

The State Historical Society

The Living Church

VOL. LIV

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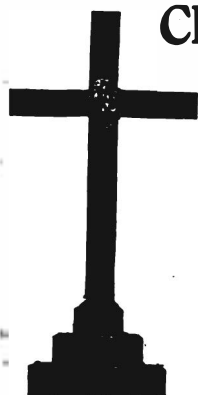
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A Weekly Record of the News, the Work, and the Thought of the Church

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IN EVERY distress learn to wait with patience for the appointed
time. Wait for it believing, wait for it praying, wait for it contend-
ing. Waiting is not a lazy hope, a sluggish expectation. Ye must
be weary and thirsty, ye must be led into the wilderness before the
rock-waters come. Yet (to those who wait) they shall come.

IT IS NOT on earth that Heaven's justice ends.— Dickens

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EDITORIALS AND COMMENTS

Protestant Churchmanship Defined

HERE was contained in our Philadelphia Letter last week the platform of the new organization of Protestant Churchmen, the "Church League of the Protestant Episcopal Church." Writing of the matter prior to the meeting, we had observed that if this projected organization should be directed by the best men who number themselves with the Protestant party it would, in our judgment, prove a very useful step. It is far better that the position of Protestant Churchmen should be defined by men who are both Christian gentlemen and thoughtful scholars than that it should be considered merely as the negations of men who neither comprehend the subject nor deem it necessary to be polite. What has passed for Protestant literature in recent years has too frequently been a combination of bad scholarship and bad temper in fairly equal parts. Perfectly certain that literature of that sort could not adequately represent the religion of men who, calling themselves Protestant Churchmen, are entitled to the respect and the reverence of all Churchmen for their services to the cause of true religion and for their own devout spirituality, we have marvelled that they have so long allowed themselves to be misrepresented. Now that they are ready to speak for themselves we desire to show that deference to their declarations which we have declined to show to much that has gone before.

The "Declaration and Testimony" that was published last week is a thoroughly creditable and constructive pronouncement. Those who have feared (as we have not) that events in the Church were approaching the breaking point between Protestant and Catholic Churchmen must certainly feel a sense of reassurance at reading it.

Moreover we intend to take our brother Churchmen at their word. If they had wished to terminate the comprehensiveness of the Church by breaking communion with other Churchmen, whom they do not esteem to be of themselves, they would undoubtedly have said so. The narrow intolerance of what has been set forth as the Protestant position is plainly, if tacitly, rebuked by this pronouncement. On its merits there is very little indeed which we can criticise; and if to most of the statements we should wish to add complementary truths if we were to make them our own, we have no reason to suppose that those who drew up the statements intended them to exhaust their respective subjects.

THE DECLARATION of principles is preceded by the following introduction:

"Issuing from the Reformation without the loss of her ancient heritage, and baptized afresh in the spirit of the New Testament, the character of our Church became what is revealed in her name, the Protestant Episcopal Church.

"Confident in her possession of the historic creeds and maintaining her ancient ministry, comprehensiveness became a great characteristic.

"So much that is alien to her history and spirit is now being

set forth in her name that loyalty demands of her sons a clear declaration of their allegiance."

The first two paragraphs above state historical facts that are unquestioned, and they are well stated. The Catholic position is entirely latent in them, and we recognize that it was intended to be. If there is a difference between the perspective of Catholic and of Protestant Churchmen with regard to the fact, it is that to the former it often seems wise to test what the "character of our Church became" [at the Reformation] by the prior question of whether that character was the complete and final revelation of the Mind of Christ, or whether that character might not be still further improved. We yield to no man in recognizing the value of very much that was gained in the Reformation; and we hold that a series of like reformations will, quite probably, be required until the Church Militant has become merged into the Church Expectant. But there is no logical reason for holding that "Issuing from the Reformation . . . the character of our Church became," fifteen hundred years after its foundation, something that was more permanently final than anything that had gone before or anything that might follow after. As the Reformation was possible only because men of its day were big enough to compare the condition or the "character" of the Church in their own day with that which it had been in earlier centuries and might be again, so we look for like characteristics in big men in the Church to-day. A willingness to examine and test an "innovation" was the particular characteristic that made the Reformation possible. All reformers are, to some extent, innovators. A blind refusal to adopt a change of any sort is the very reverse of the Reformation "character."

The statements of principles which follow are divided into three groups, and we shall examine them separately. The first group is the following:

"First, we assert, therefore, our allegiance to the following principles:

"1. The sufficiency of one sacrifice of Christ, and His sole mediation with God.

"2. The sacred right of an individual soul to an immediate approach to God in Christ.

"3. The supremacy of the enlightened conscience in the individual life as the final court of appeal.

"4. The supremacy of Holy Scripture as the test and warrant of Christian doctrine."

We see nothing to interfere with the unanimous acceptance of these four principles. Those who are most emphatic in teaching the Eucharistic Sacrifice do not dream that it is a sacrifice apart from the "one sacrifice of Christ," which it represents. They teach invariably that He "made there [upon the Cross] a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." In no intelligent eucharistic teaching that is current in the Church is there the slightest thought of the possibility of instituting a new or

original sacrifice. Neither does anybody in the Church contest the "sacred right of an individual soul to an immediate approach to God in Christ." All our public and private prayers evince the operation of this "sacred right." There are those who find relief, both in public and in private, in the official declaration of absolution, pronounced by the priest but proceeding from God; but certainly none of these can suppose that they are lessening their "immediate approach to God in Christ." So also the supremacy of conscience in the individual life and the supremacy of Holy Scripture in testing Christian doctrine are accepted by all Churchmen. There can be no differences of opinion here.

The second group of principles is as follows:

"Secondly. We affirm our loyalty to the following truths, which are clearly indicated in the formularies of the Church:

"1. The sacraments as the two alone ordained by Christ Himself.

"2. The presence of Christ in the life of humanity, realized in experience, and most tenderly realized, by faith, in the feast of His own appointment.

"3. The continuity of the ministry by an historic method as a fact of signal value and authority, and independent of any theories that may be imposed upon it."

The precise language here chosen is unusual. If we understand it aright, we are in substantial accord with all of it. Number 1 seems faulty in grammatical construction. If it is the equivalent of "Two only as are generally necessary to salvation," we easily accept it. We can hardly suppose that it was intended to deny that our Lord "ordained" holy orders, at least, in addition to the "two alone." We could wish that without infringing upon the unique place of the two greater sacraments, the very long usage in the Church of speaking of lesser ordinances as in some sense sacraments might have been recognized. No doubt the difference between the Catholic and the Protestant manner of speaking of these ordinances is largely a matter of words rather than of things, but there really is excellent authority for the larger use of the term *sacrament*, and the question is one rather of etymology than of Churchmanship. We are hoping that the declaration was not intended to exclude that larger use, but only to distinguish it from the primary use of the term which, as all agree, is appropriate exclusively to the "two only."

So also the statement as to the Presence of Christ is expressed in unusual language, and we should have preferred to state so great a mystery in language that had stood the test of long usage in the Church. We take it that "The presence of Christ in the life of humanity, realized in experience," is intended as the equivalent of "That was the true Light which lighteth every man that cometh into the world." Certainly the extra-sacramental presence of Christ in the human heart is a matter of common experience. So also "the presence" that is "most tenderly realized, by faith, in the feast of His appointment" is an unusual expression. "Realized" seems to us an ambiguous and therefore an unfortunate term to use in a theological definition. According to Article XXVIII, faith is the "mean whereby the Body of Christ is received and eaten in the Supper." Perhaps "realized" is intended as the equivalent of these two terms. But of course the Presence itself is so distinct from the receiving, or "realization," of it, that the priest is justified in placing the objective species in the hand of the communicant with the words, "The Body of Christ which is given for you", "The Blood of Christ which is shed for you", as a fact that does not depend for its validity upon that unknown quantity, the faith of the individual addressed. But we have no reason to suppose that the sentence was intended as counter to this view, which is, obviously, the view taken in the Book of Common Prayer. The sentence relating to the ministry is clearly expressed and needs no comment. Certainly it is accepted by every Churchman.

The following is the third group of propositions:

"Thirdly. In the face of the present demand, openly expressed by bishops and others, that our Church declare herself that there may be no mistake in her position, we affirm:

"1. The Church has declared herself on these points, historically, specifically, and unequivocally.

"2. This Church's unique conception of comprehensiveness cannot be nullified by the effort to include what she has definitely excluded.

"3. This Church has made confident declaration of her position as a result of her belief in the guidance of the Holy Spirit and as a consequence of the characteristic use of sound learning."

What "the Church has declared" must be gleaned from her official formularies. It would seem to us that the framers of this declaration are less happy than might have been hoped

for in this conclusion. They start out with an expression of their own views. "We assert our allegiance." . . . "We affirm our loyalty." We have pointed out that they have chosen unusual and quite unadjudicated language in which to express their position. When, therefore, they conclude that "The Church has declared herself on these points," it is fair to reply that the Church has "declared herself" in quite other language than their own. Our friends certainly do not mean that the precise definitions which they have framed are to be taken as the language of the Church. While, therefore, the first proposition of the third group is literally true, it seems out of place in the connection in which it appears. "We assert"—the language with which the declaration begins—cannot possibly be treated as the equivalent of "The Church has decided," with which it ends. The declaration has not even attempted to enumerate what "The Church has decided," much less to say what the Church has "definitely excluded," such as would explain the second proposition above. In other words the summaries, whether true or false, are not in any sense justified by what has gone before. They are too incomplete to be intelligible in themselves, and too disconnected with the earlier sections to be treated as the logical result of these. Probably the time for adjournment arrived before the language of the final group had received sufficient consideration.

But though, like any instrument hastily prepared, this declaration is probably open to criticism in details, the impression that it has made upon us is a very favorable one. It does not convey the sense of narrowness and pettiness that has so largely seemed to permeate Protestant literature of late. It strikes us as the honest effort of constructive men to state their position in the ecclesiastical world, temperately and courteously. Catholic Churchmanship is inclusive of the position thus set forth and is sympathetic with it.

There will be some of the group comprised in the new organization who will welcome a frank interchange of views on these subjects with representative Catholic Churchmen. When it shall appear that the desire to find common ground with other Churchmen represents the organization as a whole, we trust that our earlier suggestion, that joint meetings of this organization with the Catholic Clubs be arranged, will be carried out. Such joint meetings can be of the greatest value to the Church.

WE have recently printed a statement made to us by Paul Shimmon, a Syrian, educated at the General Theological Seminary in New York, who has come to this country accredited by the Archbishop of Canterbury's Assyrian Mission, to tell the pathetic story of the sufferings of his people in Persia and Kurdistan. Mr. Shimmon must not be confused with members of the roving bands of Chaldean beggars who for years have defrauded the American people.

We have now received Mr. Shimmon's pamphlet, *Massacres of Syrian Christians in N. W. Persia and Kurdistan*, for which The Young Churchman Company are American publishers, in conjunction with an English house. A foreword, introducing the writer and appealing for assistance for his people, is contributed by the organizing secretary of the Archbishop's Mission, the Rev. F. N. Heazell. "Never," writes Mr. Heazell, "has a nation been called upon to pass through so terrible a persecution as that which has fallen upon this unhappy people during the early months of this year (1915)." The story which Mr. Shimmon tells is a story of wholesale massacres, with the most pathetic incidents relating to some of them.

We earnestly add our appeal to that of the Archbishop of Canterbury, the Bishop of New York, and others, for financial aid for these people. The American treasurer, on behalf of the Archbishop's Mission, Mr. Woodbury G. Langdon, 59 East Fifty-ninth street, New York, will act as treasurer of this relief fund.

The pamphlet referred to may be obtained from The Young Churchman Company, Milwaukee, at 22 cents postpaid.

THE first Million Dollars for the Pension Fund has been subscribed!

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Most cordially do we send all congratulations to Bishop Lawrence, and thanks to those men of means in New York to whom he has communicated some measure of his splendid vision.

WE think the expression of thanks from two British officers, wounded prisoners in Germany, which is printed in this issue, with a fac-simile of the envelope in which it was enclosed, will testify eloquently to the value of the work which THE LIVING CHURCH WAR RELIEF FUND (in part) is enabling Archdeacon Nies to do in Munich. A like work among the prisoners from Germany and Austria in Italy is being done, as our readers know, by the Rev. Walter Lowrie from Rome. The Church knows no partiality in the face of human suffering.

These are only incidents showing the value of the work of mercy which the American Church is doing in the countries that are at war, and which will be extended to whatever limits the contributions from this country make possible. There are, we need hardly say, no limits to the misery that cries out for relief.

The following are the receipts for the week ending Monday, March 13th:

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A Churchwoman, Gatts Island.....	4.47
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M. T. M., Washington, D. C.....	1.00
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"A Communicant of St. Mark's Church, Evanston, Ill."**.....	20.00
Mrs. P. N. Smith, Richmond Hill, N. Y.**.....	5.00
Total for the week.....	\$ 227.52
Previously acknowledged.....	21,344.98
	\$21,572.50

- * British and French relief.
- † Relief of French children.
- ‡ Relief work in Geneva.
- § Relief work in Paris.
- ** For Belgian relief.

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ANSWERS TO CORRESPONDENTS

M. L. N.—(1 and 2) No.—(3) During.—(4) No.

F. H. E.—English canon law limits godparents to communicants. Though not expressly reenacted in the American Church this is its common law; and that no unbaptized person could consistently act or be permitted to act in that capacity need hardly be argued.

LEXINGTON.—Obviously, if the duplex envelope is properly used, the offerings of one side being devoted to parochial and of the other side to missionary purposes, one who "gives liberally to the support of the parish" but does not use the other side of the envelope, is not giving to missions.

IGNORAMUS.—(5) Useful books in the study of Plainsong are Stubb's *Manual of Intoning* (\$1.00) and Helmore's *Plainsong Primer* (\$1.00). A series of Plainsong volumes for the services of the American Church, known as the St. Dunstan series, is now being issued under the editorship of the Rev. C. W. Douglas. All these are published by the H. W. Gray Co.

INQUIRER.—(1) The "it" in the expression "As it was in the beginning," etc., in the *Gloria Patri* denotes the "Glory" of the Blessed Trinity.—(2) We should feel that such interpolations in the Holy Communion as the *Laws Tibi* and the *Benedictus* ought not to be used if prohibited by the Bishop. We cannot say whether the revision commission has considered their restoration to the service.—(3) The Bishop would not be justified in forbidding priest or people to kneel at the *Incarnatus* in the Nicene Creed at Holy Communion. Even if the rubric before the *Apostles' Creed* in the daily offices which prescribes "standing" could be forced into a prohibition of the momentary act of kneeling in the *Nicene Creed*, which would be a very forced construction, the order for Holy Communion is not governed by the rubrics in the daily offices.

EARTH REGARDS suffering as a misfortune. The world pities those who are called to endure sorrow. The condition of mourning is one from which men shrink. But in the kingdom of heaven those are the favored ones who have suffered. Instead of the unfortunate, they are the blessed.—Rev. J. R. Miller, D.D.



I HAVE been greatly struck by a recent letter of "The University Commission on Southern Race Questions," a body composed of Southern college professors, dealing with the prevalence of lynching in the South. I quote part of it:

"This letter to college men of the South is not written to convince you that lynching is a crime, for you know it already. Its object is to urge you to show others, whenever opportunity presents itself, that lynching does more than rob its victims of their constitutional rights and of their lives; it simultaneously lynches law and justice and civilization, and outrages all the finer human sentiments and feelings. The wrong that it does to the wretched victims is almost as nothing compared to the injury it does to the lynchers themselves, to the community, and to society at large.

"Lynching is a contagious social disease, and as such is of deep concern to every American citizen and to every lover of civilization. It is of special concern to you, and you can do much to abolish it. Vice and crime know that their best, though unconscious and unwilling, allies are lukewarmness and timidity on the part of educated 'good citizens.' Wrong is weaker than right, and must yield whenever right is persistent and determined.

"According to States, the lynchings for 1915 were distributed as follows: Alabama, 9; Arkansas, 5; Florida, 5; Georgia, 18; Illinois, 1; Kentucky, 5; Louisiana, 2; Mississippi, 9; Missouri, 2; Ohio, 1; Oklahoma, 3; South Carolina, 1; Tennessee, 2; Texas, 5.

"It is worthy of note that in at least four cases it later was discovered that the victims of the mob were innocent of the crimes of which they were accused.

"These are the terrible facts. Is there no remedy? Have we not sufficient legal intelligence and machinery to take care of every case of crime committed? Must we fall back on the methods of the jungle? Civilization rests on obedience to law, which means the substitution of reason and deliberation for impulse, instinct, and passions. It is easy and tempting to obey the latter, but to be governed by the former requires self-control which comes from the interposition of thought between impulse and action. Herein lies the college man's opportunity to serve his fellows; to interpose deliberation between their impulses and actions, and in that way to control both.

"Society has a right to expect college men to help in moulding opinion and shaping conduct in matters of this sort; it is their privilege and duty to cooperate with others in leading crusades against crime and mob rule and for law and civilization. The college man belongs in the front rank of those fighting for moral and social progress. For this reason, the University Commission makes its first appeal to you, and urges you strongly to cooperate with the press, the pulpit, the bar, officers of the law, and all other agencies striving to eliminate this great evil, by speaking out boldly when speech is needed, and letting your influence be felt against it in decided, unmistakable measure and manner."

President C. M. Bishop, of Southwestern University, Texas, a Methodist institution, adds some further facts, in a brave article published in the *Southwestern Christian Advocate*. Speaking in the name of all Southerners, he says:

"But for the sake of our own self-respect we should not apologize for it any longer. Of about 3,600 lynchings in this country since the year 1885, when the records first began to be kept, many more than 3,000 have occurred in the South. That is to say that during the last thirty years in this Southland of ours men (and sometimes women) suspected of crime have been unlawfully and brutally put to death at the rate of nine or ten each month—one every three or four days. Some of the victims have been afterward shown to be innocent. Only a comparatively small percentage of them were even charged with the unnamable crime which has sometimes (though falsely) been cited as justifying the summary execution of the beastly criminal by the mob. So far as I have been able to learn there has never been a single instance of the conviction and punishment of a person participating in one of these mob-murders. From these scenes of outrage thousands have gone away during these long years with the sneaking consciousness lodged forever in their hearts that they had shed human blood and taken human life in defiance of the law of the land. Tens of thousands have carried the memory of savage acts performed by others in which they themselves took some vengeful satisfaction and most of the rest of us have been either indifferent or have dismissed the matter from our minds with only some expression of horror or occasional denunciation. Officers of the

law have sometimes acted in hardly concealed coöperation with the leaders of the mob, and 'leading citizens' have often encouraged the acts of lawlessness and later protected with their influence the law-breakers themselves.

"This disrespect for the law and defiance of it, this lack of moral restraint and self-control, this justification of and complicity in acts of passionate revenge and savage cruelty, will have as its inevitable consequence the degradation of our ideals of refinement as well as of social obligation, and it has already brought us into disgrace in the judgment of the civilized world. When the late Turkish ambassador withdrew in high dudgeon from his position as representative of his country in the United States last year he flouted this country in the most insulting language with its record of the lawless butchery of negro suspects. And his shameful charge was echoed throughout the world without any answer from us. There was too much of truth in it for us to do anything but blush and writhe under the infamy of it. God forgive us of the South, for it was chiefly our sin which this scornful Mohammedan accuser was laying bare to the world! But shall we not do the only thing that is left to us—in repentance toward God and in confession of our sin, which no terrible temptation can excuse, shall we not bravely undertake to cure this hideous moral disease which lurks in the very heart of our social life and will finally, if not stopped, destroy our moral and religious character as well as bring us into eternal infamy?"

When Southern gentlemen of such standing take up the matter, we may have a good hope of an awakened conscience that shall make crimes of mob violence next to impossible anywhere in our country.

THIS LITTLE fugitive poem, signed "C. C.," is helpful in such a time of battle, surely:

"PASSING SOULS

"For the passing souls we pray:
Saviour, meet them on their way,
Let their trust lay hold on Thee
E'er they reach Eternity.

"Holy counsels long forgot
Breathe again 'mid shell and shot:
Through the mists of life's last pain
None shall look to Thee in vain.

"To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword,
Just beyond the cannon's roar
Thou art on that further shore.

"For the passing souls we pray;
Saviour, meet them on their way.
Thou wilt hear our yearning call
Who hast loved and died for all."

FROM AN Irish Roman Catholic paper I cut this paragraph:

"INNOVATION AT MASS

"EVANGEL TO BE READ IN LANGUAGE OF HEARERS

"Rome, February 12.—Pope Benedict has issued a decree to priests in all countries that hereafter at Sunday Masses, after reading the Evangel in Latin, they shall repeat it in the language of their hearers.

"The decree is considered one of the greatest concessions to modernism emanating from the Vatican in recent years.

"The Evangel referred to is any one of the four Gospels appropriate to the day."

I note in this connection a handsome and inexpensive edition of the Douay Version of the Holy Bible in English, published in one volume by the C. Wilderman Co. of New York, with Cardinal Farley's *imprimatur* and with many handsome illustrations of the Holy Land, made from photographs.

ANOTHER VALUABLE SERIES is put forth by the United States Geological Survey (Bulletins 611-614), *Guidebook of the Western United States*, giving the Northern Pacific, the Overland, the Santa Fé, and the Shasta and Coast Routes. Of course, all is from the geologist's point of view, primarily; but a great deal of historic and ethnological matter finds its way into the descriptions. I was vastly more interested in them, I own, after last summer's journeyings; and the Santa Fé number fits in admirably with the books I have just been reading about the Indians of the Southwest: James' *Our American Wonderland*, Saunders' *The Indians of the Terraced Houses*, Lummis' *Land of Poco Tiempo*, and others of that sort.

They use language peculiarly in Manhattan!

You have heard, perhaps, of the Englishman in the South Station, Boston, who read over a door "Inside Baggage," and chuckled with glee: "You Americans are so droll! Now we should say 'Refreshment Room.'"

MISSIONARY BULLETIN FOR MARCH

NEW YORK, March 1, 1916.

THE contributions to date have been as follows:

From Parishes	\$231,037.63
From Individuals	28,535.78
From Sunday Schools	4,985.03
From Woman's Auxillary	32,702.02
From Junior Auxillary	1,936.37
Total	\$299,196.83

In meeting the Emergency Appeal of \$400,000 last summer it was demonstrated that the Church thoroughly understood the gravity of the situation that confronted her missionary work. The reasonableness of the appeal was obvious. In recent years the Apportionment had never been fully paid, and because of this fact there was an accumulated deficit which had reached alarming proportions. It therefore became necessary either to notify contributors of the need or curtail the work, *i. e.*, furl the flag in various places. The board chose the former method. The Church army was steady and true, and the response was immediate, the goal was won, and the flag was not furlled. Thank God.

There is danger of a like condition existing this year but to a less degree. It is in order to avoid this that we write as we now do. Why? Simply because of the Apportionment. Call it Income, if this word is preferred. The Apportionment has not been increased in five years, and it has been decided to let it remain at this same figure next year.

In 1912, the Apportionment was	\$1,314,000;	received	\$1,010,000
" 1913, " " "	1,313,000;	"	1,019,000
" 1914, " " "	1,308,000;	"	1,047,000
" 1915, " " "	1,296,000;	"	*1,056,000

* Apart from the response to the Emergency Appeal.

These figures show that four years ago the contributions fell short by \$304,000 and last year by \$240,000. There is therefore a gradual creeping up to the necessary sum. Two weeks from now the first half of this fiscal year will be reached. So far the contributions compare favorably with the past, and in this, considering the times, there is cause for deep thankfulness. But there is not a notable increase, and here is the crux. Hence, the need for the suggestion now being made for "One day's income," "One act of self-denial" in addition to our usual offerings through the parish, through the Sunday schools, through the Woman's Auxillary, or as individuals. The need is very, very real, not imaginary. There will be no trouble this year, and there never will be any trouble if the Apportionment is paid in full. It is everybody's privilege to contribute to this end, everybody's responsibility, everybody's opportunity. The opportunity that comes only in this life to prepare mankind, including ourselves, for "the power of an endless life."

GEORGE GORDON KING, *Treasurer.*

WHERE HYMNS ORIGINATED

A PRESBYTERIAN contributed an article some time ago to a New York weekly, says the *New Music Review*, on the subject of hymns. He states that he had examined a well known hymnal, widely used in Presbyterian churches, for the purpose of tracing the origin of the hymns and classifying the authors. The result of his investigation will interest, and perhaps surprise our readers. We quote:

"My first thought was to discover what proportion of Presbyterian authors would be found in a book that was in general use among Presbyterian churches. I rather expected to find them constituting at least a plurality, while Methodists would come in second. Congregationalists third, etc. Well, my study of this index showed that out of 291 authors of hymns there were:

Presbyterians	25	Plymouth Brethren	7
Congregationalists	38	Roman Catholics	6
Unitarians	27	Quakers	3
Baptists	27	Moravians	2
Methodists	11	Distinctively poets (men)	13
Independents	8	Distinctly poets (women)	13
Dutch Reformed	3	Episcopallians	105
Universalists	3		

THERE ARE times when a dense cloud veils the sunlight: you cannot see the sun, nor feel him. Sensitive temperaments feel depression, and that unaccountably and irresistibly. No effort can make you feel. Then you hope. Behind the cloud there is the sun; from thence he will come: the day drags through, the darkest and longest night ends at last. Thus we bear the darkness, and many a sleepless night. It does not shine now, but it will!—*Rev. F. W. Robertson.*

PROCEEDINGS OF CONVOCATION OF CANTERBURY

Prayer Book Revision Postponed

LOWER HOUSE VOTES TO ABOLISH SALE OF ADVOWNSONS

The Living Church News Bureau }
London, February 21, 1916 }

CONVOCATION of the Province of Canterbury assembled on Tuesday last at the Church House, Westminster, for the winter group of sessions, and the sittings continued until Friday. Preceding the opening proceedings there was a celebration of the Sacrament of the Altar in King Henry VII's Chapel at the old Abbey Church. Afterwards there was a joint meeting of the Upper and Lower Houses, when the Archbishop delivered an address. The president said that, unhappily, we had not on the far horizon any visible sign of the return of peace. Before the clergy were new possibilities, and new fields of opportunity. They had need of vision, quick thought, and earnest and persistent prayer. An Act of Parliament had called the manhood of the nation to the field, but a clause exempted the clergy. Why? Because they had another task given them: "the task of rallying and strengthening, with every ounce of power that they possessed, the forces quite other than those of guns and trenches and torpedoes upon which, not less than upon those, victory depended."

He proceeded to refer to what had been done by private conference and otherwise in the direction of a special effort. What was proposed was not the organization on a vast scale of what were ordinarily known as parochial missions, for the conditions of the time would render this impossible. Their object was to bring home the Church's social and moral message to the people. They had to remove widespread misconceptions as to the true character of the Church of Christ and its possible relation to the daily life of ordinary men and women. Every diocese must have its own council and its own plan for the mission, which would concern every man, woman, and child. The fault for things being at so low a level was in some measure, perhaps in some very considerable measure, due to themselves as officers of the Church. He prayed God's blessing to rest upon what would be a Mission of Repentance and of Hope.

The prolocutor of the Lower House (the Archdeacon of Leicester) thanked the president for his address. The Dean of Canterbury (Dr. Wace) expressed the hope that in regard to the scheme of Prayer Book revision, controversial matters relating to the Holy Sacrament would not be raised at this time. The president, in his guarded reply, said the most favorable construction would be placed by the bishops upon the action of the Lower House. But he hoped that matters connected with their paramount duty at this time of war would have foremost attention, and be given continuous place in their thoughts.

In the opening proceedings of the Upper House the Bishop of Winchester reported on the supply of army chaplains. There were ninety-nine regular army chaplains and one thousand one hundred and thirty-eight temporary chaplains. The Bishop of London spoke on a series of resolutions on the Church and the war, passed by the Lower House last July. On the subject of self-denial, he believed we should fail entirely if we did not get a spirit, not only of repentance, but of real self-sacrifice and self-denial from "end to end of our own home life." The Bishop of London, reporting on the projected Church mission to the nation, said it was meant to be a special effort to change the whole public opinion of the country on great national sins and national problems, as well as to reach down to outsiders whom the Church had not succeeded in reaching at present. The Bishop mentioned that instead of visiting the army this year he would pay a visit to the fleet. The Bishop of Lichfield thought that if there were to be a better England, there must be a better social order, based on justice and brotherhood, and this should not be forgotten in the preaching of the mission. The Bishop of St. Alban's should be deeply disappointed if the mission were to pass away without a real rise in the whole standard of personal life amongst the people. The Bishop of Chelmsford did not want the mission to be a mere social propaganda. The Bishop of Oxford was certain that unless at this crisis the Church could realize that it had to face the need of corporate and social reconstruction it would fail in a great part of its duty and lose a great part of its opportunity. The Archbishop moved from the chair a resolution declaring the conviction of the House that the principles of morality "forbid a policy of reprisal" against noncombatants in the war. There is danger, he said, that the "moral currency" may be debased. The Bishop of Ely, who seconded, said, "Adopt this policy of reprisals, and very soon we shall find ourselves engaged in a simple competition in barbarities." The Bishop of Bangor moved the previous question, but he had no seconder, and the resolution was adopted. The Archbishop, towards the close of the business of the session, made a statement to show

that the students in the theological colleges had not abstained from offering themselves as combatants in the war. In the thirty-two Church colleges and hotels the average number of students was one thousand two hundred and fifty-eight in recent years. Of these colleges nine were closed, all the men having offered their services, and been accepted. The total number of students now serving was four hundred and sixty-seven. Those who have been killed numbered fifteen, and six had been killed who were about to enter the colleges (on whose souls may God have mercy!). The war office proposed to exempt those students who were now in immediate preparation for holy orders, though the Church authorities had made no application for such exemption.

In the Lower House, it was ultimately decided to defer further consideration of the present scheme of Prayer Book revision until the next group of sessions. Some discussion took place on the projected Church mission, and the House resolved to ask the Archbishops to reconsider the use of the term "mission," on the ground that it was likely to convey a misleading impression of the nature of the effort.

The Dean of Lincoln, bringing up the report of the Committee on Purity of Life, observed that with some this subject was taboo, but he deprecated such an attitude. One of the real remedies was the wise teaching of the young. The future of the Empire—to say nothing of the souls of the people—was involved in this question. The Church realized her responsibility, but not always her power. Canon Deane asked that the report should be strengthened. The Dean of St. Paul's, who in so many things is a most impossible person, struck a discordant note in the discussion. He does not share the fears of those who are alarmed about the diminishing population—and this in the face of the monthly paragraph in the newspapers which goes on repeating the statement of the Registrar General: "The birth rate for the last month is the lowest on record." Happily the House did not agree with Dr. Inge, and resolved that it was urgently necessary to raise public and private opinion on purity of life; declaring the need for amending legislation, and suggesting a joint committee of both Houses with power to coopt laymen from the Houses of Laymen. The Dean also brought up the report of the committee on Church Patronage. The points specially dealt with were the sale of advowsons and the exercise of parochial patronage. The practice of advowsons, the Dean said, had come down from the Norman period, and it was not a system they would invent if they were reorganizing the English Church. Discussion followed upon the resolution appended to the report. The preamble was adopted, declaring that all sale of advowsons be abolished, subject to certain specific limitations. The resolutions on the exercise of the patronage, which were adopted, provided for the formation of a patronage board in each diocese, and for parochial representation on the board *pro hac vice*, to assist in making the appointment to a vacant benefice. It is very much to be apprehended that such a system as is here outlined would not promote the revival of Church life nor definite Church teaching and practice nearly so much as the present system. The Lower requested the Upper House to take whatever steps were needed to secure to the Church authorities a rightful discretion in the admission of Church wardens. This action in the matter was obviously in consequence of the recent decision of the King's Bench Division in the churchwarden case in the diocese of Salisbury. The following important resolution was moved by Canon Heygate:

"That this House respectfully requests his Grace the President to direct the appointment of a court of this House to consider without delay how the Church may best be prepared to meet the spiritual need of the soldiers and sailors of the King when the present war is over, especially in respect to worship, public and private."

The Archdeacon of Lewis, who had just returned from the front, said he was convinced that the root of the failure of the Church was that it had not got in touch with the men. Experienced chaplains in France and Belgium all told the same story. It must be remembered that many of the men at the front were but civilians in uniform. These men suffered from the defective teaching and organization of the Church at home. "Conventionalities would have to be dropped to meet the situation," declared the Archdeacon. It was the duty of the Church to take advantage of "an extraordinary opportunity." The motion was agreed to. Convocation was prorogued until May 2nd.

The House of Laymen of the Province also met last week, being in session for two days. The Marquis of Salisbury moved a resolution, which was carried with a rider, recognizing the responsibility that lies upon the Church and Nation that those who have sacrificed their strength and health in their country's cause should be provided for in regard to both their spiritual and material needs, and earnestly inviting Churchmen to accomplish their duty in this respect and calling upon the Government to take such measures of organization and preparation as are required.

A motion was carried instructing the education committee to

consider the matter of the religious training of teachers, especially the present position of training colleges. The mover, Dr. Dixon, said that the extraordinary revival of paganism in Germany was due to the excessive pursuit of material objects in the teaching and general system of education there. A resolution, considerably modified in its original terms and carried, expressed a wish for strict moderation and self-denial in the use of intoxicating liquors in the national interests at the present time. In a discussion on the report of the committee on the question of Home Life, one of the speakers said he would like to see the time come when divorce was tabooed by all classes of the community. Lord Parmoor, chairman of the House, moved a resolution approving the policy commended by the Primate as to the duties and position of the clergy during the war. Professor Pitts, one of the so-called "modern Churchmen," deprecated this view. The resolution was carried with one dissident. It was agreed that a record should be made of members of the House on active naval or military or air service. Sir Victor Buxton moved the following resolution:

"That the present world conflict, in which men of other races and religions than those of the original combatants have been drawn into warfare arising between the nations of the West, urgently and gravely intensifies the immediate obligation of the

THANKS FROM BRITISH WAR PRISONERS AT MUNICH

RESERVE LAZARET B. KRIEGSSCHULE

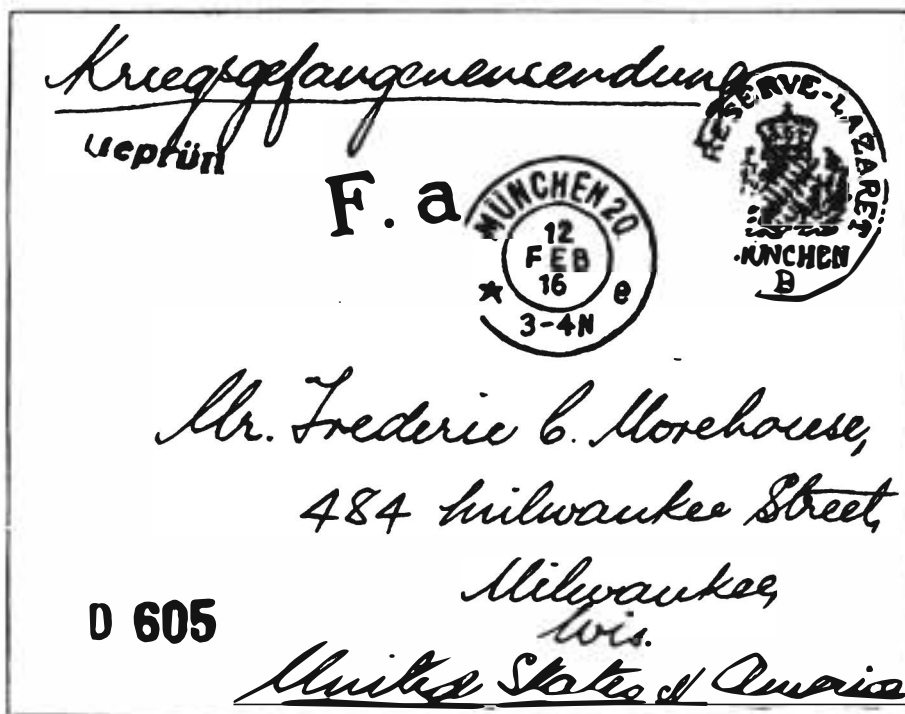
MUNICHEN, BAYERN, GERMANY,
February 6, 1916.

DEAR SIR:

WE are writing on behalf of all the British prisoners of war here, to thank you very heartily for all you have done to make our lives here in the hospital as cheery as possible.

We were all wounded and taken prisoners during the heavy fighting near Loos, at the end of September. After spending about a fortnight in hospitals fairly near the front we were sorted and sent further inland to various places; and so twenty of us (two officers and eighteen N. C. O.'s and men) finally found ourselves in a large hospital at Munich, full of French and Russian wounded.

Here we were without money and with no chance of receiving any parcels from home, for at least six weeks! Now, lying



FAC-SIMILE OF ENVELOPE RECEIVED FROM WAR PRISONERS

Church to carry the benefits of the Christian faith to those who share the terrible sufferings produced by the breakdown of Western civilization."

The resolution was adopted, and the House rose. I must defer a report of the proceedings of York convocation and of the House of Laymen of the Northern Province last week until my next letter.

The Bishops of Winchester, Norwich, and Bristol on behalf of the Archbishops and Bishops of England and Wales, have waited upon the Chancellor of the Exchequer to offer the Government the official coöperation of the Church in the work of the National Organizing Committee for War Savings. The Chancellor gratefully accepted this office.

The Bishop of Birmingham makes it publicly known that there is no truth in the statement in the newspaper press that Mr. R. J. Campbell's ordination to deacon's orders is to be private; in fact, he is not the only candidate to be ordained at the given time. As to his orthodoxy, the Bishop says that "A searching examination has been made by four distinguished clergy into the present belief of Mr. Campbell, and they are perfectly satisfied as to his orthodoxy." Naturally, the Bishop adds, the whole matter has given him considerable anxiety, and has required close attention; but his Lordship is quite prepared to state that no one need have any doubt as to Mr. Campbell's present orthodoxy.

J. G. HALL.

UNTIL a man's conscience is refilled with power from on high, until his soul is restored with energy out of the Holy Ghost, there is no sure pledge that his conduct and his sentiment will advance, and that they will finally come into keeping with the law of God.—George A. Gordon.

in bed as a wounded prisoner of war with nothing to read, no visitors, and no one to talk to except the fellow in the next bed, is not very amusing; but worse still was the fact we had no 'baccy and hardly a cigarette amongst us!

It was then, when we were getting ready for a decidedly slow and uninteresting six weeks, that the Ven. Wm. E. Nies heard of our arrival, and straightway came to see us and saved the situation so thoroughly.

Nearly every day he used to come and talk with us, his pockets bulging with tobacco, cigarettes, books, matches, and all kinds of things that make life more cheerful. He thought of everything; nothing was too much trouble for him.

As soon as parcels started to arrive from home, of course our needs diminished considerably, but every little thing that we have wanted has always been supplied.

Our very heartiest and sincerest thanks are therefore due to all those who subscribed to the funds; and we hope that they will feel amply repaid by the knowledge that they helped to cheer and consequently helped to cure twenty prisoners of war during the most trying part of captivity, which is while unable to get out of bed.

Every Sunday afternoon Archdeacon Nies gives us a short divine service, and Holy Communion is celebrated once a month.

Yours very sincerely,

STANLEY VAUGHAN,
Lieut. 8th Batt'n, The Buffs.

G. G. WHITAKER,
Lieut. 10th Batt'n, York and Lancaster Rgt.

THE GREATEST happiness of life is the conviction that we are loved, loved for ourselves—say rather, in spite of ourselves.—Hugo

FIRST MILLION DOLLARS ALREADY PLEDGED

**Bishop Lawrence Makes Announcement to
New York Committee**

**PRESIDENT RODGERS ON UNPREPAREDNESS
IN THE CHURCH**

New York Office of The Living Church }
11 West 45th Street }
New York, March 13, 1916 }

CHAT the first million dollars had now been pledged to the reserve fund of \$5,000,000, necessary to be raised to establish a pension fund for the clergy of the Church, was announced by the Bishop of Massachusetts on March 9th, at a meeting of the New York committee in the library of Mr. J. P. Morgan.

Bishop Lawrence announced to the committee which will prosecute the campaign that he had suspended his active work in Massachusetts for the ensuing year to devote himself entirely to raising the fund.

"That \$5,000,000," said Bishop Lawrence, "must first be pledged in order that the pension system may be financially sound and not meet the rocks of bankruptcy upon which many systems are now driving due to the lack of this very reserve.

"Upon the raising of this money the Episcopal Church will have her attention fixed until the first day of March, 1917—for never, so far as we can learn, has any Church organization ever undertaken to raise a sum so large as \$5,000,000 within a specified time. . . .

"Let me close with two words gained from my own experience. First, when we go out to seek contributions, you may be confident that you will find sympathy and keen interest. I have never touched the subject which seems to have so kindled the interest of men and women who are doing things. Instead of bowing you coolly out of the office, they will receive you, and some of them will thank you for coming and giving them the privilege of contributing to a work which answers to the call that there shall be fair play for the clergy, that in the doing of their work they may receive an adequate support and that when, through old age, they cease to work, they will not be objects of public charity. To the call of social justice the people respond. And second, have such confidence in the cause and in the person to whom you speak that you will strike high in your expectation of their gifts. Offer to each one the opportunity to make the largest gift that he ever made to anything and then, whatever the answer, rest content that he has done what he could."

The state of military unpreparedness throughout the country is scarcely more startling than the unpreparedness of the Church in the present day, said the Rev. Dr. W. C. Rodgers,

**Unpreparedness of
the Church**

president of St. Stephen's College, Annandale, N. Y., in old Trinity Church, recently.

"The word on nearly every one's lips to-day is preparedness," Dr. Rodgers said. "Not that the United States must be aggressive, but that it must be safeguarded against any attacks that may arise from present-day conditions. Our state of military unpreparedness is analogous to the situation in the Church. There is no question whether the Church wants to go to war. It is at war. And in its organization there must be leaders and officers.

"The Church seems to think that somewhere candidates for the ministry will appear out of her acolyte guilds or choir boys. As for the preparation of these young men for the seminary and their education at the time when their character is being formed, this has never been adequately cared for and is not now.

"Formerly the American Church had some twelve colleges, and now there are only three officially-named Church colleges. The path of the Church is strewn with the ruins of her own colleges. St. Stephen's College has for fifty-five years held unswervingly to the service of the Church so that to-day some 168,000 of our Churchmen and Churchwomen are under the care of St. Stephen's men.

"At this college at this moment I have four times as many applications as I have ever had at this time of the year. These applicants are recommended by some of the hardest working and best known bishops and clergy of the Church. Some of them need financial assistance because for some mysterious reason the sons of our wealthy classes do not consider the profession of the sacred ministry. These boys are largely ministers' sons and must have help.

"Recently we have undertaken improvements long delayed, which will cost close to \$50,000. Our endowment is less than \$100,000. In the future we must have funds if the college is to make the progress that the Church demands she must make. We appeal to the whole Church for help."

Your correspondent may add, in support of President Rodgers' contention, that at least twenty of the present students at the General Theological Seminary are sons of the clergy.

The third of the Westchester county meetings for men and boys, under the auspices of the Brotherhood of St. Andrew, was held in the commodious parish house of Trinity Church, New Rochelle, on Sunday afternoon, March 5th. Unlike the services at Yonkers and at Mount Vernon, the gathering was in the nature of a mass

meeting. Despite the very inclement weather the attendance was gratifying. The Rev. Dr. Charles F. Canedy, rector of the parish, conducted a devotional service consisting of prayers and Scripture reading. The young members of Bethlehem choir led in the singing of familiar music, and were supported by trumpet and piano playing. Dr. Canedy introduced Thomas J. Powers, Jr., National Council member, as presiding officer. Mr. Powers made brief addresses in presenting the other speakers of the afternoon—the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, Fifth avenue, New York City, and formerly chaplain of the U. S. Military Academy, West Point, and the Hon. William Jay Shieffelin, president of the Citizens' Union of New York. Mr. Shipman's address was on "Manliness in Religion." "Mr. Shieffelin spoke on the subject of prayer as vital to every man's work for Christian missions.

The auditorium of the parish house was decorated with American flags and with the flag of this historic parish. Among those occupying places on the platform were the Rev. Richard Cobden, rector of St. John's Church, Larchmont Manor, and the Rev. George K. MacNaught, of All Saints', Harrison, in the parish of Rye.

A departure from precedent was the complimentary tea served after the meeting by the Trinity Mothers' Guild. An offering was taken for the work of the Westchester county assembly of the Brotherhood.

On Friday, March 3rd, Bishop Burch visited St. Faith's House at Tarrytown and held a confirmation in the chapel. Eight girls were presented for the sacred rite by the chaplain,

**St. Faith's House,
Tarrytown**

the Rev. J. O. S. Huntington, O.H.C. The rescue work which has been carried on so

quietly at Tarrytown for the past fifteen years deserves the generous consideration of Churchmen and women throughout the diocese. It is the only Church home in the diocese where unmarried mothers and their babies are cared for and where the mothers are trained to earn their living and helped to make a fresh start in life. The home only accommodates from twenty to twenty-four mothers with their babies and is always overcrowded. Many applications have been refused during the past year.

For many years St. Faith's had a struggle for existence and through all its history it has been burdened by a heavy mortgage debt. Lately this has been reduced and this year it can be completely wiped out if \$2,500 can be raised for the mortgage by July 1st. A generous gift is promised on the condition that the balance is raised in that limited time. St. Faith's House is heartily endorsed by Bishop Greer and Bishop Burch; the former states in the last printed report of the institution: "This work has my most cordial approval and I commend it to the generous consideration of both the clergy and laity of the Church."

The usual spring meeting of the diocesan missionary committee will be held on Friday evening, March 17th, in Synod Hall, Amsterdam avenue and One Hundred and Tenth street. At 6:30 o'clock a supper will be served at a cost of fifty cents to each person.

**Diocesan
Missionary Committee**

The programme will begin with an address by Archdeacon William S. Claiborne of Chattanooga, Tenn. An address by William Jay Shieffelin, Ph.D., will discuss the Laymen's Missionary Movement, whose convention will be held from April 9th to 12th inclusive. Reports of parish committees will follow, and opportunity for interesting reports will be offered. The secretary will summarize the others.

Bishop Greer will preside and make an address.

This St. Patrick's Day meeting promises to be an unusual one, not only in character, but also in interest, helpfulness, and inspiration.

The movement to shorten the Ten Commandments in the Catechism and in the Holy Communion service is not meeting with the approval of leaders in the denominations,

**Denominational
Criticism**

according to statements made to a reporter for the *Herald*. Deep interest was shown in the report that the Commission on the Revision and Enrichment of the Prayer Book was almost unanimous in its decision to recommend the shortening of the Decalogue, at the General Convention.

"I don't imagine the Decalogue will be any easier to practise," said one, "even if presented to us in shortened phrases. If we are going to save time which is very valuable we might save it by cutting off a few paragraphs from the sermon or leaving out a few verses of a hymn."

The Cathedral of St. John the Divine was crowded with reverent and attentive listeners on Sunday night, March 5th. Horatio Parker's musical setting of *Hora Novissima*, being the rhythm of Bernard de Morlaix on the Celestial Country, was well rendered by the full Cathedral choir assisted by Miss Grace Kerns, soprano; Mrs. Benedict Jones, alto; Mr. William Wheeler, tenor; and Mr. Wilfred Glenn, bass. Mr. Miles Farrow, M.A., organist and master of the choristers, was the conductor of the performance. Mr. C. W. Lefebvre, assistant organist, and Mr. Paul Suerth, harpist, also assisted with their instruments. Brief devotions were led by Dean Grosvenor before and after the music. There was neither sermon nor address.

**Musical Service at
the Cathedral**

Columbia University was shocked at the sudden death on Ash

Wednesday of John McLean Nash. He had been treasurer of the university since 1885.

Death of John McLean Nash For these many years Mr. Nash had been prominent in the councils of Columbia, had served as attorney for the university in many important matters, and was one of the closest advisers of the board of trustees.

Mr. Nash was born in New York City, August 6, 1848. He was graduated from Columbia College in 1868, and from Columbia Law School in 1870.

Funeral services were held in Trinity Church, Broadway, at Wall street, on Saturday morning, March 11th.

The New York diocesan board of religious education of the Protestant Episcopal Church offers two scholarships of \$200 each for the year 1916-17, available for study in the field of religious education in some department of Columbia University.

Diocesan Scholarships in Religious Education

These scholarships are open, one to a man and one to a woman, who are members of the Church and registered in some parish of the diocese of New York, and who shall have received the bachelor's degree from a college or university of recognized standing, or who shall be considered by the university committee on admissions to have had the equivalent of a college education, and who at the time of making the application shall be not more than thirty years of age.

Applications for these scholarships for the year 1916-17 must be in the hands of the chairman of the committee on or before April 4th. The chairman, the Rev. W. Bertrand Stevens, may be addressed at St. Ann's rectory, St. Ann's avenue and One Hundred and Fortieth street, New York City.

In connection with the report heretofore printed relating to a hearing as to allegations against the Rev. R. B. Kimber, it should

Commission of Inquiry Asked by Mr. Kimber be explained that the Commission of Inquiry was appointed by Bishop Greer at Mr. Kimber's own request, to inquire into certain rumors which had been spread through Staten Island to his prejudice, Mr. Kimber asks his brethren of the clergy very kindly to suspend judgment until the commission makes its report to the Bishop.

AMERICAN SUPERIOR GENERAL FOR SOCIETY OF ST. JOHN THE EVANGELIST

MEMBERS of the Church in the United States will be gratified to learn that at a special general chapter of the Society of St. John the Evangelist, held at the Mission House, Cowley St. John, Oxford, England, on March 6th, Father H. P. Bull, of the American Province, was elected Superior General of the whole society.

LENT'S INHIBITION

TO SAY "No" is usually harder than to say "Yes." When we say "No" to the request of a friend, we know we are disappointing him. When we say "No" to our own hankering, we have to breast the current of our desires. If we say "Yes," we can float down the current.

Psychologists call the faculty of saying "No" to your own desires the faculty of inhibition, and they agree that modern life is not training that faculty in most people. Children are allowed to do what they like and to learn only what tickles them. On that plan, of course, the movies and the tango have the right of way, and the multiplication tables and the ten commandments go into the discard. Then, by and by, we wonder at the strange increase in divorce, dope fiends, and white slavery.

Lent appeals to our faculty of inhibition. We are asked to restrict our food and hush down our amusements, and to give time to the serious side of life.

Some people need this more than others. Those whose main business in life is good feeding and amusement may well slow up and return to simpler ways. If they will devote their Lenten meditation to the question, who is doing the work that enables them to play, and whether perhaps their excess of play is balanced elsewhere by an excess of toil, it will please the Master whose humility and sufferings they desire to remember in Lent.

It will surely do no man harm to tighten the bridle rein over the neck of his desires for a while and to practise athletic training. It will test to what extent we are slaves of instinct and fashion, or free masters of ourselves.

If, at the same time, a man will take the time and energy set free by Lenten abstinence to give extra service to some higher cause that he believes in, it will speed up the coming of the better day.—*Walter Rauschenbusch, D.D.*

LOVE NEVER DIES. Our partial *knowledge* dies amid the revelations of perfect vision. *Faith* will be needed no more where we know as we are known. *Hope* fades in fruition. But *Love* abides forever. It never fails. Death may cut off the interchange of words and acts of love, but its cold hand cannot touch that which is divine in origin, eternal in nature, and everlasting in duration.—*Rev. F. B. Meyer.*

BOSTON OBSERVES BABY WEEK

Decreasing Infant Mortality Rate Is Noted in the City

MEETING OF NEW ENGLAND HOME MISSIONS COUNCIL

The Living Church News Bureau }
Boston, March 13, 1916 }

HERE, as throughout the country, "Baby Week" has just been kept. Certainly the Church must take a vital interest in this campaign for saving the babies. The Boston Federation of Churches very properly has urged all Christians to do their share in this great work. The main purpose of the Week's observance is educational. It is desired by those in charge of the movement to make widely known the present status of infant mortality, to teach proper feeding of the baby by the mother and father, and to coördinate the work of various interested organizations with a view to avoiding duplications and increasing efficiency. Their slogan is: "One hundred per cent. for the babies." It will mean better homes, better babies, and better places to live in. It is said that of the 50,000 who die in this state every year, 10,000 are under one year of age, and that 5,000 infants could be saved annually. Professor Selskar Gunn, chairman of the division of hygiene of the State Board of health, attributes most infant deaths to poverty and ignorance. It was pointed out by one of the officials that infant mortality in Boston fell from 148 per 1,000 in 1908, to 104 in 1915. Boston is now one of the best cities in the country for baby welfare.

On Thursday, March 2nd, a conference full of promise for the Christian future of New England was held in Boston, namely, the second meeting of the New England Home Mission Council. Although Churchmen could not possibly agree to the assigning of territory to certain Christian bodies so that others should not be there represented (to prevent "over-lapping" as it is called), they can show sympathy and interest in much that the council stands for.

The appeal has been made to all denominations to unite for the purpose of carrying the Gospel to the foreigners in our midst—a most vitally necessary undertaking. At the meeting on March 2nd, Bishop Parker of New Hampshire was a speaker, and he emphasized the value of securing helpful and fraternal relations with the native Churches of new Americans, such, in example, as the Greeks and Russians. The programme when in operation, will mean work in all languages, in all parts of New England, and it also very definitely provides against two Christian bodies working in the same field.

The editor of *Zion's Herald* in commenting upon this action says:

"The council was very pronounced in its declaration that the time has come when the American Churches must themselves take a different attitude toward the foreign-born. In one of the reports adopted it was emphatically declared that 'neither supercilious conventionalities nor fancied superiority must stand in the way' of every Church developing friendly relations between the native-born and those born on foreign soil. Wherever there are foreign-born there the Church must be active to receive them into its fold. No Church is too good for the foreign-born.

"We frankly confess that some Churches will need to be converted before they adopt this doctrine. To them religion and aggressive Christianity spell themselves out, first, in a smug complacency of personal enjoyment of more or less ornate services and good preaching with others of their 'set,' and, secondly, in doing missionary work at arm's length. This way lies absolute failure, spiritual atrophy, and eventual alienation from the Church of large portions of the population. The wide-open door, and friendly attitude toward all foreigners, is the only salvation of both the foreigners and the native-born. Christianization means Americanization also.

"For some time it has been apparent to those who have given thought to this matter that a serious situation has developed. There have been some very unfortunate cases of overlapping between denominations working among some of these people, while in a far larger degree there has been sad overlooking of some of the nationalities. This is particularly true of those of foreign birth who are living in smaller communities or on farms. There they are entirely isolated, many of them completely ignored by all the influences that make for spiritual development and Americanization. A representative from one of the denominations told the story of a Pole living on a farm coming to a deacon of a Protestant church in one of these farming communities, where there was no church of any kind, and begging him to open a Sunday school in his own house, saying, 'Our children will come. We do not want them to be brought up without religious influences.' This condition prevails to an alarming degree throughout New England."

That the future of New England civilization rests to a considerable extent upon the effort now being made by this council is apparent. The old New Englanders are rapidly passing away. The future New Englander will be a cosmopolite, an outcome of the melting pot. New England Christian civilization will be preserved if it is

able to assimilate this heterogeneous mass. If it is not able, it will disappear and a new civilization will succeed it. Toplofty, smug seclusion and reserve on the part of the remnant of the old blood can result only in its own effacement as an influential factor in the future of the community. It will be simply another illustration of the truth of the Master's saying: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

At the Cathedral last month and again at St. Stephen's Church in Florence street, the Rev. Kenneth Ripley Forbes, vicar of St.

Rev. K. R. Forbes on Mary's Church, East Boston, speaking of Work among Foreigners what to do about the foreigners here, said: "We have got to acknowledge that these people are, with us, American people. Of course, we must preach to them in Italian, Spanish, Polish, Portuguese, etc., but we must do it less and less, and in every new spot where we go forth to answer their questions, "What shall I do?" We must make the emphasis American and in most make the chief worship in their midst American worship. And can we do it? What is the material spread before us as a Church, and what perchance, if we have any, is our prayers? Well, I venture to make this statement:

There is not a single parish or mission in the diocese of Massachusetts which happens to be located in the midst of or adjacent to some colony of foreign-born people where effective work cannot be begun any moment by the most modest addition to or the most modest adaptation of its present working force. We do not need to go into any such community bearing with us a foreign-born priest. If we are wise we will never do that at the beginning. The thing of first importance is that this Church, our Church, our American Church, should be known to these people as she stands and in no other especially adapted way. They must learn to reverence and trust her first as she is, and when they know what she is in their midst for, what she stands for, when she begins to answer their mute questionings, only then is it time for us to bring them any special ministrations. As typical of this let us take St. Mary's, East Boston. The church is in the midst of a colony of ten thousand Italian people within a space of less than two square miles. Six thousand of them are children and young people who speak English. A substantial minority of these people are totally unshepherded, absolutely untouched, entirely unanswered in their questions, "What shall we do in this country to be saved?" And as a result, this same minority are a secularized colony. Their tendency is toward infidelity. And so you might say that we can't touch effectively these people without some special machinery; but it isn't true. Begin with the young people, who speak English. We have in a year and a half grown inevitably in the confidence first of the family, and finally of the whole community, so that there are very few within that compact neighborhood to-day that do not know what this church is there for, that do not know the position, historically, and intimately, of our Church, that we are there to shepherd only the unshepherded, that we are there preaching to them and teaching them the Catholic Faith, that we are there to be their friend and counsellor; and as a result, to be sure, we find to-day that in our Sunday school twenty per cent. of the members are Italian, and about the same per cent. in the G. F. S., and one third of our Boy Scouts. Classes every week are meeting for instructions in the English language and in American politics. There meets every day a kindergarten of some seventy-five Italian children. And at all our Sunday services both children and grown ups come as a matter of course. We have not pretended to do anything special in religious services in the Italian language. Now that is typical of what can be done in any community, in any mission or in any parish."

Ash Wednesday in Boston began gray and threatening and before noon snow was falling. At mid afternoon thunder and lightning gave a touch of variety to our forty-ninth (?) snow storm, which shortly developed into a fairly severe blizzard. Attendance at all the churches was good, however, and Lent seems to have started with a more devoted spirit than last year.

All Saints' Church, Ashmont, of which the Rev. Dr. Simon Blinn Blunt is rector, has just installed a beautiful and interesting sanctuary lamp. This lamp was purchased several years ago from the studio of an artist in Vienna by Mr. Crump, of the firm of Shreve, Crump & Low. Mr. Crump himself being an expert in ecclesiastical antiques, was at once attracted by this unique Bizantine design, and upon inquiry found that it was made in Russia sometime about the middle of the seventeenth century and is the handiwork of the lay brothers in some monastery, and probably was originally used in some large Russian church. The Vienna artist, in turn, had found it hanging before the altar of a very ancient Roman church in Budapest, Hungary, and had added it to the art collection of his studio. If these facts are authentic, and Mr. Crump sincerely believes they are, it is interesting to consider that this marvellous sanctuary lamp is now looking down upon the ceremonies of the last of the three branches of the Catholic Church, first Orthodox, second Roman, and now Anglican. What strange and interesting scenes it must have looked down upon! As already indicated, the design is Bizantine, and the material heavy brass beateh out entirely by hand and heavily gold plated. The gold plate is ample to last for

centuries. The old mounts are all the finest hand work, of heavy pure silver, of exquisite design and color. All Saints is fortunate to possess this great art treasure, which is worthy of its noble surroundings.

Arrangements are being made at All Saints' for the ordination to the priesthood, on a Sunday after Easter, of the Rev. Allan Whittemore, son of the late Rev. M. Whittemore who was for more than twenty-five years rector of the Church. Immediately after his ordination, Mr. Whittemore will enter upon his novitiate for the Order of the Holy Cross.

Dr. Robert M. Lawrence, who was senior warden of St. Paul's Church when it became the Cathedral, is now publishing *The Site of St. Paul's Cathedral and its Neighborhood*. The book will soon be at the book shops and it expected to be of great interest to all who prize the historical association of the Cathedral.

JOHN HIGGINSON CABOT.

A BENEDICTION

The while upon a pressing errand bent
Along a busy city street I passed,
A church upon the way its shadow cast
Reminding me it was the time of Lent.

Oppressed was I with ceaseless care and strain,
Within, the noontide service not yet o'er,
A murmur, hushed, sent through an open door:
An impulse bade me enter to remain.

All unobserved within the portals wide,
Noiselessly, I low with others knelt;
Sacred the bond of sympathy I felt
With those, in suppliance at this hour, beside.

The soothing influence of the light subdued,
The sense of uplift in the lofty space,
The radiant reverence of the upturned face
Before the altar cross, my soul renewed.

One moment, brief indeed, I knelt and then
The voice benign a benediction said,
The congregation down the dim aisles led.
Mingling with them, I sought the street again.

Onward I went in spirit lingering where
A faith that the Divine enfoldeth all
Concerns of men, 'twas given me to recall
In one hushed moment, one repeated prayer.

Ferndale, Cal.

WINONA DOUGLASS.

[This excellent poem is reprinted because in its first publication on February 26th, by some unfortunate mischance, a line was dropped from the last stanza.]

LENTEN BIBLE READING

FIRST, WE should read the Bible *devotionally*. By this we mean that we should not only approach Holy Writ fortified with prayer for grace and light, but also that we ought to read the Bible voluminously, without much effort, while thus reading, to study out the meaning. It would be well to adopt some plan of reading, such as taking the Church Lessons for each day, or reading so many chapters daily. The philosophy and helpfulness of this lies in the fact of the Bible companionship which it implies. In life our daily companion helps or hinders us far more than the occasional lecturer, however brilliant, or the occasional teacher, however learned. We may not understand at first all that our wise companion says, but gradually we come to look at things as he looks at them; insensibly we more and more occupy his point of view. So in the devotional reading of the Bible we walk daily in the companionship of the Holy Spirit, and are influenced thus to occupy divine standpoints.

Second, we should read the Bible *critically*. It is a good Lenten exercise to take each day some passage, and to really study it, to get all the light we can upon it from every possible source. Some, of course, have more opportunity and ability for this critical reading of the Bible than others, but there is no one who cannot practise it in some degree.

Third, we ought to read the Bible *practically*. Thus while reading a morning portion we may ask, "How can I apply these truths to my life to-day?" When we read our evening portion we can remember to ask, "Have I to-day lived up to the truth here set forth?" The constant application of this principle will result in lives which are more and more brought into conformity with the Word of God.—H. E. C.

THERE IS NO despair so absolute as that which comes with the first moments of our first great sorrow, when we have not yet known what it is to have suffered and be healed, to have despaired and to have recovered hope.—George Eliot.

BISHOP RHINELANDER ADDRESSES CLERICAL BROTHERHOOD IN PHILADELPHIA

Lectures on The Ministry

GOOD ATTENDANCE AT NOONDAY SERVICES

The Living Church News Bureau }
Philadelphia, March 13, 1916 }

THE meeting of the Clerical Brotherhood on Monday, March 6th, was of special interest. It was held in St. James' Church and was opened with a celebration of the Holy Communion at 9:30. At 10:30 the Bishop held a conference on The Church and Parish Problems. Among other questions he spoke of Controversy, Ceremonial and Ritual, Loyalty and Prayer. He suggested that controversy be guided by prayer. It is necessary, he said, that we have it. We must get at the truth, and often times there is no other way to do that than by controversy, but bitterness and harsh personalities need not be indulged in.

At 11:30 a large congregation of clergy and laymen greeted the Bishop to hear the last of the lectures which he has been delivering during the past month. The subject was "The Ministry." After the lecture the clergy repaired to the Church House, where the monthly luncheon was served, after which the Rev. Archibald R. Mansfield, D.D., superintendent of the Seaman's Church Institute, spoke on the work in the port of New York. He told of its development, the obstacles met and overcome, and the final success. He suggested that the same possibilities were open to the port of Philadelphia.

The noonday Lenten services have begun with an unusually large attendance. Not only are the business people present this year, but

Noonday Services

there are numbers from all parts of the city who arrange to be down town at the hour of service. The shopping public is also well represented. It has been the custom of the Brotherhood, which conducts the services at the Garrick Theatre, to reserve the lower floor for men and send the women into the galleries, but this has not been possible this year. There are so many women attending as to make necessary the throwing open of the reserved sections. The reports from services held by other Christian bodies show that larger numbers are attending than heretofore. At St. John's Roman Catholic Church, which is in the center of the retail district, two services are held each day, one in the church proper and another in the basement. In old St. Paul's and Christ Church the services are better attended than last year, but the shifting of the business interests from that center, and the transfer of the entire financial district further west, has reduced the congregations somewhat from that of former years.

The Rev. David M. Steele has arranged for special services to be held on Sunday afternoons in the Church of St. Luke and the Epiphany. The usual high character of music is being maintained. Dr. Steele has issued a folder on which the musical numbers for the month are indicated, and is distributing these through the mail to music lovers throughout the city.

Dr. Washburn started a novel evening service in Christ Church Neighborhood House two weeks ago. A moving picture machine was used to show the "Life of Moses," and an explanatory address was made by the Rev.

Francis Wetherill. This Neighborhood House is doing wonderful work among the people of that section of the city. About fifty of those residing about the church attended the first of these services and manifested very great interest. These people are about the poorest that can be found in the city.

Commemoration of the fifth anniversary of the Inasmuch Mission will be given on Friday evening, March 24th. Services will be continued until Thursday, March 30th. Addresses will be made by Bishop Rhineland,

Dr. George Woodward, Robert McKenty (of the Eastern State Penitentiary), the mayor of the city, and other prominent citizens. This work, the president of which he is, is of particular interest to our Bishop, and he has been able to direct the attention of many men of means and influence to it. Dr. Woodward and his wife have contributed liberally to the buildings which are peculiarly adapted to the work. Many men have been taken out of the street by its aid, and placed upon their feet during the five years of its work.

EDWARD JAMES MCHENRY.

WE ARE too ready to complain of opposition, too eager to walk in easy paths. The Church has to live her Lord's life, and love with His love; she must, therefore, suffer as He did. But the Church has within her the power to prevail. Let her show her steadfastness in truth and righteousness under any circumstances, let her exhibit the might of the Love of Jesus and she will prevail. And what is true of the Church is true also of the soul in her individual action.

—Rev. Jesse Brett.

NOONDAY SERVICES IN CHICAGO

Archdeacon Stuck Is First Speaker

DEATH OF REV. DR. H. J. BROWN

The Living Church News Bureau }
Chicago, March 13, 1916 }

ONE is impressed with the remarkable precision with which the Lenten noonday services are conducted at the Majestic Theatre under the direction of the Church Club. The crowds begin to arrive about ten minutes to twelve. A steady procession of men and women in about equal numbers marches in, and is quickly seated by the ushers that seem to throng the aisles. There is no haste, no confusion, no noise. The quietness and the orderliness of the services impress one, and even though they are held in a large vaudeville theatre there is a sense of worship throughout.

Promptly at 12:10 the speaker for the week, Archdeacon Stuck—"The Hero of Mt. Denali," as he is often called—came in, and announced the hymn. On this particular day it was "My faith looks up to Thee," and everybody sang. It was a refreshing example of congregational singing. After the hymn, all joined with the same heartiness in saying the Creed and the Lord's Prayer. Archdeacon Stuck then gave a short, simple talk, most earnestly delivered, on "Personal Responsibility," illustrated with incidents of Alaskan life and the experiences of the speaker "on the road." The talk took about twelve minutes, and the proof of the appeal it made to its hearers was that all seemed to want more. Then "Stand up for Jesus" was sung with the same heartiness as the opening hymn, some short prayers were said, the blessing given, and the congregation of more than a thousand men and women went their way as quietly and as quickly as they had come.

The Rev. Henry James Brown, M.D., died at his home on Friday, March 3rd. For more than twenty years Dr. Brown was connected

with the diocese of Chicago. In 1898 he was appointed priest in charge of St. Philip's Mission, where he worked faithfully for ten years. Since that time Dr. Brown had been on the list of retired clergy because of age and ill health, and had had to "serve by waiting." The funeral was held at the Church of Our Saviour, Fullerton avenue, on Monday morning, March 6th. Burial was at Detroit. A memorial was framed and signed for the clergy present at the funeral by the Very Rev. Luther Pardee, the Very Rev. W. S. Pond, and the Rev. J. D. McLaughlan. Dr. Brown was a man of splendid character, strong principles, and deep-rooted convictions, of the best type of Evangelical Churchmanship. May he rest in peace, and may his light perpetual shine upon him!

Miss Mary Teasdale, who for twenty-four years held the position of vice-principal of Waterman Hall, and who resigned last fall because of illness, died at the home of her sister at Kansas City, Mo., on Thursday,

March 2nd. Nearly fifty years of Miss Teasdale's life were spent in teaching, and before she came to Waterman Hall she had had a successful school at Atchison, Kan. Miss Teasdale was a woman of saintly character, a splendid disciplinarian, and had a remarkable influence on those she taught.

The Rev. K. O. Crosby, director of the Chicago Home for Boys at Lawrence Hall, announces that the Home is filled to its capacity

of 132 boys, and that there are 36 on the waiting list. Of the boys in residence, sixty are communicants, and a class of thirty is being prepared for confirmation. At the close of the school semester in February, every one of the 132 boys passed his grade. For the past three months there has been but one grade in deportment below "good" on all the boys' report cards received from school. The chapel equipment has recently been completed by the addition of a white marble font, a thankoffering from all the boys who have been baptized at the Hall. A beautiful cover of fumed oak, decorated with brass, was made for the font by one of the boys who attends the Lane High School. As memorials to two of the boys who have died during the past year, the other boys have placed in the chapel a pair of brass vases and a pair of brass candlesticks.

The two hundred and eighteenth organ recital by Dr. Francis Hemington at the Church of the Epiphany was given on Monday evening, March 6th. It was the sixth recital this

season of a series given on the first Monday of each month from October to June. The aim of Dr. Hemington is to make these recitals attractive to all lovers of music, by providing programmes in which classical and modern compositions, representative of all schools and nationalities, are played. The programme on March 6th contained ten numbers, most of them played by Dr. Hemington. He was assisted by Alfred A. Kanberg, tenor, and by Miss Dolly Randolph, violinist. The Rev. Dr. John Henry Hopkins gave an address on the "Life and Composition of Beethoven."

The choir of the Church of the Redeemer, Elgin, united with

the choir of Trinity Church, Aurora, in a service at the latter church on Sunday afternoon, March 5th. The singing included Rossini's *Inflammatus*, Gounod's *By Babylon's Wave*, and Lutkin's *Magnificat and Nunc Dimittis*, besides several solos and duets. Trinity Church choir will return the visit at Elgin on May 21st.

St. John's Church, Irving Park (Rev. E. J. M. Nutter, rector), is another parish of many in the diocese that have had successful missionary campaigns and every-member canvasses. The work was undertaken after a thorough preparation which was justified by the excellent results achieved. One hundred new pledges were received, thirty of them increased, representing a total in money of nearly \$1,400.

Many parishes have active Boy Scout troops, which are doing much for the city boy in giving him the discipline and the healthy play and pleasure that he needs. The Cathedral troop, Number 56, began its work again in September. It has an enrolment of seventeen boys, from 12 to 16 years of age. Another troop, one of the largest on the West Side, is at St. Andrew's. A business man recently said of this troop, "I know of a couple of boys who joined the troop a few days ago, who now tip their hats to my wife and me, when formerly they would not notice us as they passed us on the streets." Nearly seventy boys have attended each of the winter meetings held by the Scouts at St. Edmund's guild rooms on Sunday afternoons. Interesting addresses have been made to them during the last month by Mr. Saburu Kurusu, Japanese consul in Chicago; by Mr. Richard Henry Little, of the Chicago *Herald*, a former war correspondent; by Mr. S. L. Redmon, of the University of Chicago; and by Mr. J. P. Fitch, Scout Executive of Evanston, Ill.

The Southwest Suburban Institute, which consists of the schools of seven parishes along the line of the C., B. & Q., met at St. Paul's Church, Riverside (Rev. R. O. Cooper, rector), on Tuesday evening, February 29th. There was a large attendance. The rector of St. Paul's said Evening Prayer, and the Rev. H. A. Lepper gave a devotional address. At the evening session the Rev. Dr. Bradner of the General Board of Religious Education spoke on "The Teacher and the Child."

The annual meeting of the United Charities of Chicago took place on Monday afternoon, March 6th, at the La Salle Hotel. The extraordinary work of the society during the past year was set forth in the reports that were read in the speeches by Mrs. Joseph T. Bowen, Mr. Charles W. Folds, and by Mr. Eugene T. Lies, superintendent. The work was also described and displayed by the interesting Poverty Exhibit, which is now being shown in the leading churches of the city. The exhibit is booked ahead as far as May 15th.

H. B. GWYN.

THE SHEPHERD OF ISRAEL

I saw Him take His way with staff in hand
 Along the narrow road that skirts the plain.
 With soiled and bleeding feet still pressing on,
 Heedless of bitter wind and driving rain.
 I heard Him say: "I have a charge to keep."
 And knew He sought His lost and straying sheep.

Again I saw Him, high among the hills,
 In arid places where no grass could grow.
 I heard Him say: "My sheep would perish here.
 Why will they wander? Could they only know!"
 I saw tears standing in His eyes, and wept
 To see how He pressed on while others slept!

I saw Him yet again, in wilder wastes:
 Far off the cry of wolves broke on the night.
 I saw His anxious look and heard Him cry:
 "When will the day return and bring the light?"
 I knew why pain pierced through His heart so deep:
 That wolves were even then among the sheep!

And last I saw Him bearing in His arms
 A young lamb, weak and bleeding, to the fold.
 I watched how Hurriedly He sped along,
 Lest now His lamb should perish with the cold.
 I saw His joy, and marvelled at what cost
 He had redeemed one sheep among the lost!

JOHN H. YATES.

THE WORLD likes best a religion that has its claws cut and its teeth drawn; that is simply ornamental, and offends nobody. But if my religion is one that gets the praise of completely unsanctified men, because, as they say, it is so reasonable and sane and moderate, always "kept in its proper place," never making any protest against iniquity and wrong, I may surely ask myself with serious concern, whether that is the kind of religion under the power of which *my Master* lived and died, or the kind of religion that should satisfy *me* as His disciple.—Rev. G. H. Knight.

POST-PANAMA CONFERENCE IN CUBA

[FROM OUR OWN CORRESPONDENT]

BISHOP HULSE of Cuba, accompanied by Bishop Lloyd and Bishop Colmore, returned to Havana on February 27th from their recent trip to Panama. On the same boat came a large number of other delegates, many of whom also remained in Havana, where a series of regional conferences was held beginning on Saturday evening, February 26th. Delegates and visitors were present from various parts of the United States as well as from Cuba. The meetings were held in the Methodist chapel and the Baptist temple. The purpose of the Conference as stated at the Congress was "To make the Latin-American people realize that we are their friends. We carry the Bible, the Gospel of a Living Christ, and a free and open school." A local periodical states this purpose as follows: "To give the Americans and Cubans an opportunity to know each other better; to face the problems on the mission field; to know the problems of the home base better; to get more thorough information as to Christian work, existing needs, methods employed, etc., in bringing the knowledge of Jesus to the people of Cuba; to discover ways and means for the churches and missionary organizations in the home land; to furnish more men and means for pressing on the work; to understand each other better as fellow workers; to discover the best methods of coöperation; to wait together in prayer for a better vision, with liberty of thought, freedom of expression, sincerity and honesty of purpose, and charity to all."

About fifteen of the delegates to the Panama Congress were present and active in these regional conferences.

One speaker said that the struggle here in against error, fanaticism, and indifference.

Another, alluding to the proposition of Church Unity, said that it was not necessary that there should be any permanent union of all the forces, but that a temporary fusion would be effectual.

Others spoke as follows: In Romanism, morality and religion have been divorced. In Utah the several denominations have come to an understanding so that they were working together, side by side, against error, consulting each other before entering new fields, investigating, and dividing the forces so as to get the very best results. The great need of useful literature was emphasized, and various suggestions were made of books to be used.

At the fourth session the report of the committee on co-operation and unity was discussed. This report suggested the possibility of unity in diversity, and of coöperation. It was suggested that there should be a common religious paper, and an educational center.

Bishop Hulse said that he hoped that all may some time come together; that such an event would depend upon their aims, which should be for the coming of the Kingdom of God; that they will coöperate in anything that will promote the interests of that Kingdom. "I hope some day," he said, "to see a united evangelical Church, a native Church. We should get together for the purpose of making a full survey of the fields we are to occupy; literature, on a college and seminary, and all work for one great cause—the Kingdom."

Among the delegates to this conference were Bishop Hulse, and Dean Myers, from Cuba, with Bishop Colmore of Porto Rico, and Bishop Lloyd, who delivered a sermon in the Baptist temple at a general meeting on the evening of February 29th.

The following preamble and resolutions were formally adopted by the members of the conference:

"WHEREAS, The spirit of Christian fellowship and the discussions of this regional conference of Cuba have enriched our spiritual life and strengthened us for our tasks as we are about to return to our respective fields of labor; and

"WHEREAS, The continuance of the discussions through some simple form of committee organization will accomplish still further good for each group of workers in this conference; and

"WHEREAS, The Congress on Christian work in Latin America recently convened in Panama without dissenting vote continued the existence of the Committee on Co-operation in Latin America, enlarged its membership to include one from each body sending and maintaining workers in Latin America, adopted and already has provided for the support of the committee its first year, elected an executive officer to carry forward its work, and invited each country, or group of countries to join in the further study of the Christian work needed to be done in Latin America by the appointment within their respective territories of advisory or consulting committees of Latin-American and foreign workers;

"Resolved, That this regional conference in Cuba, convened in

connection with the Congress on Christian work in Latin America, should take action to secure for the Christian work and workers of Cuba such touch with the Committee on Coöperation as may be desired by the workers in Cuba; and

Resolved, That in order to establish and maintain this voluntary and helpful relationship it approves the organization of a Committee of Conference in Cuba, representing unofficially the Christian work and workers in Cuba, this committee to have consultative powers only, except as any plans discussed by this committee shall have been approved by the mission board sending and maintaining workers in Cuba, and except as these boards shall request the Committee of Conference to assist them in any specific work in their behalf; and

Resolved, That, to the end that plans for common work hereby suggested may become effective, we recommend to the Committee that the following definite lines be considered:

"1. A thorough survey of the Island that there may be complete occupation of its territory.

"2. The matter of literature, in the hope that literature for common use may thus be more economically and effectually given to all the people.

3. "Some plan of common effort in education, to the end that by combination of such effort better schools of primary, secondary, normal, and other forms of higher education may be secured."

From outside Cuba there were twenty-seven delegates and five visitors; from Cuba, fifty-four delegates and thirty-four visitors.

PASTORAL LETTER FROM BISHOP WALKER TO HIS CLERGY

AT a recent meeting of the Buffalo Clerus, at which the Bishop was present, the clergy proposed that they should hold a "quiet day" just before Lent. The Bishop, however, suggested to them that instead of holding a quiet day in one church, with one preacher, attended only by the clergy of Buffalo and vicinity, and possibly even many of them unable to be present, it might be better that every clergyman in the diocese be asked to observe three hours on a certain day for private meditation and prayer, either in his church or in his study. This suggestion was unanimously received with great enthusiasm, and the Bishop was asked to issue a pastoral letter to the clergy, which he did. The pastoral letter began with a reminder of the "awful responsibility" of the clergy in this day of war. He told of the abuses of the day, and asked:

"In this spirit of the time and the Nation, is there not a tone that 'mistakes bigness for greatness and sadly confounds gain for godliness?' Is there not a trust in our wealth rather than in our Father? Are we not, as a country, building too much on the sand of a material greatness rather than on the Rock which is eternal—that author of a redeeming love, Jesus Christ?

"The purpose then of this message from your Bishop," he continued, "is to ask of his reverend brethren that with a sober earnestness, but with an intense zeal, they enter into the devotional and practical activities of this Lent—and that from its vestibule to its Easter-Altar there be one steady endeavor on their part and that of their people to reach a nearer vision of, and a nobler consecration to, the holy and precious Master and Redeemer of us all." He suggested that the pre-Lenten devotions should prompt us—

First.—To review our past life and service in this Ministry of Christ—its neglects, weaknesses, shortcomings, arrogances, self-consciousnesses, pride, and its various other sins.

Second.—To read and re-read that holy Office of the Church which gave us Commission in Christ's name and conferred authority to preach His Gospel and administer His Sacraments.

Third.—To turn in adoring contemplation to the Cross and to behold with the mind's eye its sorrow, its suffering, and its sacrifice, with a vivid sense of the mighty love for us that endured it all.

Fourth.—To plead for one another with humble, ardent supplications that ourselves and our service may be acceptable and prospered day by day through the help of the Holy Ghost! Each praying for every other of those ministering in the diocese on the one day and at the same hours it shall be a service of Common Prayer indeed. It shall be an Office of Brotherhood, and of Sacred ministry. Will not this union of intercessions forge a golden chain that shall bind us by our Father's hand in the joy of one family and of a united Christian love? May we not look to Heaven for an outpouring of richest Benediction?

Fifth.—To turn the pages of our Bibles with a more

reverent confidence. To seek in them for the light and the comfort that shall bring to us strength and grace for the Lenten and for the life-long labor.

"Are we not, too many of us, seeking light from the critic's pen and diluting our faith at the streams of intellectual audacity or of self-confident yet erring sages, instead of traversing the path of lowly prayer and calling in deep humility—out of the darkness—to the Holy Spirit of God that our souls by His enlightening voice may know His Truth?

"So may we win the fruits of waiting on God. So may His presence defend us and lead us and bless us. So may our people, led by us, mount to nobler heights of service because we in our prayers with, and our prayers for them, have been led of God."

THE CHURCH LEAGUE

THE closing paragraph of the "Declaration and Testimony" adopted at the conference in Philadelphia, March 1st, was by some accident omitted from the press report. It reads as follows:

"In no spirit of partisanship, but in simple loyalty to the Church of which we are members, we invite all persons who, like ourselves, would preserve inviolate the heritage of Catholic and Protestant truth, which is embodied in the standards of our Church, to associate themselves with us in membership in the CHURCH LEAGUE OF THE PROTESTANT EPISCOPAL CHURCH for the purpose of upholding and defending that sacred inheritance."

The following action was also unanimously taken:

"We, the members of the Church League of the Protestant Episcopal Church, believing in the fundamental principles of New Testament Christianity as expressed in the Creeds and in the Prayer Book and as reaffirmed and vindicated by the English Reformation, invite all Churchmen to join with us in an educational campaign for the maintenance of these principles and in opposition to certain mediaeval and Romanizing tendencies within our Church which have been distinctly repudiated by this Church."

TEMPORARY TOMBS OF SS. PETER AND PAUL

AT the inaugural meeting of the British and American Archæological Society, in Rome, the British Ambassador, Sir Rennell Rodd, in the chair, Dr. Bannister delivered a most interesting lecture on "The Temporary Tombs of SS. Peter and Paul," which have lately aroused keen discussion in Rome.

Excavations made during the last year under the Church of S. Sebastiano, originally called the *Basilica Apostolorum*, on the Appian Way, have disclosed, among other buildings, one of the third century, the *graffiti on whose walls* render it certain that it is the spot which the Roman Christians in the third and four centuries commemorated as the place where the bodies of the Apostles Peter and Paul were temporarily placed in the persecution of A. D. 258.

This discovery seems to bear out the more ancient tradition that the *Vestigia Apostolorum* were in or under the church and not in the building outside its walls, which has been considered since the fifteenth century as the *Platonia Apostolica* built by Pope Damascus.

The excavations are not yet complete, and may reveal the actual tombs.

At the present moment the opinion of Roman archæologists is very divided between the two sites.

Dr. Bannister pointed out that the first historical notice of the building outside as the place of the Apostles' tombs dates from A. D. 1370; he considered that such evidence as is at present available pointed to some spot under the church, but felt that the question could not yet be settled one way or another.—London *Morning Post*.

LENT, 1916

Welcome, dear Lent! The world's vain noise
Often my weary heart annoys.
Into thy silence, still and sweet,
Now will I go, my Lord to meet.

Hushed be life's pleasures; hushed, life's task.
Quiet of spirit, Lord, I ask.
Then shall my inmost soul rejoice,
When it shall hear Thy still, small voice!

Hastings, Mich.

CARROLL LUND BATES.

THE MIND'S standard of the man.—Isaac Watts.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

HELPING THE STRANDED

HERE are many efforts being made to help the down-and-out, but curiously enough there are fewer to help those temporarily stranded. For that reason the plan of St. Luke's, Evanston, Ill., to provide a lodging place in Evanston for men stranded in that city and temporarily out of work is most interesting. In announcing the plan which is being carried out by the social service commission of the parish, Mrs. T. W. Robinson, its chairman, says:

"The problem of unemployment naturally divides itself into two parts: that of the Evanston resident who has a family and who finds himself without work and in need of help, and that of the transient who comes to the parish or to our homes on a cold winter night, who wants the price of supper and a night's lodging. . . . To help the needy and yet not encourage professional vagrancy is a difficult problem. Our league has voted to cooperate with the Christian Industrial League, an organization which provides work for all who will work and gives them a chance to earn their way until something better can be secured. Heretofore Evanston had no place to house transients except the jail."

JAPANESE MISSIONARY PRIEST ON AMERICAN FAILINGS

One of our Japanese missionary priests writes to me that "The great failing which we Americans seem to display more than others is the tendency to rush at things. For instance, when one reads of a diocesan convention giving unqualified approval to sex-education in the public schools when it was as yet untried, one is tempted, I think, to class diocesan conventions with those who are said to rush in where angels fear to tread. A great many such organizations are being urged at this time to endorse prohibition and one I know has been urged to endorse feminism. I should be very strongly opposed to any purely religious organization taking either side of these questions. For myself, as a citizen applying what I think are the principles of Catholic moral theology, I am unalterably opposed to both of these movements. But I know that opinions differ on this as in other matters of social service. The same is true, I think, about education. About what missions should teach, Catholics, however, are pretty well united."

DANGEROUS MUNICIPAL TENDENCIES

A comprehensive report on the scope of play and recreation in Madison, Wis., has been issued by the Board of Trade of that city. The report declares that, despite the four beautiful lakes and the considerable parkway and many driveways which have been developed through years of public-spirited effort, Madison has been developing certain tendencies which characterize other American cities, such as bad housing, congested population, lack of play space in the vicinity of homes, dangerous traffic streets and railroad tracks. The report demonstrates, if further demonstration were necessary, that a city beautiful is not necessarily a city useful and a city healthful. The Board of Trade through its committee urges that the adverse conditions referred to should be removed by providing abundant open spaces for playgrounds, gymnasiums, natatoriums, social clubs, play rooms, and reading rooms, thus serving the needs of the city both in summer and winter.

STATE EMPLOYMENT BUREAUS

From all records obtainable by the Committee for Immigrants in America, it seems that statutes creating state employment bureaus have been enacted in the following twenty-three states:

California (1915), Connecticut, Colorado, Illinois, Indiana, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Jersey (1915), New York, Ohio, Oklahoma, Pennsylvania (1915), Rhode Island, South Dakota, West Virginia, Wisconsin.

Not all of these states have actually organized such state bureaus, as in Maryland, Montana, Nebraska, and South Dakota, where no definite appropriations were made, although sev-

eral cities in Montana have established municipal bureaus. In three states, California, New York, and Pennsylvania, bureaus have not yet been established as the laws were enacted by the 1915 legislatures.

MONSIGNOR ROCHE URGES ROMAN CATHOLIC ORGANIZATION FOR SOCIAL SERVICE

At the Toledo convention of the Federation of Roman Catholic Societies, Monsignor Roche urged the formation of diocesan commissions of social service, saying, among other things:

"The advantages and results of such bodies, composed of men under the influence of religion, men who would be trained experts in sociology, men whose prestige and motives would be above criticism, men who would bring to their task qualities that could not be questioned, men who would be entitled to the confidence of workingmen, capitalists, and the general public—surely such commissions would be of inestimable value to Church and State."

SECRETARIES OF PROVINCIAL SOCIAL SERVICE BOARDS

The following is a list of the secretaries of the provincial social service boards:

First Province: Rev. Malcolm Taylor, Taunton, Mass.; Second Province: Rev. Augustine Elmendorf, 871 De Graw avenue, Newark, N. J.; Third Province: Rev. F. M. Kirkus, Wilmington, Del.; Fourth Province: Rt. Rev. William A. Guerry, D.D., Charleston, S. C.; Fifth Province: Rt. Rev. Charles D. Williams, D.D., 32 Stimson place, Detroit, Mich.; Sixth Province: Very Rev. J. A. Tancock, Omaha, Neb.; Seventh Province: Rev. O. E. Gray, Atchison, Kan.; Eighth Province: Rt. Rev. W. T. Sumner, 574 Elm street, Portland, Ore.

THE CHICAGO diocesan Social Service Commission has established a speakers' bureau and issued an elaborate list of capable men and women who are ready to deliver addresses on industrial problems, civil and administrative problems, general social and economic problems, education, child welfare, delinquency in moral reform, health and sanitation, safety and relief. The commission is in the way of doing an effective piece of work and establishing a precedent which others can follow.

WOMEN SANITARY EXPERTS are increasing in number. Kalamazoo has a woman sanitary expert; Chicago, a yard superintendent of street cleaning and a garbage inspector; St. Louis, voluntary health inspectors; Cleveland, chief of bureau of sanitation and tenement houses; and Philadelphia, a street cleaning inspector and two tenement house inspectors.

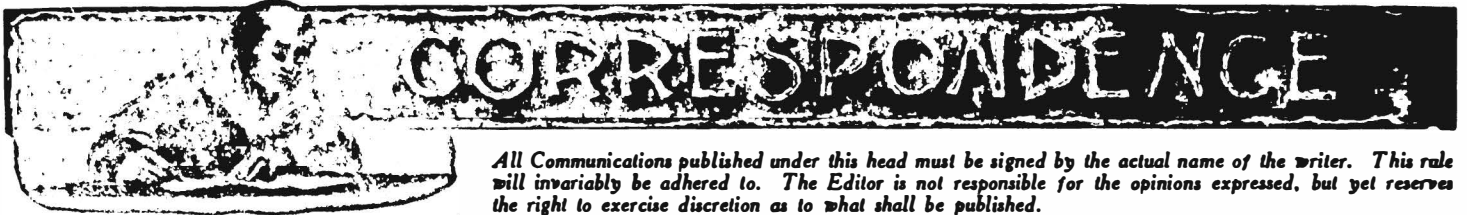
THE LEGISLATURE of the Grand Duchy Sachsen-Weimar-Risenach has enacted that in municipal elections independent women shall be entitled to participate directly in the elections on the basis of their income.

THE UNITARIANS have formed an anti-alcohol committee which is making a special effort to interest laboring men in national prohibition.

"MOTHERS' PENSION LEGISLATION in New York and Other States" constitutes Bulletin No. 41 issued by the New York State Library.

A DAY A MONTH is set aside by the Kansas public utilities commission to hear trivial complaints.

TWENTY-NINE social centers will be opened in the Chicago schools during the coming winter.



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.

UNITY

To the Editor of *The Living Church*:

IT may not be true, entirely, that "We are a reflection of each other," but I want, for the purpose in hand, to believe it is.

The great question of Church union has been kept before us for a long period and is most perplexing because it never seems to settle itself—or even to clarify itself—and I am forced to admit that the more I read about it, and think about it, the more befuddled I become; and I am thinking, if I, a priest of the Church, accustomed, more or less, to thing logically, am so confused, what must the laity be? Very likely, even the most thoughtful of them are befuddled too.

For years I have read in the Church papers, in books and magazines, marvelous productions by the various advocates of Church union. Nay, more, I have heard many of them and I have seen their intense excitability in their efforts to force the infallibility of their arguments.

I remember, when a resident of the diocese of Washington, hearing stirring appeals from the leading exponents of the Protestant party, and especially by what I have always felt happy to designate the Goliath of the Protestant faith within the Church. This gentleman, on one occasion, drew together a large number of people in one of the theaters of the national capital, where he was to make the astounding revelation to them—and eventually to the world—of "Why I am a Protestant"; and, strange but true, the following day the world went on as if it had never received the unfolding of these personal facts. The Church, Roman and Anglican, still abides, and Protestantism received no great impetus from this would-be Luther of our day.

The agitation for Church union, as far at least as I am able to learn, has been more or less a work of supererogation, and I now am forced to ask: Who are they and where are they who desire this Protestant Union? I know there was a gentleman, Dr. Smythe of the Congregational persuasion, who wrote *The Passing of Protestantism*, an excellent and forcible work. But who, among his own people, believed it, and how many, if any, turned from the Passing Protestantism to historic Christianity?

Furthermore, after careful reading in public press and careful questioning of persons who have heard, in different towns, the notorious evangelist, Mr. Billy Sunday, who might be considered the pattern man of modern evangelists, I have failed to learn of a single instance of this man referring, in word or suggestion, to the idea of union of Protestant Christianity. Nay, more, in fact he has urged those who have "hit the trail" to unite with any of the divisions or subdivisions which they prefer.

That there is a problem, serious and perplexing, in the present state of Christendom, no thinking man will deny. No one can look upon that large body of Christians, composed of sixteen kinds of Methodists, thirteen kinds of Presbyterians, and fifteen kinds of Baptists—to say nothing of that numerous family of cults and isms—and not see what awful waste of energy, efficiency, and money there must be.

I have lived in the South and in the West and in New York—in towns of 800 and in towns of 10,000, as well as in large cities. I have seen, in all these places, an over-abundance of the denominations; but, worse than all, different divisions of the same kind. Many of these have been small in number, though conspicuous in poverty, ignorance, and inefficiency; and yet I have not known, even after careful investigation, a single desire on the part of one of these subdivisions—let alone the larger bodies—for Church Union, even when such union was possible and would have been an economic blessing.

Let me give you one instance: In a small city in the Middle West, where there were two or three varieties of the larger Protestant sects, there were two Methodist communions—the Southern and Northern. The Southern was a flourishing congregation and had an excellent church building. The Northern was a small congregation, very poor, and its buildings were wretchedly out of repair. The minister had a large, helpless family and his stipend was small. During the winter a subscription for coal, groceries, and clothes had been taken in the town for the family. In the early spring, a fire broke out in the house, destroying both parsonage and church. Here, now, was the opportunity for a dignified retreat or, better still, a union with the larger branch; for these people were divided by no religious principles or church polity but by a political issue, settled by the sword forty years before.

I called upon the good man and tried to show him the situation as it was, the economic waste, with two people of the same kind pulling against each other. I tried to show him the great advantage

that would accrue to religion in the town by a united Methodism. But I found him without the faintest idea of such a union—or a union of any kind. In fact, he received my suggestion as almost a dream of a wild man. Since then, I have talked to others, especially laymen, and I have generally found them with little or no knowledge of a campaign for denominational union, and personally to oppose such union.

This being the case, I have felt that this agitation for Church union must largely confine itself to the ultra Protestants in the Episcopal Church. Therefore, my suggestion—or logical solution—would be this: Let these gentlemen—and all others interested in this important work—fix their efforts upon one branch of this Protestant division. In other words, let them begin a propaganda with a single aim in view—an organic union of all Methodists in the United States. Let them, by preaching, or writing, or personal conversation, try to bring to the conscience of these good Methodist people the wrong they do themselves in these most unprofitable schisms; show them the economic waste, as well as the weakening of their power and influence for the cause of Christ. Though it should take years, if they could bring about a united Methodism in the United States, it would be to the Church's everlasting credit and one of the most efficient aids to a world-wide union of Protestant Christianity.

Sincerely yours,

THOMAS A. HOUGHTON-BURKE.

New York City, March 8, 1916.

To the Editor of *The Living Church*:

CO my mind, unity of the whole of Christendom is as far off to-day as ever; or, better to say, Christendom is wider apart than ever. To take our own Church, witness the bitter strife of the past two years. How can we come into a world conference on Faith and Order in such a state? Unless we can come upon a common standard of Faith and Worship how can we expect the other two extreme wings of Christendom to make any common cause with us? Not even any part of our own Church seems willing to yield up any views or theories to the other's views. Each one is infallibly right. Let us take a little review of the past seventy years and see if we have arrived at any kind of a terminus or ever will find one.

We have passed through many stormy seas of bitter controversy over what now seem to have been small points. First, there was the introduction of the long white surplice, which had no sooner settled itself than up sprang the bitter ritualistic war of the seventy's, out of which again we came unharmed into a general harmony and unity with the introduction of the present vestments, such as the long black cassock and cotta, colored stoles and altar cloths, together with a universal early Sunday morning celebration of the Holy Communion, all which things had formerly begotten much wrath and bitterness. Now all these changes had been brought about most certainly through the influence of the Oxford or Catholic Movement, more especially by the settlement of the six points case in the trial of the Bishop of Lincoln.

All this made for advancement, or rather, the restoring to the Church of its lost beauty of worship. Besides, none of this, now, was charged up as the imitation or introduction of Romanism; neither could any of this be classed as verging upon sinfulness, or as obnoxious to the mind of God. So far so good. However, we have not stopped there; for about, say, 1905 there began a more formidable introduction of former or pre-reformation practices calculated to stir up—it has stirred up—deeper feeling and more bitter strife than anything yet attempted. I refer to celebrations without communicants; and Reservation, not only for the sick, but for devotional and adoration purposes. Besides it is an advancing process in its methods. Here is something which its advocates claim is not only splendidly beautiful (*it is that*) but most desirable and correct and belongs to the proper worship of the Church; while others will and do look upon it as a sin, and obnoxious to the mind of God and the spirit or intent of the Holy Communion. To my mind it is evident that the theories and treatment of the Holy Communion, in its attempted exaltations, not only by the Roman Catholic Church but by the whole Catholic and undivided Church through all the ages, are the component elements of the great charge of dynamite, as it were, which has split the Church into its nigh thousand fragments, and again, on the other side, since the Reformation, together with the subtractions of Protestantism, will keep it split for all time, humanly speaking.

There can be no true unity in Christendom until some definite standard has been consummated on this one thing. Everything else sinks into non-essentials and insignificance. This is the focus from

which radiate the great differences in Christendom. Every form must be made to coincide to make such practices seem reasonable or to carry out the theory. Especially in our own Church are such practices the great bar to harmony, being regarded by very many as a mere theory of the Holy Communion. And so a great propaganda is now being organized to combat them and more bitter strife may be looked for than ever. They are not small points of ritual like the former, but strike at the very bottom of the Christian faith. Their advocates must now prove them true by Scripture and not depending of their truth or reasons on the ground that they have been practiced for centuries by the ancient Catholic Church. And this brings my conclusion, that "unity" of the whole is something of impossible attainment by any kind of "Conference on Faith and Order," but only by a direct judgment or interposition from "Above."

Yours very truly,

Baltimore, Md.

THOMAS W. HALL.

THE "DECLARATION AND TESTIMONY"

To the Editor of *The Living Church*:

I READ with great interest the principles of the "Protestant clergy" as given in this week's issue, and I must confess a sense of disappointment. I expected a clear, definite statement of positive principles, I find an ambiguity beyond measure, such as one would hardly expect from the eminent name at the head of the "Church League of the Protestant Episcopal Church." In many of the statements the language is so loosely used that one can hardly say what is the meaning of the sentence.

More than this, there seems to be a deliberate dodging of the use of exact terminology by the signers of this Declaration. To be definite, what is meant by the phrase "Christian institutions," whose customs are not to be introduced into the Protestant Church? Teaching and ceremonies are borrowed from organizations as a matter of fact. One can infer from a knowledge of the past writings of the Protestant clergy that this is aimed against the ceremonies supposed to be or actually introduced from the Roman Church. If this is meant, why not say so? If, on the other hand, there is the condemnation of teachings and ceremonies introduced from the Protestant bodies, why not face the issue of the standing of these as Churches of Christ. These organizations are either Churches in a true sense or they are sects, denominations. Why can not our brethren of the "Protestant clergy" say what they think?

Then "2" under the "secondly" is almost meaningless when analyzed carefully. It looks as if the authors tried to get a statement which would appear to mean much, and so would allow any one to accept it by giving it his own interpretation. The language used almost seems to be designed to conceal thought. What is meant by "life of humanity"? Is humanity a general term, a universal, or is it a reference to our Lord's Humanity? Then "the Presence of Christ in the life of humanity" may refer to the Incarnation, and this as the historic fact or as His glorified Humanity in Heaven. It is difficult to understand what kind of Presence is "most tenderly realized, by faith, in the feast of His own appointment." This kind of phraseology is expected from laymen untrained in theology, but that clergy should put forth such an ambiguous statement of belief, unless it was made so intentionally, is inconceivable.

Again, in "2" under "first," what does the phrase "in Christ" modify? Is our "immediate approach" limited to "God in Christ," that is, do we approach God the Father only mediately through Christ or can we approach Him immediately because of our "sacred right"? There is here also the great lack of definite, exact thinking, or expression, which characterizes this Declaration.

So also in "3" under "first," appeal from what to what? A conscience enlightened by what? How is this enlightened conscience to be known and recognized? Surely, if even in ethics this conscience is to be the final court of appeal, there must be some way of ascertaining whether it is enlightened. That is, there must be in ethics some standard outside of ourselves, apart from and above conscience itself, some moral code which the reason accepts as right, to which conscience responds, and which the will obeys. If this is so, then conscience can hardly be the final court of appeal in ethics. That it is not in faith is admitted by the Declaration itself in "4," which places Holy Scripture in this supreme place.

Why did not the Protestant clergy simply put forth the Sixth Article?

This fourth statement is the root of Protestantism. It is perhaps the one article that all Protestants will agree to. The Unitarian holds to this as much as the "Protestant clergy." There is not a Protestant body in the world that does not base its peculiar tenets upon Holy Scripture. In these days, many of the Protestant clergy are finding it very convenient to accept the latest theories of the newest German *privatdozent* as to what is Holy Scripture. What is Holy Scripture and what shall be included therein? How was this determined? Some of us hold to the Catholic Church, and accept as Scripture that which the universal Church has held from the beginning. It is on the same authority that we accept the creeds as Christian. A man may deny the truth of the creeds, but he cannot deny that they are what the Church has declared. So

with Scripture. They are the Holy Scriptures of the Christian because the Christian Church has made them so. What is the belief of the "Protestant clergy" on this?

Again, "3," under "secondly," is another example of what the rhetoricians call "fine writing." How can there be any continuity of the ministry which is not by an historic method? Wherein is the episcopacy, for this is the essential part of the Church's ministry, a fact of such signal value and authority as to exclude in practice the ministry of the Methodist Episcopal body? As a principle of efficiency and authority, their system surpasses ours. Then if the existence of the historic ministry is to be considered apart from any theory "imposed upon" it, why do we Episcopalians stay separate from other Christians in small villages when every human consideration of efficiency demands consolidation with these? If there is only the incomparable Prayer Book, then we are eaten up with literary pride. Let the "Protestant clergy" come out into the open on this.

The rest of the Declaration is either non-disputable or accepted by all, though in many cases the language of the Book of Common Prayer is to be preferred.

Much is said in the Declaration of the "Church's unique comprehensiveness." We have had the changes rung upon this for years, and yet it is pure theory. The Church nowhere declares this unique comprehensiveness. Our Protestant brethren of the separated denominations are right when they call us exclusive. The spirit of exclusiveness is just as marked in demanding acceptance of the Apostles' Creed, in the insistence on Baptism and Confirmation, in the demanding Episcopal ordination, as in anything else. It is true that the Church requires of the laity belief in only one creed, the Apostles', before baptism, but she implies belief in the great ecumenical one by its insertion in her services. This is merely that she does not expect her laity to be theologians, but only that they accept the Catholic Faith as it has been put forth by the councils. There is not one sign of any declaration that she expects any looseness of belief.

That we have this both in the clergy and the laity is due entirely to the Church's lack of freedom in England, and her weakness in this country at the beginning. Henry VIII bound the Church hand and foot in the sixteenth century. His idea was Byzantinism. He had no idea of subordinating the Church to any authority but his own. He never dreamed of the condition which came about later. He was not an Erastian. But with the growth of the power of Parliament, consummated in 1688, the Church came under the denomination of Parliament, which has come to mean the House of Commons. Discipline has therefore become very difficult in the case of the clergy, and well nigh impossible in the case of the laity. In this country our poverty and our weakness has produced a situation nearly as bad as to discipline. But there is with us a limit of comprehensiveness in dogmatic teaching.

But neither the Church in England nor the Church in America has ever officially declared that this state of comprehensiveness is what she desires, or approves of.

Have we not a right to ask of men forming a "Church League," and inferentially asking other clergy to join with them, that they be clear and definite in their Declaration?

March 11, 1916.

H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

YOU have seldom printed anything more amusing than the "Declaration and Testimony" of the Protestant Clergy printed in your Philadelphia letter. There is not a single assertion which is intelligible that any Catholic would dispute—and I should say that at least eight of the ten are intelligible. But what do these sentences put together mean:

"Confident in her possession of the historic creeds and maintaining her ancient ministry, comprehensiveness became a great characteristic."

"This Church's unique conception of comprehensiveness cannot be nullified by the effort to include what she has definitely excluded."

I am reminded of a story: A Dutchman had a dog of which he was very proud and fond and when he died he took the skin to a dealer to try and sell it. The dealer asked if the dog was a fat dog. "Oh," said the Dutchman, "enormous, a splendid big fat dog—finest dog you ever saw." "Well," said the dealer, "I asked you because we always give less for skins that come off of fat dogs." "Oh, well," now said the Dutchman, "he was not so d—d fat."

Yours truly,

New York, March 10, 1916.

CHAS. H. BARTLETT.

GOD AND THE NATION

To the Editor of *The Living Church*:

THE question of national preparedness ought to be discussed until it is thoroughly thrashed out. The clergy should know where they stand in regard to it. I have read some sermons by some of our clergy in favor of preparedness and I found them full of logic but not full of faith. Now is the time for our faith to show whether

or not it can meet the test. There is no lack of guidance in this matter in the Scriptures, both of the Old and of the New Testament.

Do we believe, to-day, what Isaiah believed and taught in the seventh century before Christ, that God is "high and lifted up"? Do we believe that in God's hands are the affairs of the nations? Do we believe that God is righteous as well as all powerful, and that He will direct the course of this world righteously? If we do not believe these things we are very apt to lose our heads in the face of threatened danger, as Ahaz lost his when he heard of the confederacy of Syria and Ephriam against Judah, "and his heart was moved, and the heart of his people, as the trees of the wood are moved by the wind." Also we will be more afraid of Japanese ships and German big guns than of the Lord of Hosts. But if, on the other hand, we do believe with Isaiah, then we will know that if, as a people, we seek to do justly, that if we purge our land of injustice, unrighteousness, and oppression of every sort, then no harm will happen to us, for Jehovah of Hosts will keep our land inviolate as He kept His sanctuary at Jerusalem inviolate in the days of First Isaiah. Moreover we will know that if nations from afar come upon us they will come as the "rod of His anger," as a scourge to force the national consciousness to recognize the sovereignty of God and the people to do His will. There is too much injustice in America to-day and the hearts of the people are heavy to hear the words of the prophets. It may be that nothing short of a great national calamity will serve to turn the hearts of the people to God and the hearts of the powerful to justice.

Believing these things, as every Christian must believe them, there is no reason for preparedness. Either God will punish or He will save. "There is no King saved by the multitude of an host." Let those who believe in preparedness, in its narrow sense of getting ready a large army and a large navy, put forth their reasons, but let them leave off trying to quote the Bible in their support, for there is no text anywhere in the whole of the Scriptures that can be made to serve their purpose. There is everything against such a course. The teaching of nearly all the prophets, to say nothing of our Lord, as it bears on the matter in hand, may be briefly summed up in this way: (1) Not chance, nor material forces, nor kings, nor politicians, but God directs the course of history. (2) The nation that puts its trust in God, and walks in His ways, will dwell in security and peace. (3) (Conversely) The nation that abandons faith in God and walks not in His ways will suffer judgment, armies or no armies.

Can any Christian believe that the God of the Prophets, and the God and Father of our Lord Jesus Christ, really desires any nation to spend its strength and its resources in the building of armies and navies? Imagine, if you can, this prayer being made by Congress to God: "O God, who art the Ruler and Governor of all things both in Heaven and earth; Behold we, thy servants, are in the midst of very great dangers. Our beloved country is threatened by the armies of aliens. O Lord God, we know not what to do. Show us the right way." Should God then answer this prayer for guidance what would the answer be, think you? Would it be (I speak reverently): "Appropriate billions of dollars in preparation. Put the wealth of the nation into instruments of death, for My arm is shortened and it can not save you"? Or would it be: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. If ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel ye shall be devoured by the sword. Behold, you have the Prophets; Follow their counsel. Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever"?

We have the Word of God for guide in this matter of preparedness. Now is the time for us to show our faith, and to show it not by the words of our mouths only, but to show it by putting our trust in God and directing our policies with sure confidence in Him. May the words of Christ, spoken over Jerusalem when in vision He saw the judgment which was to fall upon the city for its unrighteousness, never need to be spoken, with tears, over our beloved country: "Had ye but known the things that belonged to your peace!"

One word more. The man who puts his trust in God and leans upon Him is not a mollicoddle but a man of supreme courage. It takes a hero—Isaiah was a hero—to rest quietly in trust in God when the world is cowering before the on-coming hosts of the Assyrian!

JOHN H. YATES,

Durango, Colo.

Rector of St. Mark's Church.

WAR AND THE CHURCH

To the Editor of The Living Church:

IT may well be said to-day that "Satan sits enthroned in the sanctuary of God." Most of the nations of the world are straining every nerve to murder and destroy one another, while claiming, with undoubtedly more or less good faith, that God backs up and inspires their respective efforts. England and France and Russia are absolutely convinced of their divinely inspired mission to crush their adversaries; so are Germany, Austria, and Turkey. And religion, in all these countries, as the moral and spiritual department

of the state, backs up the government, in every way possible, in the name of patriotism urging the war forward "till the enemy be crushed." And the nations still at peace are in constant danger of being drawn into this maelstrom of destruction, with large and noisy parties in all clamorous for war and what leads to war, often hiding personal and class ambitions under the fetish of patriotism.

Could the general situation of the world be more ominous? The practical apostasy of the Church from the ideal of Jesus Christ is the most appalling part of it. Can anyone dare assert, short of Germany, that war, not peace, is the ideal of God? Could there be a more blasphemous parody of the teaching of Christ than these words of the great apostle of militarism, Nietzsche:

"Ye have heard how in old time it was said, Blessed are the meek for they shall inherit the earth; but I say unto you, Blessed are the valiant for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit, but I say unto you, Blessed are the great in soul, for they shall enter Valhalla. And ye have heard men say, Blessed are the peacemakers, but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jahve, then the children of Odin, who is greater than Jahve."

Yes, if the idea of war is right, if this war is "a righteous war," then Nietzsche is absolutely right, Jesus Christ is a backnumber, His teaching the silliest twaddle.

Could there be a more monstrous spectacle before high Heaven than Catholic Austria and Italy, South Germany and France tearing each other to pieces, just so far as they can, for increase of national territory and prestige? Well may the Holy Father Benedict XV counsel that "this war is the suicide of European civilization." We read the other day of one of the two very ancient basilicas of St. Apollinaris in Ravenna, one of the very few churches in the world dating from the sixth century and a marvel of beauty, being nearly destroyed by Austrian bombs. What a comment on the practical failure of Christianity, not in its essence, but its application—that a noble church should stand there for thirteen hundred years a witness to the faith of Jesus Christ, and then be ruined by Christian savagery! But the most awful part of it all is that the Christian clergy, in all countries, when possessed with the frenzy of "the national idea," cheer the war on, instead of taking concerted and effectual measures to put a stop to it, and to prevent the repetition of such horrors for all time by their formulated teaching.

Perhaps when bombs are dropped on St. Peter's and the Vatican, and some of the great Cathedrals of England and Germany and Russia are destroyed, the Church may wake up to the horror of what it is doing—and is not doing.

To pray for peace while shouting and preaching for war is very futile, and very much like a mockery of God. And to teach that peace is at any time undesirable, that the war must be carried on "to a finish," till one or the other side is "crushed," that revenge and reprisal are the bounden duty of Christians, may be excusable in the belligerent countries, because sane and sober judgment cannot be looked for in men and women infuriated by war insanity, who only listen to one side of the story, and can only listen to their own case because the other is closed to them by authority. But for us in this still neutral country—officially so, at least—there is no excuse for violent partisanship, whatever may be our personal affiliations, sympathies, and prejudices. At this distance, how easy to see that as in nearly all quarrels, great and small, there is right and wrong on both sides! We in America can see this more and more clearly. We in America should regard the peoples of Germany as having gone insane, and do all that is humanly possible to bring them to a better mind. Can anyone living, not blinded by war insanity, suppose that God in Heaven looks with favor upon the conduct of the Allies in trying to starve over one hundred million people, mostly non-combatants? Think of the deaths and suffering that must ensue, if the Allies are successful, before Germany will give in to starvation! What matters it whether such barbarity is sanctioned by "international law" or not? Probably Jesus Christ feels the same contempt for a great deal of man-made law, contravening the divine law of love, that most intelligent people do. The only excuse made for the blockade is that it is necessary to crush Germany for fear of what Germany will do if she isn't crushed. Isn't this a most glaring presentation of the maxim that "the end justifies the means," which all Protestant theology, and Protestant bishops, are supposed to abhor?

The German and Austrian newspapers are full of horrible tales of cruelty practised by the Allies, no doubt quite as true as most of the similar stories on the other side. No doubt they, many of them, are true, for "war is hell," nothing else. Everything goes to demonstrate the self-evident fact that no nation at war is free from blood-guiltiness, and hatred, and most atrocious cruelty!

Yet we see most of the wisest and greatest, most holy bishops and priests of the Church, encouraging, under the name of "patriotism," this saturnalia of universal slaughter, whereas what they ought to do, if true servants of the God of love, and peace, and mercy, is to urge the men in the trenches to throw down their arms and shake hands!

But, thank God, there are lights amid the almost universal darkness, that give some hope. With such great names as Cardinal Gibbons, Bishop Greer, the fathers of the Holy Cross, W. J. Bryan,

Jane Addams, Henry Ford, in this country opposed to the war insanity now so fashionable, and working for the Kingdom of the Prince of Peace, the World Republic, one may gather some hope that the hosts of hell may be overthrown. FRANK A. STORER.

LENTEN MUSIC FOR SMALL CHOIRS

[ABRIDGED]

To the Editor of *The Living Church*:

I AM sending you a few suggestions which I trust may be of benefit to organists located, as I am, in rather small Catholic churches, where only an amateur and volunteer choir is available. To the organist in the larger and wealthier parishes, where money is spent on the choir in salaries, and where the organist knows exactly upon what he may depend, and can call just as many rehearsals as he feels it necessary, my suggestions would be of no benefit whatever, and if he takes the time to read them, he would probably only smile. But—we are not all so fortunate, and it is to the more "unfortunate" class—pardon the expression—that I belong, and we are the ones that have the serious problems to face, more especially in our "Catholic" parishes, where great demands are made upon us, whether we have the material with which to work, as we should like to, or not.

In a church where the services are said very plainly, without much ceremonial, the choir can do very nicely with chants taken from the various chant books and the hymnal, but where the Church is more "advanced," the music becomes of much greater importance, and in order to render music fitting to such beautiful services oftentimes the organist lies awake at night, wondering what to do. These services are not nearly so easily provided for as one might think, and more especially when choir and organist are both amateurs.

The question of "singable" anthems is probably more perplexing than most anything else to the organist. Now to get to the point: There are quite a number of very beautiful hymns, written in the minor keys, in the Hutchins edition of the hymnal which the congregation do not know, and never sing, and never could sing, unless they were drilled in them. Now as these are written in the minor key, they are especially suitable for Lent. Why not use them as anthems to be sung (unaccompanied if at all possible) at the high celebration, or at Morning Prayer? If properly rendered, they will be appreciated, I am sure, both by priest and people. This will answer a twofold purpose, both having the effect of "bringing the daughters of music low" during this penitential season, and, as these would require little rehearsing, giving more time for the preparation of the Easter music.

The hymns I have picked, and would suggest, are 333, first tune; 349, 351, 348, and 347. To this latter I would use only the first four verses, omitting the last two verses together with the special tune for their use. In this hymn tune, which is more than beautiful and penitential, the tenor part *must* be brought out, in order to render it properly. This will provide for five Sundays, leaving Palm Sunday open. Services and opinions differ so vastly, as to the character of music on Palm Sunday, that I would hesitate to suggest any one thing for this day.

It has been my policy to sing something lighter, and sing it well, rather than attempt something out of reason, and fail miserably. Far better to hear, "Well done," than "Miserably butchered."

Faithfully,

Chicago, Ill.,
March 5, 1916.

CALVIN F. THOMPSON,
Organist Calvary Church, Chicago.

A WHITE HEAD FOR A BLACK BODY

To the Editor of *The Living Church*:

WITH respect to the suggestion of the Ven. Floyd Keeler, proposing a white head for a black body, we have only to say that its adoption by the Church would make matters worse. Evidently he knows but little of Afro-American life.

Permit me, by way of introduction, to state that the present writer, who is an Afro-American clergyman of some twenty-nine years' service in the ministry, and who recently was unanimously elected for the sixteenth time, by a body of white men, most of whom are Southerners, as a fellow trustee of a reformatory for colored boys, claims to know a little at first hand, not only of the difficulties on the Afro-American side of the question, but also of the difficulties from the Southern white man's viewpoint. The attitude of the present Bishop of East Carolina, with respect to the question, is altogether and entirely out of harmony with what the Church is called upon to meet in addressing the colored people.

It would scarcely be possible to find any white man, as Bishop, who could do more in South Carolina among the Negroes than the present bishop of that diocese. I am quite sure that it would be difficult to persuade colored Churchmen of North Carolina that any white man living on earth could more affectionately, and helpfully, touch them, than the present Bishop of North Carolina. With respect to myself, I can hardly conceive of any man, black or white, who could more genuinely and sincerely command my affectionate love and esteem, than my own beloved diocesan, who, apart from the office he holds, is verily a man and brother.

It is not a question of personality, but one of "status." A man desires a certain woman for his wife. He wants that particular

woman, and no other. No other will do. Accordingly, without disturbing the operation of the present diocesan plan wherever it is workable, we want an *added*, or alternative, plan, carrying with it a definite "status," to be employed wherever the House of Bishops may think it needed, in more efficiently and numerously reaching the people of the black race. There is no other plan that can be suggested that may be substituted for this. We know clearly what we want. We know why we want it. The real thing has never been more accurately stated than in the words of the late Rev. Dr. William M. Clark, uttered upon his death-bed, a few days before his translation. It was his last contribution to aid us in our struggle before he made his report to God. In summing up our contention, he said:

"The men who favored a racial jurisdiction favored it not as a fad, or as a fancy, or merely as the first of many methods, but they favored it because they believed it was *right* and the only right thing for the Church to do, and that the Church never would prosper in its negro work until that right thing was done. They believed the duty of the Church was to give the negro a square deal in the Church, whether he got it anywhere else in the world or not; to set before him an open door of hope, and to make him understand that the Church of the living God recognized no social, or political, or racial differences whatsoever, and that in the Church every human being stood on the same footing as every other human being."

GEORGE F. BRAGG, JR.

Baltimore, Md., March 11, 1916.

MEMORIAL OF HOLY SYNOD OF RUSSIA

To the Editor of *The Living Church*:

WELL, of all things!" How any person can read into my letter "vodka" as the alternative for the Russian Church in her fight with intemperance passes imagination. Surely the Rev. Le Roy Titus Weeks must not have the splendid vision of the ordinary American citizen or he would perceive that "Presbyter Ignotus" and myself had in view: "light wines, pure beer, and sweet cider." Is it any wonder the "man in the street" is to-day losing his touch with Christianity when "truth" is so perverted? We should cultivate "temperance" in writing as well as in our eating and drinking. Possibly Mr. Weeks is looking forward to the day when men shall no longer sit under their own "vine and fig-tree," but be content with the "water-tap" as a refreshing shadow and for "pure food." Are we to have a new Bible "a la the unspeakable Turk"? Let us hope not. The old one ought to be sufficient for all of us.

(Rev.) C. A. FFRENCH.

THE PROBLEM OF CHILD LABOR

To the Editor of *The Living Church*:

MAY I presume on your courtesy to briefly comment on Mr. Craft's letter in your issue of the 4th? Am glad to note he is not opposed to the Child Labor Bill—simply questions its efficiency. I agree that legislation will not remedy all ills. Nevertheless it has remedied many. It has safeguarded woman and child labor, as to age, environments, and conditions, and all for uplift.

Take England, say seventy years ago and forty years later, and see the beneficial change. As surely as water finds its level, so will increased cost (of production) adapt itself. As to the purchasing power of the dollar representing its worth—that, of course. An ignorant person realizes so elemental a factor. Despite the contrary opinion and erudition of F. R. S.'s at Oxford or elsewhere, I still maintain this Child Labor Bill will achieve its purpose and protect the child in that phase at least. CLEMENT J. STOTT.

Kansas City, Mo., March 6, 1916.

LENTEN READING

THE EMOTIONAL, intellectual, and practical factors are part of the Lenten culture of the spiritual life, and in our reading, as in all other spiritual exercises and discipline, they should have their place. And so we should be reading during Lent one book, at least, from each of these classes.

First we should have ready at hand a book which it would not be out of place to read upon our knees. Too little use is made of our Book of Common Prayer as a devotional book. It would be worth while spending one Lent in becoming very familiar with it in this intimate devotional way.

Then we should have at hand another book for daily reading and study which will appeal to our intellectual powers. Perhaps it will be along the line of social service, the Sunday school, Church history or missions. One subject thus mastered during a Lenten season will be of inestimable value all the rest of our lives.

And we ought to keep by us for reading some book of a practical nature. If you have opportunity read Slattery's *Authority of Religious Experience*. Read Gardner's *The Children's Challenge*, and let what you read function in action. Seek afterward to work, if you may, in the Church school, or at least among children, thus putting what you read into actual practice. Read Wendling's *Man of Galilee*, but see to it that this unique and splendidly true vision of the Christ becomes your vision and works itself out in your every-day life.—H. E. C.



BOOKS ON THE WAR

This Time and Its Interpretation; Or, The Coming of the Son of Man. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. Milwaukee: The Young Churchman Company. Price \$1; by mail \$1.10.

Those to whom the war and its sufferings have brought spiritual and intellectual difficulties will find healing medicine in the Bishop of Edinburgh's valuable little book, *This Time and Its Interpretation*. In his introduction Bishop Walpole states that his aim is "to view our National interests in the light of the plan that God has for the world in this war. . . . There is no intention of attempting any political interpretation, nor of indulging in any special prophetic anticipations of what may happen after the war. The purpose of the book is to suggest the application of an old interpretation of a far-off, distant event to this time, and to confine any suggestions as to the future to what may be found there. I refer to the teaching that our Lord gives respecting the destruction of Jerusalem. Following the guidance of the Bishop of Gloucester (Dr. Gibson) in his Warburtonian lectures, which have since been published under the title of *The Old Testament in the New*, I have adopted the view that the whole of the discourse given on Mount Olivet (Cf. St. Matthew XXIV, XXV. refers in the main to the fall of the city." The writer proceeds to say that in his judgment the reason for the large prominence our Lord gave to the fall of Jerusalem and its meaning was that He wished it to serve as a perpetual witness to His mind and thought in all similar world-crises. An attempt is therefore made by the author to show what our Lord's interpretation of His own time was in this discourse, and how it applies to our own Age. The first part of the book not only gives our Lord's interpretation of His time, but re-enforces it with St. John's interpretation of his time in the Apocalypse, and with the interpretation of History, especially as regards the Fall of Rome and of Constantinople, and similar critical events in the story of man. These are all times of the coming of the Son of Man, who uses those great catastrophes as His opportunities for regenerating the world. Each is a beginning and an end. A beginning of good; and an end of evils. "As sickness calls for the physician, and civil discord calls for the statesman, so these strange and awful conflicts, when the passions of man are at their worst, and humanity seems degraded by their horrors beyond the possibility of redemption, call for the wisdom of God. For the Son of Man comes to raise humanity from corruption and death and give it a new start, carrying it forward in undreamt-of paths through the power of His Church. The fall of Jerusalem marked the end of Judaism and the beginning of the Church, the Kingdom of God. The sack of Rome (at the invasion of the Northern nations) marked the extinction of Paganism and the beginning of the Papacy. The downfall of Constantinople (1453) meant the overthrow of Papal Supremacy and the rebirth of Europe. So we may hope that this present great war will bring the overthrow of many evils and usher in many good things. Is it too much to hope that it means the end of war, the permanent establishment of peace, the reformation of social evils, a revival of religion, the reunion of Christendom?

From the parable of the wise and foolish virgins, and the need of the presence of a store of light in the Church, with a happy illustration from the soldiers at the front, alert, careful, ready in the trenches, calm and cheerful and lively when off duty, even though within the firing lines, the Bishop of Edinburgh draws the lesson that our Lord expects in all of his disciples this double attitude: "In the world, peace, reflecting and expressing this quiet and sure faith in the Father; but in their hours of devotion, a fearless outlook with the recognition that we are at war, and that our enemy goeth about as a roaring lion seeking whom he may devour. We never know when the attack may be made, whether at dawn, or at mid-day, or in the evening, and we resolutely wrestle in our prayers that when it comes we may have all in readiness, to give the alarm and play the man. Perhaps there is no counsel so important for these dangerous days as this. On the one hand, the earnest prayer that we may be spared the trial; on the other, that if we are brought into it we may by His grace be brought through it. This is not anticipating trouble, not showing anxiety about the morrow, but seeing things whole, in that serene and calm temper which is part of God's Peace."

Thus, in the second portion of his book, the author applies to the Church and her members the teaching of our Lord as to the coming of the Son of Man in crises such as the present war, and proceeds also in like manner to apply them to the problems of the family and the individual, and concludes with a call to repentance.

In his timely publication Bishop Walpole exhibits all those

qualities of spiritual insight, large endowment of pastoral wisdom, wide experience of life, refreshingly full and apt use of Scripture, grace and charm of style, popular and readily understood and human application of Bible truths and Church doctrines, with which his many friends have become familiar in *Vital Religion*, *Life's Chance*, *Gospel of Hope*, and other writings. And while this book is more immediately intended for the sorely tried peoples of the British Empire, yet it is also full of instruction and comfort for many in our own nation, still in the blessed enjoyment of peace, but grievously tormented at heart and troubled in mind by the sea of afflictions that has engulfed countless innocent and unoffending men and women. And Germans themselves will find in the book never an unkind word, but many full of light and wisdom and solace.

W. L. DE VRIES.

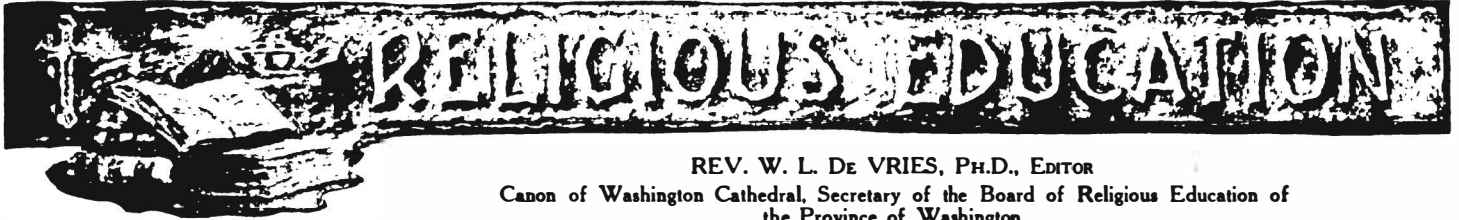
Attila and the Huns. By Edward Hutton. New York: E. P. Dutton & Company. 1915. Price \$2.00; by mail \$2.15.

Mr. Edward Hutton has written a most readable essay on the Huns, and has given evidence for its accuracy by giving full text of his sources. His essay will be useful to all who do not prefer to read the history of Attila in Dr. Hodgkin's voluminous *Italy and Her Invaders*. The author's special attention is to point resemblances between the Huns and the Prussians. He takes as a sort of text the words of Kaiser Wilhelm in 1902, "Just as the Huns a thousand years ago under the leadership of Attila gained a reputation in virtue of which they still live in historic tradition, so may the name of Germany become known in such a manner in China, that no Chinaman will ever again dare even to look askance at a German." The general tenor of the history, as well as certain specific details to which attention is called, show the existence of striking analogies. There are many illustrations of the statement in the Introduction: . . . "It would seem that, as well physically as spiritually, the Prussians, in so far as they are Finnic, are of the same Turanian stock to which the Huns belonged, and, if only thus, related to them. That the relationship is closer still, a thousand things of which we are witnesses to-day, as for many hundred years past, would lead us to surmise. And if they are not the same Barbarians, their barbarism is the same."

THOUGHTFUL AMERICANS, who are trying to get a clear, unbiased view of the Germany that occupies the stage of the world at the present time, will read with profit *Prussian Memories*, by Poultney Bigelow. Mr. Bigelow spent some years of his boyhood at school in Prussia and, by reason of the fact that his father was Minister to France, had the opportunity of associating with the present Emperor of Germany while he was still a youth. An intimate knowledge of European politics and history makes Mr. Bigelow peculiarly fitted for the task he has essayed, in this book, which is to show the gradual development of Prussianized Germany. His pungent, epigrammatic style, his lively sense of humor, together with the personal touches, make the book pleasant reading. [G. P. Putnam's Sons. Price \$1.25; by mail \$1.35.]

WHEN THE LIGHTS and shadows of the present war are softened by time and the catastrophe is viewed through the telescope of years, undoubtedly there will come a readjustment of opinions. Yet the world has always had a laurel wreath for a hero. For this reason *The Undying Story*, by W. Douglas Newton, has its claim upon the reader's attention. Mr. Newton is said in England to be the greatest descriptive writer discovered by the war. So the book, which is the story of the British retreat from Mons to Ypres that prevented the German advance on Paris, is written in a vivid, eloquent style which holds the interest of the reader. [E. P. Dutton & Company, New York. Price \$1.35; by mail \$1.50.]

WOMAN'S PART in the present war is unique. In the olden days it was hers to suffer in silence, to nurse the wounded and dying, and to help to heal the wounds inflicted by men upon their brothers. So the "lady with the lamp" brought peace and comfort. Now for the first time in history women have raised their voices in protest against the uselessness of the sacrifice. The International Congress of Women at the Hague was undoubtedly due to the awakened consciousness of women as to their responsibilities. Because there have been so many vague and conflicting opinions as to the congress and what it actually accomplished, the book, *Women at The Hague*, written by Jane Addams, Emily G. Balch, and Alice Hamilton, is a welcome addition to the war literature of the day—whatever one things of the Congress itself. [The Macmillan Company. Price 75 cts.; by mail 80 cts.]



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

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

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

Teacher training is a matter that is kept in the forefront at the present time by all of the Church's educational leaders. And this is as it should be, for this just now is both crux and solvent of the whole problem of religious education. In the existing unfortunate lack in the great majority of the laity of substantial information as to the Church and her ways, her Bible, her doctrine, discipline, and worship, and the consequent falling away of many, the failure in the supply of sufficient ministers and the innumerable evils that come in the train of ignorance, especially in matters religious, a well instructed laity is the great need of the Church. The clergy alone cannot supply this; they are too few. The trained teacher in great quantity is the adequate solution of the need.

There are numerous ways of supplying trained teachers. The parochial teacher training class, conducted by the rector or a skilled and experienced teacher; the district or city training class under authority of the diocesan board of religious education; the longer and shorter summer schools in religious pedagogy; the correspondence courses of the General Board; the teaching of the main topics of religious pedagogy in Sunday school institutes—these are the chief instruments for attaining this desideratum.

A WIDE PLAN of religious education as well as excellent teacher training courses are provided in the diocese of New York as is shown by the 1915 yearbook of the board of religious education, and the published programmes for the present year. This is what one would expect in a diocese which was the first to organize its educational work on a modern basis, but the instruction under some of the best teacher trainers in the Church is surely not appreciated by the clergy and Sunday school workers of our New York churches, for less than twelve persons enlisted last year in the diocesan training school. Only twenty-six schools in the diocese reported training in the form of weekly classes, and only twenty from our Church attended the New York City interdenominational teacher training classes.

Teacher Training in New York

This year the courses are given uptown in Synod Hall, and not, as hitherto, downtown at the See House on Lafayette street, with an average attendance of fifteen on each of the six courses offered, the largest class consisting of about thirty-five persons, and the smallest of nine or ten. The move, planned to secure a larger interest and attendance, has not brought great gains.

The Yearbook shows not only slack interest in teacher training but also a decline in the number of officers and teachers of two hundred and twenty, and of six hundred in the number of pupils since 1914, and this in the face of increases reported by most of the other religious bodies. Since 1900 the diocese of New York has lost more than 8,500 pupils and three hundred teachers. Out of two hundred and forty-one parishes in the diocese sixteen have no Sunday school.

The fewness of those using the exceptional teacher training opportunities of the diocese of New York is doubtless in large measure due to the excessive variety of interests pressing upon the attention of every resident of Manhattan and the great distances involved. But the outlook for the Church, if these conditions continue in the largest diocese of our communion in this country, is grave indeed.

In the diocese of Pennsylvania a good system of training has been worked out chiefly through the efforts of those veteran and untiring Sunday school workers, the Rev. Llewellyn N. Caley and the Rev. W. Herbert Burk. The Pennsylvania diocesan board of religious education has created a Church training school for teachers, and this school holds weekly classes at two central city points, at a West Philadelphia center, at a South Philadelphia center, and in Germantown. The courses are well planned out to lead up to the diploma of the General Board, and at the completion of the intermediate courses the diocesan board confers certificates on those who have success-

Some Successful Training

fully completed the work. From last year's training classes upward of one hundred and three teachers received certificates at the hands of the Bishop of Pennsylvania.

A FORWARD STEP, by the wise foresight of the Bishop and diocesan board of religious education, with the generous support of the laity, was taken two or three years ago in Maryland, and it is leading to intensive work of teacher training all over the diocese, and a great improvement in Sunday school methods. Miss Jane Millikin, an experienced school teacher, a devout and devoted communicant, and specifically and professionally equipped for teacher training, is the teacher of teachers and goes all over the diocese conducting carefully planned courses both in the principles, methods, and substance of Sunday school teaching. This plan is one that should be followed in every diocese in the land, and can be pursued by all those that have adequate financial resources.

Advance in Maryland

In Massachusetts it goes without saying that this, as well as other branches of religious education, is well provided for and well attended, and the prospectuses and publications of the diocesan board are very interesting and profitable reading.

In Richmond, Mrs. Ernest E. Osgood, superintendent of teacher training in the diocese of Virginia, has worked out during the last three years an excellent plan of teacher training, and her methods and courses, described in the January and February numbers of the *American Church Sunday School Magazine* can be carried into effect in any city where there is an intelligent and devoted leader to blaze the way and keep up the work.

In Missouri one hundred and thirty persons are attending ten courses in the St. Louis Church School of Religious Instruction; in Washington one hundred and forty-one were enrolled in a course on the elements of religious pedagogy by the Rev. Dr. Mitman, February 14th to 25th; seventy-five persons at Omaha are attending the three courses of the Nebraska diocesan board; similar work has been inaugurated also in Louisville, Ky.; and so it goes all over the land, for distant California being one of the most progressive of all, in this as in other religious as well as social, economic, and political undertakings.

The wide range of subjects covered in these Church schools of religious instruction is interesting to note. Among them are included Religious Pedagogy; Child Study; Old Testament History; the Prayer Book; Church Worship; The Gospels; The Life of Christ; The Apostolic Church; Church History; The Christian Year; Missions; Social Service; Church Doctrine; Sunday School Administration.

IN RURAL REGIONS, with no towns or villages, such as obtain in tidewater Virginia, Maryland, and Delaware, one would suppose that teacher training classes would be impossible on account of the sparse population and the great distances involved. At any rate they would seem to be difficult, but they are not impossible, and this has been demonstrated by the Rev. Thomas D. Lewis, now chaplain and religious instructor in Sweet Briar College in the diocese of Southern Virginia, but formerly rector of a territorially large parish in an agricultural section of Virginia, and more recently of a country Church in the diocese of Washington. In both of these he was able to develop and to maintain an excellent teacher training course, and the examination papers demonstrate the real interest and the large accessions of knowledge of the members of the class. The old saying, "Where there is a will, there is a way," obtains in this as in almost all fields of human endeavor, and if in a broad-acred rural parish teacher training can be provided for, this can also be done almost everywhere else in the Church.

Teacher Training in Rural Regions

BUT HOW, oh how, can our already overtaxed rectors manage

this proposition? How can they add this to their many and overwhelming burdens? The answer solves many other pastoral and parochial problems. It is this: When a man enters on a rectorship let him calculate and plan his work on the scale not of months but of years, and let him begin by laying foundations. In other words, let him devote his attention in the first years of his rectorship to training a band of intelligent workers to be his chiefs of administration and of departments. In particular let him find some suitable layman or laywoman and train him or her to be the director of religious education in the parish. Then, and only then, let him proceed to develop his different departments of work, missions, religious education, social service, etc. This was Bishop Satterlee's plan when rector of Calvary parish, New York, and one of the reasons he was able to make it and continue it a dynamic center of innumerable activities for the benefit of the Church and of the community. It could be wished that this and similar pastoral and administrative methods and principles of this pioneer and pastmaster in progressive and effective Church work had received fuller attention in the newly published and valuable biography of Bishop Satterlee by Bishop Brent. They would serve as guides and inspirations to the younger and less experienced clergy in many difficult problems.

In a parish of large resources it is possible of course for a new rector or an old rector at once to begin the development of his teacher training and other works of religious education by securing the services of a paid director of this department, and this method has much to commend it to those who can afford it. The supply of such directors and other leaders is to be sure all too short at present; and the very much alive board of religious education of the diocese of New York, awake to this situation has addressed itself to solving it, and has provided, within a few weeks, two post-graduate scholarships in religious education in Columbia University, so as to train a supply of competent parochial leaders in the field of Christian instruction.

And there are other and simpler methods of securing trained teachers, available in churches of slender financial resources. For instance, in the Sunday school of the Church of the Good Shepherd, in the City of Washington, the sister of the vicar, Miss Emma Abbott, has worked out for the primary department a method of teacher training which could be employed in every department of the Sunday school. Miss Abbott takes the older pupils of the school, forms a training class composed of them, and gives them practice work in the primary department, first as substitutes and later as full teachers.

And this brings us to note a valuable point. When a modern Sunday school, with good teachers, has been established and has been running a few years, then the teachers themselves, trained in the first place by the rector or his parochial director of teacher training, can take up the work of teacher training and instruct the new teachers or candidates for teacherships in each department. And still later on, when there are in the parish a number of young men and young women who have passed through all the grades of the Sunday school and have been taught therein by well-trained teachers, they themselves, with very little instruction, can soon be equipped as trained teachers. Therefore, while the problem of teacher training is very difficult and arduous at the outset, it becomes easier with each year of its application and working in the modern Sunday school. It is another and signal case of *per angusta ad angusta*; *per aspera ad astra*.

THE DANGER in the propaganda for teacher training is that it may, and often does, discourage teachers who have not had

A Possible
Danger and cannot get teacher training. The leaders in religious education in our various dioceses have often found that when some expert and scientific exponent of teacher training has spoken before a parochial teachers' meeting, or a Sunday school institute, there is considerable discouragement among many of the most devoted teachers, who feel their unfitness from the scientific pedagogical point of view, but who for one reason or another are unable to procure training. Wise leaders are ready for such contretemps. After all it is to be remembered that any communicant who loves our Lord and little children, and is willing carefully to prepare the lesson, can do good work in Sunday school, though not the best work. The modern manuals of Sunday school instruction are prepared on such admirable pedagogical lines, and give the teachers so much help, that they will do the rest of the work in very large measure if the teacher

can do her part on the three lines above mentioned; and there are many such women, and not a few such men, in the Church. The writer remembers an instance when he was superintendent of St. Chrysostom's Sunday school, New York, one of the first of the modern progressive subject-graded Sunday schools, and made so about 1890 by his predecessor in the office of superintendent, the Rev. W. Everett Johnson. A young woman of limited education and outlook on life, who had completed all the grades of the Sunday school, insisted upon having a class. Both the vicar Father Sill, and the superintendent, as well as the older teachers, felt this to be undesirable, but she was so persistent that it proved impossible to refuse and she was given a class of very young and ignorant children in the third or fourth grade. She became one of the most successful teachers in the school because she possessed the qualifications that have already been named, and, in addition, the teaching gift itself.

Similarly, in a small and newly established Sunday school in a factory village, where there were only three or four educated people in the whole neighborhood, a little girl of thirteen, with the same qualifications as her elder contemporary in St. Chrysostom's, became the most successful teacher of small boys, whom some consider the most difficult problem in any Sunday school. Again, it is sometimes possible for a teacher of limited time and equipment to fit herself, or to be fitted by her rector or teacher trainer, to teach thoroughly and effectively one subject in one grade and to continue in this year after year until she has become an expert. And there are other solutions that will suggest themselves in the course of the work.

With such instances in mind no teacher need be discouraged because around and about her are others of much larger equipment and training in the principles and methods of modern religious pedagogy, and the dangers of the propaganda of scientific aims and ideals in the educational work of the Church are averted, or at least minimized, when the rector or superintendent fails not to hearten his hesitating associates by keeping successes such as these before them, and giving them the assurance that we can do all things in the name and strength of Christ Jesus our Lord.

THE FLOWER VENDER

Down the street comes his stirring cry,
And the creaking cart goes slowly by,
Laden with Resurrection lilies,
And the golden glory of daffadowndillies.
Hark to the oft-repeated song
As he threads his way through the passing throng:
All a-growing!
All a-blowing!

A tired shop girl passes by,
And glances back with wistful eye;
Then pausing, she scatters her little hoard
Upon fragrant treasures she can ill afford.
From her dingy counter, all day long,
She dreamily echoes the vender's song:
All a-growing!
All a-blowing!

What though the northern breeze be sharp,
And the somber mountains lone and dark
When dappled skies above are bright
Like the angel's garment of living light!
Rejoice in the coming Easter Day!
So the lilies and daffadowndillies say.
All a-growing!
All a-blowing!

MYRTLE HUMPHREYS.

IT IS POSSIBLE to be a miser with other things than the alms-bason. Some Silas Marners hoard their motives. We are all fond, at times, of gloating over our good intentions. Thus, if we are not careful, we may help to pave the way. Motives exist for the same purpose as moments—to be turned into useful work. If you know you have a right motive, forget it. If you have it, it is there. And if you are conscientious enough to worry over whether it is there, you have the best reason in the world for knowing you have it. Whenever we go back in fearful doubt to see if the house-door is locked, we always find it is. If we had left it open, we should never think about it, till we came home and found the neighbor's children bowling our newest china at the cat. The best men are unconsciously of having motives—for the simple reason that they have them. "Love God—and do as you please," said the otherwise stern St. Augustine. It does not mean that if we do as we please, we shall necessarily love God. But it places the accent of our life where it should be. And the accent determines the life.—Wallace Herbert Blake.

Church Calendar



- Mch. 1—Wednesday.
- " 5—Quinquagesima Sunday.
- " 8—Ash Wednesday.
- " 12—First Sunday in Lent.
- " 15, 17, 18. Ember Days.
- " 19—Second Sunday in Lent.
- " 25—Saturday. Annunciation B. V. M.
- " 26—Third Sunday in Lent.
- " 31—Friday.

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.

JAPAN
TOKYO
Rev. Dr. C. S. Relfenider

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

Personal Mention

THE Rev. CLARENCE M. CONANT, M.D., who was acting curate at the Church of St. John the Evangelist, Newport, R. I., during January and February, will assist the Rev. I. McK. Pittenger, at the Church of the Good Shepherd, Raleigh, N. C., until some time after Easter.

THE Rev. R. PERCY EUBANKS, who was operated on at McKennan's hospital, Sioux Falls, S. D., two weeks ago, is much improved.

BISHOP FABER spent the first week in Lent in New York City.

BISHOP GRISWOLD conducted a quiet hour for men under the auspices of the Brotherhood of St. Andrew at the Church of the Redeemer (Rev. Edmund Duckworth, rector), St. Louis, Mo., on March 7th.

THE Rev. H. B. GWYN has accepted a call from the vestry of the Church of the Holy Comforter, Kenilworth, to the rectorship of that suburban parish of Chicago, and begins his new work on May 1st. Mr. Gwyn has also been appointed by Bishop Anderson, editor in chief of the *Diocese of Chicago*, the diocesan paper. For the past two and one half years he has been priest in charge of St. Edmund's, Chicago.

THE Rev. DWIGHT W. HADLEY, who has been for two years on the staff of St. Stephen's Church, Boston, Mass., has been elected rector of Grace Church, Medford, and will assume that position on Low Sunday next.

THE Rev. ERNEST J. HOPPER, who for nearly three years has been in charge of Grace Church, Waverly, and Christ Church, Wellsburg, Central New York, has accepted the call to become rector of Trinity Church, Utica, N. Y., of which the Rev. John R. Harding, D.D., secretary of the Second Province, was for sixteen years the rector.

THE Rev. HENRY B. JEFFERSON is appointed priest in charge of St. Mary's Church, Kansas City, Mo., until Easter.

THE Rev. PROF. JENKS has resigned from the General and Executive Committees of the Church Congress.

THE Rev. HAROLD JOHNS, rector of Holy Trinity Church, Iron Mountain, Mich., will leave the last of the month to assume charge of the Church of the Ascension, New Haven, Conn. Mr. Johns has been in charge of work in Dickenson county and in Florence for three years.

THE Rev. EDWARD R. JONES is in charge of St. Augustine's Church, Rhinelander, Wis., during the illness of the vicar, the Rev. Campbell Gray.

THE Rev. P. B. PEABODY, late Dean of the northwestern convocation of the diocese of Kansas, has become rector of St. James' Church, Independence, Iowa.

SECOND SUNDAY IN LENT

St. Matthew 15: 23—"He answered her not a word."

The Word without a word! Silence which seems
To carry insult, since it puts without
The pale of grace, beyond the light which streams
Even on things unclean! Doth God thus flout
Our deepest need? And doth the Christ reveal
A deity all silent to our pain,
Silent to sin, to human woe and weal,
Even with heedlessness and cold disdain?

O blest Veronica! make answer, prove
To our weak sight how little was denied,
In strengthen'd faith, in quicken'd zeal of love,
In heart's supreme desire all satisfied.
For, momentarily deaf to one poor plea,
He answer'd all, and crown'd the victory.

HERBERT H. GOWEN.

THE Rev. Dr. Z. B. T. PHILLIPS, rector of St. Peter's Church, St. Louis, Mo., conducted a quiet day for the Woman's Auxillary of the diocese at Christ Church Cathedral, St. Louis, on Thursday, March 9th.

THE Rev. WILLIAM L. PHILLIPS has resigned as missionary in charge of St. Paul's Church, Portsmouth, R. I., to become curate at the Church of St. John the Evangelist, Newport. His address is 81 Washington street, Newport, R. I.

THE address of the Rev. D. L. SANFORD, for seven years diocesan missionary of Vermont, will be Morrisville, Pa., after April 1st.

THE Rev. WILLIAM OLIVER SMITH, JR., is priest in charge of the Church of the Good Shepherd, Ruxton, Baltimore county, Maryland. His post office address is Ruxton, Maryland.

THE Rev. FRANCIS C. STEINMETZ, D.D., has been elected chaplain of the Fourth Regiment Infantry, Virginia National Guard, with the rank of captain.

THE Rev. SAMUEL G. WELLES has accepted a position as social secretary of the diocese of New Jersey. He will also minister in state and county institutions of the diocese. His address is 78 South Hermitage avenue, Trenton, N. J.

THE Rev. ERNEST W. WOOD, chaplain U. S. Army, while on two-month leave of absence, is taking charge of the Lenten services at Trinity Church, Bethlehem, Pa.

ORDINATIONS

PRIESTS

MARYLAND.—At the Pro-Cathedral in Baltimore, on Thursday, March 2nd, the Bishop of Maryland ordained to the priesthood the Rev. WILLIAM O. SMITH, Jr. The candidate was presented by Archdeacon Helfenstein and the Rev. John I. Yellott, Jr., examining chaplains of the diocese. The sermon was preached by the Rev. W. H. H. Powers, D.D., rector of Trinity Church, Towson, Baltimore county. The Rev. Mr. Smith will remain in charge of the Church of the Good Shepherd, Ruxton, Baltimore county, where he has served most acceptably during his diaconate.

WASHINGTON.—On Sexagesima Sunday, the Rev. FRANCIS S. NITCHE, curate of St. John's Church, Georgetown, D. C., was advanced to the priesthood by Bishop Harding. The Rev. G. C. F. Bratenahl, D.D., Dean of the Cathedral, presented the candidate; the Rev. George H. McGrew, D.D., one of the examining chaplains of the diocese, preached the sermon. The rector of the parish, the Rev. Christopher P. Sparling, and the Rev. George W. Atkinson, rector of Grace Church, also took parts of the service. Other priests participating in the laying on of hands were the Rev. W. M. Mitchell and the Rev. Dr. Baker of New Jersey.

DIED

BROWN.—The Rev. HENRY JAMES BROWN, M.D., entered on the rest of Paradise, Friday, March 3, 1916, at his home in Chicago. The burial office, with its attendant celebration of the Holy Eucharist, was said at the Church of Our Saviour, Chicago, on Monday, March 6th, 1916, at 10:30 A. M. Burial was at Detroit, Mich.

GILBERT.—At his residence in Yonkers, after a long illness, on March 9, 1916, WALTER RUTHERFORD GILBERT, younger son of George W. Gilbert, and the late Amelia M. Gilbert. Burial at Lime Rock, Conn., March 12th.

"Neither shall there be any more pain."

HOOPER.—At Toronto, Ont., on February 27th, aged twenty-two years, HARRY HOOPER, husband of Elizabeth Pepler, and brother of the Rev. W. T. Hooper of St. Paul's School, Concord, N. H.

KATES.—On the evening of Sexagesima Day, at Kenmore, N. Y., MARGARET MOREHOUSE, daughter of the Rev. Jerome and Frances Morehouse KATES. Burial in Christ's Church cemetery, Belvidere, N. Y.

KENT.—Entered paradise on Ash Wednesday, March 8, 1916, at her home in Flushing, N. Y., JULIA ALLEN DRAPER, widow of the late Charles Nelson Kent, in the seventy-first year of her age. Funeral services were held at the Church of St. Mary the Virgin, New York, on Friday morning, March 10th.

Requiescat in pace.

LYTTON.—At Salina Kan., February 26, 1916, the Rev. JAMES POTTS LYTTON. The burial office was said at the Cathedral on March 1st. Interment in cemetery at Salina.

"God all pitying, Saviour blest,
Grant him Thine eternal rest."

MCGUIRE.—On Wednesday, March 8, 1916, at her residence, 1333 Connecticut avenue, Washington, D. C., EMILY NEVILLE, wife of the late Frederick B. McGuire, and daughter of the late Frank Taylor. Funeral services from St. John's Church, Lafayette Square, on Saturday morning, March 11th.

PAINTER.—Entered into life eternal, Friday, February 4, 1916, at St. John's Rectory, McLean, Va., Rev. WILLIAM PUSEY PAINTER, rector of Langley parish, Fairfax county, Va. The funeral service was held in St. John's Church, McLean, February 6th. Burial at Muncy, Pa.

RICHARDSON.—Mrs. WILLIAM C. RICHARDSON, widow of the Rev. William C. Richardson, who for thirteen years was the rector of St. James' Church, Philadelphia, died on Tuesday, March 7th, at the home of her daughter, in Maryland. Mrs. Richardson has been ill since the death of her husband, which occurred about nineteen months ago.

ROCHE.—Suddenly, on March 6th, the Rev. SPENCER SUMMERFIELD ROCHE, D.D., late chancellor of the diocese of Long Island, beloved husband of Emma C. Roche, at his residence, in Garden City, L. I., in the sixty-sixth year of his age. The funeral was held at the Cathedral of the Incarnation, Garden City, L. I., on Thursday at 11 A. M.

TEASDALE.—In Kansas City, Mo., on Thursday, March 2nd, Miss MARY TEASDALE, for twenty-four years vice-principal of Waterman Hall, Sycamore, Illinois.

WARREN.—At the residence of her son Charles Townsend, Elizabeth, N. J., on March 9th, LOUISE MATTHEWS, widow of Rev. D. F. Warren, D.D., late rector of St. Mary's Church, Jersey City, N. J.

"May light perpetual shine upon her."

MEMORIALS

HENRY JAMES BROWN

In the death of the Rev. HENRY JAMES BROWN, M.D., who fell asleep in Jesus on Friday, March 3, 1916, the Church on earth has lost a faithful servant of Jesus Christ, and the ranks of those in Paradise are increased by another loving soul.

For more than twenty years he was connected with the diocese of Chicago, although during the last eight years of his life he was obliged by bodily infirmity to "serve by waiting."

The work of his ministry here was done quietly and steadfastly, in the fear of God, and with a touch of that militancy which marks the possession of deep-seated convictions. He was a

sturdy evangelical Churchman of the best type, and lived up to his principles.

From his place in the waiting Church he will say a glad Amen to our prayers that eternal peace may be his, and that light perpetual may shine upon him.

Signed, on behalf of the clergy present at his funeral,
J. D. McLAUGHLAN,
LUTHER PARDEE,
WALTER S. POND.

WALTER H. TAYLOR

Resolutions of the vestry of Christ Church, Elizabeth River Parish, Norfolk, Va., adopted Thursday, March 2, 1916.

WHEREAS, It has pleased Almighty God in His wise providence to remove from the scene of His earthly labors our esteemed friend, co-worker, trustee, and former vestryman of this congregation, Colonel WALTER H. TAYLOR;

AND WHEREAS, By his faithful service in the work of this parish and long association with its numerous charitable organizations, he has endeared himself in an unusual degree to our entire congregation, and it is proper that we should spread upon our minutes a suitable memorial of our esteem and appreciation of his many noble qualities and virtues;

Therefore, *Be it Resolved*, That it is the sense of the vestry of Christ Church that in the death of Colonel Walter H. Taylor this community has lost a most valuable citizen, who by his high ideals and unremitting loyalty to duty had won a most enviable place in the esteem of his fellow-citizens;

Resolved, Further, That in the death of Colonel Walter H. Taylor this vestry feels that this congregation has lost a most useful, earnest, and devoted member, whose absence will be long felt, and whose wise counsel will be seriously missed by us;

Resolved, Further, That we tender our heartfelt sympathy to his family in this sad hour of their great bereavement, and that these resolutions be spread upon the minutes of this church, and a copy sent to his family by the registrar.

FRANCIS C. STEINMETZ, Rector.
ROBERT M. HUGHES, Registrar.

RETREATS AND QUIET DAYS

BOSTON, MASS.—A day of retreat for women will be held at St. Margaret's Convent, 17 Louisburg Square, the Third Sunday in Lent, March 26th. Conductor, the Rev. FREDERICK W. FITTS, rector of St. John's Church, Roxbury. Names should be sent to the Assistant Superior before March 24th.

NEW YORK.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 14th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Napier Whittingham of London, England. Tickets for luncheon in the guild hall will be forwarded, free of charge, upon application to the secretary, St. Andrew's House, 199 Carroll street, Brooklyn, New York. Parochial mission in St. Paul's Church every evening at 8 P. M., from April 12th to April 21st. Conductor, Father Whittingham. The Church may be reached by the Court street car from Brooklyn Bridge, New York, or at the Borough Hall subway station. The Court street car crosses Carroll street. The church is one block to the west.

NEW YORK.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, April 8th from 5 P. M. to 9 P. M. Conductor, the Rev. Napier Whittingham. Those desiring to attend should apply to the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

WASHINGTON.—A quiet day for members and associates of the Girls' Friendly Society and other women of the diocese of Washington will be held on Tuesday, March 28th, at St. Thomas' Church, Eighteenth and Church streets, Washington, D. C. Conductor, the Rev. Harvey Officer, O.H.C. Holy Communion at 8 A. M.

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 OFFERED—CLERICAL

THOROUGH-GOING CATHOLIC PRIEST wanted at once; experienced, unmarried; as assistant priest in parish in Los Angeles, California. The rector is an invalid and resides at a distance. Need not be musical, but must be thoroughly efficient all around worker and an adept at Sunday school and boys' work. Apply to the Rev. A. M. SMITH, 815 Elysian drive, Los Angeles, Calif.

RECTOR WANTED for growing parish and near-by mission in the diocese of Kansas. Salary \$900 and modern eight room rectory. Residence town 1,700 population, first class public schools, two railroads, water works, electric light. All negotiations subject to approval of Bishop. A. E. SWEETLAND, Senior Warden, Blue Rapids, Kansas.

POSITIONS WANTED—CLERICAL

TO ALL WHOM IT MAY CONCERN: The undersigned, who has been an archdeacon himself for nearly twenty years, knows of a priest, university and theological graduate, who would be a great success in any diocese or missionary jurisdiction where a clergyman was wanted for general missionary work. Apply to REGINALD S. RADCLIFFE, Archdeacon Diocese of Erie, Ridgway, Pa.

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

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 537.

POSITIONS WANTED—MISCELLANEOUS

POSITION WANTED as organist by young woman, communicant. Has held present position five years. Experienced in training boys and mixed choirs. Excellent references. Address ARDEL, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED Organist-Choirmaster desires change. Boy or adult choir. University and conservatory graduate. Mus.B. degree. Communicant. Address MUS. B., care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

LADY WISHES POSITION coming year in School or Institution. Executive ability, reliable, discreet, pleasant personality, tactful. References. F. W., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST open for desirable change. Recitals, cantatas. Reverent, devotional, Churchly results. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER, trained, experienced, musical, desires position in parish or school. References. Address CENO, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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 Gulliant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, list of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

ABRIDGED BENEDICTE in a flat, inscribed to Rev. P. Wroth, endorsed by Bishop of Harrisburg, rector of Church of the Ascension, Washington, D. C., and many other prominent clergymen. Price 10 cents. Address Mrs. S. A. Wise, Organist and Director of Choir, Church of the Advent, 413 North Carey street, Baltimore, Md.

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

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

SIGN OF THE CROSS. Illustrated magazine teaching Church year, Dictionary, and Symbolism. The best for parish localization. Guilds earn ten dollars serving the Church. THE ANCHOR PRESS, Denver, Colo.

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

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.

GLORIOUS DAY—A bright Easter Carol suitable for church choir or Sunday school. One dollar per dozen. Apply MISS PERCIVAL, 646 Montgomery Drive, Portland, Ore.

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

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

CHURCH EMBROIDERIES of all descriptions. Stoles a specialty. Send for price list. MISS CLARA CROOK, 128 West Ninety-first street, New York.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

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

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

SAINT 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, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

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

HEALTH RESORTS

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

LITERARY

DAILY MEDITATIONS, by Father Harrison, O.H.C., 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 steady income corresponding for newspapers. Experience unnecessary. Address **PRESS CORRESPONDING BUREAU**, Washington, D. C.

EASTER FOLDERS; original verses, Ribbon, cover design two shades violet, or green, four styles: 40 cts. dozen. **ANN WENTWORTH SMART**, 13 Follen street, Back Bay Station, Boston, Mass.

FOR RENT—MAINE

TO RENT—Summer cottage, Orr's Island, Maine; well furnished; bath room, modern conveniences; running water supply; overlooking ocean and bay; wonderful view. Apply **CHARLES HENRY ARNDT**, 59 West Tulpehocken street, Germantown, Philadelphia, Pa.

FOR SALE—MISCELLANEOUS

FOR SALE—Violet chasuble, stole, maniple, burse and vell, silk, \$20. Also complete white set, \$20. Both practically new. Also one White Radio-opticon, cost \$35, uses postals or slides, good condition, \$20. Address **KING**, care **LIVING CHURCH**, Milwaukee, Wis.

FOR SALE—Cadet outfit consisting of guns, uniforms, etc. **C. A. WILSON**, Baraboo, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. **Legal Title for Use in Making Wills:** "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, **MISS MARIAN DEC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

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

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 90,000, 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.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. MCKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

CHOIR VESTMENTS

Will any church having spare vestments suitable for boy and girl choir give some to a Catholic mission? **REV. E. W. FOULKES**, St. Mary's Rectory, Rockport, Mass.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

Fleming H. Revell Co. New York.

Christian Service and the Modern World. By Charles S. Macfarland. 75 cents net.

Charles Scribner's Sons. New York.

Dictionary of the Apostolic Church. Edited by James Hastings, D.D. With the Assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Volume I. Aaron-Lystra. \$6.00 per vol. net.

Mysteries of Life. A Book for Boys and Girls. By Stanley De Barth, M. Inst. C.E. Lare Headmaster Preston House Preparatory School, East Grinstead, Member of the Association of Public School Science Masters, Member of the Mathematical Association, etc.

The Young Churchman Co., Milwaukee, American Agents.

Wells Gardner, Darton & Co. London.

In Praise of Teaching Missions, and How to Conduct Them. By Gerard Sampson, C. R., House of the Resurrection, Mirfield. 60 cts. net.

Kurds and Christians. Edited by the Rev. F. N. Heazell, M.A., and Mrs. Margolouth. Illustrated. \$1.40 net.

From the Author.

Our Palace Wonderful or Man's Place in Visible Creation. By the Rev. Frederick A. Houck. 1120 Horace St., Toledo, Ohio, Author of "Life of St. Gerlach." \$1.00; by mail \$1.10.

S. P. C. K. London, England.

St. Patrick and His Gallic Friends. By F. R. Montgomery Hitchcock, D.D., Author of *Irenaeus of Lugdunum, Clement of Alexandria, Atonement and Modern Thought, Celtic Life and Thought*, etc. \$1.00 net.

Through the Jews to God. A Challenge. By S. C. Kirkpatrick, S.Th. With illustrations. \$1.40 net.

The Young Churchman Co. Milwaukee.

Moments Rich in Blessing. Addresses on the Seven Words from the Cross. By Arthur Whipple Jenks, D.D., Professor in the General Theological Seminary, New York. 60 cents net; by mail 65 cents.

Baker & Taylor Co. New York—or, **Radiant Life Press.** Pasadena, Calif.

Living the Radiant Life. A Personal Narrative. By George Wharton James, Author of *Quit from Worrying; What the White Race May Learn From the Indian; The Story of Scroggles; The Heroes of California; The Grand Canyon of Arizona; Lake Tahoe; The Wonders of the Colorado Desert*, etc. \$1.00 net.

PAMPHLETS

The Young Churchman Co., Milwaukee, American Agents.

Wells Gardner, Darton & Co. London.

Massacres of Syrian Christians in N. W. Persia and Kurdistan. By Paul Shlimmon of Urml, Persia. With a Foreword by Rev. F. N. Heazell, M.A., Organizing Secretary of the Archbishop's Assyrian Mission. 20 cts. net.

A Message for the Supreme Moment. Delivered to the Assembled Clergy of the London Diocese by the Bishop of London, November 23, 1915, at St. Martin's-in-the-Fields. 20 cts. net.

Government Printing Office. Washington.

The World Wide War Trust. Remarks of Hon. Clyde H. Tavenner of Illinois in the House of Representatives, February 15, 1915.

The Navy League Unmasked. Speech of Hon. Clyde H. Tavenner of Illinois in the House of Representatives, December 15, 1915.

J. H. and Mrs. L. H. Edwards. Portland, Ore.

Universal Flag of Peace and Anthem of Nations in Four Colors. With Music, Including Synopses, Fundamentals, Explanations. Also New Universal Songs for Old Patriotic Melodies, Compiled, Arranged, Published by J. H. Edwards, Secretary (Mrs.) L. H. Edwards, Director, of the Oregon Conservatory of Music, 141 Thirteenth street, Portland, Ore. 25 cts., or \$1.00 with Emblem and Membership, etc., in Natures Synocha Circles.

The Young Churchman Co. Milwaukee.

The Seven Lamps of the Holy Spirit. A Study of the Confirmation Gift in Preparation for the Laying on of Hands. By the Rev. Frank B. Reazor, D.D., Rector of St. Mark's Church, West Orange, N. J. With Introduction by the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio. 25 cts. net.

Reservation of the Blessed Sacrament. The Right and Duty of Every Parish Priest to Whom is Committed the Cure of Souls and the Care of the Sick and Dying. Some Considerations Prepared by the Rev. Charles Mercer Hall, M.A., Rector of Saint Mary's, Asheville, N. C. 10 cents. net.

"Auricular Confession and Penance." With Notes. A Comment on Part of a recent Pastoral Letter. Delivered in Substance at Saint Mary's, Asheville, N. C., by the Rev. Charles Mercer Hall, M.A., Rector. 10 cents net.

The Altar Steps. A Plain Study of the Communion Service for Confirmation Classes and Communicants. By Frank B. Reazor, M.A., Rector of St. Mark's Church, Orange, N. J. 15 cents net.

From the Author.

The Church and Her Mission. A Reflection on Some Tendencies of the Time. By the Rev. Herbert H. Gowen, D.D.

Prayers Set forth by the Bishop of the Diocese of Massachusetts for the Week of Prayer and Preaching, April 9-15, 1916.

Speaking the Truth in Love and Progress and Conservatism. Two Sermons Preached in Saint Michael's Church, Germantown, Pa., by the Rector, Rev. Gilbert Pember, B.D.

Report of the Social Service Commission to the Convention of the Diocese of Maryland, October, 1915.

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 the Rev. W. T. Roberts, Rocky Mount, Va.

Social Service in the Rural Church. Being the Substance of an Address by the Right Rev. Charles Fliske, S.T.D., Bishop Coadjutor of Central New York, at the Annual Synod of the Province of New York and New Jersey, held in All Saints' Cathedral, Albany, N. Y., January, 1916.

General Education Board. 61 Broadway, New York.

Changes Needed in American Secondary Education. By Charles W. Elliot. Publications of the General Education Board, Occasional Papers, No. 2.

CATALOGUES

Catalogue of the Berkeley Divinity School, Middletown, Connecticut. February 1916. With the Roll of the Alumni.

CARDS

T. C. Clark. Chicago.

A Thought for To-day.

THE CHURCH AT WORK



REV. F. W. CROWDER, Ph. D.
Recently elected rector of St. James' Church
Madison Avenue, New York

NEW MISSIONARY OUTPOST IN CHINA

PAO YING IS a city of 100,000 people in our missionary district of Shanghai. Until recently, no foreigner has ever lived there. The Church has just established an outpost by sending the Rev. E. R. Dyer and Mrs. Dyer to open work in the city, which is the center of a large agricultural district and the residence of many retired and well-to-do officials. Its attitude toward foreigners has been unusually conservative, and Mr. Dyer is experiencing some difficulty in securing rented quarters. In the few months of his residence, he has succeeded in making friends with a number of influential people.

Among the plans for the future is a small dispensary, to be under the care of Mrs. Dyer, who was formerly a medical missionary of the Presbyterian Board. To begin this work will require \$100 for the equipment of drugs, bandages, instruments, etc. Mr. Dyer hopes to make the clinic self-supporting. The dispensary will be strongly allied to the evangelistic work, and will be a blessing to the women of the city where, as Mr. Dyer says: "the diseases are untreated or worse than untreated." If anyone has, or knows of, a microscope that some physician no longer needs for his own work, it can be used to advantage at Pao Ying by Mrs. Dyer for diagnosis. Mr. John W. Wood, 281 Fourth Avenue, New York City, will give information.

CARING FOR CHILDREN IN ROME

"DEEP STREAMS run silently," may be said of a small work which has been going on in Rome for nearly twenty-five years, that of caring for some of the very poor children, and especially the orphans of Italy.

In the Victoria Home, 116 Via Marsola, children of all sorts, both Christian and Jews, have received the same education, and on leaving have been placed out to make their way in the world. The number that has passed through the Home is nearly four hundred.

Originally the Home was not meant for Roman Catholics, but so many pleaded for the admittance of their orphans that they were received on condition that the training must be alike for all.

A Jewish girl who left the Home some years ago was baptized last year at her own special request. Her family cast her off, but she found employment as a tailoress in a large shop, boards with a Christian family,

and frequently comes to see her old friends at the Victoria Home, looking very happy.

In January last, four little sufferers from the earthquake in the Abruzzi arrived at the door. They ranged in age from five years down to a baby of eleven months, and were taken at once. It was necessary, to send for a doctor and a nurse immediately, for the baby had a wound in its head, and another child was suffering from bronchitis. These little creatures were kept for three months, when a good home was found for the babies, who were too young for this institution.

Mrs. Thomas Nelson Page, wife of the American ambassador in Rome, kindly gave five hundred lira in July, the remainder of her earthquake fund, and with this sum three of the little people were sent to a summer home near Naples for sea bathing, which has proved most beneficial.

The Home has capacity for twenty girls and is a real home, not an institution. This winter the number has been brought down to fourteen, owing to the great difficulty of providing funds in this terrible time of war. Everyone is giving to his or her interest for the sick and wounded in many lands, while at the same time the expenses of living are more than doubled. Gifts are greatly needed for the support of the Home, and will be forwarded to Miss Edwards, who for all these years has given herself to its management.

RAISING MONEY FOR SEWANEE

SEVEN BISHOPS and over one hundred laymen met in Sewanee on the 22nd of February to plan for improving the financial conditions of the institution. Sewanee's physical property is conservatively valued at \$1,500,000, but on account of its rapid growth it has gradually piled up a debt of \$300,000, which should be paid off, leaving the University in position to receive additions to its endowment. The meeting of February 22nd was the climax of a campaign which has been carried on for some months in the cities of the dioceses which control Sewanee. Among those present at the meeting were Bishops Beckwith, G. H. Kinsolving, Darst, F. F. Reese, Guerry, and Gailor. Bishop Knight outlined the purpose of the meeting. A resolution was promptly adopted to the effect that the debt should be paid by the first of June, and a committee was appointed to work out a plan. In the afternoon this committee suggested a committee of seven to raise the \$300,000, and during the day pledges amounting to \$50,000 were made by those present, conditioned on the balance being raised. At a delightful banquet in the evening the success of the movement was pledged. A pleasing feature at the banquet was a promise by the president of the N. C. & St. L. Railway that if the campaign were brought to a successful conclusion a new station at Sewanee would be built of native stone like the University buildings, of a dignity to suit the location.

ANNIVERSARY OF CONNECTICUT PARISH

ST. JOHN'S PARISH, Hartford, Conn. (Rev. James Watson Bradin, rector), will celebrate on Sunday, March 19th, the seventy-fifth anniversary of its organization. Some time prior to March 18, 1841, many of the younger male members of Christ Church conceived the idea of forming a new parish, selecting a site for the new church between the Wadsworth

Atheneum and Arch street, on part of the site of the Morgan Memorial. The parish was organized March 18, 1841, and the cornerstone of the church laid July 14th of the same year. The building was consecrated by Bishop Thomas C. Brownell on April 20, 1842. The style of architecture was of an early English type, although the interior decorations were of a period somewhat later. The nave contained 136 pews, and the seating capacity including the gallery was eight hundred and fifty. During a violent gale in May, 1875, the wooden steeple was severely shaken and the cone of the spire loosened from its moorings, necessitating its removal as a matter of safety. The ancient altar plate of the church was the gift of Mrs. Elizabeth Hart and her daughter Miss Hetty B. Hart, both of Hartford. The Rt. Rev. Dr. John Williams, third Bishop of Connecticut, was consecrated in St. John's, which is the parent of four other churches. The first rector of St. John's was the Rev. Arthur Cleveland Coxe, afterwards Bishop of Western New York.

One of the most historic events in connection with the life of St. John's parish was the semi-centennial in 1892, when the parish was freed from debt and has since remained so.

The last service in the old building was held on Easter Sunday, 1908, and the cornerstone of the present church was laid on a new site in the following July. The consecration took place July 9, 1909. The building, designed by Ralph Adams Cram, is of the best type of English churches. The church property is valued at \$100,000, and to this has been added within the past year a parish house at a cost of \$25,000. Among many interesting articles of interior furnishing, the church contains a font of hammered lead brought from England, and so far as known the only one of this material in use in this country. The present rector, the Rev. Mr. Bradin, has held his position for thirty-four years.

NEW HOUSE FOR BISHOP OF NEVADA

BISHOP AND MRS. HUNTING opened the new Bishop's House with a "house-warming" on the evening of February 23rd. A large number of people from Reno and Sparks came to offer their best wishes to the Bishop and his wife, and to inspect the house, which is the property of the district. The house has



BISHOP'S HOUSE, RENO, NEVADA

eight rooms, a large reception hall, two bathrooms, a large basement with heating plant and laundry, a vault for the safe-keeping of records, and a chapel, an "upper room made ready to the glory of God and in memory of the Rt. Rev. Henry Douglas Robinson." The building is almost paid for, but there is still \$1,000 to be raised. The money to buy the lot was borrowed, and it is hoped that the people of Nevada will provide all this amount. There was a unanimous expression of pleasure and approval at the house and appointments by all at the reception.

MEETING OF HEADS OF CHURCH SCHOOLS

ON FEBRUARY 22nd, in Baltimore, a group of heads of Church schools from the Province of Washington gathered at the invitation of the Rev. Frederic Gardiner, L.H.D., secretary for schools and colleges of the provincial board of religious education. Some twenty-four schools were represented and a permanent organization was formed. The purpose of the organization is declared by the constitution as follows: "To promote religious instruction and foster religious life in such schools; to establish cordial relations among its members; to stimulate the interest of Church people in such schools."

The following was the programme of papers in discussion at the meetings: 10:45 A. M., business, report of Committees on Organization and Advertising; 11:30 A. M., discussion of Sacred Studies, led by the Rev. C. P. Sparling of the National Cathedral School and Miss Lawrence of Hannah More Academy; 12:30 P. M., luncheon; 1:30 P. M., discussion on Mission Studies, led by the Rev. T. K. Nelson of Virginia Episcopal School and Miss Van Gundy of the National Cathedral School; 2:30 P. M., paper on Social Service by the Rev. Augustine Elmendorf, secretary for social service, diocese of Newark; 3:30 P. M., discussion on Fostering the Religious Life, led by the Rev. H. S. Hastings of Donaldson School and Mr. A. R. Hoxton of the Episcopal High School.

The most notable paper was that by the Rev. A. Elmendorf on the Teaching of Social Service in our Secondary Schools. He suggested that while boys and girls of that age could hardly take up the study of the difficult and unsettled social problems of the day, yet a definite knowledge of the eleemosynary work formerly done by the Church, and now in the hands of the State, could well be imparted in connection with their studies of civics. The State is very much handicapped in doing effective work with these institutions, however well she may plan, because of the lack of consecrated helpers. No work for the "dependent classes" can be properly done except by those who undertake it as a consecrated service to their fellow men. The superintendents in most states are well aware of this but cannot secure the type of assistants they want because of the lack of intelligent interest by the community. Very few of our people really know anything definite about the wonderful work that the State is doing. There is no reason why boys and girls should not be so instructed as to take an intelligent interest in these important functions of the State.

CONVENTION OF THE Y. M. C. A.

THE THIRTY-NINTH triennial convention of the Young Men's Christian Association of the United States and Canada meets in Cleveland, Ohio, May 12th to 16th. Leaders from the United States and Canada and from Europe and the Orient who have earned the right to be heard because of their achievements, or because of their wisdom and foresight, will be present. The World War and the opportunities and responsibilities which it presents will give added significance to this convention.

The present membership in the association is 620,799; the annual expenses have grown to \$12,924,701; the number of associations owning buildings is 759, and the value of these buildings has reached the enormous figure of over \$77,483,448.

A MARTYR IN INDIA

THE BISHOP OF LAHORE in his recent vocation charge, referring to the losses of the diocese by death, records in the following simple form the martyrdom of an Indian Christian, which recalls the witness of the first ages of the Faith: "Dr. Mehr Khan,

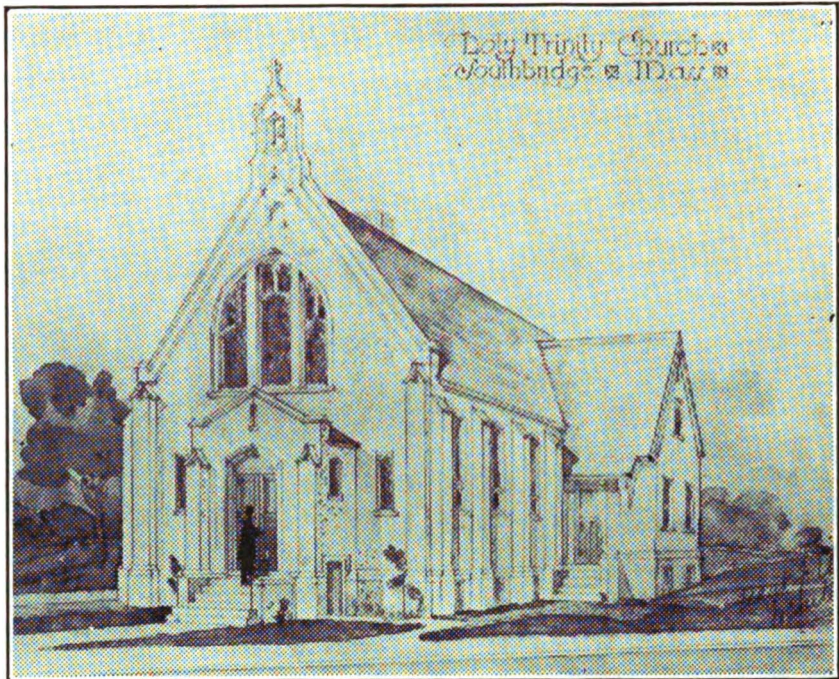
holding the fort at the lonely frontier outposts of Thal, won the martyr's crown. When the raiders invaded the mission hospital there, they gave him the option of reciting the Kalima or death, and he proved yet another of those who in this land have been faithful unto death and received the crown of life."

PROPOSED MEMORIAL CHURCH AT SOUTHBRIDGE, MASS.

PLANS ARE in hand for a new church building for the congregation of Holy Trinity Mission, Southbridge, Mass., which will be

and a nave seating 183 persons. The material is wood with a covering of stucco. The basement is well ventilated and lighted and fitted up with Sunday school rooms, a kitchen, and pantry. The total cost is to be \$15,000, but if the entire amount is not raised the nave only of the building will be constructed.

So far the people of Holy Trinity have raised about \$800, an amount of \$1,000 additional promised, and the convocation of Worcester has undertaken the raising of \$2,000 to help out. This action on the part of the Worcester convocation is a new policy, intended to help one at a time the missions



ARCHITECT'S DRAWING OF PROPOSED BISHOP ALEXANDER HAMILTON VINTON MEMORIAL CHURCH, SOUTHBRIDGE, MASS.

a memorial to the first diocesan of Western Massachusetts, the late Bishop Vinton.

The Rev. Alexander Hamilton Vinton, D.D., for eighteen years beloved rector of All Saints', the first parish established in Worcester, was the able successor to the late William Reed Huntington, D.D., who founded several Worcester parishes while rector of All Saints'. He was an able administrator, a devoted and sympathetic pastor, and greatly beloved by parishioners and diocesan clergy. When the new diocese of Western Massachusetts was founded in 1902, Alexander Hamilton Vinton was elected Bishop in Christ Church, Springfield, by the special convention of January 22, 1902, and was consecrated on April 22nd, in All Saints' Church, Worcester. Dr. Vinton from the first showed his great powers as an administrator and chief shepherd. During the nine all too short years of his administration the diocese increased largely in number of communicants, but especially took unto itself a diocesan unity and developed in its organization life.

Bishop Vinton was intensely interested in the missionary growth of the diocese. The needs of Holy Trinity Mission, Southbridge, appealed to him strongly, and he did all in his power to strengthen its resources and encourage its people, so that it is exceedingly appropriate that the new church projected for this devoted and courageous congregation should be known as his memorial. The work has the endorsement of the present Bishop, the Rt. Rev. Thomas F. Davis, D.D., the Board of Missions, and the convocation of Worcester.

Plans for the new church have been carefully prepared by Mr. Frank Elvin of Springfield and are only slightly modified from the originals prepared under the direction of Bishop Vinton himself. They call for an attractive church building with a deep chancel,

struggling to build. The mission at Southbridge has 226 baptized persons, 90 communicants and a Sunday school of 63. For ten years the services have been held in a hall, and now the mission is the only religious society without a building of its own in a town of fourteen thousand. It owns a lot on one of the principal streets, and has collected a building fund of \$2,461.74. The Board of Missions holds in trust for the fund \$1,452.46, so that if \$3,000 can be secured now, the work will be started. The Rev. C. M. Murray is the priest in charge.

DEATH OF REV. FOSTER ELY, D.D.

IN THE death of the Rev. Foster Ely, D.D., rector emeritus since August, 1906, of St. Stephen's Church, Ridgefield, Conn., at his home at Stamford on the 8th inst., the diocese of Connecticut has lost a venerable figure and the Church at large a priest of no mean stature. His death was due to illness covering several years incident to old age. Dr. Ely was the son of Admiral and Evelina Foster Ely and was born in 1836 at Watertown, N. Y., graduating from Hamilton College in 1858. He was ordered deacon by Bishop R. H. Wilmer in 1864. Enlisting in the Confederate army at the time of the Civil War, he was made by General Robert E. Lee a brigade chaplain with the rank of captain. He was with Lee's army during the peninsular campaign and was wounded at Malvern Hill. Coming North after the war, Dr. Ely became curate of Calvary Church, New York, and was advanced to the priesthood in 1866 by Bishop Horatio Potter and made rector of the Church of the Holy Spirit at Kingston, N. Y. Becoming rector of St. Paul's Church, Newport, Ky., he was largely instrumental in erecting a costly church building there. In December, 1875, he became rector of Grace

Church, Lockport, N. Y., and on March 1, 1889, he was called to the rectorship of St. Stephen's Church, Ridgefield, Conn. Dr. Ely devoted much time to the study of numismatics, and had a fine collection of coins, many of them rare. He had autograph letters from practically all the American bishops, also of many other prominent personages. He was a thirty-third degree Mason.

NEW CHURCH PLANNED FOR BUFFALO

ON TUESDAY evening, March 7th, in Buffalo, N. Y., a large and enthusiastic meeting of Grace Church parishioners was held in order to hear the plans for building a

The Rev. Mr. Painter was made deacon in 1888 and priest in the same year by Bishop M. A. DeW. Howe, and had previously served as rector in Queen Caroline parish, in Howard county, Maryland.

DEATH OF REV. DR. S. S. ROCHE

THE REV. SPENCER SUMMERFIELD ROCHE, D.D., late chancellor of the diocese of Long Island, died in Garden City on March 6th, at the age of 66 years. He was graduated from Columbia University with the degree of M.A. in 1873, and eighteen years afterward received his doctor's degree from Trinity College, Hartford. Dr. Roche was made deacon in 1874 by Bishop Littlejohn and was ad-

A BEAUTIFUL memorial window of stained glass has recently been placed in the north transept of Calvary Church, Louisville, Ky. (Rev. Harris Mallinckrodt, rector), the money for it having been a bequest from Mrs. Mary Cook, a former member of the congregation. It is one of the most beautiful windows in the church.

CALIFORNIA

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

Seminar—Anniversary of Alameda Parish—Lenten Activities

THE CLERICAL SEMINAR is devoting this semester to a series of papers and studies in pastoral work. The first paper was by Dean Gresham, of Grace Cathedral, on the Ministry of Preaching, in which he read a most satisfactory review of Mr. George Wharton Pepper's book, *A Voice from the Crowd*. The next paper will be by Dr. Parsons, of Berkeley, on Confession in the Pastoral Office. The two following papers will be on The Psychology of the Pastoral Office, by the Rev. W. F. Higby, and on The Ministry of Healing, by the Rev. E. W. Couper.

ON SUNDAY, March 5th, Christ Church, Alameda (Rev. E. W. Couper, rector), celebrated the forty-fifth anniversary of the organization of the parish. There was special music and many "old members" returned. The preacher in the morning was the Rev. W. R. H. Hodgkin.

THE BISHOP, while steadily improving in health, is not yet able to take any duty. He therefore asked the Bishop of Nevada to take the pre-Lent address to the clergy on the Monday before Ash Wednesday. A goodly number of the clergy were present. The Bishop is planning to take, as his first service in this convalescence, the ordination of the Rev. Leslie C. Kelley, in Grace Cathedral, on Sunday morning, March 19th.

MANY SIGNS indicate a renewal of Church life in many communities of this diocese. Miss Grace Crosby is here from New York, and will have six classes during Lent. Special courses of sermons are being preached in many churches, and numerous exchanges of clergy are being made, especially for the Sunday second service. Trinity Church, Oakland, is having a monthly series of recitals. Each month a different organist plays on their new organ, assisted by various singers.

CENTRAL NEW YORK

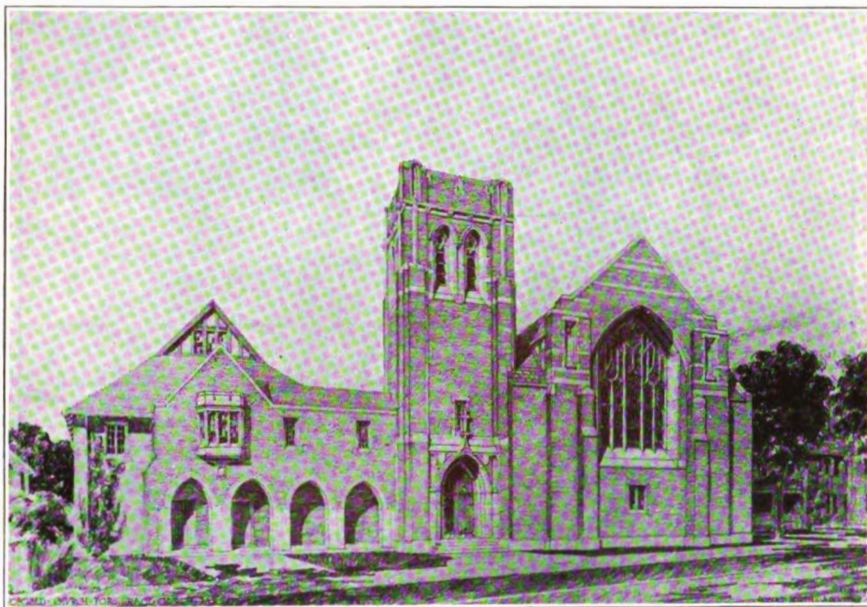
CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Bishop Fiske—Auxiliary Study Work

BISHOP FISKE has been elected a member of the Moral Survey Committee of Syracuse, and has also accepted membership on the advisory board of the Consumers' League of New York State.

DURING THE past few months St. John's Church, Chenango Forks, has been given thorough repairs. The roof has been fixed, new windows have been put in, and the building has been recarpeted. A new altar and chancel furniture has been installed. In the rear of the church a substantial shed has been built. The entire cost has been met by voluntary subscription and by the Woman's Guild of the parish.

MISSION STUDY work is to feature largely in the activities of the Woman's Auxiliary throughout the diocese during Lent. In the first district, the presiding officer, Mrs. F. S. Eastman, has sent out the following list of suggestions: "We are striving to have missionary studies in every parish and mission if possible. Please consider these suggestions: First, monthly meeting for business at 3 P. M.; second, review of events throughout the world by the rector, whose presence



PROPOSED NEW GRACE CHURCH, BUFFALO, N. Y.

new church edifice which is to be begun as soon as the weather permits.

Robert North, the architect, explained the plans for the building. His talk was illustrated by pictures of the plans and drawings thrown upon a screen. Both the exterior and the interior of the edifice were shown and explained in detail. The church will be 120 by 60 feet and will be built on the vacant lot, purchased for that purpose, west of the guild hall on Lafayette avenue. It will be in English gothic style, of brick and stone. The interior of the roof will be open timber work. The cost will be \$60,000. It was also announced that a parishioner has promised to pay the interest on the mortgage which must be placed upon the church and has also promised to add 25 per cent. of whatever the Easter offering may amount to, which will be for the building fund. Other gifts of an altar and a memorial window were also promised. Grace Church parish was organized in 1824 and owing to the deterioration of the present neighborhood, it has been found necessary to build elsewhere.

DEATH OF REV. J. P. LYTTON

THE REV. JAMES POTTS LYTTON died in Salina, Kansas, on the 26th of February, and was buried from the Cathedral at Salina on March 1st. The Rev. Mr. Lytton was graduated from Berkeley in 1870. In the same year he was ordered deacon by Bishop Green, and advanced to the priesthood in 1871.

DEATH OF REV. W. P. PAINTER

THE REV. WILLIAM P. SEY PAINTER, rector of Langley parish, Fairfax county, Va., died in St. John's rectory, McLean, Va., on February 4th. Funeral services were conducted at St. John's Church on February 6th, and the body was taken to Muncy, Pa., for burial.

vanced to the priesthood in the following year by Bishop Potter. His first parish was Grace Church, Brooklyn Heights, New York, where he served during 1874-5, going thence to St. Mark's Church, Brooklyn. He became examining chaplain in 1883 and a member of the Cathedral Chapter in 1887, and was chosen to serve as chancellor of the diocese in 1897. The Rev. Dr. Roche had written a number of books, chief of which was the *Life and Sermons of John Alexander Roche, M.D., D.D.* He leaves a wife, Mrs. Emma C. Roche. The funeral services were conducted from the Cathedral of the Incarnation in Garden City, L. I., on Tuesday, March 9th.

MEMORIALS AND GIFTS

A BEAUTIFUL violet chasuble has recently been presented to Emmanuel Church, West Somerville, Mass., and is the work of the altar society of the parish.

A HANDSOMELY bound altar service book has recently been presented to Emmanuel Mission, Louisville, Ky., a chapel of St. Andrew's parish, in memory of Mrs. E. G. Lucas.

CHRIST CHURCH, Bowling Green, Ky. (Rev. E. W. Halleck, rector), has been presented with a beautiful processional cross, suitably engraved, the gift of Mr. Cooper Wilkins.

TRINITY MISSION, Fulton Ky. (Rev. John B. Robinson, priest in charge), has been the recipient of a handsome silver chalice and paten, gold lined, through the efforts of the members of the guild.

GRACE CHURCH, Paducah, Ky. (Rev. Clinton S. Quin, rector), has recently installed a new pipe organ at a cost of \$3,000. This was made possible by the gift of \$1,250 from Mr. Andrew Carnegie and \$250 from another individual, the members of the congregation raising the other half.

is essential; third, hymn; fourth, prayers from the Sanctuary of Missions, etc.; fifth, map showing the field of study; sixth, two or four women to tell in their own words about some field described in the *Spirit of Missions* or books from the Board of Missions; seventh, refreshments and social hour. In the second district Miss Mayer of Waterville, who has spent some time in active work in China, has kindled much enthusiasm by her aggressive leadership. In the fourth district, a number of speakers are going from parish to parish giving addresses on special aspects of the Church's missionary work. Each branch has been urged to have a home study class in which each member agrees to read at home during the Lenten season one book on missions or several numbers of the *Spirit of Missions*. This is designed to bring those who are shut in or hindered by family or business cares into closer touch with the Auxiliary organization.

CONTRACTS have been let for the erection of the new parish house for St. Paul's Church, Waterloo (Rev. Henry E. Hubbard, rector). Work on the cellar has been begun and most of the material is already on the property. With the warmer spring weather the work will be pushed rapidly. The plans call for a building admirably adapted to the needs of the congregation.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Men's Club—Lenten Services—Sunday School Organizations

ST. BARNABAS' CHURCH, Denver, has a large men's club organized by Mr. J. H. Pershing, chancellor of the diocese. Last week's address was by Mr. Edward Ring, "Humoresques of the Law." A similar club equally flourishing is to be found at St. Stephen's, Denver.

A FULL PROGRAMME of Lenten services is announced from all pulpits including daily celebration of the Holy Communion in a large number of Churches. The Lenten noonday services arranged by the Church Clubs will be held for three weeks, beginning March 27th.

THE LIVE WIRE Club of St. Mark's, Denver, organized for athletics and sociability, started out with three patrols of Boy Scouts on March 4th. Patrols of the Camp Fire Girls will follow.

CONNECTICUT

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

Farm for Intemperate—Rector's Anniversary—Choral Club

THE OPEN HEARTH MISSION, Hartford, has acquired a farm in South Manchester which will be opened about April 1st as a retreat for intemperate men, and men run down physically.

THE REV. FREDERICK W. HARRIMAN, D.D., celebrated on Sunday, March 5th, the thirtieth anniversary of his rectorship of Grace Church, Windsor. Few priests in the diocese are better known than he. Dr. Harriman was born November 22, 1852, in Crawfordsville, Ind., the son of the Rev. Frederick Durbin Harriman, but has spent the most of life in Connecticut. He was educated in Trinity College and Berkeley Divinity School. He was ordered deacon, May 31, 1876, by Bishop John Williams, and to the priesthood by the same Bishop June 7, 1877. He has been deputy to General Conventions for the past five sessions, and has served the diocese as secretary for seventeen years, resigning that position in 1912. His ministry in Windsor has brought him in close touch with the whole community. The success of the Windsor Public Library has been the object of

his constant endeavor and for years he has been head of the library association.

ST. THOMAS' CHURCH CLUB, St. Thomas' Church, Hartford (the Rev. F. H. Miller, rector), was organized February 18th with sixteen members, the following week the membership had increased to twenty-four, and there is good prospect of a still larger membership. Its object is the study and rendering of the highest order of music, both sacred and secular, for the enrichment of Church worship and the culture of the community.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Address before Medical Society—An Accident—A Death—Convocation of Edenton

THE REV. JOHN H. GRIFFITH, rector of St. Mary's Church, Kinston, and editor of the *Mission Herald*, the diocesan organ, delivered an address on March 8th before the Second District Medical Society of North Carolina, on the subject, "What the Clergy can do towards enlightening the masses as to the cause and prevention of mental defectives." Requests have been made for its publication.

THE VENERABLE and beloved senior warden of St. Peter's Church, Washington, Col. Jno. G. Bragan, Sr., was on Quinquagesima Sunday struck on the head by the processional cross, just as he had communed and was leaving the chancel. The cross weighs about thirty pounds, and in some unaccountable manner became loosened and fell forward, striking Col. Bragan. The blow caused a gash about two inches long.

LOVING SYMPATHY goes out to the Rev. John M. Robeson of St. Stephen's, Goldsboro, in the loss of his mother, who died at Farmville, Va., March 2nd. Bishop Darst was with his clerical brother, and conducted the burial office.

AT THE RECENT meeting (169th session) of the convocation of Edenton, held at the historic Church of St. Thomas, Bath, the following officers were elected for the ensuing year: Dean, the Rev. Robert Brent Drane, D.D., rector of St. Paul's, Edenton, N. C.; secretary, the Rev. C. P. Parker, rector of Holy Trinity, Hertford, N. C.; treasurer, Mr. John G. Bragan, Jr., of St. Peter's parish, Washington.

FOND DU LAC

R. H. WELLER, D.D. Bishop

Bulletin on Religion in the Home—Conferences

BULLETIN No. 11 of the diocesan commission on religious education, just issued, on Religion in the Home, consists of a few practical general directions about the futility of religious instruction without a religious home atmosphere, a few direct pointers on how to conduct family prayer, a minimum form for family prayers, and forms for the saying of grace before meals. Copies may be procured free from the secretary, Mr. W. H. Smith, Oshkosh, Wis.

THE REV. DR. SOMERVILLE of Waupun will conduct a series of spiritual conferences every Friday evening in Lent at St. Michael's Church, North Fond du Lac.

HIS MANY FRIENDS will be grieved to know that the Rev. Campbell Gray, vicar of St. Augustine's Church, Rhinelander, is critically ill and has been forced for the time being to give up all work. His place is being taken by the Rev. E. R. Jones, and prayers are asked for his recovery.

MISS BURTON, matron of the Children's Home, Fond du Lac, has returned from the East whither she was called by the severe illness of her mother. During the time of her absence the Home has been in the charge of Miss Mary Rich, matron of Grafton Hall.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Dinners—Sunday Evening Study Club—New Parish House—Ash Wednesday Observance

THE SECOND annual dinner of St. John's parish, Mason City, was recently held, with one hundred and fifty of the parishioners present. Among other addresses were one by the Rev. George Long of Warsaw, diocese of Quincy, who had recently preached a mission in this parish, and one by Mr. M. Hurlbut, treasurer of St. Mark's Church, Fort Dodge. The Rev. Mr. Long, in the course of his speech, advocated the building of a much needed parish house. This suggestion doubtless will bear fruit in the near future. The address of Mr. Hurlbut was an inspiring study of how money for parish support had been raised, under the title, "Are we toting fair?" Among the pleasant features of the dinner was the gift of a sum of money to the beloved rector of this parish, the Rev. William Pence James.

A MEN'S DINNER was held in the parish house of Christ Church, Burlington, recently, seventy men being gathered at the tables. An address on "The Layman's Work in the Church" was made by the rector, and the Rev. Harold E. Ford spoke on the work of the Brotherhood of St. Andrew and the missionary work of laymen.

A NEW FEATURE in the work at St. John's, Clinton, is the Sunday evening study club, which meets weekly at the rectory. These meetings are conducted as a round table and questionnaire, led by the rector, and the attendance has been excellent. In this parish a new electric motor in the organ is being installed, the gift of St. Agnes' Guild.

PLANS HAVE been completed for the new parish house at Trinity Cathedral, Davenport, and bids are now being received. The building will cost some \$30,000, that sum being practically in hand.

DURING THE meeting of the Laymen's Missionary Movement in Davenport, the Rev. Dr. Littell of the Church Mission in China, was one of the speakers. He also addressed a meeting of the Woman's Auxiliary of the Cathedral, who afterward voted a scholarship in a Church school in China.

A QUIET DAY has been announced for the Cathedral, to be held Friday, March 31st.

THE ANNUAL DAY of continuous prayer and intercession was held in St. John's Church, Keokuk, on Ash Wednesday. This manner of keeping Ash Wednesday was inaugurated last year in this parish with highly successful results. The day begins at 7:30 with a celebration of the Holy Communion. Frequent services are held through the day and the intervening periods are taken for silent prayer and supplication.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Ash Wednesday in Louisville—Quiet Day

ASH WEDNESDAY was faithfully observed by the various Louisville churches, many of them reporting large congregations, similar to those on an average Sunday morning. The following day the Lenten noonday services were begun in Macauley's Theatre, Bishop Woodcock being the preacher for these first three days. Friday, March 9th, the first of the special united Lenten services was held, in St. Andrew's Church, Louisville, the preacher being the Very Rev. Charles Ewell Craik, D.D., Dean of Christ Church Cathedral. Immediately preceding this service was held in St. Andrew's parish house the first of the special united meetings of the Woman's Auxiliary at which there was a large attendance. Reports were read

from the various departments and an offering made toward the expense of the two united boxes which are to go to Deaconess Mills at Allakaket, Alaska, and to Epiphany Mission, Sherwood, Tenn. A beautifully written paper on Mountain Mission Work was read by Mrs. Atwood Martin, a member of one of the local branches, known in the literary world as George Madden Martin. As a result of this paper, several week-end parties were planned to visit St. John's School, Carbin, Ky., so that those members of the Auxiliary who are able to go can study the methods and results of this work at first hand.

THE ANNUAL quiet day which has now become a recognized feature of the Woman's Auxiliary, was conducted as usual on the Feast of the Purification at Grace Church, Louisville, by the rector, the Rev. Lloyd E. Johnston, the subject of the meditations being Psalm 97.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Every-Member Canvass

A SUCCESSFUL every-member canvass was made in the parish of the Church of the Atonement, Brooklyn (Rev. Frederick H. Handsfield, rector), on Sunday afternoon, February 13th. For some months careful preparation had been made. On the day set the committee of thirty-two men attended morning service, had lunch in the parish house, and at two o'clock started out, two by two, and canvassed every home. The last pair of canvassers returned to make their report at 7:30 P. M. As a result the number of envelope subscribers is much more than doubled, the amount of pledges for current expenses is fully double that of last year, and the pledges for missions will more than meet the apportionment. A secondary outcome of the canvass is the organization of a men's league, composed of the canvassing committee with a few other men. The object of this league is to assist the rector in any undertaking for the good of the Church, and to create and foster good fellowship among the men of the parish.

MISSOURI

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

Archdeacon Stuck Visits St. Louis

ARCHDEACON STUCK of Alaska spoke to the Cathedral Guild of Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean), on March 3rd, and the women of the guild pledged \$100 a year for his hospital work. Sunday morning he spoke at St. George's Chapel, in the afternoon at St. Peter's Church, and in the evening at Emmanuel Church, Old Orchard. Monday evening he was at St. John's.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Organizations—Tribute to Bishop Spalding—Society of the Transfiguration

THE CHURCHMAN'S CLUB of Monmouth county, representing the parishes along the Jersey shore, met in the parish house of Trinity Church, Asbury Park, the later part of the month. A permanent organization was effected and stirring addresses were made by the Rev. W. Dutton Dale, the Rev. Frank Richey, and Major Newcomb of Long Branch.

THE MEN'S ASSOCIATION of Trinity parish, Asbury Park, is doing much towards keeping the Church before the people. On Friday, March 3rd, a rousing meeting was held in the Metropolitan Hotel. Speeches were made by Mr. Henry Bruere, city chamberlain, and Mr. Henry M. Driscoll of New York.

PRESIDENT HIBBINS, in addressing the alumni of Princeton on Washington's birth-

day, paid a loving tribute to the late Bishop Spalding of Utah. President Hibbins has just returned from a tour through the West. He said he found that Bishop Spalding was the best known and best beloved of the alumni in that part of the United States.

THE SOCIETY OF THE TRANSFIGURATION held its pre-Lenten day of prayer and devotion in St. Luke's Church, Roselle, on Friday, March 3rd. It was conducted by the Rev. F. Swezey. The Holy Communion was celebrated by the rector of the parish in the lady chapel. The meditations consisted of "Value of a Mission to the Priest," "Value of Poetry to the Preacher," and "Value of Calling to the Pastor."

THIEVES BROKE INTO the Church of St. Luke the Evangelist, Roselle, on Monday, February 20th, and stole a very handsome chalice and paten. It was a memorial set given in memory of the late Richard Kipling, who had served the parish for thirty years as senior warden.

THE CHURCH PENSION FUND has commenced actual work in the diocese. Bishop Lawrence has appointed Mr. M. Taylor Payne of Princeton as chairman. Mr. Payne is dividing up the diocese and appointing committees in different sections.

THE MEMBERS of Trinity Church, Asbury Park, have shown their appreciation of the faithful service of their sexton, Richard Brace, who entered upon his duties as sexton in 1881 and retired in 1915, having stood at his post for thirty-five years. He was presented with a gold watch, chain, and purse.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Lenten Services—Cleveland Church Club—Babies' Week

THE REV. GEORGE GUNNELL, rector of Trinity Church, Toledo, announces a daily Lenten mid-day service. Among the special preachers are Bishop DuMoulin, Dean White of Grand Rapids, the Rev. Wyatt Brown, Litt.D., of Pittsburgh, the Rev. Arthur Dumper of

Dayton, the Rev. E. F. Chauncey of Columbus, and the Rev. R. H. F. Gardiner of Chicago.

THE MID-DAY Lenten services at the Priscilla Theater, Cleveland, began Tuesday, March 14th, Bishop Leonard being the special preacher for the week. He will be succeeded by Bishop Williams, Bishop Bidwell, Rev. John M. McGann and Rev. Edward S. Travis, each of whom will have the services of a week. In the same theater there will be daily services at noon throughout Holy Week, under the direction of the Federated Churches of Cleveland.

THE CLEVELAND CHURCH CLUB held its late winter meeting and dinner at the Union Club, Tuesday evening, March 7th, Mr. Edward L. Worthington presiding. Mr. Benjamin Carr, editorial writer for the Cleveland *Leader*, who represented his paper on the steamer Oscar II with the Ford peace party, told in a most interesting and informing way of his experiences on that expedition. His commendation of Mr. Ford for his great kindness of heart and earnestness of devotion to the cause of peace, and of Dean Marquis of Detroit, a member of the party, for poise of conduct and sanity of utterance, was quite unbounded. Mr. Carr's address was also extremely rich in narrative of funny incident. Mr. B. F. Finney, field secretary of the Brotherhood, reported splendid progress in the campaign now being conducted by himself and two other field secretaries in the diocese. The club has gained a membership, during the year, of nearly one half hundred.

THE NATIONAL Babies' Week for the better care and saving of babies, beginning Saturday, March 4th, was observed in Cleveland almost universally, in one way and another, by the churches, schools, and sundry humanitarian and educational institutions, with devotion and interest. At the Wigmore Coliseum, headquarters for the movement, there was a daily address of much informing and practical value, on the care, food, and clothing of babies, and model exhibits of baby outfits were prepared by the Child Hygiene Bureau. The campaign of the week was headed by a com-

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Phosphate and alum, which are derived from mineral sources, are used in some baking powders, instead of cream of tartar, because they are cheaper.

If you have been induced to use baking powders made from alum or phosphate, use Dr. Price's Cream Baking Powder instead. You will be pleased with the results and the difference in the quality of the food.

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR
DERIVED FROM GRAPES

mittee of one hundred of the leading citizens of Cleveland, men and women, representing almost the entire civic, social, educational, and religious life of the city.

AT ST. DAVID'S, Lorain (Rev. Eugene F. Bigler, rector), St. David's Day, March 1st, was observed by special evensong, followed by a banquet in the Y. M. C. A. The choir was made up of many of the best Welsh vocalists in the community, who sang Welsh airs and hymns with beautiful and reverent effect. The Rev. Jenkins Watkins, rector of St. Anne's-in-the-Field, Perry, preached a special sermon on "Love for God, for country, for all."

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
Bishop Keator a Chaplain of Militia

Gov. ERNEST LISTER has announced the appointment of Bishop Keator as chaplain of the national guard of Washington, with the rank of captain. He has been assigned to the coast artillery, with which body Captain Arthur P. S. Hyde, U. S. Army, is serving as inspector-instructor, representing the War Department. Until recently Captain Hyde was deacon in charge of St. Clement's Church, Seattle, in addition to his military duties.

OREGON

W. T. SUMNER, D.D., Bishop
Bishop and Mrs. Rowe

AS GUESTS of Bishop Sumner and accompanying him on a portion of his visitation of central and southern Oregon, Bishop Rowe of Alaska and Mrs. Rowe are welcome visitors in this diocese. They joined Bishop Sumner at Medford, and with him also visited Ashland, Grant's Pass, and Corvallis. The students of the Oregon Agricultural College at Corvallis heard the two bishops at convocation on Wednesday, March 1st, the student publication asserting that "two greater men in the work of uplifting humanity have never been guests of the college." Bishop Rowe's description of Alaska and of conditions and his work there made a deep and lasting impression. Bishop Rowe returned later to Portland and preached at St. David's Church the morning of Sunday, March 5th, and in the evening at the pro-Cathedral.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Series of Lenten Instructions

THE RECTOR of Grace Church, Pittsburgh, the Rev. William Porkess, following up the recent successful parochial mission, will remain at home and give a series of instructions and meditations during Lent. For the third successive year he has been invited by the Pittsburgh Gazette-Times to write seven sermonettes for the Sunday issues of Lent and Easter Day.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Quiet Day for Diocesan Clergy—Choir Guild—Lenten Programmes

THE ANNUAL pre-Lenten quiet day for the clergy of the diocese was held by the Bishop on Monday, March 6th, at the mother church of the city, St. John's, Providence (Rev. John Frank Scott, rector). Bishop Perry celebrated the Holy Communion at 10:30 A. M. and the time from the end of the service till luncheon was broken by three addresses, with prayers and quiet meditation. After luncheon the clergy assembled for a short conference. The subject, while not prearranged, was suggested by the opening remarks of the Bishop on the Nation-wide preaching Mission, and took the form of a discussion on the value

of parochial missions in general, many telling of the results observed in the parishes where missions had already been held. Resolutions of sympathy were sent to the family of the late Rev. Prof. Lorenzo Sears.

THE ALL SAINTS' CHOIR GUILD of All Saints' Church, Providence (Rev. Arthur M. Ancock, D.D., rector), held their annual service on the evening of Quinquagesima. Miss Minnie Cameron, violinist, assisted with several numbers with organ accompaniment.

THE LENTEN programmes have been issued and show a large variety of services. In nearly every parish at least one weekday celebration of the Holy Eucharist has been arranged for and in Holy Week a daily celebration. In Newport and in Pawtucket additional union services have been arranged. Mission study classes have been formed in a

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- 1 " (Serge), Latin.
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- 1 Chasuble (white brocade silk).
- 1 " (purple brocade silk).
- 1 " (green damask).
- 2 Credence Covers.
- 1 Chalice Veil (narrow hem).
- 1 " (wide hem).
- 1 Chasuble (linen).
- 1 Girdle (knitted linen).
- 1 " (black mohair).
- 1 " (black silk).
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- 1 " (red), brocade silk.
- 1 " (green).
- 1 " (white), with Maniple.
- 1 " (purple).
- 1 " (olive) with Maniple.
- 1 " (blue).
- 1 " (red), corded silk.
- 1 " (olive), cord silk.
- 1 " (red satin).
- 1 " (corded silk), white.
- 1 " and Maniple (sateen, purple).
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An Accession

THE REV. RICHARD WILKINSON, D.D., preached his last sermon as a member of the Methodist Episcopal Church, South, in the Washington Street Church of Petersburg, on Quinquagesima Sunday. It was announced that he would preach the following Sunday as minister in charge in the Church of the Good Shepherd, Lexington, Ky., after his reception into the Church.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Service for Sunday Schools

THE ANNUAL Quinquagesima service for the five Sunday schools of Worcester, in the interest of the Lenten Mite Box offering, was held in All Saints' Church, March 5th at 3:30 P. M. Eight hundred teachers and scholars took part in the processional, and the banners of the various Sunday schools were carried in procession. Bishop Davies addressed the combined schools and the Rev. George H. Southworth of St. Matthew's Church also made an address. The Rev. Donald Kent Johnston sang the service, and the Rev. Walton S. Danker read the lesson.

CANADA

Synod of Columbia—General Notes—Children's War Prayer

Diocese of Columbia

IN HIS charge to the diocesan synod, held in February, in Victoria, Bishop Scriven briefly reviewed the work he had done during the six months since he was consecrated to the see. Among the matters of importance brought before the synod was a pension scheme for the clergy similar to that approved by Bishop Lawrence of Massachusetts. It is hoped that next year the plan will be in such form as to permit of the scheme becoming active at once. Two days of the synod's time were devoted to the revision of the constitutions and canons, a work undertaken by a special committee. A canon was passed conferring upon women the right to vote at the vestry meetings.

Diocese of Edmonton

BISHOP GRAY is making arrangements to visit each parish and hold meetings for men and women that the spiritual life of the congregation may be deepened and strengthened. A conference of clergy is being arranged for Easter week in Edmonton. It is expected that at the annual meeting of the Woman's Auxiliary of the diocese in the city, Bishop White, of Honan, China, will be present.

Diocese of Huron

THE DEATH of Mrs. Forster, the widow of a clergyman formerly at work in the diocese, at the age of ninety years, called out a strong tribute of affection and respect from the Rev. Canon Tucker, rector of St. Paul's Cathedral, London. He spoke of the rebuke the life of such a pioneer missionary, with its toils and privations, was to our self-indulgent age.—THE NEW rector of the Church of the Ascension, Windsor, is the Rev. D. W. Collins.—THE CHOIR of St. John's Church, St. Thomas, presented two of their number, about to proceed to the war, with fountain pens.

Diocese of Ontario

THE SPEAKER of the evening at the men's supper given by the guild of Christ Church, Belleville, was Bishop Bidwell, of Kingston. The Anglican Young People's Association, in

connection with this Church, has quite a large membership, and holds regular meetings.

Diocese of Rupertsland

ARCHBISHOP MATHESON held a special confirmation in St. Matthew's, Winnipeg, Feb. 22nd, for adults and soldiers. Twelve soldiers were among the candidates.—THE NEW rural dean of Selkirk is the Rev. H. W. Baldock, rector of St. Paul's, Middlechurch.

Diocese of Toronto

A PRAYER for the use of children during the war has been approved by Bishop Sweeny, for the diocese. It was used by the children of St. John's Church, Truro, Nova Scotia, and is as follows: "God bless our king, guard our sailors and soldiers, keep them brave in danger and merciful in victory. Look upon us at home, forgive us our sins, save us from selfishness and make us fit for victory; through Jesus Christ our Lord. Amen."—ONE OF THE oldest churches in Toronto, Trinity East, celebrated the seventy-second anniversary of the dedication, February 27th. The cornerstone was laid by Bishop Strachan. More marriages have been celebrated in it than in any other in the city.—PRESENTATIONS were made to the Rev. M. MacNamara, of All Saints', Collingwood, on his departure for overseas service with the Ninth Canadian Artillery Brigade as chaplain. The parish will be in charge of Canon Daniel during the rector's absence.—AT THE February meeting of the rural deanery of East Simcoe at Orilia, a suggestion was made for the summer holidays by which a number of the country clergy will be asked to cooperate. A student would be engaged for the summer vacation who would go from one parish to

WHAT THE PRESIDENT EATS

His Wise Selection of Food on His Recent Speech-making Tour of the Country

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In the case of our present Chief Executive they are not disappointed. His recent speech-making tour in which he addressed great audiences in eight of the larger cities called for the highest physical fitness and endurance. He was naturally anxious to keep himself at top-notch condition. As an example of wise and intelligent selection here is the breakfast he ordered at the hotel the morning he arrived in Cleveland, as published by the "Cleveland Plain Dealer":

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another, taking the duty for the clergy while they were away on their holiday, as each in turn desired.

Diocese of Yukon

THE CHILDREN of St. Paul's Sunday school, Dawson, gave up their usual Christmas treat to send the money to the Serbian children. —THE MEMBERS of the Junior Auxiliary at Whitehorse are busily making articles for sale, the proceeds to be voted to the work of various missions. Their favorites are the School for the Blind at Gifu and the Mission to the Eskimos.

The Magazines

THE QUESTION "Is anything wrong with German Protestantism?" is answered by Bishop Bury in the February *Nineteenth Century*. "No one who has had such privileges as mine in accepting hospitality in German homes," he writes, "can be in any doubt at all that consistently living God-fearing folk and simple piety are to be met with all through the length and breadth of Germany," but he questions "whether Protestantism has ever given Germany, in addition to personal piety, that true corporate spiritual life which we consider to be the object and purpose of the Church of Christ. . . . Baptism, for instance, is administered as a purely family ceremony, as far as my own experience goes. I have never known it take place in a church, but always in the house. I have been present at such services, and found them impressive in their way; and I can quite well understand how the large silver rose bowl kept for the purpose, with the name of each child engraved upon it after the baptism, should be one of the treasured possessions of the family. It is the same with confirmation in Protestant Germany. It is solemnly admin-

istered after a long and careful preparation, but it leads to almost nothing in the way of Church life or responsibility." Later on in the same article the Bishop gives this interesting and valuable witness based on his experience among the English troops at the front during the past year: "There is no question at all—everyone is agreed—that at the front God in Christ is the great reality. A new power of love has taken possession of our men. Love of country, home, duties, comrades, love even of enemies—a different love, but still love, 'which worketh no ill'—all this wonderful and quickened-up power to love, the first gift of the Spirit, brings with it that sure result 'Where love is God is'. Again and again the question is asked on this side, 'What shall we do with these men who have been passing through these new and wonderful experiences when they come home?' " A partial answer to this last question is given by the Rev. Hubert Handley in his article, "The War and Episcopal Incomes." In burning, eloquent words he appeals to the English bishops to meet fairly the obstacle which their expensive mode of living is making to the progress of religion in England, especially in this time of national trial. "Tyndale at the stake cried, 'Lord, open the King of England's eyes.' And Church Reform to-day, starved all but to death, cries 'Lord, open the eyes of the English Bishops.'" Another class of Englishmen who need to do penance, according to Sir H. H. Johnson, are the schoolmasters. English education has been devitalized by slavery to the classical tradition. "A representative body of schoolmasters ought to perform once a year a pilgrimage of humiliation, during which they are lightly scourged by ex-pupils, to atone vicariously the folly of British scholasticism; in that it has for something like two hundred years inducted boys into the perfectly useless art of turning

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English ideas into Latin rhymes." On the other hand, "let us run over in our minds all the leading statesmen of to-day, all the great parliamentarians, nearly all the great generals and even admirals, all the people who govern us, tax us, represent us abroad, shape our policy at home; how many of them are there to our certain knowledge who can speak French with fluency and with an understandable accent, and—more difficult and more important still—how many can understand the French of France when it is spoken rapidly and adroitly? In the present Cabinet there are at a guess about five out of the twenty-two." Mr. J. Ellis Barker writing in the same magazine on "Democracy and War's Iron Broom" thinks the British constitution needs a complete making over. "To entrust the direction of the State to men of words seems as inappropriate as to entrust a valuable race horse to a plausible sporting journalist. Government by debating society has proved a failure. The situation seems to call for three reforms: a solely responsible prime minister exclusively engaged with national business, the replacing of politician-ministers by the best experts, the creation of an efficient privy council to serve as a national intelligence department."

THE ANCIENT and perplexing problem as to how far the Church should compromise with national customs and beliefs is discussed in "Our Attitude Toward Hinduism" in the current number of *The East and the West*. "It is not always true that it is because missionaries are lacking in spiritual discernment or æsthetic sympathy that they do not find themselves able to assimilate and adopt much of the literature, art, and customs of Hinduism. It is more often that they feel instinctively that with the literature, art, and customs of the country there always come into the Church dangerous pantheistic and non-moral influences which need to be resisted even more considering the environment and natural characteristics of the Eastern Church. . . . What the ordinary Indian Christian wants more than anything else is to strengthen his belief in the transcendence of God, the reality of sin, the worth of personality, and the power of the human will when inspired by Christ. If the reading of passages from the Ramayana or Bhagavadgita, the introduction of Indian art or ceremonial, and the general policy of Indianization tend to do this or do not tend in the opposite direction, then let us adopt them." In the same magazine we read of a Christian silk factory in Osaka, Japan. "So high is the grade of silk thread produced, and so uniform and reliable the quality, that it alone of all the factories of Japan is able to export its product direct to the purchasing firm in the United States, which buys the entire output at an annual cost of about \$5,000,000, and without intermediate inspection at Yokohama."

A HANDSOME half tone portrait of the Bishop of Erie is sent as a supplement to the February number of the *Diocese of Erie*. The portrait is well printed on heavy paper and will be a memento that many will be glad to have. A second supplement to the same issue gives a map of the diocese, showing the various parishes and missions.

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