a statement of the facts. When Belgium was invaded by Germany, the Germans were accused of committing inexcusable atrocities. The Belgian bishops assert that these charges are based on evidence that convinces them of their truth. But they state that their German and Austrian brethren deny their truth and make counter-charges of atrocities committed by Belgians on Germans which they themselves believe to be baseless in fact. Even the Kaiser in a telegram to President Wilson accused Belgian Catholic priests of atrocious deeds. This exchange of accusation and denial, the Belgian bishops say, has created a scandal in the Christian Church. In the great case of the invasion of Belgium, German Catholics claim that Belgium was at fault, while Belgian Catholics protest that they have suffered physical outrage and bitter injustice.

"And that our protestation may not run counter to yours, without useful effect, we ask you to be willing to aid us to institute a tribunal for searching inquiry of evidence and counter-evidence. In the name of your official tribunal you will appoint as many members as you desire and as it pleases you to choose; we will appoint as many more—three, for example, on each side. And we will ask of a neutral state—Holland, Spain, Switzerland, or the United States—to appoint for us a 'superarbiter,' who will preside over the operations of the tribunal.

"You have taken your complaints to the Sovereign Head of the Church.

"It is not just that he should hear only your voice.

"You will have the loyalty to aid us to have our voice heard also.

"We have—you and we—an identical duty to put before his Holiness tried documents on which he will be able to base his judgment."

The Belgian bishops add that they asked nearly a year ago the German political and military authorities in Belgium for a joint investigation, but were refused. They now appeal to their Christian brethren to submit to an investigation by the Church.

It would be a great gain to Christendom if such an arbitration as Cardinal Mercier proposes could be arranged. It would be in accord with the teachings of Jesus, who said—we quote from the Douay version of St. Matthew's report of his sermon: "But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will hear thee, take with thee two or three more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican."

Up to this time, it is said, the German ecclesiastics have made no reply to the appeal of their Belgian brethren. We hope that they do not mean to ignore it altogether.—*The Outlook*.

LET US BE KIND

We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way to-day, to-morrow—
Let us be kind.

—Selected.

"AFFIRMING PROTESTANT CHARACTER OF THE CHURCH"

Some Philadelphia Clergy Appoint Committees

BISHOP REESE TELLS OF NEED FOR SOCIAL JUSTICE

The Living Church News Bureau }
Philadelphia, February 14, 1916 }

WITHIN the past two weeks meetings were held in Holy Trinity and St. Stephen's Churches by several clergy of the diocese for the purpose of "affirming the Protestant character of the Church." These meetings were attended by about forty men, and were inspired by controversies which have been taking place for more than two years. As a result of the effort of the late Bishop Whitaker, all parties in this diocese were united and the different types of Churchmanship worked in perfect harmony. The terms "high" and "low" had become almost forgotten excepting by a few of the laity; and these were slowly losing sight of the distinction in their effort to build up the Church. The "Protestants" claim that the introduction of "Catholic" rites and ceremonies into the Church is jeopardizing its life, and they feel called upon to organize to protect it. With this in view a committee was appointed at the second meeting to confer with a similar committee in New York. These committees met in the latter city and took "steps toward the formation of a permanent organization having as its object the maintenance and extension of the principles of New Testament Christianity." The committees propose to draw up a formal statement soon and publish it.

It may be that an agitation which has been going on for some months in this city is the real cause for this move. There has been a strong sentiment growing among Protestant bodies that they should unite for defence. This has been stimulated by meetings which were addressed by two men who are militant Protestants. As a result of the addresses much feeling has been aroused. Even business interests have been made to feel the effects. The advocates of Protestant principles have boycotted those who advocate the opposite ones. In this both sides have joined and not infrequently appeals have been publicly made to exercise preference for one business house as over against another. At the present time a most bitter feeling prevails.

At a luncheon which was given under the auspices of the Clerical Brotherhood in the Church Club room on Monday, February 7th, Bishop Reese, Bishop Coadjutor of Southern Ohio, was present and spoke on "The Responses to the Call for Social Justice."

Bishop Reese on Social Justice

Bishop Reese said that, while social service has been treated very fully, social justice seems not to have claimed the attention of social workers to any considerable extent. He pointed out the work the Church has to do in the cause. "In Ohio," he said, "there are about eight hundred churches closed and only about twenty-five per cent. of the people are Christians." The call has come to the Church to take up the question of social justice, and to see that the people are properly cared for. He advocated a closer union of the Church and State as essential to the working out of this ideal. The entire address was received with great applause and favor.

The social world was rather surprised to learn that two of its favorites in this city had decided to take up the profession of nursing, and had entered a hospital, on probation. One of these is the daughter of the Rev. George Woolsey Hodge, D.D. Miss Hodge seems not to consider that she has done anything out of the usual. She refers to her work as one of the noblest upon which any one can enter, and feels proud of her position. With this sentiment Miss Bertha Clark fully agrees.

Society Women Become Nurses

A Churchmen's Conference was held afternoon and evening of Lincoln's Birthday in the parish house of the Church of the Holy Trinity. Owing to the very severe storm which raged all day the attendance was much decreased. The general theme was "Problems for Solution by the Church." Bishop Rhinelander presided and opened the conference. Other speakers were the Rev. Wm. E. Gardner, "In Education" and the Rev. Wm. H. Milton, "In Meeting the Missionary Opportunity." After supper, the speakers were the Rev. Augustine Elmendorf, Mr. Walter M. Wood, and Dr. John Wilkinson. This is the second Lincoln's Birthday conference held in this city, and they seem to meet with great favor.

Lincoln's Birthday Conference

The sixty-sixth local assembly of the Daughters of the King, diocese of Pennsylvania, was held in St. Barnabas' Church, Kensington, Tuesday afternoon and evening, February 8th. After the members were welcomed by the Rev. H. M. G. Huff, minister in charge, the routine business was taken up. There were about one

Daughters of the King

hundred women present at the sessions. In the afternoon Mrs. Ralph H. North, treasurer of the United Offering of the Woman's Auxiliary, addressed the meeting. She told of the splendid work of the United Offering, of its origin, and needs, and asked for the financial and prayerful support of the daughters. The president announced three Lenten services which are to be held as follows: Monday, March 13th, Church of the Redemption, Mrs. John Loman, speaker; Thursday, March 23rd, St. Matthias' Church, Rev. J. A. O'Meara, D.D., speaker; and Thursday, April 6th, Prince of Peace Chapel, Rev. J. Paul Morris, speaker. After a bountiful supper which was served by the ladies of St. Barnabas' Church, Evening Prayer was read in the church, when the Rev. H. M. G. Huff was the preacher. He spoke of the need of women workers cooperating with their clergy and helping in all parish affairs. He reminded the women that Christianity has raised the standard of women and the work of all women should be filled with joy and thanksgiving.

The alumni association of the Episcopal Academy held its thirty-ninth annual meeting at the academy last week. Officers for the year were elected and a committee appointed to arrange for a joint meeting with the alumni association of the DeLancey School in the spring. The latter school was combined with the Episcopal Academy at the beginning of the last year.

Episcopal Academy

EDWARD JAMES MCHENRY.

THE DREAM OF WASHINGTON

[Washington's letter to the Marquis de la Rouerie: "My first wish is to see the whole world in peace and the inhabitants of it, as one band of brothers, striving who should contribute most to the happiness of mankind."]

"I pray that all the streams of human life
Flow toward one ocean wide, of kindly deed,
Filling a world of woe with blessings rife;
All nations owning but one single creed,
Each seeking to fulfil his neighbor's need,
As plants draw varied life from sun and soil
Sharing some treasure from the other's toil."

For as, in ages past, that Prophet bold
From Sinai's mount proclaimed with tongue of flame
The blessing in God's power to withhold
From those who set at naught His wondrous name,
Thrust off His yoke, His holy gifts defame;
So now, as then, the path of "life and good,"
Of "death and evil," may be chosen or withstood.

Though rulers crucify with bloody hands
Each hour that Lord who life immortal gave,
And closer bind oppression's cruel bands,
Crushing the countless souls He came to save,
As Lazarus, bewildered, from the grave
Came forth, all bound, from that dark gloom within,
So will the nations rise, triumphant over sin.

MARY ALETHEA WOODWARD.

* Deut. 30: 15—"See I have set before thee this day life and good, and death and evil."

TRUST IN THE LORD

PERFECT TRUST is something which is one of the most charming characteristics of childhood, and which it is a sad thing to see lost through bitter experience of the faithlessness or cruelty of those about the child. The normal child is instinctively trustful; and this is one of the meanings of the saying of Christ that His followers must become as little children.

There is much that his elders must do that puzzles the child. It is impossible to explain why he must be guided and restrained by rules; why certain seemingly desirable things are forbidden; and why he must perform certain tasks that are irksome to him. As he grows older and his mind expands, he comes to understand what seemed hard and puzzling, and to be thankful for the very rules that hampered his freedom. To the onlooker, much of the work of the physician or surgeon for his patient seems unnecessary and even cruel; yet most of us understand the danger of interference with that work, and, having confidence in the physician's skill, trust him to do what he, in his greater wisdom, knows to be necessary.

All are children before God, even though they possess a vast amount of worldly learning. The attitude of perfect, childlike trust, believing that even those things which seem most wrong will, somehow, sometime, come out right, if we do our part, is the one which every Christian should strive to cultivate. God expects each individual to do the right, so far as it is known to him, and then leave the rest to be taken care of for him. All come to many places in life where they have done the best they can, all they can, as fast as they can, and must stop and wait. Then is the time for them to trust to God to open the door for them; to solve the problem in His own time and His own way; and this trust is always rewarded.—*Waterbury American*.

WHAT A CHICAGO INFANT CLASS DID WITH ITS PENNIES

The New "Home of Happiness"

NORTHWESTERN DEANERY MEETS AT ST. BARNABAS'

The Living Church News Bureau }
Chicago, February 14, 1916 }

THE committee of the Providence Day Nursery has sent an appeal to every rector and every Sunday school superintendent to set apart a Sunday in February as a day when all the children of the diocese shall be asked to give a thank offering to the new "House of Happiness," the splendid addition to the Providence Day Nursery, which has recently been built by the infant class of St. Paul's Church, Kenwood. Bishop Anderson, in commending the appeal for the new house, says:

"It was given by children, for children. Its upkeep in whole or part, by our children, would have great educational value to the children in the way of Christian service and in uniting them in a common interest. I thank the children for building this beautiful home, and I am sure the other children will want to keep it going."

The House of Happiness is the result of nearly twenty years of saving their pennies by the members of the infant class of St. Paul's Sunday school. During all these years teachers



AT THE HOUSE OF HAPPINESS

and pupils have been planning to build a house which would be a real home to many children whose mothers are compelled to work in stores and factories to keep their families together. The savings of the class amounted to \$7,500, which was given to Bishop Anderson, and which he gave to the Providence Day Nursery to build the new house next door to the nursery, near Thirty-first and South Halsted streets. The house when finished will be equipped with a playroom, roof garden, reading rooms, and school rooms, where sewing and cooking classes will be held.

The one hundred and sixty-eighth chapter meeting of the Northwestern deanery was held at St. Barnabas' Church, 4239 Washington boulevard, on Tuesday, February 8th. Nearly sixty of the clergy were present, including Bishop Page, always a welcome visitor in Chicago. The meeting was one of God speed by the clergy to their brother, the Rev. E. J. Randall, in his successful work on the West Side. Most of the brethren who attended saw the new St. Barnabas' Church for the first time. The church has already been described in this letter. Architecturally it is one of the most beautiful and most satisfying churches in the diocese, and due credit and praise must be given to the architects, Messrs. Brown and Walcott, for their work. St. Barnabas' is a fitting monument of the twenty-three years of faithful work of one of the most devoted priests in the diocese. All that was said in congratulation by those who spoke at the Deanery luncheon was well deserved by the Rev. Mr. Randall, and by the loyal people of the parish. Dean Pardee celebrated the Holy Eucharist at 11 o'clock, and presided at the meeting and the luncheon. Speeches were made by clergy representing the different sides of the city, and the suburbs, who warmly commended Mr. Randall and his work. Dr. Stone spoke for the parishes on the North Side, Dr. Waters for those on the South Side, the Rev. H. W. Prince for those on the West Side, and the Rev. J. O. Cooper for the suburban parishes. Mr. Randall, in his modest response, praised the loyalty and diligence of his people and said that continuous faith in the promises of our blessed Lord had helped them build the new church. They took our Lord at His word when He said, "Whatsoever ye shall ask the Father in My Name He will give it," and "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."

Bishop Page, who was given a warm welcome, made an appeal

for the Pension Fund. Dr. Stewart, who was recently elected director-general of the Ember Guild, asked the clergy for a larger and more intelligent interest in the work of the guild. At the morning meeting the Rev. Professor T. B. Foster of the Western Theological Seminary read a thoughtful paper on "A Problem in Moral Theology," some considerations growing out of the Haiselden case. The Rev. H. B. Gwyn, chairman of the Cathedral Shelter Committee, reported briefly that new quarters had been rented at 937 West Randolph street, where it is planned to carry on a permanent work on the lines of well-known rescue missions in other large cities. Mr. Balfe, the superintendent of the Shelter, was present and made an interesting speech on the new work. At the afternoon session, Mr. C. D. Blachly, field secretary of the diocesan social service commission, spoke on the social work of the diocese.

At the early celebration of the Holy Communion on the Feast of the Purification, at the Western Theological Seminary, faculty and students made intercession for the support of the seminary. Later, on the same day, while Mr. J. O. Heyworth was presiding at the luncheon held by some members of the Western Theological Society at the La Salle Hotel, a message came from his office telling him that a check for \$2,500 had been sent as a memorial gift to be added to the endowment fund.

The School of Domestic Science in connection with St. Mary's Home for Children, at 2822 Jackson boulevard, was formally opened on Thursday, February 10th. After service in the chapel there was a reception from 3 to 6 o'clock, when the new school was inspected by a large number of friends and visitors. An account of the new building, its equipment, and its courses has already been given in this Letter. In the new school has been fulfilled the crying need for over seven years at the Home, a proper provision to train the older girls, when they reach the age of sixteen, to become wage earners. The Worthington Memorial Fund of \$10,000 made this possible. Now money is needed to support the school. A thorough course in domestic science is given by competent teachers to the older girls, who went into residence on February 14th.

Extensive work is being done by the relief department of the Church of the Epiphany (Rev. H. W. Prince, rector), which is becoming more and more a parish in the slums with the problems of poverty and need. The relief department started its work about the middle of November. Every Tuesday and Thursday are spent by the members of the committee in interviewing applicants and investigating their cases, and relief is given to the best of the committee's ability. The committee in its first report cites many cases. One of them is specially interesting as being typical of the experience of the thousands of strangers who come to this huge city. It was that of a young woman and little child, and a husband out of work. The family was penniless and the mother was ill. The mother said, "I did not know where to turn. I had not a friend from whom I could ask advice, not a penny to buy food; I wasn't able to get out, and if I had been able, I should not have known which way to turn in this great city's maze. I prayed all night for guidance, and in the morning I seemed to be directed to ask one of our churches for help. I had been organist in our church at home. So I took up the telephone book, and looked through a list, and each time I seemingly was directed to the Church of the Epiphany." The relief committee took hold of the case, advanced a little money, redeemed the belongings of the family from an unscrupulous landlord, and found a position for the husband out of town.

On Sunday evening, February 13th, the choirs of Trinity Church, Chicago, and Grace Church, Oak Park, united in a festival service at Grace Church. Mr. Arthur R. Fraser was choirmaster and organist at the service, and was assisted by Mr. Irving C. Hancock, choirmaster of Trinity Church, and by several organists, members of the Illinois Chapter of the American Guild of Organists. The *Magnificat* and *Nunc Dimittis* in A flat, by Mann; *I beheld, and lo*, by Elvey; and Gounod's *Gallia* were sung.

A Book of Remembrance has been given to St. Paul's Church, Kenwood, by its former rector, Bishop Page. It is a handsomely bound leather book, silk lined and asbestos interlined, containing records of all permanent gifts and memorials that have been made in the sixty years life of the parish, the dates of presentation, and the names of those in whose memory the gifts have been made. The book was designed and illuminated by Mr. Wellington R. Townley, a vestryman of St. Paul's. Mr. Townley also collected the material for the records.

On Sunday, February 6th, the Rev. F. G. Budlong was instituted as rector of St. Peter's Church, Lake View, by the Rt. Rev. S. C. Edsall, Bishop of Minnesota, and first rector of St. Peter's. Mr. Budlong, who has done such successful work at Christ Church, Winnetka, took charge of St. Peter's on February 1st. This parish is the largest in the diocese in numbers, and is well known for its many activities.

(Continued on page 558)

THE PANAMA CONGRESS

[FROM OUR OWN CORRESPONDENT]

PANAMA, February 5, 1916.

THE United Fruit SS. *Almirante*, arriving February 2nd, brought to the Isthmus the first delegates to the approaching congress. Among these early arrivals were Bishop Brown, Dr. John R. Mott, Prof. Wm. Adams Brown of the Union Theological Seminary, and the Rev. S. G. Inman, secretary of the congress. While at sea a message was received from the Archbishop of the West Indies, inviting the party upon arrival at Jamaica to call upon him at his residence. A group of seven was selected to represent the delegates. Bishop Brown, being indisposed, did not accompany the delegation. The Archbishop received the delegates with the greatest cordiality, giving the local clergy and ministers of the island to the number of fifteen or twenty an opportunity to learn directly the purposes of the proposed congress. There was present also the Bishop Co-adjutor.

By reason of a recent illness the Archbishop received the visitors seated in his chair, and, after brief devotions, spoke to the party substantially as follows:

"I have followed the preparations for the congress at Panama with the greatest interest. For many years it has been my weekly and often my daily prayer that some adequate effort might be put forth by the evangelical Christian Church for the evangelization of Latin America. I look upon this forthcoming congress at Panama as an answer to these prayers. I cannot understand the opposition that some have felt against this movement so manifestly guided by the Spirit of God. Surely could these brethren understand the purposes of the gathering they would be constrained to bid it God-speed, for I cannot doubt that their hearts are in the right place. Without referring further to the controversy that has agitated the brethren in the American Church, I wish to give expression to the sincere hope that the Roman Church in Latin America will itself feel the stimulating effect of the advance in missionary activity and purify itself and greatly quicken its own activity. I hope that one result of the Panama Congress will be that the Roman Church in Latin America might take on a character at least as admirable as that which it manifests in Jamaica."

Dr. Mott responded for the visitors and the benediction was pronounced by the Archbishop.

Upon arrival at Cristobal, Canal Zone, Bishop Brown went immediately to Christ Church, Colon, the rector of which, the Rev. Edward J. Cooper, was keeping the festival of the Presentation and also the anniversary of his ordination to the priesthood. The full advanced ceremonial of the Church, excepting incense, was used, the Bishop preaching and returning public thanks for his safe return from sea. Passing the night at the rectory, he came to the Pacific side and is at present the guest of the chaplain of Ancon Hospital.

Accompanied by Mr. Willing Spencer, secretary of the American Legation and Chargé d'Affaires, certain of the delegates paid a visit of courtesy to the President of Panama, who received them cordially and renewed his assurance that he would in person be present at the opening session of the congress and address the delegates. Immediately upon leaving the President, accompanied by one of the delegates who bore a personal letter from Cardinal Farley and who spoke Spanish fluently, Dr. Mott called upon the Bishop of Panama. The Bishop was not well, but he readily gave an audience to his callers. No other significance is to be attached to the incident than that there is a strong purpose on the part of the leaders of the congress that there shall be no countenance given to denunciatory attacks upon the Roman Church. Dr. Mott explained the purpose of the congress and disavowed in strong terms the personal attacks that had been made by some against both the person of the Bishop of Panama and the Roman Catholic Church, in leaflets widely circulated locally.

Yesterday, accompanied by the Church chaplain, Bishop Brown visited the Palo Seco leper colony and preached in the mission church of the Holy Comforter. The patients deeply appreciated the Bishop's visit. He spoke first in English and then in Portuguese, which is closely enough related to the Spanish to be followed by those who speak only that tongue. Tomorrow (Sunday) he will preach at St. Luke's Church, Ancon; at St. Paul's Church, Panama; and at St. Peter's Church, La Boca.

Keenly expectant as is a large part of the American population, the disposition of the native population towards the congress may briefly be stated as indifferent. The Bishop has issued two pastorals, but, excepting this, the dominant Church

has been indifferent. There are no evidences of an antagonistic outbreak, particularly now that there has been a reconsideration of the original plans and all the meetings are to be held upon American soil.

MISSIONARY BULLETIN FOR FEBRUARY

NEW YORK, February 5, 1916

ON February 1, 1916, the receipts on the Apportionment were:

From parishes	\$152,557.06
From individuals	25,633.27
From Sunday schools	4,324.06
From Woman's Auxillary	23,177.78
From Junlor Auxillary	1,345.01
Total	\$207,037.18

As spring and summer, autumn and winter follow each other; and as year succeeds year, and decade decade, the results of the tabulations require that emphasis shall be laid sometimes on increases, sometimes on decreases. This needs must be. Today the result shows an increase of \$1,200 over last year—yet this same result is a decrease of \$26,000 from four years ago.

It is not, however, these visible signs we wish to consider just now, but rather to try to seek if within our hearts there has come an increase of understanding of the meaning of the Life of the Lord Jesus Christ. "I am come that they might have life, and that they might have it more abundantly," said the Lord. Have we this fuller life? Unquestionably. Yes. The growth of the faith during these past two thousand years shows it—the tenderness and concern of man for man emphasize it—the laws of nations *pro bono publico* declare it.

With this fuller understanding comes a correspondingly greater responsibility. His Church has encompassed the world; and while there are now no empty spots, of necessity She is weak in many, many places. In others She is strong and, pray God, steady. Are we ready to strengthen the weak? They are waiting, and Jesus is waiting. It is the same message received so long ago, but intensified by our wider understanding. Let us pray then to the Lord of the harvest "to send forth laborers into His Harvest."
 GEORGE GORDON KING, *Treasurer.*

PERSONAL QUESTIONS TO THE CLERGY

IN his address to his diocesan convention, the Bishop of California recently stated that the Standing Committee of that diocese was engaged in the preparation of a thorough survey of the diocese. Some questions that had been suggested for presentation to the clergy had been set aside as too intimate to be incorporated into a public questionnaire. The Bishop ventured, however, to state those questions, asking the clergy each to put them to himself and to submit himself to a rigid self-examination respecting them.

The questions are as follows:

- "1. Can you give, in a general way, a statement covering the use of your time as used for study, calling, meetings, classes, outside charitable or other activities?
- "2. Do you frequently speak to your people of spiritual matters or pray with them in their homes?
- "3. Do you allow yourself the use of tobacco, or of alcoholic beverages, and if so, are you careful that your indulgence offends not the sensitiveness of the sick nor of persons in communion, nor hampers your work in the ministry?
- "4. For your people's sake, do you control your temper, tongue, and appetites, crucifying the flesh with its affections and lusts?
- "5. In preaching, do you come before your people in the fulness of the blessing of the Gospel of Christ, which the Prayer Book well terms a comfortable Gospel? Do you make it so?
- "6. Are you prompt to make amends if you have offended any of your parishioners in word or deed?
- "7. Do you periodically read and pray over your ordination vows, striving to conform yourself to your pattern, Jesus Christ, making full proof of your ministry? Do you think of the conditions of the Church at large? Of the diocese? How far are the clergy responsible for unfavorable conditions? How far the laity?

"Keble's well-known line about the Christian pastor will afford a real key to open our self-searching—

"'Fearing most his own vain heart.'"

YOU WILL get accustomed to living your life right through with a want in it. We all have to do that. You will get accustomed to wanting, and this habit will come to be a part of your life. You will be all the better for it.—*H. S. Merriman.*

"All Authority Is Given unto Me in Heaven and Earth"

From the Sermon at the Tenth Anniversary of the Consecration of the
Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan

By the Rt. Rev. W. F. FABER, D.D., Bishop Coadjutor of Montana

[MUCH CONDENSED]

WERE all the people of this broad land baptized Christians, and were every one of its adults a communicant of some Christian body, a member of some Christian congregation—baptized Christians just such as those who are now baptized, communicants just such as those now so counted—would this nation be then "discipled," "evangelized"? If you object to the question in this form, I will change the question, and ask, Were every child in the land duly baptized, and every adult confirmed and admitted to the altar, and were all the people from ocean to ocean brought into this Church of ours, the larger number no better, no worse, man for man, woman for woman; than our present adherents; then would the nation be truly "evangelized"? Technically, yes; and I assume, without hesitation, a vastly better nation than it is. But I venture to say it would be very far still from the actual Kingdom of Jesus Christ. Very far!

How can we be blind to the facts? Our "discipling" has made as yet the barest beginning in the way of securing the following of our Lord, which discipleship means if it means anything. We baptize, and we confirm—and it is (am I putting it too strongly?) the merest minority of those "disciples" who afterward take seriously their belonging to Him who purchased them with His own blood.

The deplorable truth is that our Christianity, whether of a "sacramental" or an "evangelical" type, is stricken through and through with impotence. It keeps on getting people into our "churches"; but after they are in, not very much more than those who are without will they relinquish occupations which are crooked, or cease drawing gains from the ignorance or helplessness of their fellows, or crucify unholy ambitions and impure passions; or, in short, make any telling sacrifice of self-interest or pleasure. We smile at the superstition of the rude ages which could fancy a heathen tribe of Northern Europe "converted to Christianity" by a wholesale baptism following upon their defeat in battle. How much better are we doing in the twentieth century?

How utterly perfunctory, in a day like this, when visibly judgment has begun at the house of God, to go on content with any merely conventional Christianity! How idle to keep on merely "running the Church" as if it were some business organization, whose success may be determined by a showing of annually increasing figures. Extend her operations to other lands, to the ends of the earth, achieving there nothing better than the repetition of what we have to show in Europe to-day and in America—can we make ourselves believe that this will answer the world's cry for Salvation, groaning and travailing in pain until now? That it is this the Divine Sufferer is to see, this and no more, for the travail of His soul; and be satisfied? How utterly hopeless our work, how pitifully inconsequent, if a Gospel from Heaven can reach to nothing better.

"And Jesus came and spake unto them, saying, All authority is given unto Me in heaven and in earth." He that hath ears to hear, let him hear. Hear, ye that are named with His Name, and signed with His cross; but by no warrant from Him have delimited His authority, confining it to "religion," or to "the spiritual," whatever, if anything, these may practically mean. And hear it, ye Apostles, if there be to-day any who have been called to take upon them the charge given on the Mount to the faithful eleven.

The "note of Authority," we hear it often said, is lacking in our religious utterances. Which thing may be, and is, very variously understood.

For me there is *One Authority*, and only one. The authority of ecumenical councils, or of the primitive and undivided Church, or of the Anglican Fathers or any other Fathers—what is it, if it presumes to take the place of Christ? "But Christ needed to be interpreted, and these are His interpreters"? So far as they were guided by His Spirit—and no farther. Has that Spirit been withdrawn? If so, when? May not we to-day understand Christ as well as men did in the fourth century, or in the sixteenth?

But this is not all. After declaring His sole and supreme authority, our Lord proceeds to give His charge: "make disciples." Disciples of whom? Disciples of Himself. And here we come upon the lamentable *non sequitur* of present day Christianity. In every community the ranks of "churches" are being recruited with disciples, and "one saith, I am of Paul; and another, I am of Apollos; and another, I am of Cephas; and another, I am of Christ." That they are all of them primarily and simply to be disciples of Christ is not clear in their consciousness; what Christ's disciple is to be, is to undertake, has yet to do and to become—this is perhaps even less clear. They have "joined" this or that "church"—they have now identified themselves with such and such a differentiating system, or doctrine, or cult. The honest fulfilment of that obligation will claim some time, and service, and money; but it is after all only one along with other claims, and other ties, and other interests, and to make for it any supreme sacrifice, to make it spread over all one's life, would argue one an unbalanced fanatic.

Against all such depraving of discipleship we must throw the full weight of our influence, and bear our unfaltering witness, wherever our work may lie.

Can we not see that now as never before, perhaps, the appeal of the King for service is an appeal for that which is heroic, which demands a large faith and a high courage and an unshrinking loyalty; that man's boastful self-sufficiency is going bankrupt under our eyes; that the contempt of the world for the "unpractical dreams of the Galilean," haughtily waving aside the Christian code from affairs of business and state, is recoiling now upon its own head; that the hour has come for men who believe it (millions, to be sure, are in name committed to the belief) to assert that to Jesus Christ belongs all authority in heaven and earth, in secular as well as spiritual, in social as well as individual? What preparation, in the religious consciousness of the people of these United States, is there to receive and understand the appeal? What preparation is an impoverished sectarianism, or a backward looking ultramontanist, or a dilettante antiquarianism, making for it?

Brethren, if what we have been taught concerning this Church be not "a fond thing vainly invented," it belongs in a peculiar sense to her to re-interpret discipleship in the original terms; to make her appeal to men's allegiance on no other ground and for no other end than the Authority of Jesus Christ; to repudiate all "reduced Christianity," and to teach men to observe all things whatsoever our Lord has commanded. If this be not her first business—"the real issue before the Church"—she has no business at all. Instead of the anxious entreaties coming to her bishops to prevent entangling alliances at Panama, or frightened cries over the deplorable Rome-ward drift, may we not hope soon to hear, as an outcome of our Nation-wide Preaching Mission, a call to a higher loyalty, a call for the restoration of the supremacy of Jesus Christ in His Church?

For until this seriously, not merely with lip-profession, comes to pass, His dominion over the great outside world is halted.

WHAT A CHICAGO INFANT CLASS DID WITH ITS PENNIES

(Continued from page 556)

On Tuesday evening, February 8th, a dinner was served in the parish house of Grace Church, Freeport (Rev. Frederick D. Butler, rector), for the men of the parish. Covers were laid for sixty-five men. Address were made by Mr. Charles F. Field, a vestryman and director of Grace Church chapter of the Brotherhood of St. Andrew; by Mr. W. L. Calkins, senior warden of the parish; by Judge R. J. Carnahan, another vestryman; and by the rector. During the past year there has been a greatly increased activity on the part of the men of Grace Church. Under the direction of the Brotherhood a men's service held on the second Sunday in each month has already proved a success, and is well attended. H. B. GWRN.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

PROGRESS IN DALLAS, TEXAS

MAYOR LINDSLEY believes that the platform upon which a candidate is elected should be the guide of his administration, so he has set about redeeming his pledges. In a little over four months he and his colleagues have made the following record:

E. W. Bemis, Chicago, has been secured to make a thorough investigation of all public utilities in Dallas.

A model jitney ordinance has been passed and is now in force.

Bids have been awarded for purchasing 12,500 water meters, enough to meter every water connection in Dallas, preparatory to reducing water rates.

Arrangements are now making to create eight-hour shifts for police instead of twelve-hour shifts now obtaining. The police department has been reorganized, the chief's salary raised, and the spirit of cooperation by the men is excellent.

In connection with the pavement of streets of the city, several reforms have been inaugurated. A municipal paving company is maintained by the city, saving 50 per cent. on all maintenance work. No pavement is ordered unless the street to be paved connects with other pavement.

The legal department has been conducting a fight defending the city's right to assess benefits where streets are opened for condemnation. This is holding up many opening and widening plans which should be carried out.

John Findlay Wallace has been employed to suggest correct solution to the grade crossing evil in Dallas. His men are now at work.

The city of Dallas has secured the agreement of a company furnishing natural gas to build lines adequate to supply the city under all conditions.

The city commissioners are investigating the Somers system of taxation.

An effort is making to secure an amendment to the state constitution making it possible to own bonds in the state without being compelled to pay taxes on them.

A complete reorganization of the health department has been made, including sanitation, city health department, and hospital work.

The department of public welfare has been organized and has already developed into an effective organization. Besides this, Carl H. Nau of Cleveland, Ohio, has been secured to make an investigation of the system now in use with the idea of increasing its efficiency.

SOCIAL PROPAGANDA OF THE KNIGHTS OF COLUMBUS

The Knights of Columbus of St. Louis in 1907 erected a building which cost about \$200,000, in which they have attempted to afford every legitimate form of amusement, and all proper means for the development of the individual in a social, physical, moral, and intelligent way. There are gymnasiums, swimming pools, bowling alleys, handball courts, billiard halls; twice in each week an instructor teaches the young people how to dance; there are instructors to teach the inexperienced how to swim and box and wrestle; there are night classes in which English is taught to the foreigner who desires to become a citizen, and instruction is given with reference to the history and form of our government, and the foreigner is prepared to qualify himself for citizenship. Later it is anticipated classes in the various branches of a commercial education will be given. Lectures are frequently given during the year on historical, social, and economic subjects, "and there is continually kept before the mind of those who assemble in the building the necessity of preserving the liberty and freedom for which our ancestors and predecessors have suffered and died."

From this it will be seen that our Roman Catholic brethren are falling into line for effective, modern social service.

PAMPHLETS OF THE JOINT COMMISSION ON SOCIAL SERVICE

The Layman's Opportunity for Social Service and *Some Leading Community Churches* are the titles of two recent pamphlets issued by the Joint Commission on Social Service. Both are reprints from the *Churchman*, to which the secretary of the Joint Commission is a regular contributor. It has been

suggested to the chairman of the commission, however, that such articles prepared by the officials of the Church ought to be sent at the same time to all the Church papers so that all may have the benefit of the work done by and in the name of the Church.

The pamphlet dealing with community churches is interesting so far as it goes; but it omits any reference to such splendid community work as is carried on in the Cathedral churches of Chicago and Fond du Lac and of the Church of the Ascension in Chicago—to mention only a few of the Catholic parishes that are doing effective community work.

SOCIAL SPIRIT AMONG PHILADELPHIA GIRLS

In the William Penn High School for Girls, Philadelphia, the social spirit is being encouraged. There is a Students' Club, where members look after all who are kept away from school by illness. Notes of sympathy are sent, and offers of help in the making up of lessons. There are no dues in the club, the needed money being contributed. Freshmen are "hazed" by being helped to find their way about the labyrinth of halls and classrooms, and are initiated into the ways of the lunch room, where a thousand girls lunch together. The social impetus could not be kept within the school. They furnished 1,200 dolls and filled 1,200 stockings for the poor kindergartens in the city. They also have taken into their care the supplying of toys for the day nursery and children's hospital.

HELPING THE GIRLS AT ST. FAITH'S HOUSE

St. Faith's House, at Tarrytown, N. Y., continues its good work without abatement. In its latest report the worker in charge makes this pertinent statement:

"Bishop Burch is indeed a 'Father in God' to us. Last Christmas he again made arrangements for the household to be present at the Christmas Carol Service at the Cathedral in New York, meeting the expenses of their transportation, and having seats reserved for them at the Cathedral. The effect of this visit cannot be estimated. It is to the girls a wonderful revelation of the beauty of the worship of God. They carry away a memory of it when they leave us, and write and speak of it for years afterwards."

All too many social workers overlook the first commandment in their eagerness to stress the second. Both commandments were given us by our blessed Lord.

EFFECTIVE INJUNCTION AND ABATEMENT LAWS

After several unsuccessful efforts, an injunction and abatement law was passed by the Illinois legislature and it is reported that, since July, sixty-seven resorts in the state have been closed under the operation of the law. Both New York and Massachusetts passed amendments to their laws to make less difficult the conviction of men who annoy women on the streets, popularly called "mashers." New York has also widened its law against solicitation and loitering for an immoral purpose, so that such acts constitute an offense regardless of where committed.

THE NATIONAL AMERICANIZATION COMMITTEE is to prepare a section on Immigrant Savings and Investments, Methods of Publicity, Protection, etc., for a text book to be used by about six hundred lecturers throughout the country in weekly talks on "Thrift" before miscellaneous American and racial organizations. All legal and racial holidays will hereafter be utilized for such talks.

THE NATIONAL COMMITTEE on Prisons and Prison Labor has issued an elaborate statement concerning its origin, purposes, and present activities, making a very interesting document. Its address is Broadway and One Hundred and Sixteenth street, New York City.



CORRESPONDENCE

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

FURTHER LIGHT ON THE LEGALITY OF THE PANAMA DEPUTATION

To the Editor of *The Living Church*:

THE twenty-four rectors in New York who united in a recent Manifesto on the Panama Question have officially endorsed that legal aspect of the case presented by the Bishop of Minnesota. The Bishop has sent me his various articles and letters, and has honored me with personal correspondence on the subject. I am bound to say that, of all the proponents of the legality of our deputation, he is the only one who has attempted to give a direct response to a plain question.

I asked him to point out to me that section of Canon 55 which he thought contained the specific grant of conference powers; and further, if he could not find the grant there, and continued to assert it, to point out the place in the Act of Incorporation itself where it might be found. He responded to me promptly, courteously, and fully. He cannot find the place; but he argued that it was not necessary that the power should be specifically mentioned; that it might be inferred from the documents as a whole, or as belonging generally to the business of the Board.

Corporation law does provide for inferred powers; but it does not infer them unless they are necessary. A thing which is first discovered to be necessary after a Board has been in existence ninety-five years can hardly be called necessary. It is an outside affair, connected with the business of other boards, but not of our Board. So the Bishop's answer is not good law.

He has also offered certain illustrations which he considers support the action of the Board. He cites the cooperation with the Laymen's Missionary Movement. This cannot be called independent or free action on the part of the Board. They distinctly asked for and received from the House of Bishops specific endorsement of the general scope of the Laymen's Missionary Movement. It has been before the House of Bishops twice, in 1910 and 1913, both times on the motion of the Bishop of Atlanta, and received their indorsement in such terms that no possible question could be raised against members of the Board participating. Participation by officers of the Board, after explicit commendation by the House of Bishops, is offered as an illustration of the powers of the Board to go on and do something which the House of Bishops at the same session refused to pronounce legal.

The Bishop further illustrates his position by reference to the private conferences between officials of the various Boards and our own, which have been going on for a long time. And our official vote of money to a Presbyterian printing establishment in China is also brought forward, to evidence the legality of our participation officially at Panama.

I was present at the Board when the president informed us about these private conferences. He did not ask authorization, and absolutely nothing was said by anyone else. I distinctly remember his manner when he gave the information. It was in effect, "You ought to know; but the thing is going on anyhow." If all there was to Panama was that the president of the Board had announced to us that he was going, I do not see that there would have been anything for us to say.

The use of the Presbyterian printing press is not an illustration of any cooperation to which we could object. We received favors before we paid for them. We were under the obligations of gentlemen. We either have to buy an expensive printing plant, or continue to use this plant. We contract with heathen Chinamen for business accommodation, as well as with Presbyterian Christians. Any business agreement we made with a Presbyterian committee would not in the least resemble a conference with an *omnium gatherum*. The Bishop's illustrations do not illustrate in the least.

Further, the Bishop thinks everyone ought to rest entirely satisfied with the opinion of the "Attorney General." I would if he were the Attorney General. Mr. Julien Davies is a member of the Board, as I was, and is a lawyer, as I was. He was interested in the deputation and voted for it. His membership on the Board, and his personal advocacy of the deputation, make his opinion, which was reinforced by no citations, and rendered with the words, "I should think," far from an unbiassed opinion.

Why should the Board defer to him any more than to the House of Bishops? Why should it act at all when there were eminent counsel quoted against it?

The Bishop of Minnesota has written in an eirenic spirit, with the purpose of restoring confidence and good feeling, and the twenty-four have joyfully welcomed his views because they are exactly what they want. I studied the law to find out what the law is. He has

very plainly studied the law to find something to meet the situation. There's a difference. His argument is appealing, conciliatory; but it is not law.

If this had been a question between business men, involving property interests, which could have possibly come into court as a result of our action, no sane persons would have gone on with such a case as the Board presents, on an opinion couched in such terms as "I should think." And what is more, Mr. Davies would not have rendered any such opinion. He would have said, "I am interested in this case; get another lawyer." And if the retort should come, "Isn't the Bishop of Marquette also interested?" I should reply, "I am; but I got several other lawyers." G. MOTT WILLIAMS.

PANAMA AND MISSIONS

To the Editor of *The Living Church*:

IT is apparent from letters published in your columns, as well as in the pages of some of the other Church papers, that our Panama matter is shifting from the field of controversy, distressing though that is, into the still more dangerous region of withdrawal of support from our mission work. You, Mr. Editor, have spoken a solemn and loyal warning against this insidious danger. Another word should not be amiss.

Men of long and large intimate experience in the actual conduct of missionary affairs are well aware that work which must of necessity be conducted at long distance from headquarters is successful only when we select the best men and women we can get, supply them with the necessary apparatus, and give them our confidence.

In their fields incidents will arise that call for immediate and authoritative decisions. They have no chance to confer with the Church at home, and, that Church being no more unanimous than the Church abroad, there is no assurance that all would agree if they could so confer. Inevitably they must often follow plans that would meet with our disapproval, sometimes consciously, sometimes unconsciously on their part. Now, practically the only thing we can do is to trust their motives, and hope and pray and contribute, that their judgment may be clarified.

This sounds wholly academic, but it is not so. The writer had the honor and the grave responsibility of representing this Church in the mission field for many years. Many's the time, when problems pressed and mistakes became manifest, the thought of the faithful, loyal Churchmen at home, toiling along through thick and thin, and good report and ill, like stokers shovelling in coal all uninspired by the visions and the breezes that bless the decks—this was the thought that lent gravity to the making of decisions, and gave courage for new efforts. It's the man with root in himself who doesn't depend on an unbroken series of successes and agreements, who is the fly-wheel indispensable in the missionary mechanism.

Pardon a reference to an incident partly personal. My mission was of a very Low Church type. At one time a radically new departure was proposed in my district. The Bishop directed me to confer with the senior priest of the district, who happened to be a man of extreme Catholic views. He came, went over the field with me, and took the matter under advisement. From his station he wrote me: "I think your scheme is bound to fail. Enclosed please find \$30 to be applied to pushing it along."

To go no further than our two Latin country missions, there are certainly faithful missionaries in the Philippines whose principles and practice are as radically Catholic as heart can desire; and no man could well impugn the Protestantism of some of our workers in Brazil. Some of our people would undoubtedly be more pleased with, and feel more at home in, and more inclined to lend their support to, the one than the other. The Board of Missions recognizes this fact and makes adequate provision for it in its scheme of designated offerings.

If, therefore, those of your correspondents who feel conscientiously that they cannot longer support the Board of Missions, as an administrator of their funds, want to do the right thing, this is a fine opportunity for redoubling missionary efforts. The train must go on. If the engineer gets it off the track it becomes necessary that more power, much more, be now supplied.

None of us, no matter how virulent, believes that these Churchmen and good brethren who have given him offense are irredeemably and irretrievably lost and wrong. Some day the train will be back on the track and running smoothly. All honor, then, to all brave pioneers who look beyond these administrators to the cure of the

manifold souls out yonder, and push up into the collar just the harder because the going is hard. (Rev.) ROBB WHITE, JR.

Haymarket, Va., February 12, 1916.

THE PROBLEM OF CHILD LABOR

To the Editor of *The Living Church*:

TN a recent issue of *THE LIVING CHURCH* the Rev. E. J. Craft attacked the efforts now making to abolish child labor and incidentally deplored all movements looking toward the raising of wages of any character—though he did not mention the stipends of the clergy.

Mr. Craft says that he is "in perfect sympathy with the idea that the labor of children of tender years is a social crime." We have here a common ground, for nearly all social workers to-day agree that child labor is not merely a misfortune or an economic maladjustment, but also a crime. As we are fighting a crime let us not call one another Don Quixotes and unthoughtful sentimentalists, but let us search out together some sane attack and stand together in it.

There are two reasons that seem to Mr. Craft to stand in the way of any measures against child labor; one is that the child's labor is necessary to the sustenance of the family, the other is that child labor is necessary to the success of business. Such arguments were used twenty years ago, when we first agitated the question here, but subsequent events have so proved their falsity that they have not received serious treatment in late years.

"It is an established fact that the labor of the child is essential to the stability of the family now," says Mr. Craft. I have been employed for many years among an industrial population, including thousands of cotton-mill operatives, and I know that this position is untenable. Nor can Miss Tarbell or anyone else establish such a position. In recent years all of our Southern states have had a twelve-year limit for working children, and the mill workers have fared better since these laws were made. It is the proud boast of our mill operators that the operatives get splendid pay. Whilst I cannot grow as enthusiastic over this as they do, yet I know that the workers receive better wages and have better living conditions than were theirs some years ago. Out of the hundreds of mill families that I know there is not one where the labor of their children is essential to the stability of the family.

Now as to the argument that child labor is necessary to the success of the mill business it might be observed that most mill owners contend that they do not wish to have children in their factories. Outside of doffing, where boys exclusively are employed, there is small place in the modern mill for children. When Mr. Craft pleads that the small pay that children receive is a necessary factor in the business he labors under a misapprehension. In most mills the pay is for piece-work; therefore the child receives the same pay as the adult.

With the introduction of the Draper loom and other labor-saving devices the pay of the worker should be increased. It isn't the high wage of the laborer or the elimination of the child that brings disaster to our mills, but the over-pay of officials (one president in this state got \$50,000 a year, until the mill failed) and the speculation in cotton that is a crowning shame to the whole system.

Mr. Craft adduces the authority of Thorold Rogers for the statement that the cost of living and the standard of wages are always in direct ratio. Rogers wrote his book, *Six Hundred Years of Work and Wages*, to show how well the laborer is faring because of unions to increase pay and lower the number of working hours. I can find no warrant in his book for Mr. Craft's contention. There is, however, a strong argument for the opposite.

That "child labor, woman labor, the unemployed, the tenement, all the horrors of our industrial system, are only effects of our economic system," is true. A number of us are delighted to know that Mr. Craft is a recruit to our cause. We'll send him some literature and a subscription blank. But until we wipe out that system—with his aid—let us do our best to give the people who exist under it a better chance for clean and well-nourished minds and bodies. For the encouragement of us all we might state that very few mill owners have been known to die in poverty, and that none has yet been found who was willing to send his children into that great moral institution—the cotton mill.

(Rev.) G. CROFT WILLIAMS.

Charleston, S. C., February 5, 1916.

To the Editor of *The Living Church*:

NOTHING that the writer has read, listened to, or seen with his own eyes relating to child labor in the United States, and the proposed legislation to abate its destructiveness, has interested him in quite the same way as did the communication of the Rev. E. J. Craft, rector of St. George's, Kansas City, Mo., in your issue of February 5th. Not that Mr. Craft's letter lacks logic from the point of view taken, nor does his use of Miss Tarbell's thorough investigation lack illumination; but is the conclusion of Miss Tarbell: "It is an established fact that the labor of the child is essential to the stability of the family now," any justification of child labor, as it exists, to one who hears Jesus saying: "Inasmuch as ye have done

it unto one of the least of these My brethren, ye have done it unto Me"? A hair may be split by saying that Jesus did not refer specifically to children when making that famous utterance; if so, there is another quite as famous that will answer, one that has reference to the kingdom of heaven. One knowing, as the most superficial student of child labor conditions must know, what Industrialism has been doing in the way of shutting out the light of the kingdom from children, light that shines for the child without shadow unless obstructed, cannot but take these two sayings of the Master together. Nevertheless, Miss Tarbell's conclusion is sane and sound, as are her conclusions in general: child labor is essential to the stability of the family now.

"Now!" Why? At the risk of appearing unfair, unintelligent, and sentimental, the writer offers his answer: Because the divinity that resides within the dividend is holy and must in no way be offended.

Mr. Craft's argument demonstrates the calamity in store for families should labor of children be discontinued, the consequent suffering to children, the injustice of forcing the manufacturer to pay an adult wage that shall justify the mill hand in fathering children, if they are not to be fed to the mill; and he cites numerous instances tending to show the injustice put upon manufacturers by the legislative measures proposed that, begging his pardon, are the same sorry old sand-bags that have been piled up time out of mind to protect the façade of the Cathedral of Profit. And—humorous! were it not so sad—he places the same old mendicant at the cathedral door, when he says: "There is some fairness which is owed to the business man."

Why, so there is; let the fair due be paid with all fairness. Has any other than the business man been quite so fairly remunerated for his unselfish service in this commercial country of ours? Has he not been a keen collector of his due? Has he not prospered prodigiously? Has he not destroyed while developing our country's resources to his profit? Is it not time to call, "Halt!" when he lays destructive hands on the most valuable resource of our nation, the nation's children—the little torch-bearers—the greatest and least of these?

All of which is doubtless "unthoughtful sentimentalism," and, from Mr. Craft's viewpoint, rather absurd. Not that he does not express sympathy for the children and the friends of children, for he does; but his expressed sympathy is of the Sancho Panza variety, the do-let-us-be-comfortable-with-things-as-they-are kind. He says: "We love and admire our Don Quixotes as we see them tilting at shadows (!) which the great causal evil casts, but we wish that they would leave their shadows and thrust their spears into the heart of the matter."

What need for Don Quixotes to thrust spears when Mr. Craft thrusts a spear for them? "The profits of the textile industries of New England, according to a report covering twenty years of operation, show that the net was but six per cent. per annum. That is about the smallest margin that any concern could be expected to do business upon." Thus Mr. Craft; and he thrusts straight into the heart of the matter, straight into the sacred heart of the dividend.

Six per cent. net. Sounds small, does it not? And yet, savings banks cheerfully invite and get money for three—in some instances four—per cent., and do not savings banks expect their depositors to do business and prosper? Are not their deposits advertised as proofs of the nation's prosperity? Is the money for which they pay three and four per cent. any gauge to men of Mr. Craft's financial understanding of the *credit* established by that borrowed money, credit that profits them cent per cent? It is one way that dividends are born. Money never sleeps.

Six per cent. is a small return upon a small sum invested—the majority of investors get less: six per cent. *net*—remember that "net"—is a magnificent return where millions and tens of millions are invested, as is the case in the industries which Mr. Craft uses for his example. Net profit is clear profit and that return can be invested, and is invested, over and over again, always with an eye to increased dividends if possible, always with an eye to the maintaining of the present dividend at any cost.

And Industrialism stands in the gate of the mill, saying: "Suffer the little children to come unto me." And how they have been coming! Such is the kingdom of the dividend. Is it nothing to you that pass by? Shall the leadership of a little child be compared to that of so paltry a dividend as six per cent. *net*?

HARRY B. KENNON.

To the Editor of *The Living Church*:

MR. CRAFT'S letter in your issue of the 5th is an illustration of the limited academic view—so to speak—of this serious problem. Because, then, profits will not permit, he would keep the child at its unnatural tasks, so that the parents should receive the pittance earned! Does not Mr. Craft realize that when extra cost is imposed on any output, whether by Federal or state legislation or city ordinance, this finally reverts—as is proper—to the consumer? Better the consumer pay more and so permit higher compensation to the workers, than the child be sacrificed on the altar of mammon.

Mr. Craft's argument would apply equally against fair wage

legislation for women—a minimum on which a young woman could live decently and with proper respect to self.

A similar line of reasoning was applied to the cotton and textile industries of Lancashire and Yorkshire (England) in the middle of the last century. At that time conditions as to child labor were even worse than in the South to-day. However, despite opposition, justice prevailed. Laws were enacted protecting and safe-guarding the children—especially those of tender years—and forthwith the industries prospered, the workers fared better, and, best of all, the children enjoyed their inalienable right—childhood.

While the sympathy of the reverend gentleman is appreciated, the condition of child labor is such as calls for more than sympathy and statistics. If sympathy only, then let it be the whole-hearted, warm—if misguided—love of a Don Quixote to whom he refers.

As Mr. Craft is a student of economics, presumably he is willing to wait and wait until conditions are radically changed—and meanwhile child toil goes on and on. As a non-student—and I think with most people—I would say let the child be safeguarded and protected by proper legislation. Conditions call for amelioration and are not calling in vain.

CLEMENT J. STOTT.

Kansas City, Mo., February 9, 1916.

MARRIAGE OF THE CLERGY

To the Editor of *The Living Church*:

I HAVE just read with interest on page 250 of your issue for December 18th, the matter quoted from the *Living Church Annual* for 1916. Among other things I read: "There are many instances . . . of married men in the ministry who are in grave distress." This is quite true. But what is suggested as a remedy for this state of affairs, due either to excess over demand of the supply of clergy, or to the niggardliness of the Church at large? The apparent cruelty and dishonesty of a large section of the laity is passed over in silence, and a further sacrifice is demanded of the clergy—a sacrifice to be laid on the altars, not of religion, but of greed and parsimony.

If, on religious grounds, celibacy of the clergy is considered desirable, it should be urged on those grounds. They are not few and a dignified and respectable argument can be based on them. But there is no more sense in urging the clergy to remain unmarried to save expense, than there would be in telling the laity to remain unmarried in order that they may support the Church more generously.

Most of our laity, especially the respectable, well-to-do laity, repudiate celibacy of the clergy. Many of them adhere to a school of thought which is constantly referring all sorts of moral irregularity (fancied or existent) in the middle ages and in Latin countries to enforced celibacy of the clergy. They are seldom afraid to put a strain upon our credulity in this connection. Can they possibly think that a celibacy imposed from motives of parsimony will be less productive of irregularity than one voluntarily accepted in accordance with a religious principle?

When I had read your page 250 it was not with unmixed regret that I reflected upon the slight decrease in the number of priests together with a corresponding increase in the number of lay readers.

I venture to think that half of the "work" which is now expected of our priests, with their expensive training and equipment, could be done just as well by lay readers. Let lay readers do lay readers' work. Certainly it is poor economy to employ priests to do it. Any good lay reader can conduct Sunday morning prayer satisfactorily, and can read from books as good sermons as many priests can compose.

Where congregations have so much difficulty in raising salaries that a priest must always consider this feature when consulting the spiritual interests of his flock (not necessarily from a selfish standpoint, but with the knowledge that, to do any good at all at a post, he must manage to stay there) when, for instance, persons who manage the sales, bazaars, and what-not, by which he is supported, resist his efforts to obey the law of the Church by making the Lord's Service chief among those of the Lord's Day, why should such congregations make exclusive claim upon the services of a priest? Why not unite four such congregations which, without resorting to meretricious methods, might together (perhaps through a central diocesan fund) give him better support than any one of them could afford. Then, too, the priest would be really *busy* with priestly work. His Sunday services could be rubrical and truly religious. His monthly instruction and catechising of the children would be, in many instances, a greater stimulus to real Sunday school work than minute but unskilled weekly supervision of methods. And, too, he would not be obliged to make re-iterated parish calls (a frequent source of friction) to save himself from the reproach of idleness. His (possibly semi-annual) calls could be made spiritually helpful, bringing him into loving contact with his flock, yet avoiding that familiarity which too often brings contempt. People will the more readily "open their grief" to him when they are assured that he is not the constant recipient and possible vehicle of gossip. People seeing less of the man and learning more of the office will learn to value his services the more. Not least in importance would be the priest's opportunity to educate through his layreaders.

Your readers, Mr. Editor, will scarcely suspect me of entertaining a superstitious reverence for that period of our history eulogistic-

ally described as the Reformation. But there are some ancient and mediaeval practices which were not formally repudiated, even at that time. One of these is *tithing*. Celibacy of the clergy was given up on the rather good grounds that there is not one law of conduct for the Christian laity and another for the clergy and that the New Testament recognizes the legitimacy of clerical marriages.

Our "reformed" laity do not believe in celibacy of the clergy. Let me respectfully offer *tithing* for their consideration.

Yours truly,

JOHN COLE MCKIM.

Wakamatsu, Japan, January 13, 1916.

DEMOCRACY IN THE LITURGY

To the Editor of *The Living Church*:

MAY I be allowed to give scriptorial expression to the feeling of pain and astonishment which pervaded my mind when I read the article entitled "Democracy in the Liturgy," which appears in the current issue of *THE LIVING CHURCH*? Whilst that article contains much with which one can sympathize heartily, yet at the same time there are also many statements therein which run directly counter to the Catholic conception and traditionary teaching regarding our Lord Jesus Christ.

We are told that because the healthy American child conceives an instant desire to throw a brick at the altar, when told that it is the throne of the King, therefore we should not use that nomenclature. It is also asserted that, because the palaces of earthly monarchs are hot-houses of sycophancy, flattery, intrigue, and snobbishness, we must not designate the "Domus Dei" as the palace of the King. Surely, the desire of the aforesaid healthy American child is an evidence of ignorance or faulty training, which ought to be sternly suppressed by wise parental chastisement, for heaving bricks at anything bespeaks rudeness, whilst one can recall that there have been some good kings as well as bad ones. Similarly, some democracies have been as bad as others have been good. Witness the commencement of the first French Republic. But the article in question seems to base its argument on the faulty logic that, all democracies being good, ergo all kingdoms are bad.

Christ, through His incarnation, possesses a triple Messianic office: He is the great High Priest, the Lamb of God; He is the Prophet and the good Shepherd; He is the King who grants to penitent sinners entrance into His Kingdom. (Vide *Catholic Atlas*, by Bishop Grafton.) Nowhere in the Gospels does our Lord disclaim the title of King. Christ, in the Gospels, often speaks of the kingdom of heaven. He tells us that His "kingdom is not of this world." A kingdom naturally presupposes a king. In St. Matthew's Gospel, 25: 34, Christ gives to Himself the title of King: "Then shall the King say unto them," etc. The text quoted in the article does not disprove the Kingship of Christ, on the contrary it upholds it, for whilst therein emphasis has been placed upon the word "Thou" (surely a case of "wresting of the Scriptures," spoken of by St. Peter), according to the best commentators the meaning is, "Thou sayest that—i. e., what—I am": viz., a King. If this be not the interpretation then the preceding verse where our Lord speaks of His Kingdom to Pilate—vide St. John 18: 36—is meaningless. The Catholic faith has always taught that we have one King—Jesus—the Lord of lords and King of kings. If the faithful are rightly instructed regarding the Kingship of our Lord there will be no desire whatsoever on the part of the most ardent republican or democrat to heave bricks at the "throne of the King."

If on the contrary the philosophy underlying the article in question is maintained, what have we to face? We shall have to stop reading the Scriptures, for they are continually speaking of God and Christ as King; we shall have to cease calling Christ "Lord," for such a title savoreth not of democracy but rather smacketh of aristocracy; we shall have to recast our Prayer Book and reform our hymnology; and we shall be obliged to teach that Christ does not rule the Church, but the "will of the majority." Such would be the logical sequence of following out to its end the thought subcontained in "Democracy in the Liturgy," which article I maintain is based upon a false philosophical reasoning and therefore destructive in its tendencies. What we need in these latter days is not a destructive theology or philosophy, but a constructive system whereby we may be firmly rooted and grounded in the faith. Let us build up on the foundations that have been laid, not seek to destroy the accumulated wisdom of centuries; for if we once commence to destroy God Himself alone knows where or how we shall end.

Yours faithfully,

Palmyra, N. J., February 5, 1916.

THOMAS J. BENSLEY.

To the Editor of *The Living Church*:

IT is sometimes the case that rather far-reaching conclusions are packed away in what seems a mere suggestion. This would seem to me to be the case with the Rev. Irwin Tucker's paper in *THE LIVING CHURCH* for February 5th on Democracy in the Liturgy. As I understand this paper, his principal objection to certain passages in the Prayer Book emphasizing the kingship of God is one of expediency—that all this is distasteful to modern Americans. We may understand how vitally true this is from Bouck

White's *Call of the Carpenter*, in which he and his following would break completely with the first Person of the Trinity because of their antipathy to kings. How large that following is would be hard to say, but it is certainly very much larger than we suppose. Of course Mr. White's conception of the idea of God demanded by orthodox Christianity is largely a mistaken one, but it is not altogether a mistaken one, for Mr. White certainly did not make up the notion of God he objects to, but got hold of it somehow or other through contact with the Church or Churches. That such is, or was, the Calvinistic idea there is no question. And it was, generally speaking, the conception of mediæval Christianity from Augustine down. And very much of what is called orthodox Christianity in these days is rooted in it. You can't very well quarrel with some of these undemocratic expressions the Rev. Mr. Tucker objects to without quarrelling with the theology they spring from. For instance, the popular idea of the Atonement, with the idea of the appeasement of the wrath of an offended Sovereign, is only the theological expression of the political theory of imperial Rome. I am not prepared to put forth my own preferences on this matter of eliminating various regalistic expressions from the Liturgy, finding my opinion in a somewhat confused state. But the attitude of Mr. Tucker, pushed home to its logical conclusions, is revolutionary. I am not at all sure that such a revolution would be a destructive one. It might revolve us into a better and truer Christianity than the world has known for some ages, truer to the mind of Christ. And again it might not. Possibly He meant by the word "Father" what we would mean by it; and possibly again He did not. At all events, this is more decidedly not at all a light matter, involving only certain liturgical expediencies, but to my own mind quite the most serious problem confronting Christianity in this present age. And so far as I can see, the Church is the only religious body which at present is sufficiently free and untrammelled to deal with it. At first sight I am disposed to think the article in question is well grounded. But I am also inclined to feel that it reaches to the fundamentals of faith.

Very truly yours,

Des Moines, Iowa, February 9, 1916. LEONARD K. SMITH.

To the Editor of *The Living Church*:

THE article entitled "Democracy in the Liturgy" by the Rev. Irwin Tucker in your issue of February 5th discloses a very curious state of mind on the part of its author, who seems to regard the humble confession of sin by the creature as an undignified truckling to his Creator, the King of kings and Lord of lords, who should be distinctly kept in His place—on a level with mankind. When the founders of this republic adopted a democratic and representative form of government in their temporal affairs there was no expressed intention on their part to abolish the Kingdom of Heaven, which we have been taught is an Everlasting Kingdom of which the throne endureth for ever. In order to carry out Mr. Tucker's view some radical changes would be necessary—as for instance in the Lord's Prayer—"Thy kingdom come" would read "Thy commune come," and the closing words, "For Thine is the kingdom and the power and the glory," would have to read, "For Thine is the first citizenship, the principle authority, and a limited measure of respect." In the Revelation of St. John the Divine we are told of a heavenly worship where the worshippers fell prostrate before the Great White Throne and shrank not from casting down their golden crowns before Him who sat thereon. We suggest to those having the education of "healthy American children" that this vision of one of God's saints be given as an incentive to reverence rather than the very earthly one of a Louis XVI or George III which seems, according to the reverend gentleman, to provoke a new form of vandalism on the part of, what would appear to most persons, ignorant little savages with minds abnormally perverted. And again we are reminded that we have no right to "crawl" while confessing the justness of God's wrath and indignation against us "because we have been baptized and confirmed in His Son," that same divine Son who in human might and with wrathful indignation drove from His Father's house those who were desecrating it. The dethronement of God (for that would be the logical outcome of Mr. Tucker's suggestions) was once attempted, but the effort was unsuccessful and the ringleader was seen like lightning to fall from heaven. Would Mr. Tucker wish to follow the broken fortunes of Lucifer or renew the fight with Michael and his angels? It was not intended to destroy in the human breast the conception of majesty, whether of Nature or of Nature's God, with the majesty of whose glory both heaven and earth are full; but that glorious hymn the *Te Deum* to Mr. Tucker spells only tedium. Verily this is a wishy-washy age in religion. One longs for some uncompromising Peter the Hermit or Savonarola who will once again make us realize authority in God's Kingdom the Church, duty as "stern daughter of the voice of God," and reverence for the Palace of the King to whose worship the kings of the earth once came from afar. I do not enquire how so irrational an article as that of Mr. Tucker's found its way into your columns; but it would not admit of serious discussion or comment if it were not a sign of a most subtle danger which is creeping into our relations toward God. We have lost our conception of holiness and therefore cannot appreciate nor realize the actual need of calling ourselves what we actually

are, "miserable sinners." But it is still true that the Lord is King be the people never so unruly.

Yours truly,

Baltimore, February 8, 1916.

CAMILLA R. HALL.

To the Editor of *The Living Church*:

I HAVE been for a number of years a subscriber to THE LIVING CHURCH, being in sympathy with its firm stand for Catholic truth. But in view of the article in the current issue (February 5th), entitled "Democracy in the Liturgy," by the Rev. Irwin Tucker, I feel myself under the painful necessity of expressing my surprise and regret that such an article should find place in the columns of your paper.

Is it possible that THE LIVING CHURCH gives countenance to such views as Mr. Tucker here presents in his attempt to show that democracy in the Church is his ideal? His language is flippant and sacrilegious. To speak of "healthy young American children" being tempted to "throw a brick" at the altar, because they have been told to reverence it as the "throne of the King," savors of unseemly levity, and the suggestion presented of the "Figure of our Redeemer dressed in the puppet rags of a Louis XVI or a George III" seems revoltingly irreverent. The allusion to our blessed Lord's reply to Pilate is, to say the least, unscholarly. But the criticism of the collect for the Third Sunday in Lent is even shocking. It is described as anthropomorphic and anti-democratic, evidently because the term "Majesty" is applied to the Almighty. What terms can sufficiently rebuke Mr. Tucker's words when, in criticising the solemn words of the Confession in the Communion service—"Against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us"—he says, "Here again we crawl"!

Are we now to be taught through the columns of our Church papers that the Church of God is a democracy (a socialistic society evidently is meant), and one in which there is to be no acknowledgment of God or of Christ as King? No throne of God? No Majesty to be ascribed to Him because such things are undemocratic? Did Christ refuse to be called a King? Has the writer of the article forgotten the rest of His sacred words to Pilate—"My Kingdom is not of this world"? Are there no allusions in His teachings to a Kingdom of Heaven? And must we remove all traces of such a kingdom and such a King of Glory from our Liturgy? Will the next suggestion be to eliminate "Thy Kingdom come" from the Lord's Prayer, and the praises to the King in the *Gloria in Excelsis*?

These are days of tribulation for the world and for the Church. Will those who stand for Catholic doctrine, and who pray for the reunion of Christendom, permit such ideas to go unchallenged, when many faithful souls are asking if the latter days are not drawing near and the Judge even now at the door?

In thus expressing my sorrow and disapprobation that Mr. Tucker's article should have been published in THE LIVING CHURCH, I must add my hope that it escaped the notice of those who are responsible for the influence of the paper upon its readers.

Respectfully,

February 7, 1916.

EMILY S. DU BOIS.

To the Editor of *The Living Church*:

THE article by the Rev. Irwin Tucker on this subject in last week's issue is to my mind deplorable in its expression.

Monarchy appears to suggest to him nothing but arrogance and consequent servility. It would be closer to the truth to say that vulgarity and irreverence have often masqueraded under the cloak of democracy.

The atrocious, though imaginary, picture of "healthy young American children" wanting to throw a brick at God's altar to emphasize the idea of liberty needs no comment.

The expression in the Litany, "miserable sinners," like many others in the book may seem exaggerated for constant use. But it is true!

In any revision of the Prayer Book let us hope that the *Te Deum*, which Mr. Tucker considers "entirely too much for every Sunday consumption where Morning Prayer is said that often," will be retained notwithstanding the risk of "heart failure" which is sometimes due to misplacement.

W. H. BAMFORD.

Manchester Center, Vt., February 7, 1916.

To the Editor of *The Living Church*:

I CANNOT be a subscriber to THE LIVING CHURCH without making a vigorous protest against the article in the issue of February 5th, entitled "Democracy in the Liturgy." If anything could be well calculated to make democracy ridiculous it would be such an article, absurd and in the wretchedest bad taste. Anyone who will take the pains to consider the usages of the word "King" in the New Testament will find every warrant for its use in the Prayer Book. It was because Christ made Himself a King that He was crucified.

The writer of this precious article puts himself on a par with those Fenians who wanted the name of the Queensboro Bridge, in New York, changed as being too undemocratic. And what shall we

say of his good taste, when in the connection in which he writes he stoops to such phraseology as, "licking the dust at his feet," "here again we crawl," "throw a brick at it," i. e., the altar?

A man must be hard pressed for something to write about when he delivers himself of such an abominable article as "Democracy in the Liturgy."

ARTHUR H. JUDGE.

New York, February 7, 1916.

MEMORIAL OF THE HOLY SYNOD OF RUSSIA

To the Editor of *The Living Church*:

READ with the deepest interest the translation of the above as contained in "Blue Monday Musings" of your last issue. God forbid that a priest of the Church of England should at any time or in any way encourage intemperance; yet I must still say I prefer to range myself with our Saviour Jesus Christ than with an echo of Russian autoeracy. If "Presbyter Ignotus" will kindly peruse *Russia Under the Tsars* he will see that the Holy Synod is bound hand and foot to the Tsardom; and one of the great objects of official Russia has ever been the preventing of the coming together of the Russian peasantry so as to hold them in thralldom. To this end the campaign against liquor is great there, especially during the war, and if it be just is highly to be praised. If, however, the Holy Synod thinks she can bring up 100,000,000 of persons as isolated units and on mere "bread and water," she is making another of the very many mistakes of the Russian Church and the net result will be anarchical socialism (and free love) with its attendant evils. From this calamity may God in His mercy deliver Russians and ourselves both now and always! Surely the great American Church and nation are not going to follow wholly the Holy Synod of Russia. As I have been a teetotaler for well-nigh thirty-five years, neither the "brewers" nor "wine-growers" have much weight with me; but we must judge things not from a "personal" but a "truth" point of view. We must never forget Jesus Christ came "eating and drinking." He was, however, always "temperate," neither a glutton nor a drunkard. The people of Russia as yet are but a slight step from serfdom; and Prohibition, as in the case of the Indians, may for a season apply to them, but not as a whole can it be made to apply to "free" peoples; these would continually break the law or revolt.

As I am only writing in the direct interests of Temperance, which we must face squarely, I have no desire whatsoever to prolong the correspondence on the subject of Prohibition. The Church must now decide for Christ or go with the world. Which is it to be?

Ontario, Canada.

(Rev.) C. A. FRENCH.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

IT would be interesting to have your correspondent, the Rev. George Frazier Miller, point out to us the "ceremonial" portion of the Fourth Commandment, and what connection the observance of the day has as a "complemental element with circumcision." As the ancient Church of England had taught the whole "Ten Words" to her children in the vulgar tongue, and the revisers of the sixteenth century thought it wise to find a place for this marvelous code of morals where the people could not fail to hear it, I think our American revisers are not likely to attach much weight to your correspondent's recommendation. For myself, I have never been able to find the slightest trace of Judaism in the Fourth or any other of the Commandments, but I do see a definite and most necessary moral law for American employers of labor, both domestic and industrial, in the specification in regard to their "manservants" and their "maidservants," and especially to the "strangers" within our national "gates."

Moreover, whether the particular "seventh" day was fixed for Christians by a "commandment to His apostles" during the great Forty Days, or by the guidance of the Holy Ghost, or by the inspired instinct of the whole Church, neither the letter nor the spirit of the Fourth Commandment was touched by the change. For the most powerful mental searchlight or X-ray could not possibly discover either "ceremonial," or "circumcision," or Saturday, or any other day of the week, in what our Lord has stamped as a primal law "for man," and not for Jews alone. No one, so far as I know, has yet had the boldness to suggest that the Second Commandment should be omitted, though an abbreviated form for children has been thought possible. But for grown people the idols of the market-place and the brain, and many others, are still so abundant that the need of the ancient reminders remains and will remain. Lowell struck one of these modern dangers very forcibly when he wrote:

"The shepherds of this Broker Age with all their willing flocks,
Although they bow to stones no more, do bend the knee to stocks."

Summit, N. J., February 7, 1916.

WALKER GWYNNE.

[ABRIDGED]

To the Editor of *The Living Church*:

IF the doctrine of the Holy Catholic Church is a part of the pure gospel of Christ, it strikes me we are not declaring it in unmistakable terms. The world at large has, I think, neither time nor inclination for doctrinaire discussions as to what the Caroline

divines understood "Protestant" to connote, or such historical niceties. The word "Protestant" has long come to mean something pretty definite to-day. In my humble judgment our Church is obscuring at least part of her light under a bushel.

As to the letter suggesting the elimination of the Fourth Commandment and the possible substitution of the Beatitudes—in the Communion office, this strikes me as freakish in the extreme. If we do attempt to improve our liturgy, let us resort to sound historical precedent. It seems to me the order of the Communion office in the first Prayer Book of Edward VI is ideal, and that departure therefrom has not made for improvement. I would earnestly suggest that permission be given for the *Gloria in Excelsis* to be used optionally in its old, traditional, and symbolic position before the collect for the day, or at the discretion of the priest where we use it now. This would put us in line with all the existent uses so far as I am aware, and need offend no one. I would further suggest, that those parts that are in the nature of preparation for communion—the Invitation, Confession, Absolution, Comfortable Words, and prayer of humble access—be used together as they were intended after the prayer of Consecration and the Lord's Prayer and immediately before Communion.

If many are wedded to our present order, is it beyond hope that there is charity and breadth of mind enough to permit of this optional arrangement? Which, by the way, has two distinct advantages: it is neither novel nor freakish and it has nothing to do with changing the text or touching doctrine.

Sincerely,

February 9, 1916.

CARL ANDREW COOLEY.

INDIVIDUAL CHALICES

To the Editor of *The Living Church*:

WHY are any clergymen alive, if, as so many devout Church people affirm, danger of infection lies in the chalice?

Here is a body of men who, after communicating a large number of persons, take not the dregs only, but the rinsings of the cup. Yet is it not unusual to hear of a priest ill from infection? The saving power of the real spiritual presence in the consecrated elements will put to flight forever any suggestion of danger in receiving. I know of no one embracing this belief who has the slightest fear of infection.

My own experience has been that those entertaining such fears do not fully believe in the consecration of the elements, as clearly and definitely taught in the Communion service and the Catechism.

Yours truly,

FLORENCE E. TICKNOR.

SURGICAL DRESSINGS STILL NEEDED

To the Editor of *The Living Church*:

PLEASE allow me a short space just once more, in which to tell your readers that the work, for which I made an appeal last August, and to which many of them contributed, has been and is still going on, with the results that 5,547 *surgical dressings* have been sent by our committee, with the expenditure of a little over \$300, every cent of which was spent in material (express charges excepted). The work must stop unless I receive help again. It is His work! Through His children He has provided the means for it. He has blessed it by enlarging its opportunities of service, and by raising friends and faithful workers to help it along. Shall it stop now for lack of funds?—God forbid!

Contributions to it, large or small, will be thankfully received, and promptly acknowledged by the chairman.

MARIE J. BOIS.

5 North Iowa avenue, Atlantic City, N. J.

THE UNSEEN COMMANDER

IN A MODERN BATTLE the commanding general is to be found far behind the lines of his army in a quiet tent, or room of a house, unseen by those who are engaged in the actual fighting. There he receives constant reports from all parts of the field, and sends out his orders to troops who may be miles away from the headquarters. Not a movement is made by any section of the army which is not directed by the leader, who has the whole field of battle before his mind and works out the plan carefully arranged in advance.

The Commander of the Church in its great conflict is unseen. Forty days after His resurrection, Jesus vanished from the sight of His disciples, returning to the glory whence He had come. But no sooner had He departed than the miracle of Pentecost took place, and the Church entered upon its career of conquest. And the progress of the Church, in its conflict with evil, can no more be explained apart from the power and wisdom of the living Christ sending His Holy Spirit into the hearts of His followers, than the victory of a modern army can be explained without taking into account the planning and direction of the general.

It can never be a losing fight into which this Leader sends His followers. His own infinite resources are the guarantee of victory.—*East and West.*



A GROUP OF DEVOTIONAL BOOKS

It is sometimes difficult to answer the question: "What devotional books shall I read?" which is asked each year when Lent calls us to turn from the world and seek spiritual refreshment. Nor is it sufficient to recommend books of sermons, or the various commentaries on the gospels. The mind craves change and stimulation. Things read too often lose their force. To meet this demand for something new, Mowbrays' offers a very attractive list of books on a wide range of subjects. None of them are overly long, and all of them are worthy of repeated readings.

One of the best of these is: *Seeking God: a series of instructions given in Eton Church*, by the Rev. B. O. F. Heywood, with an introduction by the Bishop of Truro. In the opening paragraph the author says: "One of the great needs of to-day is the need for a firmer grip by Christian people upon the great foundation truths of their religion." The seven chapters which follow help to do this; not only by making plainer the fundamental truths of the love of God, the Incarnation, and the Virgin Birth, but in the little problems that confront every Christian. For instance in the chapter on Prayer, there is much excellent advice for the improvement of our private prayers. One lays the book down with a feeling of refreshment. The daily task is indeed made easier through "Seeking God." [60 cts.]

To go into a retreat or even to attend the Quiet Days provided by many of our parishes, is an impossibility for the large majority of people who would gladly heed our Lord's call to "come apart and rest," if they could. But it is possible for even the busiest person occasionally to set apart a few hours for special prayers and meditation. It is to these that the book, *Quiet Days*, by the Author of *Praeparatio*, is especially addressed. The four meditations are entitled respectively "Alone with God," "An Advent Quiet Day," "The Conversion of St. Paul," and "A Lenten Quiet Day." Sympathetically written, it will undoubtedly appeal to a wide circle of readers. [80 cts.]

American Churchmen are, as a rule, not any too familiar with the splendid exposition of the faith given to the world long centuries ago by St. Athanasius. The loss is ours, since to know that creed thoroughly would dispel many hazy ideas of the blessed Trinity and the Catholic faith. *O Beata Trinitas*, Thoughts on the Creed of St. Athanasius, by a Religious, while intended purely for devotional use, should also emphasize the value of the Creed. [40 cts.]

The Rev. Frederic Noel, S.S.J.E., has performed a real service in the book entitled: *The Epistles of St. John, Verse by Verse*. Those who have looked for a concise commentary on the Epistles will undoubtedly be glad of this. Father Noel not only explains each verse, but he makes it yield a message to the reader. The result is an excellent devotional book and one that will prove helpful to Bible class leaders and teachers in Sunday school. [60 cts.]

Those who are familiar with the works of the late Bishop Westcott, and those who have yet to make his acquaintance, will be grateful to Mr. Arthur C. Benson for the little book entitled *Daily Readings from the Works of Bishop Westcott*. There is a selection for each Sunday in the year, beginning with Advent. In the introduction, there is this sentence, which is the keynote of all the paragraphs selected. "I think of him in a similitude as of a Man who holds a gem in his hand; it seems a small thing enough, that little drop of crystallized stone—but look nearer, and it is full of a luminous depth of light, and in that narrow space there is the body of heaven in its clearness!" [\$1.00.]

Remembrance, edited by May Elsdale, is a collection of quotations, both verse and prose, from many authors, arranged for each day in the year. The original feature of the book is that the selections all have to do with our fellowship with the departed. As a gift to one who longs for the dear companionship of those who have passed beyond the veil, the book seems unsurpassed. [80 cts.]

The Altar of Fellowship, by Mary Brocas Harris, is an admirable book of devotion, not intended to take the place of those whose usefulness has been proved, but rather to supplement them. The book includes the Eucharistic devotions of the late Mr. Gladstone, besides many prayers taken from the ancient liturgies, also from those in use in the Eastern Orthodox Churches, which increase its interest. [\$1.00.]

The Throne of Calvary, by the Rev. Jesse Brett, contains seven meditations on the passion of our Lord, treated under the chapter heads, The Throne of the Cross, of Justice, Mercy, Truth, Love, Peace, and Sovereignty. It is an attractive little book, deeply devotional in tone, and one well suited to Lenten reading. [40 cts.]

Problems of Hope and Love, by John Huntley Skrine, contains four addresses delivered originally to Oxford women, but which American women will find interesting. The chapter entitled Faith and Enthusiasm in Work appeals especially to those who work with

children. Another chapter, Faith and the Unseen World, is full of hope and comfort for those who mourn. "A love touches my spirit; but where love is, there must be two, both the lover and the beloved. So then my friend, the beloved is there, and He, being dead, yet speaketh." Lastly there is the chapter on Faith and Socialism, with its rational conclusion that as Christ was both socialist and individualist, so we who try to follow Him must be both at once as He was. [60 cts.]

From the Cradle to the Grave, Instruction on the Seven Sacraments, by a Priest, while written primarily for the clergy and teachers in the Sunday school, contains much teaching that may be profitably read by every loyal Churchman. The language is simple and forceful and the book seems to answer every question that can possibly be asked concerning the sacraments. Fathers and mothers who believe that a child's religious training should not be left entirely to the Sunday school will find the book a useful one. [60 cts.]

The Atonement and the Living Christ, by the late George Body, Canon Missioner of Durham. Undoubtedly one of the best books for Lenten study is this, which contains the last addresses given by Canon Body to his mission workers and others at Durham, during the spring of 1911, up to the week before his death. The compiler says that "to those who listened it seemed that the veil was wearing thin . . . The Peace already settled. There seemed but one message left that greatly mattered, one desire on which his heart was fixed: that those whom he had guided to Christ as their time Pastor should grasp the reality of His Living Pastorate and give themselves unreservedly into His hands." [60 cts.]

So the book leads us to Christ, bidding us commit our lives to Him.

For all these, being publications of Messrs. A. R. Mowbray & Co., London, The Young Churchman Co., Milwaukee, are American agents.

OTHER RELIGIOUS BOOKS

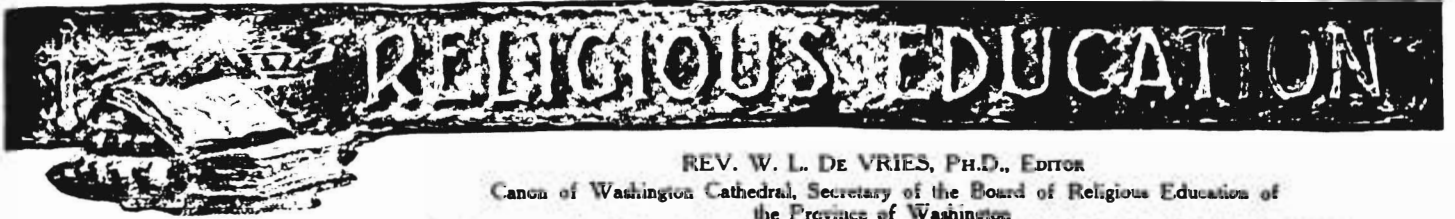
The Miracles of the New Testament. By Arthur C. Headlam, D.D. New York: Charles Scribner's Sons. 1915.

In this volume Dr. Headlam has devoted 146 pages to the history of the conception of the miraculous, 96 pages to the general evidence for the New Testament miracles, 56 to the special evidence for the Resurrection and the Virgin Birth, and 53 final pages to a general summary and recapitulation. The result is an admirable apologetic handbook. But the work would have been still more useful if the general discussions had been reduced to much smaller dimensions and the space so gained devoted to a much fuller discussion of the miracles in detail. The older *a priori* objections to miracles are rapidly disappearing, as Dr. Headlam has shown most excellently in his discussion of the present situation, but this fact does not mean that any specific miracle will be accepted without question by the contemporary world. The question is now chiefly one of evidence and Dr. Headlam's treatment of the evidence remains too much in the realm of generalities. B. S. E.

The Drama of the Spiritual Life. A Study in Religious Experience and Ideals by Anna Lyman Sears. The Macmillan Company, New York, 1915. Price \$3.

A book may be regarded from at least two points of view, when one attempts to estimate its worth. Is it consistent with what has been settled or revealed; and so consistent with what men should know for their soul's health? Can it therefore be generally recommended? With that in mind, the book under consideration must be said to come short of the ideal, while at the same time containing much that is true and helpful. On the other hand, is the author's thought of interest and inspiration to those who can judge impartially from the standpoint of revelation and the Church's teaching? In this case decidedly so; and to those who are willing to enter with sympathy into the quest for true and helpful elements in religion, in its broadest sense, there will be found much to attract. Only, it is always to be remembered that the effort to find religion and the true God without the assistance of the Catholic Faith possesses a handicap of difficulty that cannot be overcome.

A YEAR BOOK of extracts for every day is entitled *Spiritual Wealth: Comforting Thoughts for each Day of the Year*, compiled by Cinderella Thomas Carter. The extracts are largely from Churchly writers of the day, many of them apparently clipped from the Church papers. The book is printed rather than published and lacks the attractiveness of appearance that its contents merit, but the selections are very well made. The book is sold for the benefit of the Guild of the Holy Ghost the Comforter. [For sale by the author, Mrs. O. M. Carter, 1430 Vine street, Denver, Colo.]



RELIGIOUS EDUCATION

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

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

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

A JOURNAL of Religious Education, for our own portion of the Church and dealing with her special conditions, principles, and ideals, has become a general need on account of the rapidly developing activities of this department of the Church's mission, and has been supplied almost before the need was realized. For, on assuming the editorship of the *American Church Sunday School Magazine* on November 1, 1915, Dr. Stewart U. Mitman, Ph.D., field secretary of the Board of Religious Education of the Province of Washington, at once broadened it out to include the whole field of religious education, without forsaking its specific aim of guiding and aiding the work of parochial instruction of the children of the Church through the Sunday school. The titles and authors of numerous articles since November 1st show that the broader questions are being attended to by men of expert knowledge to the help and inspiration of all teachers and leaders in religious education in our communion. Among these articles we note the following: "The Aims of the General Board of Religious Education," by the Rev. Robert P. Kreidler; "Graded Sunday Schools," by the Rev. E. R. Carter; "Some Problems of Adolescence," by Miss Zeitau Gordon (supervisor of the School for Backward Children at Reading, Pa.); "The Aim of the Modern Sunday School," by the Rev. Charles S. Lewis, formerly editor of this department; "The Summer Schools for Sunday School Workers," by the editor; and another on "The Summer Schools of the Province of Washington," by the Rev. Howard W. Diller. To this list should be added a series of articles of a very scientific and suggestive character on "The Transmutation of the Lesson into Life," by the Rev. W. W. Deatrick, Sc.D., professor of Higher English in the Keystone State Normal School. As creed and character, thought and action, the lesson learned and the deed done, are often divorced by grown people as well as children, this series of articles promises to be of practical use to all engaged in religious education.

THIS MAGAZINE, under the Rev. Richard N. Thomas, its first editor, assisted by the Rev. Dr. Shinn and the Rev. Dr. Duhring, was a pioneer without competitor in the Sunday school field when it began its work in 1887, and now promises to do like work in the wider regions of religious education which the Church has entered and developed on such a large scale with amazing rapidity within a few years. The plans of the new editor include the entire educational field, because all education worthy of the name must possess character-building elements, and so in a real sense is religious. When the schools have done their best in moral education, their pupils still need the deep sanctions and the dynamic of religious faith, and therefore the Church and her gospel have a function and office that no other agency whatever can fulfil. Consequently, while the religious education leaders outside the Church tend to hold that the phrase "religious education" signifies the teaching of religion and that only, yet the Churchman must necessarily hold that as the Church's duty is to deal with the whole man and not a portion of his composite being only, therefore religious education is concerned with every educational activity, especially those under Church auspices, and in greater or less degree according to the nature of the teaching and the portion of man's being involved. These facts being well understood by the learned and broad-minded editor of the *American Church Sunday School Magazine*, nothing that concerns education will be foreign to its interest, even though its special task will continue to be that of Sunday school instruction.

DR. MITMAN, by the way, possesses unusual qualifications for his task as editor as well as for his duties as a religious education leader in his province. Specifically and professionally trained, both in this country and in Germany, in the best pedagogical principles and methods and their bases in psychology,

and keeping fully abreast of the rapidly increasing literature of religious education, with much practical knowledge acquired through his visits for three or four years in the varied Sunday schools, large and small, urban, suburban and rural, in the populous and diverse dioceses of the Province of Washington, with a large dash of wholesome common sense added to his theory, the doctor is one of the few men in our Church—or indeed in any Christian body in the land—thoroughly equipped for his special field of service.

Religious Education, the official journal of the Religious Education Association of the United States, in its issue for October, 1915, reports that the association finds, as a result of a year's investigation and survey, that the total number of persons known to be employed in the United States as specialized workers in religious education amounts to about 1,552, and the great majority of these have not been professionally and specifically trained for their tasks, but have assumed them after more or less experience and training in Bible teaching, homiletics, the pastoral office, psychology, philosophy, secular education, and allied subjects. Adequate preparation for this profession is at present therefore very rare. For instance, only a third of the forty-five teachers of this subject in our American colleges and universities lay any claim to specific preparatory training in religious education. The situation is no better in the theological seminaries. About fifty per cent. of the seminaries attempt to teach religious education, but in only a handful of them is instruction at all extensive or technical. Under such circumstances hundreds of positions, in which professional knowledge and skill are needed, must be filled from non-professional ranks. In other words, a new profession is rapidly springing up and Christian bodies and our educational institutions are not ready for it. Here, as well as in the matter of national defense, preparedness is the word and thought and aim of the day. The Church is therefore very fortunate to possess in Dr. Mitman a man who has been specifically trained and is well equipped, and in having him appointed to positions such as this editorship and his office as field secretary, in which he has abundant opportunity to be of service to the whole Church, and to blaze the way for the training of other leaders in religious education, and for the whole forward movement of the Church in this important department of her activity.

NOT LONG AGO the board of religious education of a certain diocese, engaged in organizing on a wider basis its work for religious education, took up the home department of the Sunday school. It found only three home departments in the 106 Sunday schools of the diocese, and also was somewhat amazed to find that most of its own members had little understanding of the aim, scope, and methods of this department. However, one of the Church's indefatigable pioneers in progressive Sunday school work came to their rescue and solved their quandaries in the December number of the magazine under review. The Rev. G. Otis Mead of the diocese of Southern Virginia explains this important agency for religious education in an admirable article, gives seven different ways in which it will aid the cause and help a parish, and, from his own experience, gives six steps in the organization of it in connection with any Sunday school. For those who may not know, it may be noted here that this department is for the home instruction of those who are unable to attend Sunday school, whether children or adults, and are in need of larger information as to the Bible, the Church, and the Christian religion in general. Mr. Mead says that all points concerning its merits and methods are aptly explained and suitably illustrated in a little pamphlet called *Home Department Blue Book*, by C. D. Meigs (Meigs Publishing Company, Indianapolis, Ind.; price 5 cents). H. C. Hazard has a good book on the subject, costing 25 cents, and for sale by all dealers in Sunday school supplies. The Rev. Dr. A. A. Butler, in his *Churchman's Manual of Methods*, a book which should be in

every Sunday school teacher's library, also gives some account of this instrument of religious education.

CERTAIN DIFFICULTIES of the graded school are admirably solved in Mr. Carter's article in the December number of the magazine, his solutions being based on his personal experience in St. John's Sunday school, Hampton, Va. Here for upwards of thirty years a teachers' meeting has been held weekly throughout the year, a record probably without parallel in the American Church. Until recently it was the practice to use the uniform lesson plan, and the lesson for the following Sunday was taught each week and proved a great drawing card. The teachers were, however, beginning to realize the impracticabilities of the uniform lesson plan, and Mr. Carter himself, newly come into the rectorship, was already persuaded of its inferiority to the subject-graded system, but was naturally reluctant in any way to alter a teachers' meeting of such signal success through so many years. The subject-graded system, demanding a different topic of instruction in every grade, some dozen topics in all, manifestly does not lend itself to the plan hitherto followed in this teachers' meeting. However, careful planning and consultation with leaders in religious education in the Church finally brought a solution which has now worked well for two years, and proves to fulfil all the requirements. The teachers still meet once each week. The first hour is given to a lecture by the rector on some subject of the standard course of the general Board in teacher training. Then the teachers separate into their departments and in each department one of the teachers teaches the lesson for the following Sunday. Thus all the teachers get both the general and special training required for their lessons.

Mr. Carter says that this plan will work as well for a small school as a large one, his own school belonging in the latter class. In the judgment of the present writer, it will work even better for a small school, as it is not necessary in a small school to have so many classes or departments as in a large one and the whole problem is simplified. Those who have been in doubt as to the introducing of the subject-graded system would do well to read Mr. Carter's article in the magazine in detail, one entitled "A Model Church School," in the February issue, and a strong presentation of the arguments for the graded Sunday school by President H. O. Pritchard of Eureka College quoted in the same issue. In a few urgent words he sums up the conspicuous advantages, pedagogical, ethical, and religious, of graded lessons. He who still doubts should run down to Old Point Comfort for a week-end, take the trolley Sunday morning over to Hampton, and see this model graded school at work. For it has become a pattern in many ways more valuable as a model than the newly invented "Demonstration Schools." And an examination of the routes by which it has reached this most desirable consummation will reveal a successful method of bringing a Sunday school up to date and up to standard. This achievement is all the more noteworthy because St. John's is certainly one of the oldest, and in all probability the very oldest, of the foundations of our Church in this country, dating back to the amestown year, 1607; such institutions are apt to be very conservative and slow-moving. That St. John's is so progressive in religious education is a great credit to its rector and people, and an incitement to high aims and endeavors everywhere.

THE ANTHEM OF PAIN AND PEACE

There sounds an ancient anthem and the name of it is Pain—
The sighing of the contrite heart that would be clean again—
The sobbing of the bruised heart that would be whole again.

A little lie, a lurking lust,
Hid like the worm within the flower;
A brutal dragging in the dust
Of honor, loyalty, and trust,
Then bitter, bitter, self-disgust—
The agony of Hell's black hour.

The anthem hath its antiphon: it bears the title Peace—
The blessing of the purified whose guilty throbbings cease—
The blessing of the pardoned when God bids the sobbing cease.

A little mercy for the other,
My sin confessed, thy blow forgiven:
The trespasses 'gainst sister, brother,
The stabs we thrust at one another,
Renounced. Christ, give Thy love to smother
Wrath's fire, and make each heart a Heaven!

CHARLES A. MEADER.

POSTEA

AFTER A SCORE OF YEARS: THE GENERAL THEOLOGICAL SEMINARY

BY THE REV. JOSEPH P. MCCOMAS

TWENTY years ago, this past June, the writer left the General Theological Seminary of the Church, in New York, and had made but few and brief visits to Chelsea square, until a few days ago. He had heard of happenings there and read the Bulletin occasionally. Having reason to be in New York, recently, he availed himself of the privileges of the Guest Room in Hoffman Hall and lived again, among "Chelsea's Student Train." This is his Postea, endorsement of the verdict made on the records.

Truly the Seminary is, now, a wonderful place. It is far beyond what it was, a score of years ago, both spiritually and intellectually. Those were good days and we loved the Seminary, and treasure now every recollection of Chelsea square. It has been, in truth, our sacra Mater. We learned, there, to be devout and pious and thoughtful; but the opportunities of the present are in comparison as is high noon to dawn. Its chapel, then, was a feature of the life; to-day it is the center. The faculty and fellows (there were only two fellows, then) produced almost nothing new and repeated for each class of students the words of previous years. We said of the chapel: "Its daily offices (Matins and Evensong) are well rendered and fairly well attended; the Eucharists, on Lord's days, Holy days, and Sundays, are appreciated but not as they should be." Of the faculty we knew; what was done was well done and things were safe and sane. The fellows did some little work, but with small encouragement.

Spiritually, it is like being upon the mount; it is good to be there. The chapel is more than the center of the life of Chelsea square, it is the life. The daily celebrations of the Holy Communion are largely and regularly attended by a devout congregation of worshippers and many pious communicants. The attendance of the faculty is in proportion to that of the student body. This was observed in January, when it is still dark at 7 A. M. Matins (8:30) follows breakfast. This service is far from being neglected but does not make the same appeal other services do, in the day. The litany is sometimes read at noon. Evensong, at six o'clock, is fitting ending for a devout student's day, when the chapel is filled to its capacity, by seminarians and others. The service is exquisitely sung, Gregorian music according to the Solesmes method; and, occasionally, a sermon is preached. The chapel has other uses than for the public services of the Church. It is open throughout the day, lighted in dark weather and at night, and the casual visitor will usually find someone at his devotions or in meditation. It is the House of God, the Gate of Heaven, where men go to work out their problems of the soul with Him. But the chapel is not all: a prie-dieu with a sacred object or picture is a familiar piece of furniture in students' rooms; and grace before meat is reverently sung in the refectory.

Intellectually, the place is enthusiastically active. Faculty and fellows are doing serious research work—new work, original work—and the student body is enthusiastically proud of them. The library (formerly open for a few hours, during the day) is open until 10:30 P. M. Instead of a librarian, who was also bursar, there is a bursar with his clerk in a separate office—and a librarian with two assistants in the library. At night, three students assist as library attendants. Library, reading rooms, and research room are in constant use. There seems to be no topic, however abstruse, but that someone is at work upon it; old manuscripts, clay tablets, classic inscriptions are being edited and translated; psychological research is being made and theology is being restated. Attendance upon lectures is often commented upon as a privilege and, in several departments, visitors come so often as to be no longer exceptional. The social atmosphere of the whole place is fairly charged with intellectual enthusiasm as well as deep piety.

Postea! We loved the Seminary and treasure every recollection of Chelsea square. We have heard that many changes had been wrought for its betterment. We have seen its new buildings and admire them; they are in line with what we enjoyed. We have been part of its new life. That life is in line with what was being done a score of years ago; but it is to the spiritual and intellectual life of those days as is the glorious noon day to the lovely dawn, sacra Mater, which we love, is sacra Mater to be pointed to with honest pride. The spirit of the place grips one, it is electrifying.

Church Calendar



- Feb. 1—Tuesday.
- " 2—Wednesday. Purification B. V. M.
- " 6—Fifth Sunday after Epiphany.
- " 13—Sixth Sunday after Epiphany.
- " 20—Septuagesima Sunday.
- " 24—Thursday. St. Matthias.
- " 27—Sexagesima Sunday.
- " 29—Tuesday.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA
Rev. Hudson Stuck, D.D.

CHINA
ANKING
Miss S. E. Hopwood.

HANKOW
Miss S. H. Higgins.
Rev. S. H. Littell.

SHANGHAI
W. H. Jefferys, M.D.
Rev. F. L. H. Pott, D.D.

JAPAN
TOKYO
Rev. Dr. C. S. Reifsnider

WESTERN NEBRASKA
Rt. Rev. G. A. Beecher, D.D.

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

Personal Mention

THE REV. HARRY BRUCE of Orchard Park, N. Y., who was last week reported in this column as having accepted a chaplaincy in the Canadian forces, wishes us to state that he has resigned his present cure to accept the rectorship of a parish in the diocese of Ottawa, Canada, and will begin his new work May 1st. The statement last week was incorrect.

THE REV. BENJAMIN DURALL CHAMBERS, of the clergy staff of Calvary Church, Fourth avenue and Twenty-first street, Manhattan, has resigned to take charge of Christ Church, Millwood, Va., and will take up his new work on Sunday, February 19th.

THE REV. WM. J. CORDICK, who for the past five years has been in charge of Trinity Church, Wheaton, Ill., has accepted his election as rector of St. Thomas' Church, Plymouth, Ind., and enters upon his new duties on Quinquagesima Sunday.

BISHOP FABER started for the East on the 3rd of February, to preach the sermon at the celebration of the tenth anniversary of the consecration of Bishop Williams of the diocese of Michigan.

ON January 27th Bishop Rhinelander appointed Mrs. A. F. KEMPTON, 2118 Pine street, Philadelphia, correspondent of the Church Periodical Club for the diocese of Pennsylvania. All letters and communications in reference to this work may be sent to her at the above address. The headquarters and office of the C. P. C. will be at St. James' parish house, 2210 Sansom street, Philadelphia, with office hours by appointment.

THE VEN. OLIVER HENRY RAFTERY, rector of Trinity Church, Portland, Conn., is convalescing from an attack of pneumonia.

ORDINATIONS

DEACONS AND PRIESTS

NEW YORK.—Two special ordination services were held in the diocese of New York on Sunday, February 6th. Bishop Greer ordered three deacons in the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, and preached the sermon. The candidates were Messrs. HAROLD McCLEAN, VAN RENSSELAER GIBSON, and FREDERICK WOLCOTT DEARING. The rector of the parish, the Rev. Dr. H. K. Denlinger, presented the candidates.

The Rev. Mr. Gibson, who has been working at the Church of the Holy Apostles for some time, will be on the clergy staff of that parish.

SEPTUAGESIMA

St. Matthew 20: 6—"About the eleventh hour."

O tragedy of loss! Life nearly o'er,
Without the gladness of the joy of heaven;
But one brief hour remaining to outpour
The heart to Christ, to vanity else given.
Yet, as to Dymas,* may not words be said,
To make one glorious hour the day prolong?
Saw not the Florentine† the rose bloom red
On thorn which rudely frown'd the winter long?
But why th' eleventh hour for us to whom,
Even from the font, the Master's call comes clear?
No need to stand all idle till the gloom
Of fruitless evening compasseth with fear.
O joy, to bear the burden and the heat
Of all the days in service at His feet!

HERBERT H. GOWEN.

* The penitent robber.
† Dante.

The Rev. Mr. Dearing will assist the rector of St. Peter's Church, Port Chester, N. Y. The Rev. Mr. McClean will work at Hendersonville, N. C.

On the same morning, Bishop Burch ordained the Rev. WILLIAM LESTER CADMAN to the priesthood in St. Andrew's Church, Arlington, Poughkeepsie. The sermon was preached by the Bishop, and the candidate was presented by Archdeacon Pott, under whom he has been working and studying. The Rev. Mr. Cadman will continue in charge of St. Andrew's Church.

BORN

MCCOY.—At Trinity Rectory, Bristol, R. I., on February 6th, a son to the Rev. and Mrs. Charles E. MCCOY.

DIED

CHURCH.—In Hartford, Conn., December 23, 1915, Miss ANNA P. CHURCH, of pneumonia, aged seventy-five. For many years she was a most faithful worker at Trinity Church, Toledo, Ohio. Interment at Hartford.

EGLESTON.—At his home in Atlanta, Ga., on Sunday, February 6th, THOMAS EGLESTON, a member of the Standing Committee of the diocese of Atlanta and a deputy to General Convention, in his sixtieth year.

FITZ-SIMON.—In Lausanne, Switzerland, on Sunday, February 6th, Mrs. URSULA JULIET FITZ-SIMON, wife of the Rev. Edmund William Fitz-Simon, daughter of the late Rev. John B. Morgan, former rector of the American Church in Paris, and Mrs. Juliet Pierpont Morgan.

HINTON.—Mr. EUGENE H. HINTON, died at his home in Atlanta on Sunday, February 6th, a writer on railway transportation, and a loyal Churchman.

JOHNSON.—At Sag Harbor, L. I., February 5, 1916, MARY CHAMBERLAIN, wife of the late P. Roosevelt JOHNSON, M.D., in the seventy-seventh year of her age.

"Peace, perfect peace."

SILVER.—Suddenly, at his home in Geneva, N. Y., Professor JOHN ARCHER SILVER, for more than twenty years head of the department of history at Hobart College. Of your mercy pray for the repose of his soul.

WASHBURN.—February 5, 1916, in her home in Hartford, Conn., Mrs. MARY ARABELLA WASHBURN, widow of the late Rev. Alvan Hyde Washburn, D.D., and daughter of the late Rev. Lawson and Mary A. S. Carter. The pall bearers were all her nephews, and great nephews. Interment in Hartford. An upright and Christian woman has gone to her rest.

Requiescat in pace.

WILLIAMSON.—At his home in Quincy, Ill., on Monday, February 7th, at the age of eighty-seven, Mr. HENRY A. WILLIAMSON, a zealous layman and long-time deputy to General Convention. Funeral conducted by the Very Rev. W. O. Cone on the afternoon of the 10th.

YOUNG.—At St. Mark's Rectory, Hastings, Neb., after a brief illness, on Tuesday, January 25, 1916, JESSIE HORN BROOK, wife of the Rev. Lee H. YOUNG, rector of St. Mark's Church. The requiem and funeral service were held in this church two days later. Burial was in Elm Grove, W. Va.

"In the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope."

MEMORIALS

REV. ANDREW CALLENDER SUPLES SMYTH, D.D.

In the death of the Rev. Dr. ANDREW CALLENDER SUPLES SMYTH, the town of De Funiak Springs, Fla., lost one of its very best and most useful citizens and the diocese of Florida one of its most devout and valued priests. Dr. Smyth was a man of rare spiritual qualities and power and the influence of his life will long be felt among those who were so fortunate as to know him.

On the 8rd of January Dr. Smyth entered into life eternal. After a long and splendid service in the ministry of the Church Militant he has been taken to continue his work for his Lord in the Church Expectant, until, with the many he has brought to Christ, he shall be called to stand before the eternal throne of glory to hear "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In appreciation of his love and sympathy, which were freely given to all, and of his faithfulness in every detail of his work, St. Agatha's Guild has met and adopted the above minute as an expression of its members' love for their rector who has been taken to his eternal rest.

"May his soul rest in peace and light perpetual shine upon him."

RETREATS

NEWARK.—A day of retreat will be held for the associates of the Sisters of St. Margaret and others, in the chapel of St. Barnabas' Hospital, Newark, N. J., March 3rd. The conductor will be the Rev. Wm. A. McClenthen, D.D., of Mount Calvary Church, Baltimore. Those desiring to attend will apply to the Sister in Charge.

NEW YORK CITY.—A day of retreat for the Associates of the Sisters of the Holy Nativity and other women will be held at the Church of St. Mary the Virgin on Thursday, March 2nd. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the Sister in Charge, Mission House of St. Mary the Virgin, 133 West Forty-sixth street.

QUIET DAY

NEW YORK CITY.—A quiet day for men will be held in the Church of St. Mary the Virgin on February 22, 1916. For information apply to the conductor, the Rev. J. G. H. BARRY, D.D., 144 W. Forty-seventh street, New York City.

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS WANTED—CLERICAL

POST WANTED as assistant priest or priest-organist; South or West for choice; graduate in high honors of two universities; exceptional preacher, lecturer, and musician, and industrial with young men; good athlete but poor visitor; single; used to large choirs and three-manual organ. Highest references. Apply Rector St. James' Church, Greenville, S. C.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address CHROCHMAN, care LIVING CHURCH, Milwaukee, Wisconsin.

PRIEST, married, seeks rectory. A seminary man. Extemporaneous preacher, energetic and systematic. Young but experienced. Address CHROCHMAN, care LIVING CHURCH, Milwaukee, Wis.

THE REV. C. W. ROBINSON is free to preach or take services on Sundays until Easter in or near New York City. Address COLUMBIA UNIVERSITY, or telephone Bronxville 587.

POSITIONS OFFERED—MISCELLANEOUS

EXPERIENCED SCHOOL MASTER and wife to take charge of the department for young boys in a Church school. Address LOWER SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER with excellent testimonials, English and American, desires change. Large experience, European training, devout Churchman. Address A. L. C. M., care LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST-CHOIRMASTER now free to accept position. Experienced in training boy and mixed choirs. Buy voice a specialty; communicant; best of references. Address MUSICIAN, care LIVING CHURCH, Milwaukee, Wis.

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CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 827, Paris, Texas.

ORGANIST AND CHOIRMASTER at liberty; can furnish good letters of recommendation. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

WELL-TRAINED TEACHER desires position as governess. References exchanged, Box 87, Monroe, La.

PARISH AND CHURCH

WHY USE settings of the Benedictine which make this wonderful hymn of praise a Lenten psalm when you could have Brown's Congregational Benedictine? Five thousand copies are in enthusiastic use. A post card request will bring you a specimen copy, or you can order as many copies as you need for your choir and some of your congregation, and they will be billed to you at the special price of five cents per copy. Brown's Benedictine, P. O. Box 564, Chicago, Ill.

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Cushman Organ School, New York; Dr. Flint Mack, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. Austin Organ Co., Woodland street, Hartford, Conn.

ALTA and Processional Crosses, Alma Basons, Vases, Candelsticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Mrs. VALENTINE E. BARKER, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINKLEY ORGAN COMPANY, P.O. Box 111, Toledo, Ohio. We build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLIASTICAL EMBROIDERIES. Address COMMERCIAL ST. JOHN BAPTIST, Hudson, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 406 East Fourth street, New York City.

FOR SUNDAY SCHOOLS and the Preaching Mission, 100 Hymns with music from the Church Hymnal, \$6 per hundred. Sample copy postpaid, 10 cents. THE PARISH PRESS, Ft. Wayne, Ind.

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

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

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

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 585 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

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

PRIEST'S HOSTS; people's plain and stamped wafers (round). ST. EDWARD'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, Lounge Suits, Hoops, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBURN, Margaret street, London W. (and at Oxford), England.

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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.

LITERARY

DAILY MEDITATIONS, by Father Harrison, O.F.M., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

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

THE BOARD OF MISSIONS

In 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, 231 Fourth Avenue, New York City. The Spirit of Missions, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, MISS MARIAN DE C. WARD, 415 Beacon Street, Boston.

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

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. McCLORE, Treasurer and Financial Agent, The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 40,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

CAMP FOR TUBERCULOUS WOMEN

WILL ANY Churchwoman aid me financially in establishing an all the year round camp in the South, among the pines, for women who have incipient tubercular trouble? Climate very dry and bracing; charges for board to be so small that those of limited means can avail themselves of this life in the open, and have every chance to grow strong again. Strictest investigation desired as to my character and ability. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

A MISSIONARY AUTOMOBILE

Five hundred dollars wanted, to purchase automobile for busy sector who has charge of three missions outside his parish: will give time and expense. Will you kindly help? Write Rev. JAMES G. WARD, Cloquet, Minn., or Rt. Rev. J. W. MORRISON, Duluth, Minn.

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.

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M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

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

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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.]

FROM THE AUTHOR.

Spirit Power. By May Thirza Churchhill. On sale at all Buffalo Book Stores at 50 cents net.

LONGMANS, GREEN, & CO. New York.

The Dawn of Religion in the Mind of the Child. A Study of Child Life. By Edith E. Read Mumford, M.A., Clothworker's Scholar,

Girton College, Cambridge; Sometime Lecturer on "Child-Training" at the Princess Christian Training College for Nurses, Manchester; Author of *The Dawn of Character: A Study of Child Life*; also of *The Life and Teaching of Jesus: For Young Children*. 50 cents net.

From Doubt to Faith. By Horace G. Hutchin-son. 50 cents net.

LANCET PUBLISHING CO. Minneapolis, Minn.

Why We Punctuate, or Reason Versus Rule in the Use of Marks. By William Livingston Klein. Second edition entirely rewritten. \$1.25 net, postpaid.

MACMILLAN CO. New York.

The Aftermath of Battle. With the Red Cross in France. By Edward D. Toland. With a Preface by Owen Wister. \$1.00 net.

E. P. DUTTON & CO. New York.

A Short History of the English People. By John Richard Green. In two volumes. Everyman's Library. Cloth 35 cts.; leather 70 cts.; reinforced library Bancroft cloth, net 50 cts., carriage additional.

The War Thoughts of an Optimist. A Collection of Timely Articles by An American Citizen Residing in Canada. By Benjamin Aphthorp Gould. \$1.00 net.

GEORGE H. DORAN CO. New York.

Fear God and Take Your Own Part. By Theodore Roosevelt. \$1.50 net.

HOUGHTON MIFFLIN CO. Boston.

Emmeline. By Elsie Slingmaster. With illustrations. \$1.00 net.

YALE UNIVERSITY PRESS. New Haven, Conn.

The Social Legislation of the Primitive Semites. By Henry Schaeffer, Ph.D., Member of the American School for Oriental Study and Research, Syria, 1908-09. \$2.35 net postpaid.

PAMPHLETS

COLORADO FUEL & IRON CO. Denver, Colo.

Industrial Bulletin for the Information of Employees. Volume I, Number 5, January 31, 1916. Published under direction of C. J. Hicks, Assistant to the President.

FROM THE AUTHOR.

The New Testament Doctrine of the Apostolate determined by Two Great Facts. To-wit: Institution by the Son of God, and Extension by the Son of God. An Essay Towards Christian Unity. By Rev. W. T. Roberts, Rocky Mount, Va.

Auricular Confession and Penance. With Notes. A Comment on Part of a recent Pastoral Letter Delivered in Substance at St. Mary's, Asheville, N. C., by the Rev. Charles Mercer Hall, M.A., Rector; Member of the American Ecclesiastical Society; Author of *The Life of a Christian; The Little Valleys; Coming Catholicism; A Denominational Episcopate; Calvary Every Day; Reservation of the Blessed Sacrament*, etc. Epiphany-Tide, 1916.

What the Catholic Church has Done to Mexico. By Dr. A. Paganel, Mexico, D. F.

The Agrarian Law of Yucatan. By the Governor and Military Commander of the State, General Salvador Alvarado. Merida, 1915.

Bulletin of the Health Department, City of Milwaukee. January, 1916. Vol. 6, No. 1.

Brandeis and Brandeis. The Reversible Mind of Louis D. Brandeis. "The People's Lawyer." As It Stands Revealed in His Public Utterances, Briefs and Correspondence.

THOMAS NELSON & SONS. New York.

Mr. Redmond's Visit to the Front. Authorized edition.

UNIVERSITY OF WISCONSIN. Madison, Wis.

Alfalfa Growing in Wisconsin. By R. A. Moore and L. F. Graber. Bulletin 259, October, 1915.

HARRISON & SONS. London, England.

Statement of the Measures Adopted to Intercept the Sea-Borne Commerce of Germany. Presented to both Houses of Parliament by Command of His Majesty. January, 1916. Miscellaneous No. 2 (1916).

CHURCH MUSIC

THE H. W. GRAY CO. New York.

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The Piper of Hamelin. A Cantata for a Chorus, S. S. A. Tenor Solo and Orchestra. The text adapted from the well-known poem by Robert Browning. The music composed by A. Cyril Graham. 50 cents.

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The Holy Land. Cantata for Soprano and Baritone Solo, Chorus of Mixed Voices, with Accompaniment of Pianoforte, Organ or Orchestra. Words by Samuel Richards Galnes. Music by Otto Malling. Vocal score 60 cts. net.

PARISH PRESS. Ft. Wayne, Ind.

The Brotherhood Hymnal. Prepared for the Noonday Theater Services and the Missions to be held During the Season of Lent in St. Louis. Issued under the direction and with the approval of the Presiding Bishop. \$2.00 per 100, postpaid; \$15.00 per 1,000.

ABOUT PRAYER

YOUR BODY needs to be exercised continually, if it is to be kept in health. The more regular and severe the exercise, the stronger and better your body. Your mind, in the same way, needs a like exercise, if it is to think sanely and clearly. You know how quickly you forget, and how soon you grow rusty, if you give up studying any particular subject; and a great part of education is purely mental exercise. Neglect to exercise your body, and you grow weak and flabby, and ill; neglect to exercise your mind, and it becomes dull and stupid and muddled. Is it common sense to treat your soul differently? Of course not. The same God made your soul as your mind or body. If mind and body can only remain sane and healthy by continual exercise, you may be quite sure that your soul will only do so in the same way. Therefore, since prayer is the movement of the soul, it needs continual exercise. A few odd minutes day by day, or a few odd hours once a week, cannot possibly be enough. If you mean to have a strong soul you must pray, and pray continually.

That is the secret of mastering prayer. You must be always praying—all your life must be one long prayer. What I am really complaining of is that people, who find prayer a failure, do not go about their prayers in a businesslike way. They would find everything else in life a failure if they acted in the same manner. It is quite fatal to go all day long without praying, and then to imagine that you can wrench yourself into prayer at night time when you are tired out; that is what it really comes to. The shock to the soul is too great. It is like going from the dark night into a brilliantly lighted room: for a minute or two eyes are dazzled and it is impossible to see until they have grown accustomed to it. That is what happens to so many of our souls. They are rushed into the light of God's Presence, from the darkness of a day without a single thought of God. You begin to say your prayers, you are more than half-way through them before your soul has had time to recover; you rise from your knees, and your soul has hardly moved. Of course prayer is a failure! How could it be anything else? Keep praying continually; you will pass naturally into your set and formal times of prayer. Your soul will be quick and living; you will learn how to pray; you will pray well; you will reach God.—REV. EDGAR ROGERS, in the *Spirit of Missions*.

THE CHURCH AT WORK

THE CHURCH IN A VIRGINIA MINING TOWN

THE WORK at Pocahontas, Va., has ebbed and flowed for the last thirty years, and just now it is decidedly on the ebb, but those familiar with the coal fields are never discouraged at this state of affairs, because at almost any time new people may come in.

The old church building at Pocahontas was located on a large lot owned by the colliery company, and was at first a very desirable location, but the growth of the town was away from the church. So an exchange was made by which the company took over this property, which they owned, and gave the Church a smaller but better-located lot, deeded in fee. Near the old church was also a log school house, which has been moved to the new lot, and is now rented, the revenue being used on the indebtedness of the Church. This building, however, should be used as a parish house. The old church afforded enough material to build a comfortable and suitable building, with much left over, and while not entirely finished it is being used, much to the gratification of ministers and people. A Sunday school has been carried on in these new quarters by Miss Rylla E. Saunier, who lives at Graham, about ten miles away. The guild which formerly flourished has been revived and with a few little girls who have declared themselves interested in confirmation a Junior Auxiliary may be formed. As Archdeacon Rich has nineteen places to look after he can visit this point on a Sunday afternoon only occasionally, stopping between trains, but he gets there also in the week time.

In Pocahontas are many elements of a large city reproduced in miniature, for there are very nearly as many races and nationalities as in the most cosmopolitan cities. However, this life is necessarily dull, and very little diversion may be had. Much of the life of the people is spent upon the streets, meeting friends, shopping, or riding in the country. Children are compelled to seek their playgrounds among the rubbish of buildings, or on the street, or out in some vacant lot.

The coal miner is of course the central figure in his black clothes, and the mine lamp attached to his cap. He emerges from the mines at the end of his shift to seek his rest and recreation, until he is again called to work. Pocahontas has more than its quota of saloons, and as West Virginia is dry territory many people come here seeking beverages, more to their hurt than welfare. Yet this traffic is absolutely prohibited on Sunday.

Along Water street, which crosses the main thoroughfare, and through which runs a wide but shallow creek, the Pocahontas Colliery Company has built houses which are the homes of men connected in one way or another with the workings of the company. Many of these houses are surrounded with pretty gardens, which in a way vary the monotony of structural design in the houses themselves. But there are other communities where the houses are small and crowded with many families. Some of the people are good American stock, but the greater part are foreigners.

Church conditions are well looked after, almost every denomination is represented, and most of the churches have resident ministers. What is needed as far as our work is concerned would be facilities to carry on social service efforts. If conditions half as bad, in a territory one-quarter the size of this town, existed in any of our cities, social service work of every kind would be directed

towards cleaning it up, and at least saving the children from vicious surroundings.

At present there is hardly a place outside of homes where children and young people can meet socially, yet there are any number of places to which they go the atmosphere of which we would not wish our own to breathe. Only the funds, and a wise, patient, and consecrated person to do this work, are lacking.

RELIGIOUS EDUCATION IN THE PROVINCE OF WASHINGTON

THE BOARD of Religious Education in the Province of Washington met in the diocesan house at Baltimore on January 26th, when reports were presented by officers and committees.

The Rev. S. U. Mitman, Ph.D., field secretary, stated that a unity of educational aim is now manifest throughout the province which was certainly absent two years ago and not much in evidence a year ago. Perhaps the most important activity confronting the board for some time to come would be that of teacher training.

On invitation of the board, Commander C. T. Jewell, U. S. N., of the diocese of Washington, read an interesting paper describing a plan or basis for Sunday school statistics that has been very thoroughly worked out by him, and exhibited and explained a chart for the tabulation of data on the subject. The various terms now used in such statistics are not accurately defined or are variously used and understood and for this reason much of the data obtained from questionnaires is more or less valueless. He proposed definitions for such terms the general adoption of which would, he believed, obviate much of the present confusion.

On suggestion of the committee on organization a number of committees were appointed to attend to various lines of work to be entered into by the board. The next meeting will be at Wilmington, Del., on either April 28th or May 12th, and the fall meeting at Harrisburg, Pa., during the third week in November.

CHURCH CONGRESS

ARRANGEMENTS for the Church Congress of 1916 are approaching completion. The Congress will meet in Norfolk, Va., May 2nd to 5th, inclusive. The opening service will be held in St. Luke's Church on Tuesday morning, May 2nd. On Tuesday evening and subsequent mornings and evenings, the following topics will be discussed:

1. The Miraculous as Essential to the Gospel.
2. The Expediency of Doctrinal Limitation in Prayer Book Revision.
3. The Spiritual Note in Twentieth Century Poetry.
4. The Binding Force of Decisions of the First Four General Councils.
5. The Alleged Failure of the Church to Meet the Social Emergency.
6. Church-Going.
7. Christianity in International Relations.

Among the appointed writers and speakers are the Rt. Rev. Wilson R. Stearly, D.D., who will preach the sermon at the opening Communion service; the Rt. Rev. Drs. Frederick Courtney, David H. Greer, Charles E. Woodcock, and Charles Fiske; the Rev. Drs. George C. Foley, Kirsopp Lake, S. D. McConnell, Arthur Rogers, Francis J. Hall, Roland Cotton Smith, C. B. Wilmer, Floyd W. Tomkins, and R. H. McKim; Dean Bell of Fond du Lac; Dr. C. C. Clark of New York; Professor Vida

Scudder, Professor John Erskine, and the Rev. William Norman Guthrie. By a new rule, there will be but one essayist, who will be allowed thirty minutes to open the discussion, and ten minutes to close after all appointed and volunteer speakers have finished their addresses. Appointed speakers, as heretofore, will be allowed twenty minutes each. The general secretary visited Norfolk on Sunday and Monday, January 30th and 31st. He preached in St. Paul's Church, Norfolk, and Trinity Church, Portsmouth, and on Monday had conferences with representative clergymen and laymen of the diocese of Southern Virginia. The Rev. Dr. D. W. Howard is chairman of the committee of arrangements, consisting of three presbyters and four laymen who will add to their number, assigning the care for transportation, hospitality, music, etc., to sub-committees. The headquarters of the Congress will be at the Hotel Southland, and the discussions will be held in the Colonial Theatre. The hotel is situated midway between St. Luke's Church and the theatre, and is within five minutes' walk of each. Favorable concessions in railway rates for clergymen attending the Congress have been offered by the New York, Philadelphia & Norfolk Railway Co., and also by the Old Dominion Steamship Company. Further particulars may be learned by communicating with the Rev. Dr. Carstensen, General Secretary, Riverdale, New York City. It may be specially noted that the steamship company offers a round-trip rate of \$10 between New York and Norfolk, state-room berth and meals *en route* included. The Churchmen of Norfolk have zealously and earnestly undertaken the work of preparation, and the programme speaks for itself. The executive committee hopes for a large attendance, as it promises a Congress which will be well worth while.

DEATH OF PROF. J. A. SILVER

THE DEATH of Prof. John Archer Silver of Hobart College occurred suddenly at his home in Geneva, N. Y., on February 5th. After graduating at Princeton, Dr. Silver studied at the Universities of Berlin and Paris, as well as at Johns Hopkins and elsewhere. He also spent two years teaching in a college in the Far East. He had been the head of the department of history at Hobart College continuously since 1895. A thoroughly-learned historian and an apt teacher, he was also deeply interested in all the activities of the community of which he was part—social, athletic, and other, as well as intellectual. He was always the sympathetic friend, and often the personal counsellor and adviser, of all the students of the college. His extreme native modesty and retiring habits prevented his name being widely known outside collegiate circles, but he has left a lasting impress on the characters of all the young men who came under his influence. Few men on the Hobart faculty would be as keenly missed as will Prof. Silver by both college and town. The burial service was read over his body in the college chapel on February 7th, interment being made in Baltimore, Md., the home of his people. He is survived by one son, McMurdo Silver, a minor.

CHURCH WORK AMONG THE DEAF

THE REV. OLIVER J. WHILDIN, missionary to deaf-mutes, addressing a class which had just been baptized and confirmed in Grace and St. Peter's Church, Baltimore, Md., on February 6th, referred to the great impetus that had been given to Church work among

the deaf in the United States as a result of the action of the synods of provinces in placing the deaf-mute work under the direction of their mission board. The Episcopal Church, he said, was doing more and better work among the deaf than any other Church and as much and as efficient work as all other Churches combined. More and better trained missionaries were being constantly added, and larger and more numerous classes were being brought into the Church through baptism and confirmation. The increase in the number of congregations and Bible classes and the growing attention to the social and educational needs of the deaf is very gratifying.

He instanced among other things, the rapid advance of the work westward, the appointment of the Rev. H. L. Tracy by the synod of the Province of Sewanee, the appointment of the Rev. H. C. Merrill by the Synod of the Province of Washington, the ordination of the Rev. C. W. Charles, a deaf-mute, in Columbus, Ohio, the additions and improvements to the church for the deaf in Philadelphia and New York, the dedication of a new church in Chicago, the movement for the erection of a new church in Cleveland, Ohio, the accumulation of a fund for the erection of a church in Wheeling, W. Va., and the increase in the number of church periodicals.

Mr. Whildin paid a glowing tribute to the open-minded, open-hearted, open-handed generosity of the clergy and laity of the Episcopal Church. He had never appealed to them in vain. Although the expenses of his missionary labors in the South were always very great they were always forthcoming. He had but to indicate his needs once or twice each year and the responses were always made. Other missionaries also have had a like experience.

ILLNESS OF PROF. LOFSTROM

MANY FRIENDS of the Rev. E. E. Lofstrom and of the Seabury Divinity School, at which he is a professor, will hear with anxiety that Mr. Lofstrom was lately taken seriously ill and was found to have acute appendicitis. He submitted at once to an operation, when it was found that the appendix had burst and was gangrenous. He is therefore in a rather critical condition at the present time.

THE PENSION FUND

A SHORT AND instructive catechism has been published explanatory of the Church Pension Fund. The first question serves as title, "What is the Episcopal Church Pension Plan?" There are six more groups of questions and answers, as follows:

"What Is the Episcopal Church Pension Plan?"

"I. It is a Scientific Plan which (1) Retires men at 68. (2) On annuities. (3) Based on payments by their parishes. (4) Pays annuities during disability. (5) Pays annuities to widows and orphans.

"II. Who Gets it? (1) Parish clergy. (2) Missionary clergy. (3) All clergy who serve the Church.

"III. Where Does It Come From? (1) Seven per cent. annually of each clergyman's salary, paid by his parish. (2) \$5,000,000 in cash, which is necessary because all the men to be pensioned are not now young men. A fund must be provided to cover 'accrued liabilities'; that is, to take care of early pensioners without robbing those who should benefit later.

"IV. When Does It Begin? As soon as the \$5,000,000 are secured. This will be when the enlightened body of Churchmen and women understand the economy and logic which is back of Church insurance for the Church's servants.

"V. Who Are Back of the Plan? The

General Convention; forty-four dioceses, all that have yet acted—comprising 4,500 of 5,800 clergy.

"VI. Who Pronounce It 'Good Business'?" (1) J. Pierpont Morgan. (2) Stephen Baker, president Manhattan Bank, New York. (3) Charles F. Brush, Brush Electric Light Company, Cleveland. (4) E. L. Ryerson, Ryerson & Co., Chicago.

"VII. Who Vouch for Its Soundness in Detail? Robert Henderson, chief actuary, Equitable Life, and secretary American Institute of Actuaries. By charter under inspection New York State Insurance Department."

AN ANONYMOUS GIVER

ON FEBRUARY 7th a gentleman called at the Church Missions House and left at the cashier's desk in the counting room a \$1,000 bill, for general missions. He declined to give his name or to have his gift credited to any diocese or parish. A like amount was received under similar circumstances last year.

CHILD REFUGEES IN FRANCE

A REPORT from the War Relief Clearing House for France and Her Allies carries the following information from the American Relief Clearing House of Paris:

"The official list of refugees in France by departments in October, 1915, showed a total of 858,799, of which one-fourth, or about 215,000, are under 15 years of age. This number has now unquestionably been increased by the return of children from the enemy's country by way of Switzerland. It is safe to say that there are at least 175,000 refugee children in France, under 10 years of age. At present these are apportioned in colonies, under the charge of charitable organizations. The information received from these societies, established the fact that the children when received are in a shocking state of filth; their clothing being in rags, and they are frequently suffering from skin diseases. A few weeks of rest and care in these colonies have quickly brought them to a normal state.

"One society reports that it has lost only seven children, in handling 2,300, during the period of fourteen months, having in charge on an average at any one time, 700."

Any contributions of new clothing for these refugee children, if shipped *prepaid* to the wareroom of the War Relief Clearing House, at 133 Charlton street, New York City, will be forwarded from New York and distributed among them free of expense to contributors. Warm underwear, shoes, and stockings are especially needed.

A CLEVELAND NEIGHBORHOOD HOUSE

THE EAST END Neighborhood House in Cleveland, Ohio, had its origin in 1907, in the initiative of the Rev. Wilson R. Stearly, rector of Emmanuel Church, now Suffragan Bishop of Newark. Two volunteer workers of Emmanuel parish made a survey of the community, and found it to be almost entirely foreign in population, Bohemians, Hungarians, and Slovenes predominating, many of whom were almost as foreign to Cleveland as if they were still living in their European homes. Scores of the children and young people had never seen Lake Erie although not more than two miles from it, and many had never been in the downtown store districts. The only centers of the social life of the neighborhood were the saloons, of which there were one to about every two hundred persons, and the only play and recreation grounds for the children were the alleys and streets. In January, 1908, a small, unoccupied store room was rented, and the first class gathered for industrial, social, and recreative train-

ing. Twenty-seven little girls were taught sewing, darning, and patching, eight of whom a few years later became efficient and successful dressmakers. Under the inspiration and leadership of faithful workers, nearly all of whom gave volunteer service, the Neighborhood House grew in scope and efficiency. For some time activities have been carried on at two different stations, one, the Neighborhood House, which serves as a base for the more educative, industrial, and social endeavors; and the other, a cottage, where there is demonstrated normal American home-keeping. In addition to these, on February 10th, there was opened nearby, as headquarters of the settlement workers and several of the settlement clubs, a mansion of sixteen large and beautiful rooms, once the home of one of the old families of Cleveland, turned over by its present owners, without rent, for a series of years, to the Neighborhood House. In these three centers, in addition to the educational, social, and recreative advantages offered them, children and young people are taught some ten different employments, all applicable to industrial and home life. A kindergarten, with an enrollment of one hundred, is carried on in cooperation with the Board of Education of the city, the Neighborhood House supplying the room and janitor service, and the Board of Education the teachers and equipment. The Neighborhood House is also allied to the Federated Charities of the city through which it receives aid. As the result of the eight years of effort, a new vision has come into the minds of the people of the community, an influence that has not worked from the parents down to the children as much as from the children up to the parents, and the East End Neighborhood House is now recognized as one of the strong social service centers of the city. The rector of Emmanuel Church, the Rev. R. W. Woodroffe, is president of the Board of Trustees, and gives the work much personal attention.

INDIAN MISSION IN VIRGINIA

FEW PEOPLE would select the diocese of Southern Virginia as a field for Indian mission work, yet a recent number of the *Bulletin*, the diocesan paper, tells a remarkable story of a small Indian settlement in Amherst county and of the work the Church is doing within it.

It appears that in a part of Lexington parish in that county there is an exceedingly mountainous tract in which there survive about five hundred descendants of the original Indian inhabitants. How they should have remained after all other Indians had removed no one seems to know, but probably the rocky soil and isolated position of their settlement protected them from the white man who took possession of more fertile ground. In any event these inhabitants have been treated as outcasts by the whites during many generations. They are terribly poor, their homes mostly log huts of one room. They have been deprived of all opportunity of learning to read or write, have had no Christian training until recent years, and in consequence have been vicious and untrustworthy.

About seven years ago the Rev. Arthur P. Gray, Jr., then a student at the Virginia Seminary, became interested in the settlement and by hard work was able to raise enough money to build a church building for the Indians with a capacity for about two hundred. It was difficult even to find anyone who would sell the land for the purpose, so great was the hostility felt by the whites toward the Indians. The work was begun, however, and the fostering care of the rector of Lexington parish, the Rev. George E. Zachary, has been given to it. About four years ago a woman worker, Miss Packard, of Alexandria, established herself in a log cabin and

did a work among the people. After a year of this she was succeeded by Miss Lucy Bloxton, who continued the work, living first in a log cabin and then in a two-room house that was built for her through the interest of girls from Sweet Briar School. For three years Miss Bloxton lived alone among those people with only a little Indian girl with her in the hut. She receives some stipend from the county as school teacher, since no one but a missionary will go to a place so hopeless, and for the rest she is maintained by the Church. She keeps up a school in which the Indian children are taught the rudiments of Christianity and the catechism, as well as to read and write. There is a Sunday school which about 125 men, women, and children regularly attend. The missionary, the Rev. Mr. Zachary, goes to them twice a month, when the congregations run from 100 to 150. "These," he says, "are immense congregations when one considers that almost everyone has to walk from one to nine miles over mountains and bad roads. They come—men, women, children, and babies, and the service is entered into heartily. They sing in earnest and respond audibly and with a good will." An Indian girl eleven years old is the organist and does the work admirably.

Mr. Zachary asks for assistance in maintaining the work. "We need," he says, "all kinds and description of clothing, for little children, boys and girls, men and women. This clothing is sold for a nominal sum in the reach of everyone. It is unwise to give charity. The proceeds go to the work of the mission. We should like to have second-hand school books for small children." His address is Amherst, Va.

UNIVERSITY OF THE SOUTH

THE TOUR which Bishop A. W. Knight, vice-chancellor of Sewanee, has been making of thirty of the principal cities of the South in the past six weeks to arouse interest in a meeting to be held at Chattanooga on Washington's birthday, came to an end February 12th. In each of the cities visited men of brains and resources were appointed to go to Chattanooga prepared to take in hand the finances of the University of the South with the object primarily of paying off a \$300,000 debt, and secondarily of adding a million dollars to the endowment. Bishop Knight, in an interview, said that his anticipations for the trip were more than realized and that from information gathered by him in each city while there, and through letters received later along the way, he thinks at least two hundred will attend the Chattanooga meeting and that success is assured. The convention will probably last two days and the delegates will be taken up on Lookout Mountain, where the meeting of bishops from which the university arose was held July 4, 1857. A special train will carry such as desire it on a visit to Sewanee for a view of the \$1,500,000 of property which has been accumulated and to see the departments at work. Sewanee is the outright property of the Church. Being thus a Church college it can receive no assistance from the great educational funds such as the one founded by Mr. Carnegie, but for the same reason it arouses special support among Church people and those who believe that the spirit of a man should be guarded and guided no less than his mind and body.

DEATH OF H. A. WILLIAMSON

ON MONDAY, February 7th, there departed this life at his home in Quincy, Ill., Henry A. Williamson, a leading layman of the diocese of Quincy and prominent in the councils of the Church at large. He was eighty-seven years of age. He had lived in Quincy over fifty years, during which time he had been a forceful factor in the Church life of the city. He was an active promoter of the organiza-

tion of the diocese, and served constantly on the Standing Committee till a year ago. He was a delegate to nearly every General Convention since the organization of the diocese, attending that of 1913, although in feeble health. He was always a generous financial supporter of the Church both at home and abroad, and was especially kind, though always in a quiet way, to the clergy of the diocese on limited salaries. He also gave largely to charities and other worthy objects. He was a sincere and loyal Churchman, and his services and judgment in Church affairs was widely sought and honored. The funeral was conducted by the Very Rev. W. O. Cone, Dean of St. John's Cathedral, on the afternoon of the 10th, the full choir assisting and the congregation filling the church.

ANNUAL MEETING OF BERKELEY TRUSTEES

THE ANNUAL meeting of the trustees of the Berkeley Divinity School was held at the Dean's residence, in Middletown, Conn., on February 8th, Bishop Brewster presiding.

The Dean's report reviewed the work and progress of the institution during the past year. It called attention to the need of further scholarship funds and to the requirement of a new dormitory.

The treasurer's account showed that in spite of failure of income, the expenses for the past year had been fully met, owing to special gifts and the use of economy.

The report of the library showed an addition of 954 volumes in the past year, besides pamphlets and unbound reviews, journals, and reports. Purchases were made from the income of the Alsop and Alumni funds and from the Dean Binney Memorial fund.

Three lay trustees were elected, one in place of the late Robert N. Jackson of Middletown, and two in addition to the former number as provided in an amendment to the charter.

The trustees will meet in the spring for a conference with the faculty.

The Rev. Professor Vanderbogart read a paper before the Hartford archdeaconry clericus, on Monday morning, on "The Song of Songs," including a new translation, following the metres of the original Hebrews.

Monday being the seventeenth anniversary of Bishop Williams' death, a wreath was placed in his memorial window in the chapel, and the hymn "Rock of Ages" was sung at Evening Prayer. Bishop Acheson was present and closed the service.

TWO DEATHS IN ATLANTA

IN THE death of Mr. Thomas Egleston, communicant and vestryman of All Saints' parish, at his Atlanta home on Sunday, February 6th, the diocese of Atlanta is bereft of one of its ablest and most helpful laymen, and the city of one of its most influential citizens.

Mr. Egleston was born in Charleston, S. C., in 1856, and has resided in Atlanta since his seventeenth year. A recognized leader in commercial, civic, and social affairs, he gave himself also to the work of the Church. At the time of his death he was a member of the Standing Committee, an officer of the corporation of the diocese of Atlanta, a deputy to the General Convention, and a trustee of the Cathedral. He was a cousin of Mrs. W. W. Memminger, wife of the rector of All Saints'.

On the same day, February 6th, occurred the death of another prominent Atlanta citizen and Churchman, Mr. Eugene H. Hinton, a member of St. Luke's parish. Mr. Hinton was regarded by railroad men as one of the most profound students of railway transportation, and he had been honored with many high positions in the service, at the

time of his death being chairman of the Southeastern Freight Association. His book on *The Evolution of Trade and Transportation in the South* is considered a standard authority in its field.

Mr. Hinton graduated from the University of the South at Sewanee, Tenn., in the class of 1879, and was an enthusiastic and loyal son of his *alma mater*.

THE EAST YOUNGSTOWN RIOT

BISHOP DU MOULIN writes in his January journal:

"I reached Youngstown on the heels of the terrible outbreak of lawlessness and anarchy which utterly devastated a large part of the vicinity of East Youngstown and Struthers. This is one of the most disgraceful and inexcusable occurrences in the history of our commonwealth and those responsible for its carefully-planned leadership should be tracked down and brought to justice.

"Two considerations seem to stand forth predominantly as one analyzes the episode. The first is seen in the fact that however skilful the leadership, it would have been ineffective in its effort to incite murder, looting, and incendiarism had it not been through the use it was able to make of the saloon. Before the riot could be successfully staged it was evidently necessary that the element of liquor should be enlisted as the essential factor of contribution to a frenzy that remained unsober and unsubdued long enough to inflict a material loss of close to two millions of dollars, to say nothing of the toll of life and human suffering that followed in the wake of its reign of crime and terror. Mob psychology is not sufficient to account for it; saloon psychology must be taken into account. As Mahoning county figures up its bill of costs incurred by this unhappy episode and proceeds to add nearly \$2,000,000 to its tax assessment, how thankful it must be that it followed the advertised advice so generously given it last November, 'Avoid high taxes and vote "No" on Prohibition'!

"The second consideration expresses its interpretation in the language of opportunity. In the vicinity of the devastated community religious and humanitarian agencies are not strongly represented. Little is being done for the moral and social betterment of the large numbers of foreigners resident there. What social center provision there is is inadequate."

NATION-WIDE PREACHING MISSION

ONE RESULT of the mission at Calvary Church, Pittsburgh, has been increased interest in congregational singing. To aid in this a new practice has been started. During the first verse of the hymn before the sermon the entire choir and clergy pass down from the choir stalls to the first three pews, which are reserved for this use. They remain there through the sermon and through a hymn following the sermon.

A mission was held at the Church of the Ascension, Pittsburgh, from January 23rd to 30th, inclusive. The preacher was the Rev. Bertram E. Brown, rector of Calvary Church, Tarboro, N. C. The attendance was great and the number attending all the services was about three thousand. Mission hymns were sung, and, though an innovation, were greatly enjoyed by the people.

Beginning February 20th, a joint mission is to be held in the two parishes of Auburn, N. Y., the Rev. Dr. G. De Witt Dowling being the conductor. St. Peter's Church, Auburn, is over one hundred and ten years old, and never before has it had even the approach to a parochial mission. St. John's, however, had one just a year ago.

The Rev. F. C. M. Bedell held an eight-day mission in Christ Church, Berwick, Pa., beginning January 16th. The services were

well attended throughout. On the Friday evening the Local Tent of the Order of the Maccabees attended in a body. The noon-day services held in the American Car and Foundry Works were the chief feature of the mission, the missionary speaking to a crowd of one hundred to four hundred each day. The parish had been prepared by means of weekly conferences held in different homes in the parish by the rector, the Rev. C. C. Kelsey.

A very successful mission has just been concluded in St. John's Church, St. Cloud, Minn. (Rev. G. E. Renison, rector). The missionaries were the Rev. G. M. Foxwell, of Gethsemane Church, Minneapolis, who conducted the first half of the mission, from January 30 to February 2nd, inclusive, and the Rev. Dr. Irving P. Johnson, from February 3rd to 6th. In spite of the severe cold weather, the temperature ranging from 20 to 30 below zero during the whole week, the church was well filled at every service. The parish had been preparing for the mission for two months. Mission literature had been sent out and every home in the parish visited by the rector.

The Ven. Joseph H. Dodshon will conduct a mission in Grace Church, Freeport, Ill. (Rev. Frederick D. Butler, rector), during the first week in Lent. The mission will open with a service on Sunday evening, March 12th, and will continue during the week following, closing with Evensong on the octave. Each day there will be a celebration of the Holy Eucharist with a meditation, service for children each afternoon, and evening mission service with address and question box.

The Rev. Dr. Irving P. Johnson, of Fari-bault, is holding a ten days' mission in St. Joseph's Church, Detroit, Mich.

On Tuesday, February 1st, the Rev. Edward Wilson Averill closed a successful ten days' preaching mission at St. John's Church, Elkhart, Ind.

The Rev. H. L. Bowen, rector of St. Paul's Church, Peoria, on the Fourth Sunday after the Epiphany concluded a ten days' mission at St. Paul's Church, Pekin, in which he was assisted by the rector, the Rev. T. W. C. Cheeseman.

A mission conducted by the Rev. P. Gavan Duffy, head of the Society of the Divine Compassion, was held in Trinity Church, Hattiesburg, Miss. (Rev. Dr. Atmore, rector), from January 23rd to 30th. The mission aroused the whole community.

The Rev. W. A. Mulligan conducted a mission in St. Thomas' parish, Falls City, Neb., beginning January 23rd and closing on the 28th.

Bishop Morrison and Canon MacLean have this week conducted a mission in Trinity Cathedral, Duluth.

Bishop Faber recently held an eight days' mission in St. Luke's Church, Billings, Mont. (Rev. J. P. Anschutz, rector). Bishop Brewer at about the same time held a mission in St. Paul's Church, Columbus. On January 30th Bishop Brewer began a mission in Columbia Falls, and on February 6th he began one in Whitefish. These two mission stations are under the charge of the Rev. R. F. Blanning. The extreme cold and heavy snow have interfered more or less with the attendance.

On February 20th missions are begun by the Rev. G. G. Bennett, of Great Falls, in Emmanuel Church, Miles City, and by Bishop Brewer in the Church of the Incarnation, Great Falls.

The Rev. Messrs. Lehman of Pueblo and Fenn of Golden, Colo., are conducting this week a mission at Trinity Memorial Church, Denver, and the Rev. H. R. A. O'Malley is doing the same at Grand Junction.

MEMORIALS AND GIFTS

BY THE will of Miss Lillian M. Payne, who died at her home in Park avenue, New York City, on January 31st. St. John's Guild

receives \$3,000, and the American Society for the Prevention of Cruelty to Animals, \$1,000.

IN THE Church of the Holy Cross, Tryon, N. C., district of Asheville (Rev. H. Norwood Bowne, rector), on January 8th, Bishop Horner officiated at the benediction of the new sanctuary and pipe organ. The sanctuary was made possible by the generous gift of an anonymous donor, and the organ is given in loving memory of Miss Martha Gilbert of Terre Haute, Ind., who had a home in Tryon, and did much both for the Church and town. The organ was built by the Hutchings Organ Co., and is a two-manual tubular pneumatic action instrument, with detached key-desk.

ON SEPTUAGESIMA Sunday there will be consecrated in St. Anne's Church, Annapolis, Md. (Rev. Dr. Joseph P. McComas, D.D., rector), a rood-screen erected to the glory of God and in loving memory of James Buchanan Henry, who entered into life eternal on Ash Wednesday, February 17, 1915. It will match the old walnut choir stalls, and is in plain Roman style, three groups of three arches each, and on the rood-beam the text, "Come unto Me." The cross will be electrically lighted by indirect lighting, so that only a halo outlining it will be seen. The inscription reads:

"In loving memory of
JAMES BUCHANAN HENRY,
1833-1915.

'Blessed is the man whose strength is in
Thee, in whose heart are Thy ways.'

The work has been designed and executed by Miss Cahn, Baltimore. A memorial was placed to Mr. Henry on the Feast of the Transfiguration last on the Church of St. Sacramento, Bolton-on-Lake George, N. Y. (Rev. Edward M. Parrott, rector), to commemorate the founding of the church for which Mr. Henry gave the site, overlooking the beautiful lake he loved. A bronze tablet was placed on the rough stone wall of the church, inscribed:

"In loving memory of
JAMES BUCHANAN HENRY,
Who gave the site for this church
A. D. 1867.

'Founded upon a Rock. Jesus Christ the
Chief Cornerstone.'

To St. Stephen's Church, Coconut Grove, Fla., has been given a litany desk in memory of James Buchanan Henry. This will be consecrated on Ash Wednesday.

ATLANTA

C. K. NELSON, D.D., Bishop

Work among Colored People

BISHOP NELSON is making a special appeal, through the Woman's Auxiliary, for lifting the debt on the property of St. Matthias' (colored) Mission, Atlanta. This work is in charge of Catechist W. Q. Rogers, under the direction of the Rev. A. Eustace Day, priest in charge of St. Paul's Mission Church and industrial school in Atlanta. On the Fifth Sunday after Epiphany the Rev. Mr. Day baptized thirty-two children in St. Matthias' Mission who had been previously instructed and prepared by Catechist Rogers. This is the largest number of colored children ever baptized at one time in the diocese of Atlanta.

CALIFORNIA

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

Woman's Auxiliary—New Organs

AFTER THE closing session of the House of Churchwomen on Thursday afternoon, January 27th, the semi-annual conference of the diocesan and parish officers of the California branch of the Woman's Auxiliary was held in Grace Cathedral. This preliminary meeting is a sort of family gathering, thus freeing the way for the general meeting of the

following day. A large gathering attended the Eucharistic service on Friday morning, at which the Ven. John A. Emery, Archdeacon of California, was the celebrant. The afternoon session was opened with prayer by the Rev. L. B. Ridgely. Greetings were sent to Bishop Nichols, whose presence is always so assured and so welcome. After the singing of Hymn 509, an address was made by the Rev. Mr. Ridgely on China, telling of the need of a divinity school somewhere on the Yangtse river, and of the crying demand for more Christian workers in that heathen land. Then Archdeacon Emery was presented as the very last word from the central Board of Missions in New York, he having but recently returned from a meeting of that body. He told of the organization and work of the Board. An offering which amounted to \$553 was divided between St. Luke's Hospital, Shanghai, and St. Mary's School for Girls, Tokyo, Japan. The morning offering of \$109.90 was as usual given to the Bishop's Purse, a fund which is used for the women workers in the diocese.

TRINITY CHURCH, Oakland, has recently installed a new twelve-stop organ built by the Hall Organ Company of New Haven, Conn. It is a duplicate of the one which was on exhibition at the Panama-Pacific International Exposition, which attracted so much attention by its tonal qualities. Trinity Church is being carpeted throughout; and is also having plans drawn for a new parish house, a large part of the funds for which are already in hand.

ST. PHILIP'S MISSION, Fruitvale, Oakland, has recently secured a new reed organ and has put in a new and most satisfactory gas heating plant. This mission has also recently secured a marble font made by the Vermont Marble Company, which was on exhibition at the exposition, and bears the inscription, *In Memoriam*. The font is in memory of several loved ones passed on before. It may be said to be the gift of the congregation.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Confirmations—A New Guild Hall—Coffee Tavern
—Denver Clericus—Departure of Pioneer
Churchman—Death of Jacob C. Sloat

AT STERLING, Colo., where the Rev. C. W. Burritt is vicar, a beautiful stone church is in construction.

CONFIRMATIONS are arranged in Colorado to be taken before Easter by five bishops, Bishop Thomas of Wyoming, Williams of Nebraska, Howden of New Mexico, Brewster of Western Colorado, Bishop-elect of Maine, Griswold of Salina. One parish alone of Denver expects to have a class of one hundred.

ST. PETER'S CHURCH, Denver, has long had to hire halls for entertainments and expects to surmount this and similar handicaps by building a guild hall and rectory, instructions having been given by the vestry to that effect.

A VACANT STORE has been selected on Lawrence street, Denver, by Dean Hart for his Church Coffee Tavern. A bathroom is to be installed, rooms are to be renovated and brilliantly lighted, bar fixtures are to be erected but only soft drinks to be served. Lounging, playing games, and smoking can be indulged by patrons who once patronized hard drink emporiums before prohibition came in. Even luncheon is to be regularly served and there will be a waiting room for women.

THE DENVER CLERICUS met with the Rev. H. S. Foster as host on Monday, February 7th, at Ascension Memorial Church.

MR. A. DUPONT PARKER is going to reside in Philadelphia and is severing his connection with the diocese after thirty years' valuable service as president of the Standing Com-

mittee, delegate to General Convention, senior warden of Trinity Memorial Church, and helper in multifarious other good works. He has given much valuable time during the last ten years to systematizing and amending the canons of the diocese and conserving its resources.

IN MR. JACOB C. SLOAT, who died recently while organist of St. Martin's Church, Brooklyn, N. Y., many old Denver choir boys have lost a beloved friend who painstakingly and disinterestedly taught them to revere what was best in Church music and art.

CONNECTICUT

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

Red Cross Training—Social Service—Endowments
Not wanted

WHAT IS said by those interested to be the first movement of the sort toward preparedness in this country is now under way at Trinity College, Hartford, where steps have been taken to train a class of college and university men and to make them eligible as volunteers to form a field column assisting the National Red Cross. The movement is under the auspices of the Hartford Chapter of the American Red Cross. The class is to be limited to less than twenty-five men and will receive training in first aid and hospital corps drill.

THE FIRST service in the new St. Peter's Church, Plymouth (Rev. Henry Swift, rector), which has been erected on the rectory grounds during the past year, was held on Sunday morning, February 6th. The past year, the one hundred and twentieth in the history of the parish, is the first that the parish has been without a church building. A fire a year ago destroyed the old building on the Green.

THE SECOND annual diocesan conference on social service will be held in St. Paul's Church, New Haven (Rev. George L. Paine, rector), on Tuesday, February 22nd, morning and afternoon, with the following programme: 7:30 A. M., celebration of the Holy Communion; 9:30-9:50, address, "Men's Clubs," the Rev. F. J. Bohanan, rector St. Andrew's Church, Norwich; 9:50-10:10, the Rev. John N. Lewis, rector St. John's Church, Waterbury, will speak on "The Use of the Parish House in and by the Community"; 10:10-10:45, Dr. Charles H. Johnson, superintendent of the Cheshire Reformatory, will talk about "The Treatment of Delinquency"; 10:45-11:15, Mr. Schuyler Merritt of Stamford will discuss "The Church Cooperating with other Agencies for Social Betterment"; 11:15-12 noon, Mr. H. J. Baker, government superintendent of state farm agents, will deliver an address on "Country Farm Agents and the Country Church"; 12-12:15, devotional service, led by Bishop Brewster; 12:15-1 P. M., an address on "The Social Appeal of Religion," by the Rev. Charles R. Brown, D.D., Dean of the Yale University School of Religion.

ON THE afternoon of February 22nd there will be held in New Haven a conference on the diocesan preaching mission which is to be held during Lent.

INVITATIONS have been issued for the Centenary of the consecration of Trinity Church, New Haven (Rev. Charles Otis Scoville, rector), which will be observed on Monday, February 21st. The order of services begins with celebration of the Holy Communion at 8 A. M. Morning Prayer at 10:30 A. M. will be followed by historical addresses by the Rev. Samuel Hart, D.D., Dean of the Berkeley Divinity School, and the Rt. Rev. Edwin Stevens Lines, Bishop of Newark and a former rector of St. Paul's Church, New Haven. There will be in the afternoon a meeting in the parish house with short addresses, the

Bishop of the diocese presiding, and in the evening at 8 o'clock a parish reception.

AT A MEETING of the vestry of St. Paul's Church, New Haven (Rev. George L. Paine, rector), held on Friday evening, January 28th, preliminary steps were taken for rebuilding the church organ.

A STATED meeting of the diocesan board of religious education was held in Trinity parish House, New Haven, on Saturday afternoon, February 12th.

THE PLAY, *The Little Pilgrims and the Book Beloved*, was recently given in St. John's parish, Warehouse Point.

THE RECTOR of St. Paul's, New Haven, in the current issue of his parish paper makes the rather unique request that he trusts that "nobody will ever leave any more endowment funds for the poor of our parish. St. Paul's parish does very large work among the poor and needy in the city and is amply provided for in this work by the gifts of deceased benefactors. Its funds "For the Church House" relieve the parish of heavy items for rent, coal, and support which might otherwise have to be devoted to elderly poor women of the parish, some of whom are cared for inside the home and others outside the home. There are three separate funds for the sick and needy of the parish, and recently a fund of \$9,500 has been received for the benefit of the sick children of the Sunday school. There are also two free hospital beds for the use of parishioners.

DALLAS

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

Open Letter to Laymen—Corsicana Men's Club

THE PRESIDENT of the men's club of the diocese, Mr. R. B. Molloy, has addressed a letter to diocesan laymen, in which he urges the need of missionary work by lay readers. There being many small places needing services, and only two archdeacons, regular work should be taken up by the laymen, since irregular services cannot build up the Church. "Here," says Mr. Molloy, "lies our opportunity. A dozen lay readers, volunteering for regular Sunday duty at points designated by the archdeacons, would be of wonderful help. The larger parishes, especially, could furnish workers for this field, and it is an activity peculiarly suited to the men's club. Organized effort is always the most effective. If the men in each parish and mission would organize a men's club and would also become members of the diocesan men's club, they could develop an interest and enthusiasm for this work that would be of real value to the Church. We have thrown too much of the responsibility and labor of Church extension upon the clergy and have not realized what we could do to help them." It is to be hoped that this suggestion may bear fruit in Dallas, and that an efficient laymen's organization may result similar to those which have done efficient missionary work elsewhere.

AN ENTHUSIASTIC meeting of the men's club of St. John's Church, Corsicana, was held on the evening of January 18th. The topic of the evening, Vocational Training, was introduced by Mr. W. F. Barnett, superintendent of the State Orphan's Home, who spoke from the experience of many years as an instructor in manual training.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

Dedication Service

THE SITE for St. Alban's Church, Jacksonville, was dedicated on the afternoon of Sunday, February 6th, in the presence of upwards of two hundred people representing the other parishes in the city. The site is at the junction of Talbot, Twentieth, and Drew avenues,

Murray Hill Heights, and occupies a commanding position, worthy of the historic church. The clergy officiating were the Ven. Archdeacon Wyllie, the Rev. C. H. Bascom of St. Andrew's, and the priest-vicar, the Rev. A. D. Caslor, assisted by the choir of St. Mary's. The Archdeacon delivered an address on "The Place of the Church in the Community." The congregation expects to worship in the new chapel by Easter Day.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Archdeaconry of Williamsport—Woman's Auxiliary

THE NINTH annual Churchmen's dinner of the archdeaconry of Williamsport took place in Trinity House, Williamsport, on Monday evening, January 31st. More than five hundred men were present. The addresses of the evening were made by Mr. Michal Dorizas of the University of Pennsylvania, on "The Religious and Political Situation in the Balkans"; by Mr. A. J. Drexel-Biddle, F.R.G.S., on "From Darkness into Light"; and by Bishop Darlington on "The Christian Warfare." It was a most inspiring occasion.

ON THE following day the archdeaconry met in Christ Church, Williamsport. The Bishop and about twenty-five clergy were present. The special features were a paper by the Rev. F. C. Bedell of Trinity Church, Shamokin, on "The Educational Requirements of the Ministry," with reference to the examinations required by the canons, and a review of *The Voice from the Crowd* by George Wharton Pepper, Esq. Both papers called out extended discussions.

THE ANNUAL meeting of the Woman's Auxiliary of the archdeaconry of Williamsport occurred at the same time and place, but in another part of the large parish house of Christ Church. Mrs. Paul E. Wirt was unanimously elected vice-president, which office means that she is the executive officer of the archdeaconry. Addresses were made by the Rev. S. H. Littell on his work in Hankow, China, and by the Rev. George P. Mayo on his work among the mountain whites in the South. In the evening of Tuesday, February 1st, a missionary rally was held in Christ Church, Williamsport, which was crowded with a most attentive congregation. The Rev. S. H. Bedell preached on "The China of Today." The next meeting will be held in Trinity Church, Shamokin, in the fall.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Fire in St. Ann's, Brooklyn

THE BEAUTIFUL chancel in St. Ann's Church, Livingston and Clinton streets, Brooklyn, was destroyed by fire on the evening of January 31st. The altar, the communion rail, a number of valuable paintings, and several tapestries were consumed. The ceiling above the altar was scorched and smoked. The organist was to have given one of his six yearly recitals, so the gas was being lighted. The attendant had just finished lighting the jets in a great symbolic star set above the \$25,000 organ, when his taper broke, and the blazing end dropped into a dried fir tree which had remained in the church since Christmas. Other similar trees were nearby, and the blaze spread quickly to the altar itself.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Elections in Standing Committee

AT A RECENT meeting of the Standing Committee, Mr. James D. Haywood was elected to fill the vacancy caused by the death of Mr. Westfeldt, and Mr. Warren Kearney was elected secretary.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop
Consecration Anniversary—Clericus Meets

THE TENTH anniversary of the consecration of Bishop Williams was held in St. Paul's Cathedral, Detroit, on February 7th. At the celebration of the Holy Communion at the Cathedral, Bishop Faber of Montana, formerly rector of St. John's Church, Detroit, was the preacher. He made the plea that the work of a bishop should be neither the routine of office nor the settling of disputes, nor even merely episcopal ministrations, but the great work of making all men disciples. At the luncheon following the service a new seal for his ring was presented to the Bishop as the gift of his clergy. A banquet was given by the Church Club in the evening, at which the wives of the members of the club were present. Mr. Dudley W. Smith, the senior warden of St. John's; Mr. James Coslett Smith, the chancellor; and Bishops Faber and Leonard paid tributes to Bishop Williams, and the Church Club presented him with a new set of episcopal robes.

THE REGULAR monthly meeting of the Detroit clericus was held February 7th at 3 o'clock in St. Paul's Cathedral house. The Rev. Dr. Vance of the First Presbyterian Church spoke on The Immigrant Problem.

NEWARK

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

Institution Service at Hackensack—More Land for St. Paul's Church, Paterson—Archdeacons' Retreat

ON THE Fifth Sunday after Epiphany Bishop Lines instituted the Rev. Robert Blickensderfer as rector of Christ Church, Hackensack. The Bishop was the preacher.

TO ENLARGE its Sunday school equipment, St. Paul's Church, Paterson, has purchased additional land at a cost of \$6,500. A frame building now on the site will be remodeled to meet present social needs of the parish.

THERE WAS a good attendance of the clergy and laity of the archdeaconry of Newark and Morristown at the winter meeting, held at St. Barnabas' Church, Roseville, Newark, on Monday evening, February 7th. The members were the supper guests of the rector, the Rev. Henry V. B. Darlington, and the ladies of his congregation, following a preliminary meeting at six o'clock. There was a brief service at seven-thirty, and an address on diocesan matters by Bishop Lines. Instructive addresses were made by the Rev. Dr. Edwin A. White and Mr. James M. Robertson of Upper Montclair on "How to Make Our Parochial Clubs more Useful." Bishop Stearly and Mr. Arthur E. Barlow made suggestive addresses on "The Preaching Mission." A general discussion followed the addresses. Archdeacon Carter presided at the sessions.

A QUIET DAY for the clergy of the diocese of Newark, in preparation for the preaching mission, was held in Trinity Church, Newark, on Wednesday, February 9th. The schedule of services and addresses extended from 8 A. M. until 5 P. M. The conductor was the Very Rev. Dr. F. L. Vernon, Dean of the Cathedral, Portland, Maine. About eighty of the diocesan clergy attended.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Sunday School Graduation—Churchman's Club Organized—Sunday School Association

UNDER THE direction and leadership of the new pastor, the Rev. Morton A. Barnes, the Sunday school of St. James' parish, Long Branch, is making rapid strides. The school is graded to correspond with the grades of the

public schools. On February 4th, the first graduating exercises of the school took place in the parish house. In addressing the graduates President Slocum of the public board of education said, "The advent of the Church into the systematic education of our boys and girls in matters of religion is most timely and will be productive of splendid results. Nothing can or will mean more to them than a firm grip on, and a thorough understanding of, the underlying truths and beliefs of our Church. . . . The foundation stones of this great republic rest upon the Church and the schools. Our forefathers provided that every help be given to our public schools, but that the care and development of the Church should rest directly and entirely with the individual."

REPRESENTATIVES from ten parishes in or near Long Branch met in the parish house of St. James' Church, Long Branch, on February 8th, and formed the Monmouth County Churchman's Club. The Rev. W. Dutton Dale of Rumson presided and addresses were made by the Rev. Messrs. Barnes of Long Branch and Ritchie of Asbury Park. These officers were elected: Mayor Bryant B. Newcomb, president; Henry Howland, Asbury Park, vice-president; Joseph Dickopf, Shrewsbury, secretary and treasurer.

THE ELIZABETH district Sunday school association meet in St. Luke's Church, Roselle, on Wednesday evening February 9th. Delegates from Linden, Cranford, Carteret, Rahway, Elizabeth, and Roselle were present. The meeting was presided over by the Rev. W. S. Baer, rector of Trinity Church, Elizabeth. Miss Helen S. Livingstone of the Deaconess' Home, New York City, delivered an address on "The Characteristics of the Primary Age and How to Meet Them," and the Rev. T. A. Conover on "How To Teach The Prayer Book." The Rev. Clarence S. Wood was elected to represent the convention at the Sunday school convention in Trenton on May 5th and 6th. Mr. Arthur M. Crane of Roselle was elected lay delegate, with Mr. J. W. A. Smith of Elizabeth as alternate.

OHIO

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

Preparation for Brotherhood Convention—Men's Clubs—Clericus

THE THREE field secretaries of the Brotherhood of St. Andrew, Messrs. B. F. Finney, G. Frank Shelby, and Frank H. Spencer, whose headquarters are at the Hotel Statler, Cleveland, now engaged in a sixty days' campaign in the diocese, have sent out a ringing letter announcing progress, and stating their plan of operation. About fifty rectors have requested them to come to their parishes, in each of which a group of picked men is to be assembled every two weeks, until four meetings have been held, for parish study. Fifteen of the most competent Brotherhood men of the diocese have been coached for associate work with the field secretaries. A carefully prepared outline of instruction for each meeting will be followed by the leader, and in case the men desire it a chapter of the Brotherhood is to be organized at the end of the course.

THE MEN'S clubs of two of the largest parishes in Cleveland have held recent well-attended and enthusiastic meetings. That of St. Paul's met Tuesday evening, February 1st, Mr. Alexander E. Brown presiding. After dinner there was an entertaining and instructive address on the comprehensive character of the Church, by the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron. This was followed by a lantern lecture by Mr. Stanley L. McMichael, secretary of the Cleveland Real Estate Board, on "Cleveland, Old and New." The men's club

of the Cathedral met at dinner Tuesday evening, February 8th, the speaker being the Hon. James A. Garfield, who had as his subject, "Should we care who wins the war?" Mr. Garfield substituted for Mr. Gifford Pinchot, who was unable to fulfil his engagement on account of illness.

THE CLEVELAND clericus held its February meeting on Monday, the 7th, in the parish rooms of Emmanuel Church, the rector being host and the Dean of the Cathedral, Dr. Abbott, presiding. A resolution was adopted, unanimously approving of the Keating-Owen Bill on child labor, now pending before the Federal Senate; the resolution being at once forwarded to the Ohio senators. Cooperation with Other Christian Bodies was the subject of an address by the Rev. R. W. Woodroffe, and a paper read by the Rev. James E. Craig.

OREGON

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

Snow Aids Unemployed—Lectures for Summer School

WITH THOUSANDS of others of the unemployed in Portland, many of the men of Scadding House were given work recently in clearing the streets of snow. An almost unprecedented snow-fall, together with sleet and rain, practically paralyzed all traffic in Portland for several days. It proved a boon to many needy men, and this in a measure offset the inconvenience suffered by the general public.

THE REV. DR. FRANCIS J. HALL of the General Seminary, New York, and Dr. H. H. Gowen of Seattle have accepted invitations to lecture at the clergy summer school to be held in Portland next June. It is felt that their presence will assure the success of the school.

TEN NEW pupils have been received at St. Helen's Hall, Portland, since the holidays. A recent decision to admit girls from six to twelve years of age is expected to make for a further increase.

THE GUILD of St. Mary's, Eugene, has been organized on a departmental plan. A cooking school has also been started, being under the auspices of the guild.

THE DIOCESE gladly welcomed Bishop Sumner's return from the East and is feeling the invigorating effects of his presence. The Bishop has arranged a long list of appointments throughout the diocese. The state has been experiencing one of its extremely rare spells of bad weather characterized by heavy snows, but in view of his New England and Chicago experience the Bishop found it all to his liking.

RHODE ISLAND

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

Clerical Club—Sunday School Association

THE CLERICAL CLUB of Rhode Island held a very interesting meeting on Monday, February 7th, in the parish house of Grace Church, Providence. A large number of the clergy of the diocese and nearby towns in Massachusetts were present to listen to a paper by the Rev. Frederic Palmer, D.D., of the Harvard Divinity School, entitled "Theology and Algebra." His plea was for clear thinking in theology and for the clergy not to discard the old formulas of theological statement without first grasping the underlying truth and being able to state it in modern terms. After the reading of the paper and an interesting discussion in which the Church Catechism was criticised for some of its statements and on the other hand warmly defended, the club adjourned for luncheon to the Blackstone Hotel across the street.

THE PROVIDENCE district Sunday school

association held a largely attended meeting in the parish house of St. Stephen's Church, Providence, on Monday evening, February 7th. Large delegations of teachers and officers of the Sunday schools in the district were present. Miss Matteson of St. Stephen's spoke of teacher training classes; Miss Newell of the Church of the Messiah told a beginners' story, and the main address was delivered by Miss Margaret Jeffreys Hobart of the Church Missions House, New York, who spoke on Mission Study in the Sunday School.

SOUTH CAROLINA

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

Two Convocations at Spartanburg

THE CHURCH OF THE ADVENT, Spartanburg (Rev. W. H. K. Pendleton, rector), will entertain a dual convention on February 22nd, 23rd, and 24th, the annual Sunday school convention, under the auspices of the diocesan board of religious education, and the Woman's Auxiliary Institute. The Rev. W. H. K. Pendleton is vice-chairman and operative head of the diocesan board of religious education; Miss Katie Lee, of Charleston, is president of the Woman's Auxiliary. The combination of these two conventions is expected to result in the largest gathering of Church people ever held in the diocese. Speakers and lecturers have been secured, and a splendid programme is assured. Among those who will take part are Bishop Guerry, the Rev. Stewart U. Mitman, Ph.D., Commander C. T. Jewell, Mrs. John Loman, Miss Emily C. Tillotson, Mrs. Charles R. Pancoast, the Rev. Kirkman G. Finlay. Extensive preparations have been made by the members of the Church of the Advent for the entertainment of their guests. A large committee of the ladies of the church will serve luncheon at the parish house the last two days of the convention in order to save time for the convention work and to give the delegates an opportunity to meet and know each other. This is the fourth annual convention of the Sunday school held in the diocese, and it is expected to eclipse all past records. The convention opens with the celebration of the Holy Communion on Tuesday, the 22nd, at ten o'clock.

SOUTH DAKOTA

Prayer for the Diocese—Services at Huron

THE RT. REV. D. S. TUTTLE, as Bishop in charge of the missionary district of South Dakota, has set forth the following prayer with the request that it be used in the churches and homes of the district between now and next October:

"O God, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit; Grant, we beseech Thee, that He, the same Spirit, may preside in the approaching General Convention to inspire wise legislation in behalf of the needs of South Dakota, and to guide the Bishops of Thy Church in making fit choice of persons to be Bishop or Bishops of this district, so that the things that remain may be strengthened and Thy Kingdom enlarged to Thy glory, and the good of men. Grant this, we beseech Thee, for Jesus Christ's sake, Thy Son our Lord. Amen."

SERVICES ARE NOW held in Huron on the fourth Sunday of every month, and celebrations of the Holy Communion are held on week-day mornings more frequently. Mr. J. W. Campbell has recently placed in the church a splendid new west window in memory of his brother, who was for many years a vestryman of Grace parish. About twenty-five young men have been gathered together to help forward the work of the parish. Their first meeting was held on Monday evening,

January 31st. It is hoped to hold another within a couple of weeks.

SOUTHERN OHIO

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

Speakers in Cincinnati—City Mission

BISHOP PAUL JONES of Utah addressed two convocation meetings in Cincinnati recently and awakened great interest. He spoke to the Woman's Auxiliary in the afternoon with nearly one hundred and fifty representatives of the parishes and missions in the Cincinnati convocation present, and in the evening of the same day spoke to the clergy and lay delegates of the same district. He was the guest of the Rev. Frederick L. Flinchbaugh, rector of Calvary Church, Clifton, who is also president of the convocation. At the women's meeting another notable speaker was Mrs. Leslie Brown of Louisville, president of the Juniors in that diocese, who spoke on the relation of the Seniors and Juniors in the Auxiliary, likening it to the relationship of mother and daughter. In the evening a constitution was adopted for the new "Church Extension League," a movement growing out of the laymen's missionary convention last autumn, when the Church was represented by four hundred and ten registered delegates. The selection of officers was referred to a representative committee.

THE FACT that hundreds were turned away from St. Paul's Cathedral in Cincinnati when the choir sang Mendelssohn's oratorio, *St. Paul*, has impelled the repetition of this great work within two weeks.

THE CINCINNATI clericus was recently addressed by Dr. Karl Kumm, a naturalized

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Englishman of Hanoverian birth, who has made extensive explorations in Africa. He is pleading for a barrier of Christian missions to prevent the advance of Mohammedanism in Central Africa and is raising a fund and seeking volunteers here to establish a station in the very heart of the central plateau. Both Dr. Kumm and Bishop Jones made a similar statement regarding these two religions, Mohammedanism and Mormonism. In both, spite of all obstacles and persecutions, the laymen are active missionaries. Only a few weeks before the Rev. Dr. Irving P. Johnson in a mission spoke of the somnolence of the laity of the Church and quoted an evangelist of great popularity as speaking of the Church as dead, but saying further that if it would wake up it would capture the world.

THE REV. SAMUEL G. WELLES and family visited in Cincinnati on their way from Oklahoma to Trenton, N. J., where Mr. Welles is to be diocesan institutional chaplain. A reception was tendered them by the vestry and people of St. Luke's Church, of which he was rector for many years and where he is much beloved.

A RECENT report of the Cincinnati City Mission shows that it ministers to a parish of fifteen hundred persons in the various institutions of the city. The Church thus provides the only regular services in six institutions and in many others is one of two Churches showing sustained interest and organized effort. The Rev. George Heathcote Hills, rector of Grace Church, Avondale, has volunteered to do the work of an unofficial chaplain at the large Cincinnati General Hospital located in that suburb.

ON WEDNESDAY, February 9th, Father Officer, O.H.C., conducted a retreat in St. Mary's Chapel, Bexley Hall, Gambier, for the students of the seminary. The day began with a celebration of the Holy Eucharist. Father Officer gave three most helpful addresses to the students, dealing with their call to work as ministers of God.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Worcester Churchmen's Dinner

THE SEVENTH annual Churchmen's dinner of the men communicants of Worcester was held at Hotel Bancroft, Wednesday, February 9th, at 7:30 P. M. The Hon. Charles G. Washburn was toastmaster. Bishop Davies spoke on the needs of the diocese, the Bishop's Church extension fund, and the necessity of helping the Southbridge mission to erect a suitable church building. Other speakers were the Very Rev. E. S. Roussaniere, D.D., Dean of St. Paul's Cathedral, Boston, who spoke on "The American Cathedral," and Mr. Harry G. Stoddard of Worcester, whose subject was The Need of Coöperation among the Churches. Music was furnished for the singing of Church hymns by the Bancroft orchestra. The rectors of the Worcester churches were guests at the speaker's table. About two hundred Churchmen were present.

ST. MATTHIAS' CHURCH, Worcester (Rev. George H. Southworth, rector), is now raising money towards the new reredos which it is hoped soon to complete at an expense of \$3,000. It will be a representation of the Last Supper in mosaic and will be executed by Tiffany.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

Death of Mrs. Lee H. Young

IN THE recent death of Mrs. Lee H. Young, wife of the rector of St. Mark's Church, Hastings, the whole district feels the sense of an exceptional loss. Sprung from a Virginia family representative of old-time culture and

refinement, she added the graces of a liberal education to a personality of unusual attractiveness. Her unflinching kindness of manner, her power to spread cheer, her humor, her graceful and abounding hospitality, joined with the higher elements of an unshaken Christian faith and tireless devotion in all good works, spread the influence of her personal character over a wide circle now called to mourn.

CANADA

Synod of Montreal—Diocesan Notes

Diocese of Montreal

THE DIOCESAN synod opened with usual service and celebration of Holy Communion in the Cathedral, Montreal, February 8th. Bishop Farthing in his charge said that for some time it had been his intention to bring before the synod some matters of theological and ecclesiastical importance. It had lately been borne in upon his mind, however, "that this was not the time for such dissertations, but that the work of the Church was to concentrate on the mission and its message to the souls of men." The death of the Rev. Canon Baylis, secretary of the synod, was much deplored, and the difficulty of filling his place was greatly felt. There was a large attendance at the evening meeting in the synod hall on the first day. An address was given by the Rev. F. Lippet, returned missionary from China. He referred to the splendid work being done by the medical hospitals and colleges, among which were St. John's College for men and St. Mary's School for girls. Native graduates of these institutions are now working among their own people and are helping in a great measure to bring about the awakening of a new China: At the session on the second day the subject receiving a good deal of attention was education, especially religious instruction in the public schools. There was a lively debate on the large expense incurred in printing such a number of synod reports. Many members felt that this might be curtailed.

Diocese of Niagara

A VERY LARGE audience was present in Christ Church Cathedral, Hamilton, to hear the former rector, Dean Abbott, of Cleveland, Ohio, preach.—ARCHBISHOP DAVIDSON, of Guelph, addressing the diocesan Woman's Auxiliary in Hamilton, on the Revision of the Prayer Book, appealed to the members to read and study the new version and recommend it to others.—A MEETING of the congregation of St. James', East Hamilton, was held January 24th to consider the offer of Mr. Andrew Carnegie to give \$1,000 towards an organ for the church, on condition that the congregation raise another \$1,000. It was decided that the new organ should take the form of a memorial dedicated to the six thousand soldiers who have gone to fight for their King and country from the city of Hamilton.

Diocese of Ontario

BISHOP BIDWELL presided at the meeting of the executive committee in Kingston. It was announced that the diocesan synod will meet in the end of June. The sum subscribed to the diocesan mission fund was the largest on record, despite the contributions to the various war funds, and other Church funds have been well kept up.

Diocese of Ottawa

LECTURES on the Book of Revelation will be held during the winter by Bishop Roper, under the auspices of the diocesan board of the Woman's Auxiliary. They are given on Friday mornings in St. John's Sunday school hall, Ottawa. The first was on January 21st.—THE JANUARY meeting of the clergy of the rural deanery of Stormont occurred in the Church of the Good Shepherd,



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Cornwall. Rural Dean Archer presided at the business meeting. It was decided that the Bishop's Conference shall be held next November in Morrisburg. The Sunday school association of the deanery holds its annual conference at Cornwall in May.

Diocese of Quebec

THE ANNUAL meeting of the diocesan Woman's Auxiliary is to be held in Quebec, February 24th and 25th, with a meeting for the Juniors on the 26th.—THE LADIES of the Cathedral, Quebec, had a concert and supper for the members of the Thirty-third Battalion, January 26th. Two hundred officers and men were present.—BISHOP WILLIAMS met the members of the Cookshire deanery, January 26th, to explain his plans for the coming diocesan mission. They were received with great enthusiasm.

Diocese of Toronto

THE CURATE of St. Simon's Church, Toronto, the Rev. E. G. Burgess Browne, has been appointed chaplain of the One Hundred and Twenty-third Battalion for overseas service.

Educational

THE REV. THOMAS KINLOCH NELSON, rector of St. Paul's Church, Salem, Va., has accepted the position as headmaster for the Virginia Episcopal School for Boys to be opened at Lynchburg in September. Mr. Nelson is eminently fitted for this position. He was raised at the Theological Seminary near Alexandria, attended the Episcopal High School, and then, after finishing his college course at the University of Virginia, he taught several years. On completing his theological course at the Virginia Seminary he took a position as teacher in St. John's College, Shanghai, China. The climate there did not agree with him, so he returned to his native state, and after recuperating took charge of St. Paul's Church, in Salem, in 1914, where he has done splendidly, and it is with universal regret that Salem learns he has decided to leave. The new school promises to start off splendidly. They have already a large number of boys enrolled and the enterprise under the presidency of the Rev. Robt. C. Jett, with a corps of high-class instructors, offers the state a preparatory school second to none.

THE REV. GEORGE SOUTHALL VEST, who has been in charge of Ascension Church, Norfolk, Va., since February 1, 1916, resigned and will leave Norfolk on the same date to become field agent of the Chatham Episcopal Institute. His duties will be to raise an endowment fund and also to bring this school more to the attention of the public, that there may be a greater patronage. This school was started

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by the Rev. C. O. Prude, about twenty-five years ago, and has grown to be an institution of tremendous power in the South. They were so unfortunate as to lose the old building by fire, but two splendid large brick buildings have been erected and the patronage has always been good and the work done in the school of the highest order. This new office which is filled by Mr. Vest is bound to be of the greatest help, and Mr. Vest is eminently fitted for the work which he has accepted. In the twenty years of his ministry he has chosen chiefly the weak parishes, and by his indefatigable zeal and good judgment left them without exception in fine condition.

THE ORGANIZING secretary, the Rev. W. A. Stimson of Urbana, Ohio, has announced an attractive programme for the seventh session of the Gambier Summer School, to be held at Gambier three days, beginning June 21st. Miss Vera Noyes of Gary, Ind., is to speak on "The Gary Plan of Religious Education"; Dr. Mercer of Chicago will deliver two lectures on "The Archaeology of the Old Testament"; Dr. Jones of Gambier has the subject of "A Drama of the Roman Controversy"; Professor Easton, two lectures on New Testament subjects; and Dr. Fosbroke of Cambridge will present "The Priest in Study and Pulpit."

The Magazines

AN ESCAPED prisoner of war writes for the January *Blackwood's* a vivid account of his experiences in Germany. After crawling through the barbed wire fences at the Ruhleben camp he, with a companion, made straight for Berlin, going to a first-class café, as the most unlikely place for their presence to be suspected. Then with many narrow escapes, and often half starved, they made their way across Germany. Finally one morning they thought themselves within half a mile of the Dutch frontier. "Suddenly the fir branches rustled slightly. Pyke turned his head and uttered, 'My God, the guard,' in a choked voice. Sure enough a uniformed figure, rifle in hand, stood over us and demanded in German to know what we were doing. Terrible visions of an eternity of imprisonment rose to my mind, but resistance seemed hopeless. I calmly trotted out my old story about the Imperial pedestrian touring club. 'That is no satisfactory explanation as to why you are in Holland,' said the figure in reply. . . . I seized him by the lapels of his coat and shook him. 'Is this really Holland?' We were saved; no German soldier can be shaken with impunity by a tramp." Another article describes the famous French gun—"Long, breedy-looking 75's. If you meet them on a greasy Flanders pavé at four in the afternoon of a dingy autumn day you are impelled to take off your hat to them. Not the most sordid surroundings, not the most futurist barbouillage with grotesque scene-painting, will make them appear anything but what they are: gentlemen, and the weapons of gentlemen. Thus are the souls of men reflected in the weapons they use. Imagine, now, feelings of the Hun who stole the plans of the gun, and stole the wrong ones; the dummy plans so carefully prepared, so jealously guarded, so fascinatingly perfect in appearance. He made the gun, and found it wouldn't work!"

THE WAY IT SEEMED

A LITTLE BOY who had to be on the train over night, says the *Chicago Post*, slept in an upper berth in the sleeping car. In the night he wakened and sat up. "Do you know where you are, Bobby?" asked his mother. "Course I do," answered Bobby, promptly, "I'm in the top drawer."



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