

The Living Church

VOL LIV

MILWAUKEE, WISCONSIN.—APRIL 1, 1916

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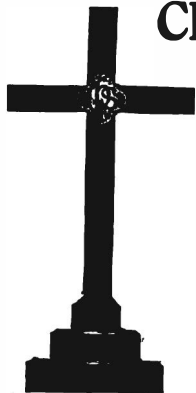
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A Weekly Record of the News, the Work, and the Thought of the Church

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THE DUTY which no one can disclaim, the test which no one may evade, and the praise which no one will despise, are all included in the homely word Usefulness.—*Bishop Thorold*.

The Living Church

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

VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 1, 1916

NO. 22

EDITORIALS AND COMMENTS

WE are indebted to our several correspondents, this week and last week, who have favored us with supplementary information concerning the Panama Congress and with their comments. With respect to the letter of the Bishop Coadjutor of Virginia, the supplementary "Note" which, he says, should "follow immediately after paragraph 3 [of the resolutions], which treats of *ex officio* members" is certainly germane to the subject. The resolutions were printed in *THE LIVING CHURCH* precisely as they were sent to us, and we are not clear, from his letter, whether the "Note" was adopted with the resolutions or whether it is the interpretation of some editor. Perhaps he will advise us further in the matter, for our correspondent who sent the report to us will be much chagrined if it shall appear that he failed to send the resolutions actually adopted, in complete form, as he supposed, and we supposed, he had done. We think, too, that the Bishop has failed to observe that the Panama report to which he alludes was one of four which had been printed in successive numbers of *THE LIVING CHURCH* and was therefore not the entire record upon which the editor's comments were based. *THE LIVING CHURCH* was one of the few periodicals, religious or secular, that made provision in advance for an independent report of what transpired at Panama, apart from what was given out by authority.

And while the supplementary information given by Bishop Brown and other correspondents this week, as also that by the Bishop of Cuba printed last week, is of interest and value, none of it seems to require or justify a modification of the protest which we have formally made. No doubt Bishop Brown is right in saying that the reports and discussions which will be published "will contain a wealth of information, hitherto inaccessible, that can hardly fail to kindle a lively interest in the hearts and minds of Christian people in behalf of missionary endeavor in Latin America"; but formal participation of our Board of Missions was not necessary in order to make that information available to anyone who may wish to purchase the volumes. So also we recognize that Bishop Brown was appointed to his place on the "Committee on Coöperation," not "by the Board of Missions but . . . by the members of the committee which convened the Congress"; but we may remind him that he was not selected merely as an expert in work in Latin America, but, apparently, as a representative of the Board of Missions of the Protestant Episcopal Church. We should recognize also, even without the publication of the "Note," that any action of such a "Committee on Coöperation" would be "consultative and advisory, not legislative and mandatory," for it would naturally be recognized as a matter of course that action of such a committee could not possibly be made mandatory upon the parent boards. But the purpose of the "Committee on Coöperation" seems clearly to be expressed in its very name; and if that were not enough it would seem to be made certain in the resolution (VI) "that the American and Canadian section should, as may be desired by the *coöperative bodies*, take steps promptly to give effect to the findings of the various commissions." How can a body that has expressly forbidden its

delegates to commit itself to "coöperation" be a "coöperative body"? How can it be represented in a "Committee on Coöperation"? How can it participate in a movement to "give effect" to "findings" that have been made? These are questions that the Board of Missions, having created this condition, must answer for itself, its own good faith being at stake. We, for our part, are lost in the mazes of the new casuistry which seems to the Bishop Coadjutor of Virginia to justify his position, and must leave the question to the casuists of the Board of Missions to determine. Their instructions were intended to mean something or they were not, and it is for them to say.

Let it be remembered that no objection would anywhere have been raised to purely individual attendance of any of our bishops or others. The Panama party insisted upon a direct *official* representation, choosing rather to disrupt the Board of Missions than to accept that alternative. They have, therefore, only themselves or their fellow-partisans to thank for a condition whereby they went with expressly limited powers and under definite instructions. The Church expects them to obey those instructions and respect those limitations.

We did not fail to express our real appreciation of such of the services of the Bishop Coadjutor of Virginia and his associates as were performed in the nature of details. But the real importance of the matter extends much beyond those details, and we cannot separate those from the larger question of "What was the Panama Congress?" Were we justified in treating the Congress as the realization of a Pan-Protestant "unity," such as it seemed to the Archbishop of the West Indies, whose right to interpret the Congress seems beyond that of almost any other individual? The Bishop Coadjutor of Virginia and the Bishop of Cuba have both written in kindly criticism, which may or may not be justified, of details of our editorial, and neither of them has denied this, its main contention. Thus our protest against the participation of the Board of Missions rests upon facts that are not challenged.

THE propositions set forth by the English conferees on behalf of the World Conference on Faith and Order, which are printed in this issue, show a really remarkable measure of agreement. As the *Church Times* points out, the theory of an invisible Church in the place of the holy Catholic Church appears practically to have been abandoned. Protestant Christians have not always recognized that "it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible Society"; and although the conferees are not agreed as to "the nature of this visible Society," the fundamental postulate is one that marks real advance toward ultimate unity.

The statement of precisely the differences at issue is as valuable as the statement of agreements. When we succeed in defining precisely those issues we shall have made another great advance. Thus, as we have pointed out before this, the false issue of the "Historic Episcopate" in place of "The Church with its Threefold Ministry"—which was really intended—is largely

responsible for the failure of the Quadrilateral. The issue was not defined with sufficient precision, and the episcopate separated from the priesthood and from the Church in which the episcopate should be exercised, was pressed into a totally false perspective. Protestant Christians were justified in much of their criticism of that issue, in the form that we had stated it.

This English preliminary report must undoubtedly afford great encouragement to the work of the World Conference in this country. Moreover, both here and there, the deliberations afford a striking example, greatly needed amongst our other perplexities, of the fact that nowhere in the Church, on any considerable scale, is there doubt of the propriety of "conference" between Christian men, under proper conditions and for proper purposes. It is a pleasure to have this so tangibly shown.

THOSE who are working in the interest of the Church Pension Fund, with the Bishop of Massachusetts at their head, have broken more than one record in the Church. As has already been stated, they have raised the first million dollars toward the preliminary fund of five million. It is now stated that more than a quarter of the second million has also been pledged, and the work is proceeding rapidly in New York from the suite of offices which have been provided, and from which Bishop Lawrence and his assistants radiate in the pursuit of their work.

Church Pension Fund

Now comes the information that they will seek to reach every communicant of the Church simultaneously. They are preparing a circular, of which a sufficient number of copies will be sent to all the parochial clergy by parcels post to enable them to place a copy in the hands of every one of their communicants. The circular requests that any of the clergy who may feel unable to carry out their plan will kindly telegraph the officers of the fund giving that information.

This, obviously, requires the prompt coöperation of all the parochial clergy, and we earnestly bespeak that degree of coöperation from them.

We do not write in this connection of the clergy as interested parties in raising the fund, which will ultimately be used for their own pensions, although no doubt that individual interest will appeal to them. Rather is the primary purpose of the fund that of promoting the efficiency of the work of the Church by making systematic provision for a class of workers who have legitimate claims upon the Church, and who are provided for now only in sporadic methods, if at all.

It is the function of the Church to present ideals in social advance to the world. This matter of pensions is one in which the world has surpassed the Church already in realizing the necessary ideal. The Church is, for her truth's sake, bound to catch up at least to the standard that the advanced thinkers in secular corporations have set.

So we ask that the parochial clergy will leave nothing undone to see that the circulars about to be placed in their hands from the office of the Church Pension Fund will promptly be transmitted into the hands of every one of their communicants. This is the least that they can do; and we are confident that it is only a "drop in the bucket" of what they will wish to do, to coöperate in the raising of this fund.

DOES America have such a thing as "society"?

Countless numbers of people think so, and for every one that is "in," a dozen more are climbing. And what is it for which they climb?

Not friendships, for friendships are far easier and stronger away from the pale of social jealousies than within it.

Not brilliant wit, for the brightest souls in any community are seldom known to its "society."

Not the moral backbone of a community, for "society" finds the filth within its own illustrious borders its most charming topic for gossip.

One looks at the depleted roll of the British aristocracy, for instance—which Americans affect to despise—and sees practically the whole of its young men at the front or on the honor roll of those who did not wait for conscription and who will not return; and then one scans the *Town Topics* kind of literature that at least purports to picture the life of "society" at home, and wonders what it is that has arbitrarily selected these curious

beings who form the elect in our American cities, that they should be deemed the finest flowers of our democracy. Sad is it indeed if we have only repealed the aristocracy of blood—on the ground that all men and all women in this land shall have equal chance and equal standing—and have put an aristocracy of money in its place.

What, then, is "society," in America?
And—"what went ye out for to see?"

INFORMATION has already been given of the offer made by the New York diocesan Board of Religious Education of two scholarships, one for men and one for women, available for post-graduate work in religious education at Columbia University. The offer, which applies to members of New York City parishes who have already taken a bachelor's degree, is made with the hope of training leaders in this important field, and thus of giving assistance in the whole nation-wide movement to raise the standards of religious education. Information may be obtained from the chairman of the executive committee having the matter in charge, the Rev. W. Bertrand Stevens, St. Ann's avenue and One Hundred and Fortieth street, New York.

Certainly such leaders are much needed, and the New York board has taken the right way to find and to train them.

A CABLEGRAM just received from the American Relief Clearing House of Paris calls particular attention to the need for assistance in caring for the soldiers wounded as a result of the Verdun drive, and further states:

"The most urgent needs are for adhesive plaster, rubber gloves, socks, surgeons' gowns, absorbent cotton, cotton carde, gauze, rubber sheeting, ether, other hospital supplies; strong peasant shoes and stockings for women and children, cloth and material for clothing of all kinds."

Contributions of supplies (foodstuffs, alcohol, tobacco, matches, and playing cards excepted), if shipped prepaid to the warehouse of The War Relief Clearing House, 133 Charlton street, New York City, will be forwarded to destination without expense to contributors.

"Please do what you can," reads the request that we have received; and "ABOVE ALL, DO IT QUICKLY!"

THE following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 27th:

Rev. Thomas Jenkins, Portland, Ore.	\$ 5.00
Junior Auxillary of St. James', Skaneateles, N. Y.	5.00
A Communicant, Louisville, Ky.	2.00
Christ Church, Fitchburg, Mass.	10.00
"A Friend," Syracuse, N. Y.	2.00
"An English Woman," Syracuse, N. Y.	1.00
A Long Island Reader.	3.00
"From a Member of St. Paul's Church, Steubenville, Ohio."	5.00
St. Clement's Church, Philadelphia, Pa.	1.00
Mrs. S. F. Houston, Chestnut Hill, Philadelphia, Pa.	100.00
Edwin D. Weed, Duluth, Minn.	2.50
Miss Flora MacLeod, Washington, D. C.	2.00
Rev. T. A. Cheatham, Pinehurst, N. C.*	20.00
G. A. M., Trinity Parish, Columbus, Ga.†	2.00
Rt. Rev. Boyd Vincent, D.D., Cincinnati, Ohio†	25.00
St. Paul's Parish, Washington, D. C.‡	100.00
The Misses Roberts, Keyport, N. J.§	2.00
The Girdler children, Woodlawn, Pa.§	10.00
Henry N. Pierce, Charleston, S. C.**	2.00
Mrs. E. L. Pierce, Charleston, S. C.**	3.00
"Owego," N. Y.**	25.00
C. S. K., Sewickley, Pa.††	5.00
The Smith children, Lexington, Ky.††	2.00
"A Communicant of St. Luke's Church, Germantown, Pa."†††	5.00
Rev. W. H. Graff, Philadelphia, Pa.†††	30.00
Total for the week.	\$ 369.50
Previously acknowledged.	21,837.00
	\$22,206.50

* One-half for Belgian relief; one-half for French children.

† Relief of Belgian children.

‡ Work in Paris.

§ Work in Switzerland.

** Work in Geneva.

†† Relief of children.

††† One-half for French and one-half for British prisoners relief.

†††† \$10.00 each for Belgian, English prisoners, and French relief.

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


ANSWERS TO CORRESPONDENTS

F. H. E.—The single red lamp burning in a church denotes the presence of the reserved sacrament; but in many churches a series of seven lamps hangs before the sanctuary as a mark of reverence and a symbol of the "seven lamps of fire" of Rev. 4: 5.

INQUIRER.—We know of no such custom.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



SOMETIMES we are tempted to think that all the changes which time has brought in our own generation have been for the worse—just because some one unpleasant bit of present-day history is displeasing! Then the really wise man remembers *O passi graviora!* and heartens his fel-

lows by reminding them that those even heavier things were what they bore together in the past. I was emptying an old portfolio of my lay days recently, and came upon the order of service, held in Trinity Church, New York, by the C. A. I. L., one Labor Day even in the early nineties. It was nothing very wonderful as a service: Solemn Vespers, with a censer and cope borrowed from old St. Ignatius'. Bishop Hugh Miller Thompson of Mississippi was preacher; and whether it was the echo of James V, read as the lesson, or the Bishop's own words, the newspaper accounts were panic-stricken:

"AN EXTRAORDINARY BISHOP
WILD TALK IN TRINITY CHURCH"

was the *Tribune's* scare-head, and others were even more excited. Now, such services are general. No one is frightened, and our Social Service Commissions are at least as "radical" as Bishop Thompson was then. One of them has lately included in a book of hymns the splendid processional Selwyn Image wrote for that occasion; and all this preface is to give me an excuse for reprinting it. It is sung to *Adeste Fideles*:

"PROCESSIONAL
I.

"Hither approach ye, sons of men, rejoicing:
Brother by brother, march on with prayer and song!
Cry unto Jesus, our Brother born to save us:
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"In the beginning He, The Word, o'er chaos
Spake, and in order all things stood;
Strong, undefiled, worshipping, in service.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Man, last created, in His very likeness,
Here in the garden of His world He set:
Placed all beneath him, regent of His glory.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Faithless, rebellious, see the thing created
Dares the Creator's will to mar;
Spolling for pride the estate of God ordained.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Lo, the Creator's love, in depth transcending
All that man's sin may work, or mind conceive,
Draws from high Heaven His very Self, incarnate!
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Sojourns the Word in Flesh with His creation;
Brother to brothers reveals the Father's will;
Makes of all people His Church, one, undivided.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Hither, then, approach ye, O sons of men, rejoicing:
Brother by brother march on with prayer and song.
Cry unto Jesus, our Brother born to save us:
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

II

"Witness, O Church, with whom His promised Spirit
Dwells through the ages, His ever gracious will;

Friend of the friendless, outcast, downtrodden!
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"The earth is the Lord's, the nations are His children
Yea, though their birthright they know not, or deny;
Renting asunder what God hath willed united.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"What though the proud withdraw themselves beyond us!
What though the rich make naught of poor men's blood!
He, Lord of all, shall lay their pride in ashes
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Even by the meek, who pray for His appearing:
Even by the strong, who gird them to the fight,
The kingdoms of this world shall be made our Christ's dominion.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Who shall despair, though round us be confusion;
Though not for us the perfect order dawn?
The Day-Star is seen, the darkness is departing!
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

"Then rise, Lord, we pray thee, and heal the nation's sickness!
Rise, Thou, for whom amid the night we wait!
Our eyes are dim with vigils, our hearts with hope and aching.
O come, Son of Mary,
Jesu, our Redeemer;
O come, King triumphant, and reign on earth!"

"Approach ye, approach ye, sons of men, rejoicing;
Brother by brother, march on with prayer and song!
Cry unto Jesus our Brother born to save us.
O come, Son of Mary,
Jesu, our Redeemer,
O come, King triumphant, and reign on earth!"

CANADIAN BISHOPS know their own mind regarding one burning issue. I take this paragraph from the *Associated Press*, and (for myself) wish that similar utterances sounded more frequently from beneath American mitres:

"ALL CANADA 'DRY'"

"Anglican Bishop Predicts That Prohibition Will Prevail
Throughout the Dominion"

"FREDERICTON, N. B., February 2—Prohibition throughout Canada was predicted by the Rt. Rev. J. A. Richardson, Anglican Bishop of New Brunswick, in his charge to the Provincial Synod of his Church at its annual session yesterday. He strongly urged the passage of a law to forbid the sale of intoxicating liquors in New Brunswick, and added:

"Prohibition is coming; if not now and I think it will be now—at least some time in the not far off future. It is coming not in one province only, but throughout the whole Dominion. The day is close at hand when, from the Atlantic to the Pacific, there will be one prohibitory law. I hope with all my heart that when that consummation shall have come to pass it will not be possible to say that the Church of England had no part in its enactment."

NEWSPAPER DESPATCHES tell of the martyrdom, at Urmi in Persia, of a physician, Dr. Joseph Shimmun, sometime a communicant of St. Stephen's Church, Philadelphia, a graduate of Jefferson Medical College, who, returning to his own people as an independent medical missionary, was equipped with the necessary outfit by the generosity of St. Stephen's people, under Dr. Worcester's inspiration. Seized by the Turks, they offered him his life and a place as surgeon in their army if he would profess Islam. He answered, "I cannot do that, because I am a Christian." They then saturated his clothing with oil, and told him they would give him one more chance, saying, "Acknowledge Mohammed to be your prophet." He replied, "Jesus Christ is my Saviour." They then set him on fire, burned him to death, and cut off his head.

How long, O Lord, holy and true, dost Thou not judge and avenge his blood?

SPIRITUAL OPPORTUNITIES FOR ENGLAND'S SOLDIERY

English Church Union Declares Them Sadly Inadequate

"SPOILIATION ACT" IN WALES

The Living Church News Bureau }
London, March 6, 1916 }

AT a recent meeting of members of the English Church Union held at the Church House, Westminster, the urgent question of the provision of adequate spiritual opportunities for the men of our armies who are Churchmen was dealt with by the speakers in a plain-spoken and forcible manner. Lord Halifax, president of the Union, presided. The Rev. the Hon. H. H. Courtenay, rector of Powderham, Devon (of the ancient and leading Devon family of that name and with which Viscount Halifax is connected by marriage), moved the resolution on the subject.

The Rev. Mr. Courtenay, who spoke from experience as a war chaplain, first explained the conditions in which chaplains did their work. Until a chaplain was attached to each unit of the army, to move with it and form part of it permanently, the religious ministrations in the army could not be properly adequate. With regard to the "Parade Service," the forms used were most unsatisfactory:

"When I was acting chaplain last year to a brigade, three forms of service were put into my hands. . . . They can best be described as a combination of a mongrel Matins and hybrid Evensong. One omitted any reference to the penitential element, and in another the recitation of the Psalter was not even hinted at. A few prayers and as many hymns as possible, always including 'Onward, Christian soldiers,' and 'Fight the good fight,' and a short sermon, seems to be the recognized public religious ministrations to the soldier."

This kind of thing, he said, has been proved unsuitable at the front and at home. He described in detail the difficulties of the soldier at home in attending the Holy Sacrament and making his Communion. It was made as difficult as possible by the military authorities, and if the soldier made the experiment once he was not likely to make it a second time. A leading general had spoken strongly to him of the necessity of change in the matter. The officer agreed that the Holy Sacrament ought not to be the secret privilege of the few, but should be offered to the many, and unless this was done, he added, soldiers could not be expected to be what many of them were, soldiers of Christ as well as soldiers of King George. Many of them were learning in France and Belgium the value our Allies attach to Confession and the Blessed Sacrament, and, unless the Church here in England took steps to enable them to have the same privileges, they would certainly not feel, on their return, that she had been doing her best for them.

The Rev. Paul Bull, C.R., who has also been an army chaplain, in a slashing speech, said it was for Church people to make their demand to the military authorities until it was satisfied. "The mismanagement of Church affairs in the army," declared Father Bull, in his indictment of the chaplain-general's department, "was one of the greatest scandals that had ever stained the records of the Church of England." The chaplain-general's department ought never to have attempted to deal with the problem of the increased spiritual provision. It should have been taken in hand by the authorities of the Church, who have jurisdiction over it. "The chaplain-general says," he added, "that he has chosen two thousand chaplains. When we get our rights he will have to choose ten thousand." There would have to be a complete change in the method of worship:

"To expect that poor little parade service prescribed in Regulations to satisfy souls that were alive was monstrous. There was only one service of obligation—the Lord's own service. Why, then, did the chaplain-general, with an entirely usurped authority, and without the least justification in the law of the realm or the Church, intrude into every diocese in England a form of service chosen without authority from God or man to replace the one divine service which every Christian was bound to attend?"

He had never seen any spiritual fruit coming from it; only weariness and disgust. The remedy was to make the Eucharist the parade service. Experience proved that when a man "saw the drama of Redemption" his soul answered to the call of God. There must also be a change in the method of organization. In claiming that there should be a chaplain for every battalion they were simply going back to the days of old, when every regiment had its own chaplain and doctor. He hoped that there would be a movement in the Church which would bring the spiritual care of Churchmen in our vast armies into the keeping of those to whom it properly belongs, the diocesan bishops, and thus make it efficient and spiritual in its nature.

Lord Halifax endorsed entirely what had been said by the previous speakers. He quoted some communications he had received from soldiers on the inadequacy of the religious ministrations in the army.

The Bishop of London has issued a letter to the public, ex-

planatory of the proposed Call of the Church to the nation, popularly called the "National Mission." The Bishop, who is chairman of the central council, says that, in order to attain its object, the message of the call is to be one of repentance and hope:

Bishop of London
Issues Letter

"The war, like a great flashlight, has revealed in nation, Church, and in each individual life many glaring sins and weaknesses, but has also kindled in our hearts many hopes. It has revealed in what real danger the nation stood of forgetting the majesty of God; it has revealed how greatly the Church has failed to bring home to the great masses of the manhood of the nation, gathered in our camps and battleships, the sacramental religion outlined in our Prayer Book, and it has revealed what a 'fair weather' faith many of us possessed when it crumbles away at the first serious touch of pain, anxiety, and distress."

The call must clearly be first to repentance. God can do anything with a humble nation, a humble Church, and a humble soul. What are the grounds of hope upon which the call is based? It is based first upon the power of the Holy Ghost which descended upon the Church at the beginning, and whose life and power are still within it, waiting to be revived. Our belief is that the ordained priests of the Church will, during the next six months, "stir up into flame" the gift of God which is in them, and will never allow it to die down again. The second ground of hope lies in the laity, both men and women. Never yet have either men or women in the Church exercised their lay priesthood to the full:

"When men despair of accomplishing anything in this mission effort, they forget what will be the almost miraculous effect of even two millions of confirmed laymen and laywomen putting forth the powers of their priesthood at last."

The further hope lies in the latent and unconscious Christianity in the nation itself. This mission, then, says the Bishop of London, is to be like the *coming of the spring*. The Bishop speaks lastly of its method. He quotes from the Archbishop of Canterbury's letter that what is proposed is not the organization on a vast scale throughout the country of what are known as "parochial missions," and further that the organization of the successive stages of the effort must be left to each diocese. The Bishop has been invited, as chairman of the central council, to visit most of the dioceses in England and Wales before Easter to keep the central council in touch with the diocesan councils.

The Bishop of Lichfield writes that the so-called "National Mission" should clearly be regarded as a beginning rather than an ending—"the opening action of a general advance (to employ a military metaphor) rather than a climax of energy to be followed by an almost inevitable reaction." Plans may rightly vary, but the two essentials for this "push" all along the line are "prayer and corporate witness to the majesty and the holiness of the love of God." Only by such means can the gifts of repentance and hope be gained.

The Bishop of St. Asaph writes to the *Morning Post* to draw attention to some ugly facts in the treatment of the Church in Wales by the commissioners appointed under the Spoliation Act passed by the late radical government, whose conduct appears about as callous as that of Henry VIII's agents in the spoliation of the monasteries. And the Bishop also points out again the cruel situation created by the Welsh Act:

"Under that Act incumbents appointed since September, 1914, have no existing interests in their benefices. In the diocese of St. Asaph at the present rate of vacancies more than one-third of the benefices will, in the course of another year, have been vacated. This means that when the war ends and the Act comes immediately into legal force (though the commissioners are practically and infamously enforcing it in a measure already) these benefices will be left without a farthing of the ancient endowments, and the priests appointed thereto will have no vested interests." The Bishop concludes:

"On the festival of the patron saint of Wales Churchmen will want to know what is happening to the Church for which St. David lived and labored."

In connection with the proceedings of the Upper House of Canterbury Convocation at the recent session, I omitted to refer to the resolutions that were introduced on the relations of the English Church with the Orthodox Eastern Church, and I will do so now. The resolutions were:

"That this House recognizes that the alliance with Russia in the great European war affords a unique opportunity for deepening and extending the friendly relations which already exist between ourselves and the Orthodox Eastern Church.

"That this House respectfully requests his Grace the President, either personally, or by such persons as he may see fit to appoint, to enter into communication with the representatives of the Orthodox Eastern Church with a view to using the present opportunity to advance closer relations between the Church of England and the Orthodox Eastern Church."

The Bishop of Exeter, who introduced the subject, said he was

heart and soul in favor of the first resolution, but as to the second, the case was very difficult. The Orthodox Eastern Church did not wholly consist of the Russian Church. He believed that the Greek Church was friendly and sympathetic towards the English Church, but the necessities of war had created difficulties, and, for the time being, had undoubtedly embarrassed the relations between us and them. He did not think that the few people in this kingdom whose finger was on the pulse of Russian life in Church and State would advise at this time any overtures on our part to representatives of that Church. The Bishop of London, as the English president of the Anglican and Eastern Association, expressed agreement with this view. The Archbishop remarked that what had been said would have shown the House that those who could judge best on this subject doubted whether there was sufficient absence of other distraction on the part of the bishops and prelates of the Eastern Churches at this time to enable them to enter into delicate negotiations as to closer relationship with us. He was in constant touch directly and indirectly with the authorities of the Church of the East, and that touch had not been interrupted by the war. In Russia it was well known how deeply and cordially "we of the Church of England felt towards the Church of Russia in the great trials which its people were undergoing and in which the Church was bearing so splendid a part." The motion that the resolutions be received was adopted.

The Bishop of Exeter writes in his *Diocesan Gazette* for March that, failing marked and unlooked for recovery of strength in the coming summer, he will take steps to resign his see in the course of the autumn. The Rt. Rev. Dr. Robertson, who will be sixty-two or three in June, was formerly principal of King's College, London, and was consecrated to the see of Exeter in 1903.

Bishop of Exeter
May Resign

As Bishop his chief constructive work has been in connection with the building of new churches in the three towns which go to make up the great naval port of Plymouth. But I think it ought to be said, by way of honest criticism and in fairness to the Catholic cause, that his episcopate has been still more marked by a determined destructive policy—aimed against that cause in Devon. He has certainly been responsible for the setback of the Catholic Revival in his own diocese.

The Rev. G. Napier Whittingham, who has left England to conduct a mission in Brooklyn this Lent, has had his four Advent lectures published under the title

Advent Lectures

"Who is to Blame?"

The lectures are based on William Blake's poem on the building of Jerusalem "in England's green and pleasant land." They deal with the present national crisis regarded as a divine call, first to our people at large; and next to the Church and her leaders to combat English heathenism, eschew religious platitudes, and dare to teach her true message in its integrity. "No one speaks," to quote from "Church Notes" in the *Standard*, "with greater authority, or from closer experience, than the vicar of St. Silas-the-Martyr, Kentish Town, on the religious and moral condition of the masses. It is to be noted that his outlook is by no means optimistic, and that he fails to perceive any signs of a religious revival in England." The book is dedicated to Dr. Scott Holland, and the Rt. Hon. G. W. E. Russell contributes a preface. The proceeds of its sale (1s. and 2s. 6d.) will be given to the mission work at St. Silas', which is in utmost need of all possible help.

J. G. HALL.

FAITH AND REASON

Faith reached a height and sank again
With clutching hands, with slipping feet,
Where vulgar men, on life's low plain,
O'er vulgar things converse, compete.

"'Twas a delusion and a dream,
The rocky height, the eagle's nest,
The prospect over vale and stream,"
Said Faith, her hands upon her breast.

Then Reason caught her whisper low,
Looked keenly, and in answer said,
"The mountain marks, to all who know,
Are on thee, even foot to head."

IDA AHLBORN WEEKS.

EXPOSE A PRISM to the sun, and you immediately see the sun resolving all his glories into the native beauties of light. The Sun of Righteousness, in the sufferings of humanity, resolves all the glories of Deity into the beauties and excellencies of Him who is Light Inaccessible.—*Rev. W. Houels.*

IN OUR uttermost need, when perhaps we have almost ceased to look for any deliverance, He will come; and when He comes He will speak, if not the word of power with which He called forth Lazarus, yet the word of peace.—*Rev. T. V. Fosberg.*

ARCHDEACON NIES AMONG BRITISH PRISONERS OF WAR

Receives Thanks from Secretary of State

MUNICH, February 8, 1916.

THE editor of THE LIVING CHURCH has asked me to send him for publication as much of an account of my work as chaplain for British prisoners of war in Bavaria as is possible. I do so gladly.

The following letter was received by me two days ago. It explains itself.

"EMBASSY OF THE UNITED STATES OF AMERICA

"BERLIN, GERMANY, February 5, 1916.

"VENERABLE WILLIAM EDGAR NIES, M.A., Munich.

"Dear Mr. Nies:—An official letter has been received from our embassy in London, enclosing a copy of a note from the British Foreign Office, dated January 28, 1916, from which I quote as follows:

"The Secretary of State would be grateful if his sincere thanks might be conveyed to Archdeacon Nies for his valuable work in ministering to the spiritual needs of the British prisoners of war."

"Sincerely yours,

"JOHN B. JACKSON."

While I am far too modest to think that I deserve the thanks of the British Government for doing what to myself personally is a most satisfying and enjoyable work, I make the letter public merely to show the value of the neutral American Church in Germany able to minister to common humanity, and that its conservatism does not prevent it from enjoying the confidence of the German military authorities in the districts where it finds work to do, at the same time that one branch of its work has obtained the direct recognition of the British Secretary of State.

The extension of this particular work from the ministrations in the big Reserve Lazarette B. of Munich to cover the whole of Bavaria came at the request of the American embassy in Berlin. The Hon. John B. Jackson, former United States minister to the Hague and now with our embassy in Berlin, seeing, on one of his inspection tours of the camps and hospitals for the English, the work which the American Church at Munich was doing for the English wounded there, wrote me a few days later, asking if the work could be extended over Bavaria, as the one English chaplain who could still work in Germany had such a large field in addition to his own parish work in Berlin that his visits to separate camps of English prisoners had to be months apart.

I readily promised to do what I could with the time at my disposal, and so began this interesting and satisfactory work.

The American embassy in Berlin is charged with the inspection of the camps and lazarettos for English prisoners and makes stated reports which, in whole or in part, find their way into print, so that it is not necessary nor desirable that I discuss them. The embassy reports are on the whole very favorable and show that the prisoners are cared for about the same as the German soldiers of equal rank. My observation leads me to about the same conclusion.

My first visit was to Ingolstadt, a town about an hour and a half from Munich. I arrived about two o'clock in the afternoon and expected to be back in Munich in time for dinner; but I found that in this kind of work one cannot calculate his time very well. The camp for unwounded prisoners was in one place and the lazarette in another, and both had to have separate visits and services. The place where the English officers are was a considerable distance out of town and required a separate visit. The badly wounded or very sick cases in the hospital also require separate attention. I got back to Munich at eleven o'clock instead of dinner time, and had to leave the call on the officers, and two floors of the hospital, for another time. That other time I started before daylight and did not finish, with adequate visits and services for all, till night, holding five services through the day.

It was certainly very gratifying to see the satisfaction with which both officers and men welcomed a chaplain of their own tongue and the serious and earnest way in which they entered into the services, many of the more seriously wounded often showing deep emotion.

It was also gratifying to see the kindly interest the commandant as well as the chief surgeon, at the head of the hospital, took in the men having their own services and the help they gave me in facilitating my work in every way. The command-

ant regretted the infrequency with which the services could be furnished, and evidently took a genuine interest.

The next visit I made was at the camp at Nurnberg. There I found forty-six stalwart Englishmen who gave me a hearty welcome and enjoyed every word of the old Prayer Book service, answering heartily in the responses and singing the hymns with enthusiasm and feeling. They have a service there every Sunday rendered in German by a Protestant clergyman and interpreted into English; so the commandant told me. Of course it is not the same to the men as their own service, but it shows the good will of the authorities.

The next morning I took the train to Rosenberg, near Amberg, where, according to my list, there were eleven English officers. When I got to the camp there I found that it was the wrong Rosenberg. The English officers were in Rosenberg-Kronach, near the upper border of Bavaria. As the place to which I erred was off the main line and trains were few, I lost the whole day. As a lesson in patience I had the long wait in a pouring rain in the shelter of the railroad station.

I got back to Nurnberg late in the afternoon and started for Bayreuth the next morning. There are only four English prisoners there, but they have a right to be cared for. I expected to find the camp on the border of the town and to be able to reach it by train. I was mistaken. Bayreuth is a smoky looking town of about 35,000 inhabitants, sleepy, and without a single car-track. I found an open hack and drove, in a cold rain storm, to the commandant in the town for a pass, and then through the town out into the country. There was ever more and more country and more and more mud. For long stretches of the new road to the camp, the wheels of the conveyance sank in the mud from six to eight inches, and the one little horse had a hard time of it.

At last we arrived in a deluge of rain, but I felt that all the trouble was worth while when I met the four English boys among the thousands of other prisoners. Two were in the lazarette, where they had been for over a year. The other two were sent for and we had a comfortable talk and a helpful little service. There are still a few of these small groups of English in the larger camps of Bavaria with the French and Russians, but they are gradually being gathered into the camps where there are larger numbers of their own compatriots. The major general himself told me that it is the aim of the authorities to get all the English prisoners together in one camp as soon as it can be accomplished. The men will be more comfortable and contented under such an arrangement, and their care will be a simpler matter for those in charge of them.

My visit was all the more appreciated because of the smallness of the number of men, for it was more personal. I finally took my leave and drove back to Bayreuth still in a deluge of rain. There I got some lunch about three o'clock and returned to Nurnberg.

The next day I went to Würzburg, only to be told by the commandant there that a telegram had been sent to me at Munich (which, of course, I did not receive—as I was away) telling me that all the English prisoners at Würzburg had been transferred to the camp at Hammelberg, which has now the largest number of English prisoners in Bavaria. As there was not sufficient time left in the week to visit Hammelberg and Kronach, and as a cold which I had contracted had not been improved by alternation between hot compartments in the trains and open hacks in rain storms, I decided to return to Munich and finish my round of the camps the next week. I got back to Munich late Friday night.

On the following Wednesday I started out on my visit to Hammelberg and Kronach-Rosenberg. The train left Munich at 8:05 in the morning, and I got to Hammelberg at 4:18 in the afternoon. The prisoners' camp is up in the hills above the town, about an hour's drive, so I did not go up till the next morning. The weather was fine when I arrived in Hammelberg, but the next morning there was a snow storm and wind. I rode up to the camp on the box of the military post that started at eight in the morning and a more cold and uncomfortable ride I don't remember. It was ten o'clock before I could see the camp commandant, whom I found a most pleasant and affable man. He arranged to have the men brought together about half-past two in the afternoon, and at that time stopped his horse at the door of the building where the service was to be held and asked if there was anything further he could do.

It was a fine experience to greet the sixty-five strong and healthy men who came in through the storm. They certainly were glad to see me and I met some old friends whom I had

learned to know at the lazarette in Munich, but who had been sent to Hammelberg as cured. They entered into the spirit of the service, and made the responses with enthusiasm, the majority of them knowing them by heart. They stood in a group close around me, as the space was not large and there were no seats, and it was impressive to see these strong men all kneeling in prayer. After the service I talked to the men till four o'clock, learning their various wants and needs which a chaplain could meet; and at last, unwillingly, said good bye.

The conveyance which was to take me to the train, which left a little after five o'clock, did not materialize and no one else seemed willing to send one, as the snow storm had become a real American blizzard, so I had to be reconciled to losing the train and staying over night in Hammelberg. This was the second night I spent in the hotel with steam heat but no fire in the furnace. I was glad to get out before daybreak and take a comfortable train to Kronach-Rosenberg.

Before leaving the camp at Hammelberg I met three French prisoners in the regular French uniform of common soldiers. They were in the company of a German officer and were going into the officers' quarters of the camp inn. This struck me as odd, but on being introduced and talking to them I found that they were three French priests who had been taken prisoners while serving in the trenches as common soldiers. Most of the Bavarians are devout Catholics, and treat the French priest-prisoners with marked respect and consideration. They are practically all installed as chaplains for the French soldiers and treated according to their position, hence my meeting them in the officers' quarters in the inn.

I arrived at Kronach-Rosenberg at half-past six o'clock on Friday night. It is one of the prettiest and quaintest old walled towns I have ever seen, rising on a hill with an ancient fortress on top. In this fortress I found eleven English officers, by no means depressed, as they are given every freedom consistent with safety, and have large exercise and play grounds. Captain Johnstone, of the Eighth Buffs, had a broken arm; not from war, but from a too rough football game a few days before. The eleven officers are all a splendid lot of men. Two or three are still a little lame, but on the whole they are in good health and full of energy.

Like all the English, at all the camps, they were glad to see me. They were grateful for news of their friends who were at other camps, for they had lost track of many. For example, Captain Johnstone and Major Warden, both of the Eighth Buffs, were the superior officers of Lieutenant Stanley Vaughn, who is one of my charges in the Reserve Lazarette B. of Munich. They knew he was wounded and a prisoner, but not his present whereabouts or his condition. To all, the location of friends with news of their condition was most welcome, and greetings and affectionate messages were sent.

We had a very solemn and satisfying celebration of Holy Communion that morning in the tower room of the fortress, which is used as a library and chapel. Eight of the eleven officers were communicants of the Church of England, and received, while all took an earnest part in the service, for which they said they were grateful.

I got back to Munich about ten o'clock Saturday night, ready for my own services on Sunday.

The Christmas boxes of raisins, almonds, candy, fruit, and cigars, which I sent out to all the English prisoners in Bavaria of whom I knew at the time, did much good, and were to many of them the only personal recognition of Christmas they had.

WILLIAM E. NIES.

THE BATTLE SONG OF TRUTH

What though the day be lost, and every warrior slain!
A million years are His to win the field again.
The triumph is to God, however long the strife;
For sin and death must yield to Him, the Lord of Life.

The planets are in league against the hosts of night;
The sun itself goes forth to battle for the right.
The ages fight for God! Shall we the contest yield?
Arise, ye sons of Truth, and sweep the hostile field!

THOMAS CURTIS CLARK, in *American Messenger*.

PERFECTION, rightly understood, is nothing else than an untiring endeavor to improve. If, then, to be perfect is one and the selfsame thing as to tend with all one's might to perfection, then to fail in seriously applying ourselves thereunto is surely to be wanting in perfection.—*St. Bernard*.

**BISHOP OF FREDERICTON AGAIN SPEAKS
IN NEW YORK**

**Conducts Preaching Mission at Cathedral
of St. John the Divine**

SESSION OF DIOCESAN MISSIONARY COMMITTEE

*New York Office of The Living Church }
11 West 45th Street }
New York, March 27, 1916 }*

BEGINNING on Sunday morning, April 2nd, and continuing until Friday night of that week, the Rt. Rev. Dr. John A. Richardson, Bishop of Fredericton, will conduct a preaching mission at the Cathedral of St. John the Divine. The Sunday morning service is at eleven o'clock; the special week-night services will begin at eight-fifteen o'clock.

Bishop Richardson made many friends and admirers while on his visit here last summer, when he preached at the tent services on the Cathedral grounds. He was also heard with enthusiasm in several parish churches and Wall street noonday services.

In the New York letter printed in THE LIVING CHURCH, September 4, 1915, your correspondent wrote of the Bishop of Fredericton: "One who has heard all the distinguished preachers in our city churches, coming from foreign countries, since the great Advent Mission of thirty years ago, is of opinion that a more forceful speaker has not been heard. . . . His manly figure, sympathetic voice, power of analysis, wealth of illustration, and ease of manner in preaching have won for him hundreds of admirers." The announcement of his preaching this series of sermons in the Cathedral will meet with very enthusiastic response.

Gounod's *Mors et Vita* will be sung by the choir of the Cathedral at eight o'clock on Sunday evening, April 2nd. This work was very impressively rendered last year by the choir.

Missionary addresses on Tuesdays, April 4th and 11th, will be given at five o'clock in the Cathedral by Bishop Thurston of Eastern Oklahoma, and Bishop Lloyd of the Board of Missions, respectively.

Dean Grosvenor will make an address on Friday afternoon, April 7th, at five o'clock. Canon Nelson will make an address one week later at the same hour.

There was a large and enthusiastic meeting of the diocesan missionary committee on Friday evening, March 17th, in Synod Hall. Bishop Greer presided. Addresses were made by Archdeacon Claiborne of Chattanooga, Tenn., Dr. William Jay Schieffelin, and others.

Archdeacon Claiborne was introduced as the first speaker. He gave a graphic account of missionary work in Tennessee, and urged the sending of an educated and well-equipped ministry to all mission stations. He declared that preaching by ignorant men was often a source of weakness to the Church. The work to be done demanded the efforts of men with trained minds and well-formed and definite convictions about Christ and the Church.

Concerning the apportionment for General Missions, it was reported that to date \$71,897.34 had been contributed by the diocese of New York toward the annual apportionment of \$210,609.66. About \$9,000 has been given in excess of payments to the corresponding date of last year.

The synopsis of reports on the successes of the every-member canvass and the working of the duplex envelope system was interesting and convincing. The number of givers was increased; many persons of small means were encouraged to give; new friendships have been created among parishioners and there has been greater regularity and increase in offerings for parochial, diocesan, and general objects.

Dr. William Jay Schieffelin spoke in the interests of the Laymen's Missionary Convention which is to be held in New York City, beginning Sunday, April 9th, and continuing on Monday, Tuesday, and Wednesday. The speaker urged the men of the Church to enroll as delegates: 1,300 have done so up to date. It was remarked that six years ago, the Church sent the largest number of delegates.

Mr. H. F. Laflamme, a former mission worker in India, and now executive secretary of the Laymen's Missionary Convention, made a short address. He spoke of missionary enterprise as the moral equivalent of war—it was the Christian substitute for war. The speaker also related a conversation he once had with the lamented Admiral Mahan, in which that great Christian and patriot declared that one foreign mission station could do more than a fleet of battleships in conserving peace. In this the Admiral entirely agreed with ex-Vice-President Fairbanks, who had studied missions and missionary work for more than forty years.

The emergency committee, formed a year ago, reported that the diocese had raise \$432,581 for Domestic and Foreign Missions.

Bishop Greer expressed his appreciation and thanks for what the parochial committees had done for the every-member canvass, and the work accomplished for the support of missionary enterprise at home and abroad. The Bishop urged the diocesan committee to

coöperate with the efforts made to sustain Foreign and Domestic Missions.

Trinity parish will this year celebrate the one hundred and fiftieth anniversary of Old St. Paul's Chapel on lower Broadway. St. Paul's is the oldest chapel of Trinity parish and is the oldest public building in New York City. It is also the only pre-revolutionary church building in the city.

The present building was completed and opened for divine service in 1766—ten years before the Declaration of Independence. In 1776 Trinity Church was destroyed by the great fire and in consequence of this the chapel of St. Paul was for twelve years, from 1776 to 1788, used as the parish church.

It was owing to this fact that the religious services in connection with the inauguration of George Washington as President of the United States were held in St. Paul's Chapel. During the whole period of his residence in New York Washington attended service at St. Paul's. His pew on the north side of the chapel is to-day one of the special objects of interest. A fact worth noting is that the chapel in which Washington worshipped is to-day one of the most effective centers in the city of active and far-reaching work among all sorts and conditions of people.

The anniversary occurs on October 30th and plans are being made for a series of special services throughout the week.

Not since the publication of the *Centennial History of the Diocese of New York* was published thirty years ago has such an interesting book of diocesan history appeared as the *History of the Cathedral Church of Saint John the Divine*. It is the only history of the Cathedral that has been published. Under the auspices of The Cathedral League the publication has been most carefully prepared by Mr. George Macculloch Miller and the Rev. Dr. George F. Nelson, and has the approval of Bishop Greer. Mr. Miller, elected in 1873, has served these many years as secretary of the board of trustees.

It is peculiarly fortunate that the chapter, *The Cathedral in Embryo*, is from the pen of one who has had intimate and first-hand information and a devoted interest in the great work since Bishop Horatio Potter called the epoch-making meeting of the Committee of Fifteen (five clergymen and ten laymen), December 30, 1872.

The one hundred pages are full of material not generally accessible; beautiful half-tone reproductions of photographs of the Cathedral and adjacent buildings; descriptions of the Chapels of the Tongues; an introduction by Dean Grosvenor.

The book is now ready for distribution at one dollar a copy. It may be had of Mr. Edwin S. Gorham or on the Cathedral grounds. It is handsomely printed.

The *Journal of Proceedings* of the one hundred and thirty-second convention of the diocese of New York, held at the Cathedral on November 10th, 11th, and 12th, 1915, has been published and distributed. By use of smaller type, condensed tabulation, and the printing of parochial reports in tabular form only, the book contains 384 pages as against 492 pages last year. A copious index greatly enhances the value of the publication.

After a ministry in Christ Church, Suffern, of thirty-eight years, the Rev. Romaine S. Mansfield on March 25th presented his resignation, to take effect on April 1st. The vestry immediately elected him rector emeritus.

Mr. Mansfield worked under Dr. Dix in Trinity parish many years ago, before going to the Suffern parish. He was ordained in the diocese of New York on July 29, 1869, and has been canonically resident here ever since. He has recently been afflicted with cataract in both eyes. An operation on one has been quite successful and the best results are looked for.

The Junior Clergy Missionary Association of New York have undertaken to manage "Daylight Tours" to the Cathedral, parochial and city missions of the city for the convenience of members of choirs, brotherhoods, Sunday schools, and missionary societies. The Rev. Ernest E. Matthews is director, and may be reached any afternoon by telephone, Murray Hill 6316. Seven different tours have been planned. Others will be specially arranged for.

The director may be consulted at the Church of the Heavenly Rest, Fifth avenue and forty-fifth street.

A musicale will be given by the Woman's Auxiliary of the diocese of New York (Liberia Sub-Committee), at the parish house of Zion and St. Timothy Church, 335 West Fifty-sixth street, Monday evening, April 3rd, at eight-fifteen.

The proceeds will be devoted to the support of the dispensary at Cape Mount. The tickets may be had at the parish house, or at Mr. Edwin S. Gorham's book store, 11 West Forty-fifth street.

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UNLOVING WORDS are meant to make us gentle, and delays teach patience, and care teaches faith, and press of business makes us look out for minutes to give to God, and disappointment is a special messenger to summon our thoughts to heaven.—E. M. Sewell.

BOSTON CONSIDERS CHURCH WORK AMONG NEGROES

Informing Addresses at Different Churches

SERVICE FOR WELSHMEN AT TRINITY CHURCH

The Living Church News Bureau }
Boston, March 27, 1916 }

DURING the week just passed, Boston Church people have been giving a good deal of attention to the subject of Church work among Negroes. On Sunday, March 19th, the Rev. Robert W. Patton, missionary secretary of the Province of Sewanee, and field agent for the American Church Institute for Negroes, preached in Trinity Church at the morning service, setting forth sympathetically the work of the Institute. The offering at the service was for the benefit of the Institute.

In the afternoon of the same day he preached at Emmanuel Church, and in the evening at All Saints', Brookline. Monday morning, March 20th, he addressed the members of the Woman's Auxiliary from the city churches, meeting in Trinity parish house. The Rev. H. H. Gould of St. Augustine's School, Raleigh, N. C., also spoke at this meeting and preached in Trinity Church on Sunday afternoon, March 19th.

Boston has long been keenly interested in Hampton and Tuskegee, but few people know anything about the American Church Institute for Negroes, even among Churchmen. As some Bostonians have been trying to learn about this admirable Church enterprise, a few words here on this subject may be worth while.

The Institute is a corporation organized by the Church Board of Missions to supervise Church schools for Southern Negroes and to maintain or bring them up to a high standard of efficiency. It has had marked effect by stimulating teachers and scholars to do better work than otherwise they would have done. Already the Institute has in the various schools under its supervision more pupils than either Hampton or Tuskegee. Two of its best known schools are St. Augustine's, Raleigh, and St. Paul's, Lawrenceville. The Bishop Payne Divinity School, at Petersburg, Va., has educated many of the most scholarly and efficient negro clergy in the Church. Here in Boston the Cathedral has entered upon a larger service to the diocese and the community by placing the Cathedral rooms at the disposal of St. Cyprian's Mission (for colored people) at 11 A. M., and 8 P. M. on Sundays. The mission has had to undergo many difficulties hitherto, which it is hoped this new arrangement will solve. One can only be glad that of late years a number of parishes have been taking an interest in Negro work. For a long time the missions of St. Augustine and St. Martin, maintained by the Cowley Fathers, were the only work done here among this race. These two missions are now consolidated in the South End and are in a flourishing condition under the ministrations of the Rev. Father Field, S.S.J.E., and the Rev. Frank Fitz, assistant priest.

At the service for Welshmen at Trinity Church on the afternoon of the first Sunday in Lent, between three and four hundred new members of the Welsh colony were present. The Rev. J. Wynne Jones, rector of Swansea, came up to town to conduct the service, and the sermon was preached by a visiting clergyman from Bangor, Wales, dressed in his national garb. Service and sermon were both in the Welsh tongue, though this was from choice, not necessity, as all present understand and speak English. The singing was of the hearty sort that is always found when Welshmen get a chance to sing. They are trained to sing without the help of a choir, the congregation itself being practically a choir.

The Cathedral is now open every night until nine o'clock and a priest is present to render pastoral service to any who may seek it. Situated as it is at a great center of the city's transportation system with millions of people passing its doors every week, it is felt that there will be some to whom the open and lighted church will bring a welcome invitation in perplexity or sin or distress. Two additional celebrations of the Holy Eucharist have been arranged for Lent at St. Paul's, namely, on Wednesdays at 6:45 and Fridays at 6:15. This announcement should appeal to many men and women who on account of business or household duties cannot attend the later celebrations. Special intercessions will be offered at the early week day Eucharists as follows: Mondays, "For the Nations at War"; Tuesdays, "For the Clergy and Congregation of the Cathedral"; Wednesdays, "For the Unity of the Church"; Thursdays, "For the Missions and Missionaries of the Church"; Fridays, "For the Clergy and Congregations of the Diocese."

The Dean is to conduct a day of devotion at St. Paul's on Friday, March 31st, the subject for the day being Preparation for Service. On Sunday, March 19th, there was another "White Letter Saints' Day," when at 7:30 P. M. David Livingstone was commemorated, the address being made by the Rev. Dr. Hugh L. Burleson of New York.

A group of Boston Churchmen interested in the Church's work

with the Italian people lunched together recently to meet the Rev. Paolo Vasquez, priest in charge of St. Paul's Italian Mission of Hartford, Conn. Mr. Vasquez described his work in Connecticut and told of its development from very small beginnings. There was a suggestive and helpful conference of those present on the methods and principles of work in Italian communities. There were present, beside the Rev. Mr. Vasquez, the Rev. William L. Clark, vicar of the Church of the Ascension, the Rev. K. R. Forbes, vicar of St. Mary's Church, East Boston, the Rev. Frederick C. Lauderburn, vicar of St. Stephen's Church, the Rev. Henry C. Sartario, curate of Christ Church, and Mr. Charles C. Coveney, treasurer of the "Committee on the Various Races," of the Province of New England.

In the evening, Mr. Vasquez addressed a meeting of the Italian men of St. Mary's Church, East Boston.

The Rev. Frederick Whitney Fitts, rector of St. John's Church, Roxbury, has the following interesting and suggestive couple of paragraphs in the last issue of his parish magazine:

"Family Sunday"
in Roxbury

"Family Sunday will be observed in this parish as usual on Mid-Lent Sunday, which comes this year on April 2nd. Begin to plan now so we may see every family in the parish with every member present if possible. We hope no child who has a father or mother, or both, will have to come unattended, or, worse still, will be kept at home because for some selfish reason the parents will not make the effort to come. We also want to have all the babies on the Font Roll in church that morning. Bring them and let them make all the noise they like. Our Lord loves little children and will welcome them to His presence and will bless them. Come early so as to secure a seat or seats so the whole of your family can sit together. The rector will preach a sermon on 'Fathers.'

"Family Sunday is not intended to be a substitute for other Sundays of the year; it is especially planned so that all our families will make the effort to come as families once a year at least. All the members of every family who are over seven years old, including the father and the mother, and the grandfather and grandmother, should get to church every Sunday morning. We know it is not possible for all to come to the same service but we think in any well regulated family even where there are small children the father and mother could get to church by planning, and by taking turns at coming, one at 8 A. M., and one at 10:15 A. M., each Sunday. May God help all the men and women of St. John's to desire to come and to come every Sunday. For those who know God's will in this matter, for those who could come and do not, it is certainly a deadly sin cutting them off from God and His people. The thought of those who habitually, Sunday after Sunday, stay away is like a nightmare—such cruel neglect of God, such ingratitude for all His goodness."

On March 24th and 25th St. Thomas' Church, Taunton, had the privilege of extending its hospitality to the "Institute for Conference" composed of mission study classes of the Woman's Auxiliary in the southeastern district of Massachusetts.

St. Thomas' Church,
Taunton

The meeting began at three o'clock on Friday afternoon; supper was served at six o'clock, followed by the regular Lenten service in the evening. The Saturday morning meeting opened with the Holy Communion at nine o'clock, followed by classes and general conference until lunch at one o'clock.

On the occasion of the tenth anniversary of the Rev. Malcolm Taylor as rector of St. Thomas' Church, the officers and teachers of the Church school presented him with a mahogany chime clock. The presentation was made by Mr. Joseph E. Warner after the school session on February 13th, much to the surprise of the rector, who had not anticipated this expression of regard.

JOHN HIGGINSON CABOT.

SIMILITUDES

Would you lop one branch from the tree of life
In the garden where God walks at morn?

Or a fin from the fish in the seas of strife
Where original motion is born?

Would you cut an arm from the cross of Christ,
To belittle its catholic scope?

Or proclaim one wing of a bird sufficed
To exalt it to visions of hope?

Ah, God, forbid! 'Tis the breadth and the length
And the height of His liberal love,

Empowering faith with the working strength
To ascend to His glory above:

'Tis the Fruit of the Tree of His healing food
In bountiful plenty strewn wide,

By the Son of Man from Calvary's rood
That is winning the world to His side.

ALICE CRARY SUTCLIFFE.

IF ANYTHING can give a calm mind, disperse our scruples and fears, soften our cares, invigorate our actions, and fill our very words and looks with the joy of the Holy Spirit, it is a simple, childlike trust in God.—Archbishop Fénelon.

LENTEN ACTIVITIES IN PHILADELPHIA

Various Services and Club Programmes Offered

INASMUCH MISSION OBSERVES ITS FIFTH ANNIVERSARY

*The Living Church News Bureau }
Philadelphia, March 27, 1916 }*

INTEREST in and attendance upon the noonday services increases each day. The churches and theatres are all crowded and sometimes people are turned away. Last week Dr. Stewart of St. Luke's Church, Evanston, Ill., spoke on Loyalty. The large audiences were very much interested. At St. Stephen's Church the Rev. Dr. W. Russell Bowie attracted large audiences by his forceful presentation of Lenten themes. The coming week holds one of the novelties to which St. Stephen's Church is usually given each Lent. The Rev. Raymond Calkins, pastor of the First Congregational Church, Cambridge, Mass., will preach there from Monday until Friday. These preachers from outside the Church usually have been very strong men, and drew large crowds. At the Garrick Theatre the Rev. Dr. Z. B. T. Phillips, rector of St. Peter's Church, St. Louis, will be the speaker from Monday until Friday. The Rev. Phillips E. Os-good will take the Saturday service. The Rev. George L. Richardson will have the services in old St. Paul's, and the Rev. Dr. Floyd W. Tomkins at old Christ Church.

Special Lenten services, under the supervision of the Daughters of the King, are being conducted at three points in the city. On Monday, March 13th, the service was at the Church of the Redemption, West Philadelphia, when the speaker was Mrs. John Loman, on the topic, "The Spirit of Service." On Thursday, March 23rd, a service was held in St. Matthias' Church, North Philadelphia, and the speaker was the Rev. J. Alexander O'Meara, D.D., minister in charge of the parish. The third service will be held in the Chapel of the Prince of Peace, South Philadelphia, when the speaker will be the Rev. Joseph Paul Morris, who is minister in charge.

Two Lenten club nights, one of which was Monday evening, March 20th, have been arranged by the Church Club of the diocese. The second meeting will be Monday evening, April 10th. The question discussed on the former occasion was, "What is hindering the greater advance of our Church? Is it the attitude of the laymen?" The question on April 10th is, "What is hindering the greater advance of our Church? Is it the attitude of the clergy?" The topic was opened at the first meeting by the Rev. L. C. Washburn, D.D., and Franklin Spencer Edmonds, Esq. The opener for the April meeting will be announced later.

The celebration of the fifth anniversary of the Inasmuch Mission has been very successful. The mayor of the city made a deep impression on the men, present and former inmates of the home, by his strong personal talk and appeal. On Saturday evening Mr. Robert McKenty, warden of the Eastern State Penitentiary, presided at the meeting. As Mr. McKenty is very popular with men, and thoroughly understands the temptations to which the members of the mission have been subjected, he is listened to with great respect. A fine musical programme was rendered by Mrs. McKenty and the McKenty girls. Dr. Washburn was the chief speaker. On Sunday and until Thursday evening leading men of the state spoke on some phases of the work in the mission. Several thousand men have passed successfully through the doors of the mission and have gone out into the world as better men.

Bishop Rhinelanders has endorsed a letter sent out by the Rev. H. M. G. Huff, who has been appointed minister in charge of St. John's Church, Northern Liberties, calling together the people for service on Sunday morning, April 2nd. The church has been closed since the Rev. George Chalmers Richmond held his last service there about three weeks ago. Last week the court decided that all the church property should be handed over to the appointee of the Bishop and the "curbstone vestry." The letter makes a strong appeal to all the former members to return and join in a "revival of the parish's power and responsibility in the neighborhood." Mr. Huff expects to hold regular services morning and evening each Sunday and to develop the organized work as rapidly as possible.

Each year there is held in St. Mark's Church, with the hearty endorsement of Bishop Rhinelanders, "a corporate day of intercession for the Church." There was a large congregation present in the church last Wednesday for the services. The addresses were made by the Rev. George Craig Stewart, L.H.D. The first celebration of the Holy Communion was held at 7:00 o'clock followed by the second at 7:45; and third at 9:30. At 9:00 o'clock Morning Prayer was

said; at 10:00 there was an address with intercessions. Again at 10:45 Penitential Office and address; and the final services of Litany, addresses, and intercession were held at 11:45. This service is attended by Churchmen from all over the diocese, and has become quite a yearly event.

An attractive and novel affair was arranged, and presented by Mrs. Edward C. Bendere and several ladies from West Manayunk, in Scottish Rite Hall, for the benefit of the Girls' Friendly Society. Friendly sea shore fund and to defray the current expenses of the Friendly. Fifty children from West Philadelphia also took part in the entertainment and presented the operetta, *Blue Boy*. Members of the Girls' Friendly Societies in this city are all deeply interested in the sea shore house to which many go for their vacations each summer. Many of the parish societies have furnished rooms in the house.

Saturday afternoon, March 18th, St. Michael's House was formally opened. This house is for the extension of the large work among men which is being carried on by the Rev. James M. Niblo, vicar of St. Michael's Chapel, who has interested a number of prominent women of the city in this work. The house is to provide a home for worthy men who have associated themselves with the chapel.

It seems that the Church is not the only Christian body struggling with the question of racial bishops. At the Methodist conferences held in this city and in New Jersey last week the question came up, and an effort was made to provide colored men for that work in their body. In both places the proposition was voted down.

The Church Building Commission held a meeting last week at which important business was transacted.—There was a public meeting of the Mission Study Class at the Church House last Thursday. The subject was the Italian work, and the meeting was full of interest.—Last week in speaking of St. Gabriel's Mission we made the mistake of saying the "colored" mission. We should have said "white."

SORROW AND COMFORT

BY C. H. WETHERBE

THESE two things have a pretty close relation to each other. Personal sorrow is the portion of everyone in this world. It has a place in the period of infancy. No child is exempt from it. In each one there is, to some extent, a sense of the need of what we call comfort. The experience of sorrow is sure to create a desire and yearning for corresponding comfort. This is especially true when the period of infancy has been passed. The older that one becomes the more his sorrows multiply and consequently the more does he desire suitable and sufficient comfort.

Notice the fact that the Bible says very much about personal sorrow, and also personal comfort. The two things are often linked together. We see one prominent instance in relation to our Lord and His disciples, and at the time when He was about to leave this world. When He spoke to them of His departure, their hearts were at once filled with sorrow. Christ knew that His words would have such an effect. He at once met the sorrow with most comforting words. He told them that He would not leave them comfortless. He would send them another Comforter, even the Holy Spirit. In the place of sorrow, there would come the abiding fulness of a mighty and unspeakable comfort, far greater than they had ever before experienced.

And this has an application to Christian people to-day. All have their sorrows, many of which are hidden from the view of others. Some of them seem to them to be greater than they can longer endure. I may have some readers of this class. I say to them, let them rejoice in the precious truth that their sorrows are never greater than can be soothed and healed by the bright and blessed comfort which God waits to fill them with. Lay all of your sorrows upon His encompassing heart. He comforts as no one else can. He often uses men and women as His agents for comforting sorrowing ones.

Here is a ministry which many of us can engage in with great profit to the afflicted ones. Tenderly we may speak to them. Apt messages we may send to them. Those we least think are in need of such help, may be longing for it. Let us make such venture.

It is a small thing to a man whether or not his neighbor be merciful to him; it is life or death to him whether or not he be merciful to his neighbor.—George Macdonald.

DATA CONCERNING CLERICAL SUPPLY

Chicago Society Publishes Striking Facts

REV. I. P. JOHNSON, D.D., SPEAKS
AT NOONDAY

The Living Church News Bureau }
Chicago, March 27, 1916 }

THE Western Theological Society, which exists to create interest in and support of the Western Theological Seminary, has sent out the first of its series of bulletins for the information of the clergy and laity. This bulletin contains data concerning the Protestant Episcopal Church's need of clergymen, which are so interesting and striking that they deserve publication in this letter.

Parishes and missions in the United States and foreign fields.....8,506
Clergymen of the Church in the United States and foreign fields.....5,800

Apparent shortage of clergymen.....2,706

This shortage has increased by 95 in two years. There are 115 bishops and 650 priests over 64 years of age included in this computation, besides other "non-parochial clergy," and also an unknown number of missions that cannot now support a clergyman. Scores of small missions would rapidly develop into self-supporting parishes if they could secure a priest.

Probable immediate imperative demand for clergymen.....1,000
Annual supply through theological seminaries..... 90
Annual supply through irregular sources..... 52

Annual loss by death..... 142
110

Net annual increase of clergymen..... 32

Chicago is regarded by all religious bodies as the strategic center for theological education. There are more than one thousand students in the theological seminaries of Chicago, of which the Episcopal Church has twenty in the Western.

The Garrett Biblical Institute (Methodist) has an annual income of\$120,000
The McCormick Seminary (Presbyterian) has..... 91,000
The Chicago (Congregationalist) Seminary has..... 51,000
The Evangelical Lutheran Seminary has..... 45,000
The Western Theological Seminary (Protestant Episcopal) has from endowments 15,000 and requires at least \$5,000 more to keep out of debt.

It is impossible to maintain a permanent faculty of competent professors on present salaries. The Bishop of Chicago says: "The Western Theological Seminary is my right arm. . . . I do not know where to find competent men for vacant parishes and missions. . . . If you want to help missions, help the Western Theological Seminary."

The diocese of Chicago last year raised for all missions \$60,233. None of this money can be used for the development of missionaries.

An annual subscription of \$5 or more entitles the donor to membership in the Western Theological Society, which is an organization entrusted with the sole duty of supplying the seminary with the financial support which it requires.

The crowds at the noonday services at the Majestic Theatre have increased each day. The publicity campaign has helped in the increase, and the leaders in it seem to have all kinds of ingenious devices in advertising with which they surprise the public each week.

Increasing Interest in Noonday Services
On Monday morning, for instance, many of us received a "Night Lentegram," which purported to have been received at the Majestic Theatre Station from "Johnson of Faribault," asking that the receiver come to the services every day in the week and bring his friends. Those who came and heard Dr. Johnson needed no second bidding. His talks were all practical, and made a special appeal to the men and women who work in the "Loop." Dr. Johnson's topics for the week were "Christianity as a Business"; "Christianity as a System"; "Christianity as a Training School"; "Christianity in its Dimensions"; "Christianity in its Reactions"; "The Man in the Street."

The diocesan social service commission has held regular monthly meetings throughout the year and for the past three months, since the settlement of the garment workers' strike,

Diocesan Social Service Commission
has bent all its energies towards disseminating information among the parishes in the cause of social service, with special reference to the study and support of the diocesan institutions. Three standing committees have been formed, on coördination of social agencies, on organization of parish activities, and on information. The first of these committees has presented an exhaustive report, with numerous practical recommendations for stimulation of interest in diocesan institutions. The preparation of an illustrated handbook of the institutions has been ordered and it is proceeding towards publication under the supervision of the committee on information. A letter has been sent by the committee on organization to each rector of a parish and to each

priest in charge of a mission asking that he make an appointment with the field secretary to present the cause of social service to his parish workers. A survey of social service work in the diocese, especially on its diocesan institutions, is being issued for distribution in pamphlet form. It has been arranged with the directors of the Church Club to make "Social Service" the general topic at the pre-convention dinner, on or about May 29th, when Dr. George Craig Stewart of the social service commission will deliver the address of the evening.

During Lent the committee on coördination is conducting a series of visits by parish representatives to the diocesan institutions, with gratifying results. Over forty were present at the visit to the Cathedral and St. Mary's Mission House on Thursday, March 9th, and fifty-five made up the party on March 16th for Lawrence Hall and St. Mary's Home for Children. A third visit, to Providence Day Nursery and the Home for the Aged, is planned for March 21st.

What promises to be one of the most significant and constructive movements launched in Grace Church during recent years was inaugurated on Tuesday evening, February 29th, when some twenty men and women of the parish gathered at the rectory, and after two hours of careful consideration organized themselves into a committee which will serve as a nucleus about which the social service activities of the Church may group itself. The aim of the committee will be to cooperate with the activities now engaging the attention of Grace Church people, to coördinate them and to make them more effective.

The mayor of Evanston has appointed a non-partisan committee on national defense. The objects of this committee are as follows:

1. To ascertain the needs for adequate national preparedness and to give these facts the widest possible publicity.
2. To foster local interest in organizations for the military training of our citizens.
3. To support our representatives in the national congress in securing the means of adequate national defense.

The rector of St. Luke's is a member of this committee; indeed he served as chairman of the sub-committee which drew up this declaration of scope and plan which was unanimously adopted.

Mrs. Lydia B. Hibbard, treasurer of the Society for the Relief of Widows and Orphans of Clergymen, reports that there has been little response to the appeal sent out by the Bishop in January. The society paid \$5,375 to its beneficiaries last year. In the meantime, by death among the clergy, three widows and one minor have been added to the list of beneficiaries within the year. It is hoped that contributions for current needs and for the investment fund will be forthcoming.

At a recent meeting of the board of trustees of Waterman Hall it was stated by the rector that the school had registered about twelve girls less than for several years past. Information received from other schools and from different sources, however, indicates that Waterman Hall is better off in numbers registered than most of its sister schools. The rector was asked to send out a letter to every priest in the diocese asking him to help make up the loss in numbers of girls by sending the names of any eligible girls in his parish to whom the school catalogue might be sent. He already reports a gratifying response from a large number of clergy.

A guild of ladies under the direction of Mrs. Charles P. Anderson has been meeting once a month at St. Mary's Home for Children to sew for the children. At the March meeting, on the 16th, there were seventy-two people present. Much has been accomplished in this way for the Home. The next meeting will be April 13th.

St. Mary's Guild of St. Luke's, Evanston, has pledged one hundred dollars a year toward the support of a child at the Home. The sisters have so many children under their care, both in the Home and in the new School of Domestic Science, that such assistance is most welcome.
H. B. GWYN.

"PA'S PRAYERS"

ONCE UPON A TIME, sickness came to the family of the poorly-paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house, and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened, a stout farmer boy was seen, wrapped up comfortably. "What do you want, boy?" asked one of the elders. "I've brought pa's prayers," replied the boy. "Brought pa's prayers? What do you mean?" "Yep, brought his prayers, an' they're out in the wagon. Just help me, an' we'll get 'em in." Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer meeting adjourned in short order.—*Omaha World-Herald.*

ENGLISH REPORT PREPARATORY TO WORLD CONFERENCE ON FAITH AND ORDER

IN response to an appeal from those who are coöperating in America in preparation for a World Conference on Faith and Order, with the view of promoting the visible unity of the Body of Christ on earth, a committee was some time since appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same movement in England. This committee has met on different occasions for mutual counsel, and has appointed a sub-committee to draw up propositions alike of agreement and of difference; those so appointed have prepared the threefold statement which follows. At a subsequent meeting the conference gave a general approval to this statement, and agreed to its publication on the following understanding:

(1) That for the exact wording the sub-committee should alone be responsible.

(2) That the statement is offered not as a creed for subscription, or as committing in any way the Churches thus represented, but as indicating a large measure of substantial agreement and also as affording material for further investigation and consideration.

"PART I. A STATEMENT OF AGREEMENT ON MATTERS OF FAITH

"We, who belong to different Christian communions and are engaged in the discussion of questions of Faith and Order, desire to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind. We express them as follows:

"(1) As Christians we believe that, while there is some knowledge of God to be found among all races of men and some measure of Divine grace and help is present to all, a unique, progressive, and redemptive revelation of Himself was given by God to the Hebrew people through the agency of inspired prophets, 'in many parts and in many manners,' and that this revelation reaches its culmination and completeness in One who is more than a prophet, who is the Incarnate Son of God, our Saviour and our Lord Jesus Christ.

"(2) This distinctive revelation, accepted as the Word of God, is the basis of the life of the Christian Church and is intended to be the formative influence upon the mind and character of the individual believer.

"(3) This Word of God is contained in the Old and New Testaments, and constitutes the permanent spiritual value of the Bible.

"(4) The root and center of this revelation, as intellectually interpreted, consists in a positive and highly distinctive doctrine of God—His nature, character, and will. From this doctrine of God follows a certain sequence of doctrines concerning creation, human nature and destiny, sin, individual and racial, redemption through the incarnation of the Son of God and His atoning death and resurrection, the mission and operation of the Holy Spirit, the Holy Trinity, the Church, the last things, and Christian life and duty, individual and social: all these cohere with and follow from this doctrine of God.

"(5) Since Christianity offers an historical revelation of God, the coherence and sequence of Christian doctrine involve a necessary synthesis of idea and fact such as is presented to us in the New Testament and in the Apostles' and Nicene Creeds; and these Creeds, both in their statements of historical fact and in their statements of doctrine, affirm essential elements of the Christian Faith, as contained in Scripture, which the Church could never abandon without abandoning its basis in the Word of God.

"(6) We hold that there is no contradiction between the acceptance of the miracles recited in the Creeds and the acceptance of the principle of order in nature as assumed in scientific inquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods.

"PART II. A STATEMENT OF AGREEMENT ON MATTERS RELATING TO ORDER

"With thankfulness to the Head of the Church for the spirit of unity He has shed abroad in our hearts, we go on to express our common conviction on the following matters:

"(1) That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible Society—His Body with many members—which in every age and place should maintain the communion of saints in the unity of the Spirit and should be capable of a common witness and a common activity.

"(2) That our Lord ordained, in addition to the preaching of His Gospel, the Sacraments of Baptism and of the Lord's Supper, as not only declaratory symbols, but also effective channels of His grace and gifts for the salvation and sanctification of men, and that these Sacraments, being essentially social ordinances, were intended to affirm the obligation of corporate fellowship, as well as individual confession of Him.

"(3) That our Lord, in addition to the bestowal of the Holy Spirit in a variety of gifts and graces upon the whole Church, also

conferred upon it by the self-same Spirit a ministry of manifold gifts and functions, to maintain the unity and continuity of its witness and work.

"PART III. A STATEMENT OF DIFFERENCES IN RELATION TO MATTERS OF ORDER WHICH REQUIRE FURTHER STUDY AND DISCUSSION

"Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remains differences in respect of these matters:

"(1) As regards the nature of this visible Society, how far it involves uniformity or allows variety in polity, creed, and worship.

"(2) As regards the Sacraments—the conditions, objective and subjective, in their ministrations and reception on which their validity depends.

"(3) As regards the ministry—whether it derives its authority through an episcopal or a presbyteral succession or through the community of believers or by a combination of these.

"We desire to report accordingly, and we submit:

"(1) That this report be made known to the public.

"(2) That further inquiry should be directed to examining the implications in the matter agreed, and to the possibility of lessening or removing the differences by explanation.

"(Signed) G. W. BATH : AND WELLS : (Chairman), E. WINTON : C. OXON : W. T. DAVISON, A. E. GARVIE, J. SCOTT LIDGETT, J. H. SHAKESPEARE, C. ANDERSON SCOTT, EUGENE STOCK, TISSINGTON TATLOW (Hon. Secretary).

"February, 1916."

Of the signatures appended the first three are those of the Bishops of Bath and Wells, Winchester, and Oxford. The Rev. A. E. Garvie is a Congregationalist, principal of New College, Hampstead; the Rev. W. T. Davison and the Rev. J. S. Lidgett are former presidents of the Wesleyan Methodist Conference; the Rev. J. H. Shakespeare is a Baptist, secretary of the Baptist Union of Great Britain and Ireland and European secretary of the Baptist World Alliance; the Rev. C. Anderson Scott is a Presbyterian, professor of the New Testament at the Theological College of the Presbyterian Church of England; Eugene Stock is a Church of England layman, secretary of the Church Missionary Society; the Rev. Tissonington Tatlow is secretary of the Archbishops' Committee and also secretary of the World Student Christian Federation.

HIS HOUSE

"FOR THE POOR you have always with you, but me you have not always."

This is the retort which you receive from very sincere Catholics when you expostulate against the further enrichment of churches while God's poor die from under nourishment. But this quotation in no way justifies conscienceless aestheticism in ecclesiastical architecture. The text itself, the chapter from which it is taken, and the life of the One Who said it go to prove that Christ regarded the ointment in the woman's alabaster box merely as a timely gift to His Person, not as a type of the grandeur that should be manifested in honor of His Sacramental Presence.

Take the text itself: If Christ had been referring to the homage He desired to receive eucharistically, He would never have said "Me you have not always"—for the apostles and their successors had and will have Him forever in the Blessed Sacrament.

Then take the context of the quotation: Immediately subsequent to the quoted verse are these words: "For she in pouring ointment upon My body hath done it for My burial." His burial! The woman's gift was timely enough; the rest of the chapter tells of the Betrayal, the Last Supper, the Agony, and the Apprehension.

And consider the life of the Person who said the words, and ask yourself if He ever cared for material honor. You know that from His birth in a stable to His death on a cross, Christ showed, if not indifference to physical accidents, then preference for humble environment.

If magnificence in church architecture or decoration is to be justified, it must be on the score that obvious splendor is needed to electrify the dull minds of worshippers into realization and not on the plea that the great God of creation needs or wants our tinsel trappings.—*New World*.

IF THE creed by which the great mass lived and is still living; if matter, if brutal force, money and arms, the cunning wit of guileful hearts, are the gods in whom we must trust, if might is right, who shall then judge but the mighty, and how dare you question Cæsar's right and protest against his will? If you are but the reasoning animal, and if might is right, then Cæsar is your god and you, the weaker, must give him what he demands and has the power to take. But if there is a spiritual order of things, if the Lord is God and you His creature and child, well, then, friend, change your master and give unto God the things that are God's; serve your Father and you will be free from the degrading serfdom of material things and power-greedy men.—*Christian Work*.

The Church and the Actor

How the Actors' Church Alliance Came into Existence and What It Seeks to Accomplish

ONE Friday morning in the spring of 1888 a member of Harry Miner's "Zitka" company, then playing in Boston, Mass., was standing outside Trinity Church and admiring its architectural proportions, when he was invited by the sexton to view the interior. Coming within the chancel and ascending its spacious pulpit he imagined himself its permanent occupant, and then and there (actor like) "tried himself out," so to speak, little dreaming of the vast change in life and purpose which lay close at hand.

For several seasons, as a member of the Shakespearean companies of Louise Pomeroy, Frank C. Bangs, Bennett Matlack, and Frederick Warde, he had striven for the best in life and art, but always felt oppressed by the attitude of hostility shown by the Church towards the theatre and the deep-seated prejudice which existed on both sides and formed a veritable chasm of misunderstanding stretching across the centuries between the two professions. In almost every town he played he visited the clergy to see what could be done toward healing this breach, but while all deplored the situation no one had any plan to offer to mend it. He had visions of possible reconciliation, at which most people laughed, but that did not disturb him as he had grown used to it; yet he certainly did not, in his wildest dream, imagine that within a few hours he was to be "called" to forsake the theatre as a life work and, studying for holy orders, devote himself hereafter to the herculean task of establishing closer relations between the Church and the stage and bringing about a juster appreciation, on the part of each, of the difficulties inherent in their ethical and spiritual work.

But "coming events cast their shadows before," and on the following Sunday the mighty soul of Dr. Phillips Brooks stirred that of the young actor as the angel stirred the pool.

Still, from the religious point of view, he had nearly everything to learn. He knew little or nothing of the Church, for while he had been baptized and confirmed he had been but poorly instructed; and while it may be one thing to listen to a powerful spiritual appeal, it is quite another to discover how and when and where that appeal should be obeyed and put into action. But the Lord is good and when He calls to a special work He always opens the way. Torn by conflicting emotions and yet exalted as never before, the actor wended his way to the Union depot to leave with his company for Montreal and found, as stage manager, portions of the scenery blown across the tracks. And wrestling with that problem under such circumstances was not especially conducive to serenity of mind.

Uncertain of his course, he wrote Dr. Brooks a long letter detailing his novel experience, and received by return a personally written four-page letter, which he still treasures as a wonderful proof of that great man's zeal for God and his devotion to individual cases. Still, beyond expressing a desire to meet him, he did not proffer any direct help. It could scarcely be expected under the circumstances. The fact that he answered so readily and withal kindly was in itself more than the receiver expected.

The next stand was Syracuse. Being laid off a week, our actor put up at a boarding house run by Methodists and here strangely enough came across a kindly though inquisitive lady who, although not a Churchwoman, knew the bishop of the diocese. And so Walter E. Bentley was introduced to the great-hearted and broad-minded Bishop Huntington, who at the close of the season received and welcomed him into St. Andrew's Divinity School.

After studying for a year and receiving practical training as lay reader in charge of a mission church the lure of the stage still proved too strong, while the dogmatic attitude and claims of the Church were far from palatable. Lacking Church training, who can swallow and properly digest the Church's divine credenda within a year? One must grow into Churchmanship and this requires both time and patience. In his determination to be honest and true to himself the actor returned to the boards as stage manager and leading man of a Shakespearean organization. But the "Hound of Heaven" will be heard, and returning to St. Andrew's the following season (bringing with him an actor who became his future brother-in-law and is now a rector in the Bronx), Mr. Bentley was finally ordained and served five

years in the diocese of Central New York, getting hammered into shape for the realization of his life's dream.

In 1897 he was called to New York as vicar of old St. Mark's-in-the-Bouwerie, under the late Rev. Dr. Rylance. While there he became interested in the work of C. A. I. L. and suggested to Miss Keyser that that society should include the theatre in its operations and that Mr. F. F. Mackay, the president of the Actors' Society, should be invited to deliver an address. Mr. Bentley was appointed to secure Mr. Mackay and the eventful meeting was held on Tuesday evening, February 14, 1899, in the Church of the Holy Sepulchre (of which later Mr. Bentley became the rector and changed its name to Church of the Resurrection) in East Seventy-fourth street. After Mr. Mackay's address, Mr. Bentley spoke on the need of a Church and stage alliance and a joint committee of Church and stage people was appointed of which Mr. Bentley was made the chairman. Under his direction plans were formulated, the name, Actors' Church Alliance, adopted, and a constitution drawn up. The organization was launched at a mass-meeting held in Berkeley Lyceum, New York, the following June, and for the first time in centuries the Church and the theatre met in harmony and goodwill. The late Bishop Potter presided, surrounded by clergy of all denominations, including the Roman Catholics and the Jews. This was done in order to meet and minister to the religious needs of the profession as a whole, but the Church which gave it birth has remained the directing and controlling force from the day of its inception.

On the stage side addresses were made by Roland Reed, Rosa Rand, "Aunt Louisa," Frederick Warde, Mrs. Fiske, William F. Owen, Mrs. Gilbert, Verner Clarges, F. F. Mackay, Mr. Bentley, and many others. It was a veritable old-fashioned love feast. Dues were placed at one dollar per annum (where they still remain), and the following officers were elected: President, Bishop Potter; first vice-president, F. F. Mackay; second vice-president, Rev. Thomas J. Ducey (Roman Catholic); secretary, Rev. Walter E. Bentley; treasurer, George D. MacIntyre. A council of twenty members, equally representative of Church and stage, was also elected and the great meeting was not over until one o'clock in the morning.

Seeing his dream finally realized, Mr. Bentley started to work night and day to build up the project, and he appealed to both Church and stage to help. Over twelve hundred clergymen of all denominations throughout the country responded (two-thirds of whom were Churchmen), and being appointed chaplains they posted on their various stages the Alliance Calendars which gave their names, addresses, services, etc., and a cordial welcome to all actors, with a standing offer to visit them in sickness and render them every service in their power. In every place the priest of the Church was made the directing chaplain, and so the control of the movement was (and still is) in the hands of the Church.

Hundreds of actors joined the Alliance, postal notices of their arrival were sent daily by the secretary to the directing chaplain, monthly services were held in New York followed by regular receptions, conferences, and weekly teas.

About this time the Actors' Church Union of Great Britain and Ireland had come into being. In 1901, as a summer vacation, Mr. Bentley visited his native land, and, finding they were making small progress (having secured but twelve chaplains to our hundreds), he voluntarily visited fifty-three cities in the three kingdoms and secured forty of them for the cause. Since that time the Union has grown rapidly under the presidency of the Lord Bishop of Winchester, with the Rev. Donald Hole as secretary, and we find such names as Forbes-Robertson, Beerbohm Tree, George Alexander, Charles Wyndham, Cyril Maude, and Ellen Terry among its active members. The Union is now being introduced into South Africa and Australia, while Canada is proposed to be taken off our hands.

In 1903, Mr. Bentley, at the suggestion of Bishop Potter, resigned as rector of the Church of the Resurrection and went on the road to organize local chapters of the Alliance in the larger cities. Visiting Boston, Chicago, Philadelphia, Cincinnati, St. Louis, Memphis, Louisville, Denver, Columbus, Indianapolis, Topeka, Kansas City, he organized the work in these

and ten other smaller towns and then resigned on New Year's Day, 1905, to become the rector of the Church of the Ascension, Brooklyn, where he conducts a theatre as part of his parochial effort.

During the next eight years the Alliance gradually declined in power and influence. When in 1912 Ben Greet was elected the president of the New York chapter he induced Mr. Bentley to return to his old post as secretary (which he still retains), and the work is gradually resuming its original strength. Bishop Greer, its honorary president, has appointed Ascension Memorial Church on West Forty-third street (Rev. Dr. Steen, rector) as local headquarters, and an office will be established there with an actor in charge. Resuming its weekly social functions right in the midst of the theatre district, the Alliance hopes to make its old-time appeal not only to the Church but also to all members of the dramatic profession.

The seventeenth annual meeting was held at the headquarters on January 13th last and Bishop Burch presided and made an address. Frederick Warde was the chief speaker for the profession and in the absence of Ben Greet in London, Mr. Warde was elected president of the New York chapter. Mr. George Arliss was reelected the national president with Bishop Greer as honorary president, and Bishops Burch and Darlington and Ben Greet and William H. Crane as vice-presidents. Mr. Bentley was reelected secretary and Walston B. Southwick, treasurer. In addition to arranging local services in various New York churches and the annual great Shakespearean service at the Cathedral of St. John the Divine, Mr. Bentley devoted his last summer's vacation to visiting Alliance chaplains and preaching on the work in twenty-six cities between St. Paul and San Diego. This visit has wonderfully strengthened the work of the Alliance and made it better known in many new centers, particularly in San Francisco, Salt Lake City, Tacoma, Omaha, Calgary, Vancouver, and Victoria, B. C.

What has the Alliance actually accomplished? First of all, through its chaplains it has ministered to thousands of cases of sickness and need and has brought the clergy and actors together and to know each other as never before. Moreover, the whole attitude of Protestantism towards the theatre has been changed largely through its influence, and very seldom are we treated any longer to those bitter pulpit attacks on the stage which were born of ignorance in a majority of cases and a failure to appreciate the hardships and difficulties of the actor's calling. It has also raised its voice in strong protest against the iniquity of Sunday performances, not only on religious grounds but also for the sake of the actor, who all over the West is compelled to work seven days a week for six days' pay—a wholly un-American institution, grossly unfair and detrimental to the best interests of the nation.

Another outcome of the work has been the entrance of a dozen actors and twelve others into the ministry of the Church, nearly all of whom are now ordained and at work. *Church and Stage*, a quarterly paper, is issued by the Alliance, which gives interesting reports of the growth of the work. Still another result has been the organizing of the Catholic Actors' Guild under the presidency of Jerry Cohan, exclusively for the members of the Roman Communion, to which Cardinal Farley has given his blessing.

On April 23rd next (Easter Day) the Alliance will hold its annual service in memory of Shakespeare at the Cathedral of St. John the Divine at 4 P. M. The event will mark the tercentenary celebration of the death of the immortal bard and the speakers will be Bishop Greer and Sir Johnston Forbes-Robertson, who as the leading living actor crowns his long and successful career by participation in this service. The New York Shakespeare Tercentenary Celebration Committee, of which Mayor Mitchel is an officer, will attend in a body together with the representative dramatic and kindred organizations.

The Alliance hopes that its chaplains will hold a similar service in the evening of that day (or refer to the event in some way), so there may be a nation-wide observance.

IS THERE NOT given to us "the Communion of Saints"? May we not unite our hearts more closely than ever with these blessed ones through the sympathy of a common worship?—*Rev. T. V. Fosberg.*

GOD ACCEPTETH our faith, not for the measure of it, but for its sincerity. Faith even in its lowest degree is precious; must be so, because, whatever its measure, it is the gift of God.—*Rev. Daniel Moore.*

SOCIAL

CLINTON ROGERS WOODRUFF, Editor

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

"GOD! SAVE THE PEOPLE!"

THIS fine hymn of Ebenezer Eliot is well worth an occasional singing by our congregations:

"When wilt thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Not crowns and thrones, but men!
Flowers of my heart, O God, are they;
Let them not pass like weeds away,
Their heritage a sunless day;
God! save the people!"

"Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will, O Father,
That men should toll for wrong?
'No!' say Thy mountains; 'No!' Thy skies;
Man's clouded sun shall brightly rise,
And songs be heard instead of sighs,
God! save the people!"

"When wilt thou save the people?
O God of mercy, when?
The people, Lord, the people!
Not crowns and thrones, but men.
God! save the people! Thine they are,
Thy children, as the angels fair;
Save them from bondage and despair!
God! save the people!"

HIGHER WAGES

Here are some pretty level-headed remarks about wages from the *Kansas City Post*:

"No human being denies himself ordinary comforts of life because of desire. Needs impel such things. It is fitting once in a while to stop and contemplate the effects of wages which meet a comfortable scale of life. In view of the pending discussion over railroad wages, it might be well to take switchmen as a whole. In the days when switchmen obtained sixty dollars a month, they were a happy-go-lucky lot, only a bit higher in the social scale than the tramps they kicked off of trains. Few had families and still fewer had a fixed place of habitation. The railroads never could tell whether their train crews would report in full force.

"When the switchman's wages reached \$100 a month, he became a responsible citizen and employee, and, generally speaking, the head of a household. With a still higher wage he became not only a more and more desirable citizen, but also a desirable patron for the stores of his home place. He became a great economic asset, as may be testified to by the merchants of many towns which are headquarters of railroads. Good wages are the basis of the economic well-being of virtually every wholesale and retail enterprise."

It might have been said with equal force, "Adequate wages will help mightily to keep girls straight, and pure and good."

"IF THE WORKING GIRL were paid 'living wage' she could live in quarters where she could safely receive her friends, and which are not governed by the rules necessarily obtaining in most subsidized institutions. In my opinion, 'the gap between the prevailing rates of wages for women and the cost of wholesome living' can never be 'bridged over'—the wages must move. Of course the problems of the working girl constitute only one phase of the industrial problems in this country. A living wage for the working girl's father would go far towards eliminating her as a factor, since it would obviate the necessity for her entering in extreme youth unskilled occupations."

So wrote Grace Butterfield, the secretary of the Church Mission of Help in Philadelphia.

CLEAN CITY STREETS

It should be a matter of civic pride to keep the highways clean, as the condition of streets largely influence the impression of the city received by strangers. There is great need of arousing a sense of responsibility in the individual citizen as to dropping rubbish, and especially papers, in the streets. The general negligence against dropping litter in the streets lies in our cumbrous methods of discipline. In Germany the abutting householder is fined, by the policeman, some small sum, usually

one mark. Policeman gives receipt. The householder may appeal; but, if unsuccessful, he pays a double fine. In this country the delinquent receives a summons and must attend court and await his turn, often losing half a day. The penalty is felt to be excessive for the offense, and, largely for that reason, the regulations are usually not enforced.

It ought to be possible, by public sentiment, in this country, to diminish, if not to abate, the evil. The streets belong to the citizens, and this fact should be appreciated by us as well as by those on the Continent. The highways should also be protected from objectionable posters. Public opinion is beginning to realize this, and, in some states, statutes have been enacted to this end.

One feature of the "Boom-the-City" organizations might wisely be a general awakening of the citizen to the fact that a *clean* city is more attractive to visitors looking for a permanent residence. It is not necessarily a determining factor, but in its way, is like a tidy and well-kept entrance hall to one inspecting lodgings.

LIQUORS FORBIDDEN TO PHILADELPHIA'S EMPLOYEES

Mayor Smith of Philadelphia has issued an order to every municipal employe of the city forbidding their use of alcoholic liquors during office hours. In his statement the Mayor said: "I want to make it quite clear that the use of liquor by employes of any department or bureau under my administration while they are on duty will not be tolerated. To-day I have given instructions to every director and bureau chief to issue a general order against drinking during working hours. An employe who must use liquor while on duty or who takes liquor with him when detailed for work cannot remain in the city's employ. Rum and efficient public service is an impossible combination."

WORTH OF THE COMMONPLACE

"Perhaps all reports become stereotyped and monotonous in their details, but the events which go to make up the details are ever pulsing with life and variety, and the workers in the Settlement live on this rapid transition from the pathetic to the amusing."

There are those who would consider the above item from *St. Mark's Outlook* (Minneapolis) as perfunctory. To the editor it is a striking evidence of the fine work that is constantly going forward at the Wells Memorial House connected with *St. Mark's* parish. We must get over the idea that only the unusual or sensational means progress.

UNDER THE HEAD of "The Needs of Vermont Communities for the Service of the Church" the Baptist Social Service Commission sets forth the situation as follows:

"More unnecessary Sunday work and child labor in country that city; state work for girls is needed on line of Y. M. C. A.; summer visitors a moral liability as well as asset; one-third to one-half of the population do not attend church once in six months; state institutions are crowded as never before; \$1,000,000 spent in two years for crime, etc., in Vermont; court and other state records of delinquency are valueless and a disgrace."

THE PUBLIC EDUCATION ASSOCIATION and the Child Labor Association of Pennsylvania, each of which has done excellent work, have merged their forces and become "The Public Education and Child Labor Association of Pennsylvania," and so there is established one strong organization in place of two struggling ones to serve as a medium of expression of public opinion in the cause of the improvement of education and the regulation of child labor. It is to be hoped that the example of effective coöperation thus set will be followed by several similar organizations elsewhere.

THE SOCIAL SERVICE COMMISSION of the diocese of Southern Virginia has determined to concentrate on one particular object at a time and has taken up the question of jails as the first subject for consideration and attention. I hope to be able very shortly to reproduce the statement sent out by the commission to the clergy and lay delegates of the diocese. It makes an interesting contribution.

BABY WEEKS and other similar movements have not been overlooked by the editor of this department, but they have been so fully covered in secular publications and our space has been so crowded with other items that it has not seemed feasible to touch upon them even by reference.



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, yet reserves the right to exercise discretion as to what letters shall be published.

"PANAMA—AN AFTERVIEW"

To the Editor of *The Living Church*:

MY attention has just been called to the issue of *THE LIVING CHURCH*, dated March 11th, which begins with an editorial entitled "Panama—An Afterview," and contains an article from your correspondent in Panama with a copy of the only resolutions passed by the Congress.

Your editorial commences with the words: "After a period of controversy relating to what is about to happen, it is always difficult to divest one's mind of preconceived expectations and prophecies and judge the event on its merits alone." In view of this statement, you will not be surprised when I say that in my judgment you have not been entirely successful in this exceedingly difficult task.

You will permit me, however, I am sure, as a member of the Congress and deeply interested in the wise solution of the many problems discussed at its various sessions, to say just a few words about the aims of the Congress and the spirit that animated those who took part in it.

I am persuaded that a careful reading of the reports of the eight commissions, prepared by experts and under instructions to avoid as far as possible the controversial spirit in the treatment of the subjects assigned them, will convince the candid reader that it was the aim and object of the Congress to deal with the problems of missionary work in Latin America, not in a narrow, destructive spirit, but in a broad, constructive way, befitting the dignity and immensity of the problems under consideration.

While the fullest and frankest expression of opinion was allowed in the discussion of the various reports, yet it became increasingly clear as the Congress progressed that those who took part in the discussions were animated by a sincere desire to get all the facts in the case, to face the whole problem, and to deal with it in the spirit of Him in whose Name we had met to study the task.

These reports, together with the discussions, will soon be published, and will contain a wealth of information, hitherto inaccessible, that can hardly fail to kindle a lively interest in the hearts and minds of Christian people in behalf of missionary endeavor in Latin America.

It should go without saying, but perhaps it may be well to emphasize the fact, that the Congress was kept true to the purposes for which it had been convened, and limited itself strictly to a conference on the various needs and phases of Christian work in Latin America, without any attempt to legislate or pass resolutions. The one exception to this statement were the resolutions, passed at the closing session of the Congress, which had in view the establishment of a continuation committee to do for the Panama Congress just what a similar committee of the Edinburgh Conference is seeking to do for that Conference.

I accepted a place on that committee, to which by the way I was not appointed by the Board of Missions, but chosen by the members of the committee which convened the Congress. This committee, acting under and by authority of the resolution, which empowered its enlargement and reconstitution, was good enough to ask me to serve, thinking that, by reason of my long experience in Brazil, my counsel and advice might be helpful. In accepting this invitation I do not feel that I have transgressed, either in letter or in spirit, the instructions given me as one of the representatives of the Board of Missions "with no purpose, authority, or power of committing the Board to coöperation."

That my action does not in any way commit the Board of Missions to coöperation is abundantly evident from the very words of the resolution, which unfortunately have been omitted from the copy of it as printed in your issue of March 11th.

Immediately after paragraph 3, which treats of *ex officio* members, the following words should be inserted:

"(Note: It is understood that the functions of the committee are consultative and advisory, not legislative and mandatory.)"

I earnestly pray that my connection with the Committee on Coöperation in Latin America, which is only a continuation committee of the Panama Congress similar in all respects to that of the Edinburgh Conference, may be as fruitful for good as the connection of many distinguished bishops of the English Church has been in carrying out the purpose of the Edinburgh Conference.

It only remains for me to say that I deprecate exceedingly a continuance of a discussion, which has already done much to jeopardize the proposed Conference on Faith and Order, and which, if con-

tinued, will, in my judgment, render the holding of such a conference impossible, for it is hardly reasonable to suppose that men, with whom we think it wrong to confer about practical methods of missionary work, will think it right to confer with us about such vital matters as faith and order.

WM. CABELL BROWN,
Richmond, Va. *Bishop Coadjutor of Virginia.*

To the Editor of *The Living Church*:

IN all this battle of the warriors and its confusion it has been fine to hear your clarion call, "Missions First!" That's like the living stream that clears the stagnant pond. Unless we've got a mission, it doesn't matter much whether we wind around and around, or over top of each other, or cover each other with muck and ooze.

But your editorial of March 11th seems to show that we misunderstood you. When you said "Missions," did you mean those various enterprises and plants and individuals that bear the name of the Protestant Episcopal Church in the United States of America and are controlled by a Board in New York? Or did you mean the one mission of converting the kingdoms of this world into the Kingdom (with apologies to the Rev. Irwin Tucker) of our Lord and of His Christ? Dean Hodges once pointed out this alternative when he said of the Catholic Bishop Brent that he might have contented himself with ministering in a mild way to such Protestant Episcopalians as he found or could get confirmed in the Philippines; but that he had chosen a mission broader than that.

At heart I differ quite radically with some of the major premises of the whole position of *THE LIVING CHURCH*, as, e. g., with the principle of authority laid down on page 548 of your issue of February 19th. If "the law or custom of some other Church is better" that ought to mean it is more pleasing to God. The man who follows it as against rubric or canon sanctioned of General Convention may legitimately be called offender against General Convention, but not necessarily a sinner. Bishop Brent's convention address for 1907, *The Mind of Christ in the Church of the Living God*, I believe, should be a classic on that subject. Aside from that, your present attitude and campaign seem to me inconsistent with those of the "broad-minded, tolerant, Catholic man" that I know you aspire to be, and so to win the praise of men like Sidney Lanier.

Before the Panama Conference occurred you were full of misgivings lest there be at it harmful outbursts against the Church of Rome. Indeed this misgiving must have lain at the root of a great deal of your objection to our participation; and in that you were right.

Now the Conference is over and the outbursts did not occur, and your correspondent freely and frankly attributes this fact to our own bishops, Lloyd and Brown.

Suppose we change the subject slightly. Imagine your ideal of a Catholic missionary band from our Church landing April 1st on the shores of Timbuctoo. I choose Timbuctoo because we have no actual work being done there to confuse the issue; and because I know very little about Timbuctoo except that the "Light that lighteth every man coming into the world" has taught them at least some truth. Let us say their ideas of God are vague at best and often wrong. But they possess virtues—honesty, courtesy, charity. And they have a religion. By chance their "holy day" coincides with our Sunday; and they have houses of worship, nice and clean, and speakers who urge them to morality and reverence. Perhaps the true faith has been presented to them, and by reason of faults of their own, or of its presenters, or partly both, they have rejected it. What attitude would ideal missionaries adopt? They might follow the example of the home Church, and say: "You have your worship and we have ours, and ours is better, and we can prove it. We don't care to know anything about what you already know or believe or aspire to. We are certainly not going to darken your church or home doors to find out."

If they had good luck and the home church supported them up to the hilt, there's no real reason why we might not hope that after "three hundred years of the Episcopal Church in Timbuctoo," allowing for the fact that there was no Anglican stock to graft on, they might not achieve some such proud position as the present one of the Protestant Episcopal Church in the United States of America.

But I'm thinking of a very Catholic priest who is to-day using the other alternative up to the hilt. He found in his field, fifteen years ago, certain organizations, societies, of a perverted Christianity; obscure in origin, imperfect, unsatisfactory, dangerous to tamper with; but they were the most potent and deep-rooted influence among the people, and they had the vigor of indigenity. That man studied and grasped that potent current, and in this one generation he has put his influence and the Church's in a position of power and opportunity that would keep us gasping and panting if we even tried to follow his pace.

Change the picture. You, Mr. Editor, have a mission to this Church. Do you ever think of confining its influence to those whom you would reach with the sound of your voice if you stood on your own steps at 484 Milwaukee street and called aloud for your friends alone to listen? Don't you think it's better to send it abroad through the farther reaching channels, and if it's true, don't you

think it will come through unscathed?

Or, put it in this way. Next October there's going to be a sort of religious gathering in St. Louis. You and the Catholics are invited to come and express your views, and people think your weight and influence will be of great value to that gathering. But, there are pretty sure to be some people there who attach but slight importance to things that you consider fundamentals of the Catholic heritage. Even if they, too, have a right to them, they don't claim them nor use them any more than others who have repudiated them officially, and they know your position and your thesis. What is the Catholic thing to do? Stay away? Or recognize that there is a great deal of force and weight in what these misguided brethren might do, if properly influenced by wise friends; and then govern yourself accordingly?

You deplore Bishop Brown's consenting to stay with the "follow-up" of this Conference. Don't you think the "follow-up" runs the same risks that the Conference ran; and don't you think Bishop Brown stands the same chance of helping to avoid the things you deplore, now as before? Who better than a Catholic bishop can and should provide the leadership that avoids religious bitterness? But you can't lead people if you snub them when they ask you. If the helpful attitude of *La Ciencia Tomista* towards the World Conference on Faith and Order meets with your approval, does it not suggest a more helpful attitude on your part towards at least Bishop Brown's part in an analogous minor work? Good results from the World Conference will grow best in a soil lightened and cultivated by some such sub-conferences, and it must be worth while, for men who can, to influence them aright.

One of our leading bishops used to state at Church conferences that he did not hesitate to say that it was the Methodists who saved America from going to the devil, and the Episcopalians who saved the Methodists from going crazy. Crude, too general to be accurate, and rash—but very suggestive.

Mr. Editor, this is a too long article, but it involves a large question—viz.: Is there solid ground for Catholic and Protestant people inside the same Church in the same way that the words and phrases and teachings meet and cohere inside the same Prayer Book? Haymarket, Va., March 20, 1916. ROBB WHITE, JR.

CATHOLICITY OF THE CHURCH

To the Editor of *The Living Church*:

I AM emboldened by your statement concerning the "open forum of the correspondence columns" to express certain views which I hold regarding the Protestant Episcopal Church. In the first place, I was not reared in the "P. E. Church," but in the "M. E. Church," and entered the P. E. Church regardless of its legal title because I believed then, as I believe now, that it was a Catholic Church. I am well aware that this question of the legal title of the P. E. Church has been the subject of considerable discussion among the doctors, and an ordinary priest feels some hesitation in expressing his opinion among such an array of learning, but it does seem to me that the case is one in which we are entitled to a free discussion, for as I understand it, "the province of discussion is to show either that persons who differ ought to agree or that they cannot hope to agree. They ought to agree if, while both parties appeal to the same premises, the true force of these premises is for whatever reason not apparent to one of the parties; the duty of discussion being to remove obscurities and so to make agreement logically imperative" (Liddon, p. 549).

Now, as I said, I came from the M. E. Church. Referring to a copy of the *Discipline*, published in 1849, you will find (Chap. I, Sec. 1) these words: "The preachers and members of our society in general being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures in his wisdom and prudence as would afford them suitable relief in their distress. In consequence of this our venerable friend who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose in the year 1784 sent over three regularly ordained clergy, but preferring the episcopal mode of Church government to any other, he solemnly set apart by the imposition of his hands and prayer one of them, namely, Thomas Coke, D.C.L., late of Jesus College in the University of Oxford, and a presbyter of the Church of England, for the episcopal office, and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist Society in America, for the same episcopal office; he, the said Francis Asbury, being first ordained deacon and elder. In consequence of which the said Francis Asbury was solemnly set apart for the said episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference held in Baltimore did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their episcopal ordination."

Comment on this is unnecessary, except to say that neither Dr. Coke nor Mr. Asbury considered that they had been ordained as

bishops, for on May 14, 1791, Dr. Coke wrote to Bishop Seabury asking that the Bishop would consent to the consecration of Mr. Asbury and himself to be bishops of the Protestant Episcopal Church (*History of the Episcopal Church*, Tiffany, p. 407). After I became a member of the P. E. Church a dear old lady of the M. E. Church told me that she could not understand why I had gone from one Episcopal Church into another, and I saw at once that it would be useless to attempt to explain to her the difference. So much for the title "Episcopal."

In regard to the prefix "Protestant" we find that it was used in the title Protestant Episcopal Church for the first time in this country by action of a conference of the clergy and laity of the Episcopal Church in Maryland held at Chestertown, Kent county, Md., on November 9, 1780. This conference consisted of three clergymen and twenty-four laymen, mostly delegates from churches in Kent county. The conference was presided over by the Rev. Dr. William Smith (*ibid.*, p. 303). It was stated at the time as a reason for adopting such a title that it was indicative and expressive of the leading "peculiarities" of the Episcopal Church: "Episcopal as distinguishing it from the presbyterial organization which virtually characterized all other Protestant ecclesiastical bodies, and Protestant as distinguished from the Church of Rome whose regimen was also episcopal" (*ibid.*, p. 304).

Let us without prejudice look into this word Protestant. We find that it was first used to designate the Continental reformers and was the result of a protest filed by the German princes against an edict issued by the Second Diet of Spires in the year 1529, forbidding all persons doing anything to promote the spread of the new doctrines "until a general council of the Church should have investigated them and pronounced authoritatively upon them" (*Genl. Hist.*, Myers, p. 525). The title Protestant is not in the Prayer Book or the Church of England, and while it is true that the term Protestant occurs in the oath in the Coronation Service, yet this oath is imposed on the authority of Parliament and not on the authority of the Church of England (Staley, *Cath. Relig.*, p. 219). The term was repudiated by the lower house of convocation of the Church of England in connection with the proposed act of Parliament known as the "Comprehension Bill." (See *Notes on Church History*, Lane, pp. 463-464, *et seq.*) The title was also repudiated by Queen Elizabeth when invited by the Pope to attend the Council of Trent. She resented the term Protestant as applied to herself and said that "an invidious distinction is made between me and such other Catholic Potentates as have been invited to this Council." The word Protestant in its strictest ecclesiastical meaning embraces the religious systems of the sixteenth century founded in Europe by Zwingli, Luther, Calvin, and their followers; and in that sense Protestantism never became part of the doctrine, discipline, or worship of the Church of England, and it is impossible therefore to rank the Church of England either from a theological or historical point of view among the so-called Protestant bodies. Of course, when ignorant people talk of Protestantism it is generally in opposition to what they call Catholicism; and by Catholicism they mean Roman Catholicism.

The word "Catholic" was used in the beginning of the second century by St. Ignatius to denote the true Church throughout the world in communion with the bishops in contrast to heretical sects which were not in such communion (St. Ignatius *Ad Smyrna*, 8). St. Cyril of Jerusalem says in his Catechetical Lectures (XVIII, 23) that the Church is called Catholic because it extends throughout the world, and because it teaches all the doctrines of the orthodox faith. Bishop Lightfoot in his *Apostolic Fathers* (vol. II, p. 311, n.) says the term Catholic came to have a technical meaning and to denote "orthodoxy" as opposed to heresy. See also in this connection the Bishop of Winchester's *Exposition of the Thirty-Nine Articles*, Article XIX, Sec. 1; also *Introduction to the Creeds*, Maclear, pp. 229, *et seq.* Bishop Garret in his splendid little book, says in the preface, "The Church of England (and as a natural consequence the Church in the United States) is viewed by many as one of the 'denominations' which arose in the sixteenth century, having the Church of Rome for its mother and King Henry VIII for its father. The absurd statement is reiterated by every propagator of an 'ism'. It is brought forth with a flourish by every disputatious defender of a modern sect. It is repeated in every controversy with an assurance which is never abashed, and with a confidence in its historic accuracy which no one ventures to question" (*Historical Continuity*). But notice what Sir William Blackstone, the eminent English lawyer, has to say about the Church of England: "The ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authority" (Blackstone's *Commentaries*, Book IV, Chap. VIII). Queen Elizabeth, writing to a Roman Catholic princess, said, "There is no new faith propagated in England, no religion set up, but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the fathers of the best antiquity" (Camden, *Life of Queen Elizabeth*, Book I, page 32). Mr. Gladstone said, "I can find no trace of the opinion which is now common in the minds of unthinking persons that the Roman Catholic Church was abolished in England at the period of the Reformation and that a Protestant Church was put in its place. The Church of England is the same Church that existed from the beginning. There was no new Church created and endowed

by King Henry" (*The State in its Relations to the Church*, p. 127).

Now if the Church of England is a branch of the Catholic Church, then the so-called Protestant Episcopal Church in the United States of America is also a branch of the Catholic Church.

I will close by quoting the words of the late Bishop Seymour of Springfield: "There are still those who, while professing to believe in the Catholic Church, refuse the name and scorn and condemn those who claim it and rejoice in it; who, while they accept the ministry of bishops, practically disown the polity of the Church, and call apostolical succession a figment and the grace of holy orders a delusion; who, while they go through the form of administering sacraments, deny their power; who, while they speak of our Christianity as the religion of the Cross, hate the holy sign, and would if they could forbid its use either in wood or stone, on church spire or porch, on font or altar, or book, or forehead, or breast; who, while they use the offices of the Church, venerable with an antiquity as great as that of the Church herself, impart into them the inventions and novelties of the last three hundred years, and then charge with Romanism those who accept and use the offices as they were understood before Papal error appeared, much less the heresies of Luther and Calvin and Zwingli." Faithfully yours,

Laurel, Md.

WILLIAM R. BUSHBY.

CHRISTIANITY AND WAR

To the Editor of *The Living Church*:

MANY of us of the laity are anxious and bewildered by the diverse opinions of the clergy on the subject of the war.

If they cannot see clearly, how are we to be guided in our judgment? Some of the clergy claim that nothing justifies war, being contrary to Christ's teachings. Others believe that the cause of humanity demands that the offending nations who are chiefly responsible must be crushed that worse conditions may be prevented. Which is right? It seems to some of us that to sit passive and allow a nation gone mad with greed to exterminate peaceful neighbors would be cowardly; yet we know that all the contending nations are guilty of great crimes in the past, and probably this condition of affairs is the logical result, everywhere. But to "turn the other cheek" to the smiter is a counsel of perfection, to which state we have not yet attained, though we must work and pray that in time we may reach such a point, the ideal of true Christian standard. Would we as individuals submit to base treatment? Perhaps there is the test.

Instead of hoping to crush war arbitrarily, have we not first to become true Christians as individuals, then, of course as nations, when war would automatically cease? It would seem like beginning at the wrong end to suppress war if no peace was in the hearts of the people.

As long as greed, envy, rush for wealth, and oppression of our neighbor exist in communities, the nation is corrupt and war is the result. Is there not a field for the clergy to reach the people as individuals, a world-wide mission to preach true Christianity and to practise it? It seems hopeless to begin with the nation and work backwards. Confessing, then, that we are still sinful—especially as nations—perhaps war is a purging process, horrible as it is in itself, not to be justified, but a necessary outcome of sin.

When we can see clearly we shall realize that war profits nothing, even for the victor, that nations can only prosper by living in mutual consideration and coöperation. But can we expect now—in the acknowledged failure of half the world, the civilized part, to accept Christian teachings—that the mere exhortations of bishops or priests will prevail in making or keeping peace? The cure must go deeper. As individuals, a few of us might indeed sit supine and put our trust in God, but would it not be necessary for the nation, the whole of it, to have faith to bring the desired blessing? When, as a nation, we so trust and refuse to retaliate, then indeed we should fulfil the divine command, but what would it avail unless other nations refused to attack us? When all nations, or their leaders, pray for peace and take concerted measures to prevent war, then, and only then, can we hope for a reign of peace and righteousness.

Arlington Heights, Mass.

H. A. ALDEN.

"HOW MANY CONVERTS FOR YOUR MONEY?"

To the Editor of *The Living Church*:

REPLYING to the letter in your issue of March 11th, under the caption of "How Many Converts for Your Money?" I wish to say in so far as allusion may have been made to the work of the Church in Cuba:

1. That the mission of the Church in Cuba is not primarily to the Cubans, but to the English-speaking people, of whom there are a great many, from England, Canada, and Jamaica, as well as from the United States.

2. That in our dealings with the Cubans it is never our policy to proselyte the members of the Roman or any other communion.

3. That our work is chiefly with the children, and that we are to be laying foundations for many long years to come, with but little visible results.

4. That this work was practically begun eleven years ago; that it was necessary to learn a foreign language before anything could

be done; that it was also necessary to *find*, and then educate, native clergy who could better understand this people than the Americans could, and so better reach them.

5. That while it may be characteristic of some "hard-headed laymen" to estimate the value of spiritual work by the size of Confirmation classes, it has not been so of the Catholic Church as I understand it.

6. That in Cuba it is not the fact that the people are "hungering for a . . . Gospel free from ceremonial," at least. Were it not that our branch of the Church is presenting to this people the Holy Catholic Faith in its beauty and glory as far as possible, and in its integrity and orders and mission, it would melt in this Latin civilization like a flake of snow in our jungles. This people is accustomed to associate with their worship that which is beautiful and glorious.

7. That the chief reason why this Church of ours has been able to work with molestation in Cuba is because it is not its custom to attack the Roman Church.

8. That although there is no attempt at proselyting the Romanists, some of them are coming through conviction to this branch of the Church, and our clergy are ministering in many inaccessible places where Rome has not gone, to many who will doubtless never come to us, but who will bless God for having had these spiritual ministrations.

9. That criticism from a distance is easy but not well founded; and

10. That I am glad that some one in Fond du Lac is thinking of Cuba even though critically; and I am sure that if he should come down here and see for himself his criticism would melt into kindliness.

W. W. STEEL, *Archdeacon of Havana.*

"AS TO ONE MISSION"

To the Editor of The Living Church:

JUST for a moment may I take a small space in your valued paper to express my gratitude, and I feel sure, that of very many others, for the privilege of attending a mission held at the Church of St. Mary the Virgin, in New York City?

For the first ten nights in Lent (Saturdays excepted), beginning at seven forty-five o'clock, the service opened with the singing of evangelical hymns, some of them bringing back to many of us "the old-time religion" of years ago, perhaps when we were first moved to acknowledge Jesus Christ. For fifteen minutes the singing continued, and it was good to stop singing one's self to listen to the hearty earnestness which was put into the music. At eight o'clock the missionary, Dr. Delany, stood in the pulpit and after a few prayers and the reading of a portion of Holy Scriptures began his sermon.

At the close of the sermon the rector, Dr. Barry, took his place and spoke as it were a postlude to what had already been said, or gave, as it is generally called, "the instruction." An earnest, honest appeal to men and women of the City of New York, to realize the need of a Saviour, in these rushing days so full of worldly affairs when many a one gives too little time to such thoughts, was the theme of their discourses. No clearer vision of the redeeming work of Jesus Christ in the world could have been given to a congregation, made up of all classes and conditions. The church was filled each night, and the attention and reverence throughout the entire service were most touching and wonderful. These two scholarly men put the truths of the Gospel to the people in such a way that even the most simple-minded and ignorant could not fail to understand. The foundations of Christian Belief were couched about with no fancy covering, so that no one was left to conjecture what they were talking about. The true Catholic Faith, and the duty of every man and woman on the face of the earth, were proclaimed in simple dignity and love for mankind.

For my part, out of sincere conviction that the plain Gospel teaching was spoken by these priests of the Lord in all truth, am I willing to acknowledge to-day, as never before, that I must go down on my knees and confess that I do need a Saviour, and that I must tell everybody "What a Friend we have in Jesus."

May God's blessing, rich and abundant, rest upon them, and on the labor of their hearts and minds. COBA BARKSDALE HUNT.
March 22, 1916.

NEED OF CHURCH LITERATURE

To the Editor of The Living Church:

THEARTILY agree with Mr. Scratchley in his appeal for good Church literature in the form of tracts or booklets and for free distribution.

There are multitudes in this Christian land who have never received a sane and worthy presentation of Christianity. They will not come into our churches even though the Gospel may be rightly preached. Therein, therefore, the booklet with a concise, clear, and sane statement and explanation of some one Christian truth may do that which the clergy, no matter how able, cannot find an opportunity for doing.

This matter, to my mind, is worthy of the consideration of General Convention. A committee appointed by the General Convention could select out of the whole Church writers, masters of

clean-cut statement, to contribute of their powers to an aggressive campaign for the gathering in of souls who at present are outside the Church of Christ.

We need literature worthy of our very best effort, in fact only the very best will suffice.

We need to present Christ not only as the Saviour but as the very Life of men, the Consummator, apart from whom we are dying and shall be dead men. The Church should be presented as a divine institution, not as a human moral improvement society; and we want a clear, convincing statement of facts in contradiction of the absurd assertion that Henry VIII founded our Church.

Surely there are many of our wealthy communicants who would be willing to contribute to a fund created by the General Convention. It would be a contribution to home missions.

Like many others of my brother clergymen, I am handicapped by the absence of Church literature. The little my own pocket-book can provide does not go very far, but in many instances it has been helpful.

Let us be more aggressive, not from a mere sectarian standpoint, but because we believe the Church is the divine agent for the salvation of men; and if the Divine Word cannot reach them from the altar and pulpit then it should follow them into the homes and highways.

Monroe, La., March 18, 1916.

Yours sincerely,

ARTHUR R. PRICE.

CLERGY FOR THE MISSION FIELD

[ABRIDGED]

To the Editor of The Living Church:

SINCE the publication of my letter regarding the missionary clergy I have received letters, one of which contains some information which I believe will explain, in part at least, why men do not remain in the missionary field longer than it takes them to get out.

If a missionary priest, who is married, dies, his widow receives nothing and may be left in great want. The only relief which she can look forward to is the very small pittance which the Society for the Relief of Aged and Disabled Clergy, their widows and orphans, can give. The proposed pension system would be but very little relief. But what about the widow of a missionary bishop? She would receive a substantial gift. A missionary priest were he to become incapacitated would receive nothing. But a missionary bishop would retire on a pension. If a man in the mission field changes his location he has to pay his own expenses, but if a missionary bishop is transferred to another field, even at his own request, the expenses of moving are paid. It is true the bishop is the superior officer, but what could he do without the priests really to do the work?

The successful carrying forward of the missionary work of the Church depends upon the priests just as much as it does upon the bishop, and if the priest is to be discriminated against in this manner it is no wonder that he refuses to remain on the firing line. It requires a man of greater ability to do the pioneer work than it does to carry on the work after the foundations are laid, and it is the missionary priests who are laying the foundations and extending the borders of the Church.

Yours truly,

W. M. PURCE,
General Missionary.

Winnebago, Neb., March 4, 1916.

THE ALL NIGHT MISSION IN NEW YORK

To the Editor of The Living Church:

MAY I venture to suggest to any of our Western clergy who may find themselves in New York that they make a point of visiting the All Night Mission at 8 Bowery?

The sight of about one hundred and thirty homeless men sitting up in straight-back chairs for the rest of the night, that I left at 2 A. M., still dwells with me as an impetus in lax moments. When I asked how many would really offer prayers for the work in the West at least half the number of hands went up. Very truly,

E. DRAY.

THE DUPLEX ENVELOPE SYSTEM

To the Editor of The Living Church:

AS member of the ways and means committee of a parish in an eastern diocese may I, through your columns, ask the financial officers of some of the parishes which have adopted the duplex envelope system if they will be kind enough to let me know what their experience has shown as to the advantages and disadvantages of the system.

Thanking you in advance for the courtesy of a publication of this request,
Yours truly,

F. P. HOFFMAN.

1388 Union street, Brooklyn, N. Y., March 22, 1916.

THE NAME OF THE CHURCH

To the Editor of The Living Church:

IF there is one thing more than another that the Church needs it is publicity; and if, as Mr. Hall suggests, our hyphenated name gives it that, why not retain it for awhile, especially if it is the right kind of publicity?

Yours sincerely,

Warroad, Minn., March 15, 1916.

C. D. SOUTHWICK.



THEOLOGY

Theism and Humanism: The Gifford Lectures for 1914. By Arthur James Balfour. New York: Geo. H. Doran Company. Price \$1.75; by mail \$1.90.

In this day of specialization it is more than unusual for a great statesman to make valuable contributions to the literature of philosophy. And for the member of a government engaged in a world-shaking war to have the task of preparing a metaphysical work for publication may be even said to be unique. The untechnical reader may be thankful that the unusual and unique has happened. Mr. Balfour, deeply read as he is in the literature of his subject, happily conjoins, with his learning, practice in presenting matter from the public platform for popular comprehension. A political speaker and parliamentary debater, he is able to present a deep philosophical subject without a heavy metaphysical style.

The work now before us follows naturally and appropriately upon the author's *Defence of Philosophic Doubt* and his *Foundations of Belief*. In those works he has cut the ground out from under rationalism, and the second of them bears the sub-title, "An Introduction of Theology." *Theism and Humanism* brings us into theology, and shows us the constructive value of the author's contention as to the insufficiency of mere reason.

The argument of the work is based upon the existence of beliefs which, "whether proved or unproved, are at least inevitable." There are beliefs which even the most sophisticated, the most skeptical, may deny in theory, but cannot resist in their own thinking. The author does not claim that the belief in God is one of these. They consist of beliefs with regard to the existence of the external world and its order, beliefs in the fields of logic, of aesthetics, and of ethics. These he accepts at their face values—as everyone in practice does and must accept them—and then proceeds to ask what their acceptance implies, how these values are to be maintained, and in particular, "whether the course of development, whose last known stages these beliefs represent, can be regarded as a merely naturalistic process without doing fatal damage to their credit." He shows conclusively that this cannot be done, and that unless we are to go counter to the most fundamental demands of our intellectual, aesthetic, and moral nature, Theism is the only alternative. Hence the effect of his argument is "to link up belief in God with all that is most assured in knowledge, all that is, or seems, most beautiful in art or nature, all that is, or seems, most noble in morality."

He is thus restating the argument from design in the light of modern knowledge. God is not now the "carpenter-God," the artificer of clever contrivances, "He is Himself the condition of scientific knowledge. If He be excluded from the casual series that produces beliefs, the cognitive series that justifies them is corrupted at the root. And as it is only in a theistic setting that beauty can retain its deepest meaning, and love its brightest lustre, so these great truths of aesthetics and ethics are but half-truths, isolated and imperfect, unless we add to them yet a third. We must hold that reason and the works of reason have their source in God; that from Him they draw their inspiration; that if they repudiate their origin, by this very act they proclaim their own insufficiency."

The book is without doubt the most notable contribution to philosophy, from its theological side, in recent years, and at once takes its place among the indispensable volumes of apologetics. It should be read by everyone who has any interest in the bearing of modern science and philosophy upon theology.

MISCELLANEOUS

Liberal Judaism and Social Service. By Harry S. Lewis. New York: Block Publishing Company. \$1 net. 159 pp.

Judaism, as a religion of social righteousness, is the dominant thought of these six lectures, delivered under the auspices of the Eastern Council of Reform Rabbis, of which Mr. Lewis is director. His topics suggest the trend of his thought: The New Covenant; Some Biblical Concepts of Social Duty; Some Rabbinic Concepts of Social Duty; Jewish Charity of the Middle Ages; Jewish Social Service of To-day; and The City of God. The latter, in Mr. Lewis' picture, "will be a place of honest labor and strong corporate life, where each of the citizens will prize his own home and bring light and happiness into the homes of others. But our picture is still imperfect, for our thoughts have not dwelt on the force, which alone brings these things to pass. 'Except the Lord keep the city, the watchman waketh but in vain.' Without faith in eternal righteousness, without the indwelling of the divine spirit, we can do nothing."

Mr. Lewis, who was a long time resident of Toynbee Hall,

London, effectively combines his rabbinical training with the modern social impulse. C. R. W.

MABEL LOUISE NASSAU has made a careful neighborhood study of *Old Age Poverty in Greenwich Village* (New York City) which abounds in interesting facts, but reaches no conclusions. To be sure Miss Nassau did not set out to present a thesis or prepare an argument, but the student would like to know what the facts she gathered mean to an experienced investigator like herself. Professor Henry R. Seager has prepared an introduction to this brochure, which forms No. 6 of the Greenwich House Series, published by Fleming H. Revell Company.

ALTHOUGH the charming collection of legends entitled *Morning Star: Indian Stories for Camp Fire Girls*, by Emelyn Newcomb Partridge, was written for Camp Fire girls in particular, it is safe to say that the book will appeal to girls everywhere. The tales are taken from the folk-lore of the Indians of both North and South America, and the aim of the collector, as she states in the preface, is to give the reader a portrait of the life and ideals of the Indian Maid and Mother, as these stories reveal them. No girl who reads the book can fail to be impressed with the lessons of heroism, patience, and quiet cheerfulness taught by these little sisters of the forest and plain. [Sturgis & Walton Company. \$1.35; by mail \$1.50.]

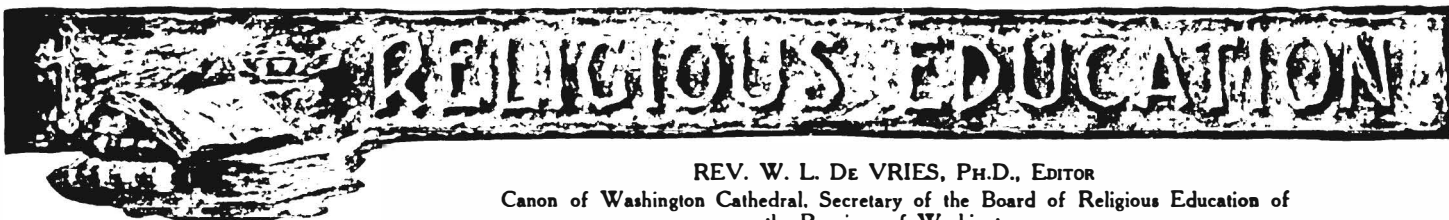
THE BOOK, *An Art Philosopher's Cabinet*, consists of passages from the works of George Lansing Raymond, L.H.D., former Professor of Aesthetic Criticism in Princeton University, selected by Marion Mills Miller, Litt.D., and arranged in alphabetical order according to subject. The book presents in this compact form the author's thoughts on a wide range of topics. It is not a book that will interest the general reader who usually prefers to consider one phase of art at a time, but rather one which will appeal chiefly to the circle of readers who are already familiar with Prof. Raymond's works. [G. P. Putnam's Sons.]

SUNDAY SCHOOL TEACHERS have often felt the need of a book that would tell in interesting language, adapted to the comprehension of children, the history of the Bible. This need has been met admirably in *The Story of the Bible*, by Eugene Stock. It was written at the request of Dr. C. J. Ridgeway, Dean of Carlisle, and, as the author says in the preface, does not pretend to compete with several popular books in which the history of the Bible is given more in detail; but it does tell, in a brief form and colloquial language, the story of the Bible from the early ages, in which parts of the Old Testament were written, to the latest Missionary Versions in heathen lands. The chapters on "Bibles of the Reformation" and "Influence of the Bible" are especially interesting. [E. P. Dutton & Company. Price 75 cts.; by mail 80 cts.]

ANNA L. LAWRENCE, Principal of Hannah More Academy, has written a history of the Church entitled *Main Points in Church History* which deserves to be widely used in our Sunday schools. As the author says, her reason for writing it is the difficulty of finding anything suitable for use with young pupils in a Church school; a difficulty which many Sunday school teachers have faced. Many of the books on the subject offered by the publishing houses are either too long, or written in language beyond the comprehension of the child. This book by Miss Lawrence gives, in forty-two pages, the important facts of history, with which all Church children should be familiar. [The Young Churchman Company. Price 20 cts.; by mail 25 cts.]

Faith and Works, compiled by Earl Brassey, is a selection of passages from well-known authors on religious subjects and those pertaining to the life of a Christian. With the exception of the passage from Lord Macaulay on The Roman Catholic Church, which is full of statements that cannot be substantiated, the collection is, on the whole, a good one. [Longmans, Green, & Company. Price 90 cts.; by mail \$1.00.]

WE LOSE TIME in remorse. I have sinned: well, by the grace of God I must endeavor to be better for the future. But if I mourn for it overmuch to-day, refusing to be comforted, to-morrow I shall have to mourn the wasted to-day, and that again will be the subject of another fit of remorse.—*Rev. F. W. Robertson.*



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.

GOOD literature on Church and Bible topics is a most effective instrument for the religious education of the laity, provided it gets into wide circulation. In this time, when many maintain Church relations and attend worship merely from habit, without real convictions based on sound knowledge; and many spend their Sundays on the golf links, or motoring, or unprofitably idling away their hours; and yet others are devoted and loyal, but are not well equipped as to doctrine and principles, and as to the Scripture teaching and the history which are the underlying foundations of the distinctive features of our communion, the whole Church is under obligation to the Rev. Dr. John S. Littell of Keene, N. H., for his strenuous labors both to provide the people of the Church with books and other literature of pleasing and instructive character, and also broadly to disseminate it, through that goodly and well-favored child of his mind and energy, the American Society of Church Literature.

This society was founded in May, 1914, with eleven members. There are now twenty-six hundred members on the lists, of whom one thousand are paid-up members. While it has not adopted any definite platform, the society stands for loyalty to the principles of religion as they are expressed in the Book of Common Prayer. It was formed to be a democratic and self-governing group of Churchmen. It elects its own officers. The task it has undertaken is to produce books on the subject of the Church: her message, her faith, her worship, her history. To these books the society aims to give character; and to reach the American public as it is not now reached. They are prepared to be readable, attractive, neat, accurate, scholarly, interesting, popular, and very inexpensive. In a short time stock and copyrights of great value have been acquired, and interest and helpfulness in the development of the work aroused. Bulletins showing progress are frequently issued. Twenty directors, Churchmen whose names are well known, have been elected. There is no restriction to the membership, and the fee is but one dollar a year. This entitles the member to receive a large dollar's worth of literature, chosen from the lists to suit himself. A new member's notification shows who it was who placed him in nomination, and no obligation exists until the membership is actually and personally accepted. Each member has friends who will enjoy the varied and attractive output of the society, which solicits from all a hearty appreciation of the large and hard work which it is undertaking to do.

In order to be of larger service to the Church a plan is being pushed to effect the consolidation of this society with the American Church Union, which stands for the doctrine, discipline, and worship of the Church on strictly Prayer-Book lines, and does not go beyond. The American S. C. L., as before noted, has not defined its objects except in saying that it stands for the Faith and Order of the Church. The most elaborate and costly of the various issues to which it has given circulation are designed to show the Catholic continuity of the Church. The American S. C. L. really grew out of efforts to check the common falsehood and offense against the English Church and her American daughter, current in form of statements to the effect that they were founded by Henry VIII, or originated at the Reformation. Another motive was to make known the American character of the American Church.

Events for a long time have shown the need of one large society for education, extension, and defense, to do in this country the work which the English Church Union, the S. P. C. K., and the Church Historical Society have done in England. There are in this country three such societies, the A. C. U., the American S. C. L., and the Church Historical Society, but none of the three is large or strong enough to make itself really felt. Each has its group of splendid workers, but each remains ineffective in face of that vast human situation and opportunity which we call America. Larger work will result when resources are combined, and the members of two

or more societies are enlisted in an active campaign to make one great society.

The American S. C. L. has had three sectional meetings attended by over sixty members, who gave unanimous authorization to measures looking to consolidation. With no dissenting voice also the directors approve.

It is most devoutly to be hoped for that, as the American S. C. L. has always disregarded party lines within our own body, so that consolidation, if effected, will preserve this non-partisan characteristic, or it will not be in a position to commend itself to and serve the whole Church, and supply the universal need of good literature for the instruction of the laity, but will minister only to a portion of the whole, and so fail of attaining its chief purpose.

To make a live and effective work the new consolidated society ought to have twenty thousand members. To encourage scholarship and produce good books both scholarly and popular, in explanation, defense, and commendation of the Faith and Order of the Church, to make clear her history, her ways, and her mission, to hold meetings, district, diocesan, provincial, national, is a large programme, and will have large results, for which a large membership is requisite. It is earnestly to be hoped that this statesmanlike consolidation will be effected, will bring large accessions of new members, and give the American Church a powerful instrument for producing and publishing good literature for the laity, and the clergy too.

The Rev. H. P. Scratchley in his very pointed letter in *THE LIVING CHURCH* of March 11th, showing the alarming condition of religion in the rural sections of New England, because of ignorance of the fundamentals of Christianity, because of the wide circulation of literature by the Mormons and Eddyites, and the lack of like material in our own Church, and other Christian bodies of sound learning and faith, makes an implicit but forceful plea for such a society as the proposed combination will secure. And only so can we hope to have a potent prophylactic and antidote for the large doses of harmful literature with which the land is being flooded and perverted, and an effective agency for training up our people to the full measure of the stature of the manhood of Christ.

SUNDAY SCHOOL LITERATURE in bewildering quantity and variety (and sometimes of very bewildering quality) is increasing among us. This is inevitable in an age of progress and transition in teaching methods, when the products of the newer psychology, of child study, and a scientific pedagogy, are being rapidly extended in the secular schools, and also into Church institutions and agencies for the instruction of the young. Twenty years ago, when Bishop Satterlee, the Rev. Charles H. Hayes, the Rev. Philip M. Rhineland (now Bishop of Pennsylvania), and a corps of trained teachers of the Sunday school of St. Mark's Pro-Cathedral, at Washington, undertook to get up a course of subject-graded lessons, based on scientific teaching methods, they found themselves almost, if not quite, on virgin soil, so far as our own Church was concerned, on a parallel with the most advanced work in other Christian bodies, and not lagging behind the principles of teaching current in the best secular schools. The lesson courses then worked out are still effectively used at St. Mark's, with but a few changes, and some of them were incorporated into several valuable manuals published by Dr. Hayes, through the coöperation of The Young Churchman Company, after he became a professor in the General Theological Seminary. The manuals on the Creed and Christian Duty are of substantial help for senior and adult class teaching.

But meanwhile the science and art of religious education marched on, reached in many places the level set by this St. Mark's course, and other like ones later worked up and published, and struck out into new fields. The more perfect under-

standing of the child's mind and interests at each developing stage led, for instance, to the transfer to senior and adult classes of subjects and methods hitherto employed in junior classes. And, indeed, the whole plan of subject-grading of necessity had to undergo revision, until in the Standard Curriculum of the General Board of Religious Education the Church for several years has possessed an up-to-date system of grading. This curriculum, however, does not as yet provide text books, which are in course of preparation. In the interim the numerous systems of manuals prepared in recent years can be effectively employed on the lines of the Standard Curriculum. And among these Professor Hayes', the London Diocesan Series, and that of the New York Sunday School Commission are found especially useful.

A NEW ENDEAVOR to supply Sunday school text books for scientific subject-graded teaching has been undertaken by the

Subject-Graded Text Books Rev. H. W. Stowell, vicar of the Church of the Transfiguration, in the city of Washington, D. C. The lessons are published by the Churchward Association, at 1312 I street, Northwest, Washington, D. C., and are called "The Churchward Series." The series aims at attractiveness, educational worth, adaptability, and Churchliness. The author possesses experience, judgment, and skill as a teacher, and the first lessons of the course, now published, give every promise of sustaining the high standards of his plan. Unfailing loyalty to the Church's faith and order, coupled with all that is most approved and serviceable in modern pedagogical methods and materials, is a principle of this series which many will value, and is unfortunately lacking in some manuals where it should be present. The pupils' text books are the only two authoritative text books of the Church, the Holy Bible and the Prayer Book, the manuals being for teachers' use only. In every way it is aimed to lay a lasting foundation for intelligent Churchmanship.

The equipment of the series includes loose-leaf note-books for the scholars' work, pictures, maps, outlines, and teachers' helps. The make-up is tasteful and pleasing, for Mr. Stowell's artistic gifts are such that it may be truly said of him, "*nihil tetigit quod non ornavit.*" Therefore the pupils will enjoy using and keeping their lessons, and that deadly dullness, both of form and substance, in much of our current lesson material, which helps powerfully to make dull Sunday schools, is sedulously avoided.

The method in this course is to build the lesson on three or four essential questions to be answered in writing as home work. From these questions is also evolved the class work, for which suggestions and development are given in the printed teachers' helps.

The lessons are issued in quarterly portions, and may be introduced at any time, and the Churchward Association holds itself ready to assist any Sunday school in working out its courses of instruction on the lines of its series.

AN ULTIMATE COURSE OF INSTRUCTION in religious education for Church Sunday schools, a standard series set forth by due authority, will eventually be developed out of all of our present multiplicity of lessons and books. Meanwhile we use the best available, among them the Churchward Series, and rejoice that the Church is alive and active in feeding the lambs of the flock and in providing her shepherds, lay and clerical, with the most approved implements for their sacred task.

ARE WE READY TO PAY THE COST?

"DISCIPLINE IS NOT a popular word to-day, yet it only means the process of education. Men think it suggestive (as it is) of discomfort, self-denial, or hardship, and from these things we moderns shrink except when by means of them we reach our chosen ambitions. The goal of success in business or a profession, for instance, cannot be attained without continued self-denial. We expect it and we have little respect for the quitter in this direction. What we strangely forget is that no goal, either of useful service, character, or the religious life, can possibly be reached except by the same method. We must give up much, if we would win much in religion. The religious life is a *practice*, not a theory.

"Lent calls upon us to be *doers*, not hearers only, deceiving our own selves. The watchword for Lent, then, is: *Discipline yourself.* It is not easy to find time daily for prayer, for reading a good book, for a bit of quiet thinking about the meaning of life, for worshipping with the company of Christian people. There is all the more reason, therefore, why we should make the time. All that restrains you is the cost in time and effort. Is it not so, my friend? Will you pay it?"—*E. S. Rousmaniere.*

UNIQUE COUNTRY CHURCH AT CHAPPAQUA, N. Y.

ON a bright March day, at the Cathedral of St. John the Divine, New York, the Rev. Dr. and Mrs. Frank M. Clendenin deeded and transferred to the diocese of New York the beautiful church at Chappaqua, Westchester county, built in memory of their daughter Muriel, which is also a votive offering for the Union of Christendom. With the church goes four



CHURCH OF ST. MARY THE VIRGIN
Chappaqua, N. Y.

acres of land. The structure itself is built of stone and cost about thirty thousand dollars, and is considered one of the most beautiful country churches in America. The dial upon the side of the church was given by a Roman Catholic priest. On it are the words, "*Fugit velociter hora: vigila ✠ ora ✠ labora ✠*" The icon for the door of the tabernacle on the altar was given by the late warden of the Russian Cathedral and was blessed by the Russian Archbishop. There are gifts also from Protestant friends as well as offerings from those of the Anglican Communion.

This church is in a lovely valley surrounded by wooded hills, the very spot the old monks would have chosen for a quiet retreat, far from the turmoil of the busy world. It is one of the charms of the present edifice that it is the exact reproduction of one of those shrines of the days of piety when holy souls gathered many times a day to sing the divine praises. Monken Hadley, twenty miles north of London, is the site of the original church, built in A. D. 1400. After passing through the terrible vicissitudes of troublous times it is still in active use to-day. The present vicar has taken a kindly interest in the work of building the counterpart church here in America, and sent a window taken from the old part of the English church to be incorporated in the building here.

The site of this church is a portion of the farm bought by Horace Greeley, father of Mrs. Clendenin, in 1852, for his country home, and some of the stone walls built by Mr. Greeley, out of the field stones, were used in part for the material of the church. These stones, laid up very roughly with substantial trimmings of concrete blocks cast on the premises, form a very picturesque edifice, well adapted to the plan of a building which, with its massive tower, recalls the days when churches were strongholds and bishops went forth to battle.

The deed to this church was presented to the Bishop at the Cathedral, and the Bishop as President of the Trustees of the Estate and Property of the Diocese, accepted it in their name, placed the deed upon the altar, and offered prayers for the union of "the Holy Church throughout all the world."

LABOR-SAVING machinery has vastly multiplied business routine. Typewriters and adding machines and rubber stamps and duplicators and all the rest seem like a ferocious kind of tyranny to the high-visioned youth who leaves commencement halls to enter his father's office. They do make it necessary to do certain kinds of work in certain formal kinds of ways—like the Order for Morning Prayer. But they also free the mind from the infinite worry of details. By having a certain way to do a thing, and following that way, with ritualistic exactness, you can think less about the external aspect of the thing, and more about the thing itself. An adding machine foots up a column of figures very much as formal worship collects the prayers of a congregation—very much more neatly and accurately than each one could do it for himself.—*Wallace Herbert Blake.*

THE ONLY riches one possesses is what one gives.—*Martialis.*

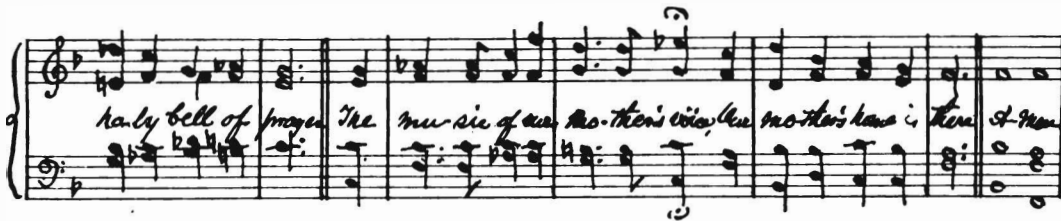
I Love the Church

Words from a "Christian Ballad" by Bishop Coxe

Melody by HELEN JANE WILKINSON, age 8.

Harmonized by a Friend

(Approved by the Bishop of Milwaukee for use in Church, Sunday School, Guild Meetings, etc.)



1.

I love the Church, the Holy Church,
The Saviour's spotless bride;
And O I love her palaces
Through all the land so wide;
The cross-topped spire amid the trees,
The holy bell of prayer;
The music of our Mother's voice!
Our Mother's home is there.

2.

The village tower 'tis joy to see;
I cry, the Lord is here!
The village bells, they fill my soul;
They more than fill mine ear!
O'er kingdoms to the Saviour won
Their triumph peal is hurled;
Their sound is now in all the earth,
Their words thro'out the world.

3.

And here, Redeemer, are thy priests,
Unbroken in array,
Far from Thy Holy Sepulchre,
And Thine Ascension Day;
To rule and feed the flock of Christ,
To fight of faith the strife,
And to the host of God's elect
To break the Bread of Life.

4.

And kneeling at the altar-rail,
With blessings all divine,
As from the Saviour's hand we take
The broken bread, and wine;
In one communion with the saints,
With angels and the blest,
And looking for the blessed hope
Of an eternal rest.

5.

I love the Church, the Holy Church,
That o'er our life presides;
The birth, the bridal, and the grave,
And many an hour besides!
Be mine through life to live in her,
And, when the Lord shall call,
To die in her, the spouse of Christ,
The mother of us all.

THE WISE WOMAN

THE woman set out on her long journey with a heavy burden on her shoulder.

Before the midmorning had come she was stooping, half fainting. She could not carry the burden farther, and, weeping and repining, she prayed.

Then appeared an angel, so that all the place was glorified.

"Your prayer is heard," said the angel. "God gives no burdens too heavy to be borne: Now what will you? Shall I remove the burden or give you strength to bear it?"

The woman was wise.

She reflected that if added strength were given it would help her in all things. Besides, now that she might part with it if she chose, she half suspected that the burden might be of use to her. So she said, "Give me strength that I need not sink or despair under it."

"So be it," said the angel, and went away.

And the woman, with a great new strength, arose and stepped out on the road. The burden was no longer heavy, but so light that at times she was not conscious of it.

Oh, the blessing of the new strength! More than once she found a fainting fellow traveler by the way and with her strong

arm she was able to support her to a place of safety. When she found a lost child, weary unto death, she was able to carry it to its home. She could help remove obstacles from the path. She sometimes took another's burden, and carried it till the tired one grew rested and strong.

And no day passed but she rejoiced that she had chosen strength.

When she came to the journey's end the angel met her, and unbound the burden from her shoulders. And lo! the bundle held robes and crown to make her fit for the King's palace, and also gifts that she could offer to the King.—ZELLA MARGARET WALTERS, in *Mother's Magazine*.

BELIEVE NO ONE who would give you a religion without much and solemn mystery; and above all, when you think of God in Christ, of what He has done, and what He still does and what He will do, be well assured that in all His dealings there must be much you can never expect to fathom, before which, therefore, you can but bow, in prostrate humility of adoration, knowing—simply knowing—that all He wills to do He can do, such is His power; and that all He can rightly do He will, such is His love.—Rev. Archer Butler.

"BY AND BY" leadeth to the road "never."—Selected.

Church Calendar



April 1—Saturday.
 " 2—Fourth Sunday in Lent.
 " 9—Fifth (Passion) Sunday in Lent.
 " 16—Sixth (Palm) Sunday in Lent.
 " 21—Good Friday.
 " 23—EASTER DAY.
 " 24—Monday in Easter Week.
 " 25—Tuesday in Easter Week. St. Mark.
 " 30—First (Low) Sunday after Easter.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

CHINA

ANKING

Miss S. E. Hopwood.

CUBA

Rt. Rev. H. R. Hulse, D.D. (During May).

THE PHILIPPINES

Rev. G. C. Bartter (In Province I).

SACRAMENTO

Rev. J. T. Shurtleff (During April).

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

Personal Mention

THE Rev. F. J. BATE of Columbia, Mo., has accepted the call to St. Paul's Cathedral, Oklahoma City; and it is expected that he will enter upon his new duties by April 9th.

THE Rev. ROBERT EVANS BROWNING, who for nearly six years past has been in charge of the Oregon Coast Missions in Coos county, Southern Oregon, has been granted a six months' furlough from the field and will take up work somewhere in the East during the period of his furlough.

BISHOP CAPERS is spending the month of March in New York and Philadelphia in the interest of the diocese of West Texas. On his return he visits Houston, Texas, where he conducts an eight days' mission in Trinity parish (Rev. R. E. L. Craig, rector).

THE Rev. J. K. COOLIDGE, missionary of St. Mark's, Oakley, Ohio, has presented his resignation, to take effect April 1st. He will take up work in Northern Michigan, establishing a sanitarium for convalescents and children in connection with some social service features he intends to develop.

THE Rev. STUART CROCKETT, D.D., rector of Holy Rood Church, New York, has been elected chaplain of the D. A. R.

THE Rev. C. A. CUMMINGS has been appointed priest in charge of St. Mary's, Park Ridge, and St. Alban's, Norwood Park, Ill. His address will be 208 South Prospect avenue, Park Ridge, Ill.

BISHOP EDSALL will preach the baccalaureate sermon at the University of Minnesota on June 4th.

THE Rev. EDGAR VAN W. EDWARDS has resigned the charge of Epiphany Church, Royersford, Pa., and will take charge of the Church of the Messiah of Mayodan, N. C., about two weeks hence.

THE Rev. WILLIAM YARROW EDWARDS has resigned as assistant minister in Calvary parish, Germantown, Philadelphia, Pa., to accept the rectorship of the Church of St. Mary Magdalene, Newark, N. J. He will enter upon his new duties on May 1, 1916.

THE address of the Rev. S. A. FOXCROFT is now 1258 Commonwealth avenue, Allston (Boston), Mass.

THE Rev. JOHN WILSON GAMMACK, rector of St. Paul's Church, Glen Cove, N. Y., for nineteen years, has resigned and will sail on the steamship *New York* April 8th for England. As an instructor in the remount division of the cavalry he hopes to be of valuable assistance.

THE Rev. CAMPBELL GRAY, vicar of Rhineland, Wis., is still severely ill, although physicians are holding more hope of his ultimate recovery.

THE Rev. ROBERT A. GRIESSER is acting as minister in charge of St. Paul's Church, Syracuse, N. Y.

THE Rev. J. C. INGHAM has resigned his charges at St. James' Church, Dundee, and St.

FOURTH SUNDAY IN LENT

St. John 6: 6—"This He said to prove him."

What moved the Master thus to draw aside
 The cautious Galilean with the test
 Which probes the prudence oft to doubt allied,
 And risks the worst from faith to find the best?
 What but th' assurance that the love which brought
 And 'kept th' apostle at His side, would turn
 To warmer trust the calculating thought,
 And into faith, the doubt-devouring, burn?

High honor of probation! confidence
 Which sounds my sea of weakness, bulds secure
 A challenge to the foe, finds evidence
 Of witness which all trial shall endure.
 Oh, vindicate such trust in me; still prove,
 Triumphant in the issue of my love.

HEBERT H. GOWEN.

John's Church, Algonquin, Ill., where he has been for the past five years, to take up work in California. During Mr. Ingham's rectorship the new rectory at Dundee was completed, and the parish celebrated its fiftieth anniversary.

THE Rev. JOHN S. LIGHTBOURN, who for more than five years past has been rector of St. Paul's Church, Richmond, Ind., diocese of Indianapolis, has been called to the rectorship of the church in Georgetown, S. C.

THE Rev. ARTHUR B. RUDD, rector of Grace Church, Elmira, N. Y., has been nominated as one of the first neutral commission of fifteen members to go to the relief of the 800,000 prisoners of war now held in the prison camps in Russia and Siberia.

THE Rev. DONALD F. SCHUMANN is resident in Freeland, Pa., not at Drifton, as announced in the *Living Church Annual*.

THE Rev. DOANE UPJOHN, rector of All Saints', Appleton, Wis., has been ill, having been kept from all work for the first two weeks of Lent. The Ven. Dr. B. T. Rogers, Archdeacon, has taken the services at Appleton during this time.

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.

ORDINATIONS

PRIEST

CALIFORNIA.—On Sunday, March 19th, the Second Sunday in Lent, the Bishop of California advanced to the priesthood the Rev. LESLIE CONSTANT KELLEY, in Grace Cathedral, San Francisco. The preacher was the Dean of the Cathedral, the Very Rev. J. Wilmer Gresham, D.D., and the candidate was presented by his father, the Rev. D. O. Kelley, the historiographer of the diocese, and by the Rev. E. W. Couper, rector of Christ Church, Alameda. Mr. Kelley will remain in charge of the missions at South San Francisco and Ocean View, where he has been during his diaconate. At South San Francisco he expects soon to build a parsonage. The Rev. D. O. Kelley now has two sons in the ministry, the other, the Rev. Harold H. Kelley, being now in charge of the work at Ketchikan, Alaska.

DEACONS

MARYLAND.—On Thursday, March 2nd, at the Pro-Cathedral, Baltimore, the Bishop of Maryland ordained to the diaconate, Mr. ARTHUR D. APPLETON. He was presented for ordination by Archdeacon Helfenstein and the Rev. Samuel Steinmetz. The Rev. Dr. W. H. H. Powers, rector of Trinity Church, Towson, preached the sermon. Mr. Appleton was formerly a Baptist minister. He will continue his work as minister in charge of St. Matthew's parish, Oakland, Garrett county, where he has been serving as lay reader for some months past.

DIED

BLODGETT.—In Pawtucket, R. I., March 20th, at the age of 91, Judge WILLIAM WINTHROP BLODGETT. Burial from St. Paul's Church, Paw-

tucket, the Rev. Dr. Emery H. Porter officiating, assisted by the Rev. Roberts A. Seilhamer and the Rev. Arthur L. Washburn. Judge Blodgett is survived by four sons and a daughter.

BROWN.—In Cleveland, Ohio, March 16th, Mr. A. W. BROWN, senior warden of St. Luke's Church. Burial from the church on March 20th.

BRUSH.—In Shelburne, Vt., at the home of his son, the Rev. George R. Brush, on Friday, March 24th, of acute bronchitis, the Rev. JESSE BRUSH, D.D. Dr. Brush was 85 years old, a retired clergyman of Western New York. He is survived by three sons. Interment at Huntington, Long Island.

CHURCH.—At his home in Oxford, Conn., on March 21st, in his fifty-fourth year, LEWIS WHITING CHURCH, vestryman of Trinity Church, Oxford, since 1894, and warden since 1907. He leaves a wife and a brother. Funeral at Trinity Church, Seymour, Conn., March 25th. Interment in Trinity cemetery.

WARD.—At the City Hospital in Wilkes-Barre, Pa., on March 21st, following an operation for appendicitis, ISABEL HAMBLEN, wife of the Rev. John Talbot WARD, rector of St. Clement's Church, Wilkes-Barre. Funeral Friday, March 24th, Bishop Talbot and the Rev. Robert Talbot officiating.

WEEDEN.—In Newport, R. I., February 25th, at Emmanuel rectory, the residence of her brother-in-law, Emery T. Porter, D.D., ELIZA FREEBORN WEEDEN, in her eighty-second year.

WILLIAMS.—In Baltimore, Md., on March 20th, at the age of seventy-six, HENRY WILLIAMS, a life-long devoted Churchman. He is survived by a widow and five children. Funeral March 22nd, Bishop Murray officiating, assisted by three of the clergy.

MEMORIALS

REV. ELMER EMERY LOFSTROM

At a recent meeting of the faculty of Seabury Divinity School, the following resolution was adopted:

In the death of Rev. ELMER EMERY LOFSTROM, for nine years Professor of New Testament Language and Exegesis in Seabury Divinity School, the faculty personally, the school, and the diocese have suffered a great loss.

To his ability as a teacher was added the example of his quiet, devout, Christian character, which has left an impression upon the life of every one with whom he came in contact.

IRVING P. JOHNSON,
 JAMES H. YOUNG,
 Committee.

RETREATS AND QUIET DAYS

NEW YORK CITY.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York City, on Saturday, April 15th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to THE MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

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. Andrews' House, 199 Carroll street, Brooklyn, New York.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST AND FOUR DEACONS WANTED, all unmarried, to begin work next summer as assistants in the **CENTRAL MAINE MISSION**. Priest to go with the Sacraments from village to village. Deacons, travelling two together, to prepare for the Priest's visits by calling and instruction. All to live together at headquarters about half of each month. Must believe in the people's real need of Sacraments, and furnish satisfactory recommendations. Good financial arrangements. For particulars write Rev. A. E. SCOTT, Brownville Junction, Maine.

CLERGYMAN wanted at once as assistant in the Cathedral of St. Paul, Erie, Pa. Energetic, experienced in Sunday school work and with young men and boys. Salary \$1,000; rooms, light, and heat. Great opportunity for an active man. Address the Very Rev. ALLEN R. VAN METER, 134 West Seventh street, Erie, Pa.

YOUNG UNMARRIED MAN (High Church), at once. Good salary, pleasing surroundings. Self-sustaining parish, middle western state. Address with particulars **PRIEST WANTED**, St. GEORGE'S CHURCH, care LIVING CHURCH, Milwaukee, Wis. None but High Churchman need apply.

PRIEST WANTED to supply parish three months, June, July, August; unmarried or unaccompanied by family. Twenty miles from New York. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

SUPPLY WORK WANTED June 15th to Sept. 15th, by Priest engaged in teaching in one of the greatest schools for boys in the U. S. A. Work in or near New York City or Boston preferred. Address ALPHA, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of city parish in middle West desires Sunday duty in or near New York, Philadelphia, or Boston, from middle of July to end of August. Highest references. ZETA, care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, sound, conservative, Churchman, desires parish where highest ideal of Church may be maintained. South or East preferred. Address PRESTER, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for three or four months during next summer desired by Southern priest. East preferred. Address C. H. J., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, thirty, unmarried, chaplain boy's school, desires locum tenency for summer. References. Address M. A., care LIVING CHURCH Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LADY, living in Cleveland, Ohio, would like to hear of a young girl willing to act as mother's helper in a comfortable home, during her spare time, while continuing her studies. Address YOUNG MOTHER, care LIVING CHURCH, Milwaukee, Wis.

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address ST. ANDREW'S POST OFFICE, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED COLLEGE MATRON and institutional supervising housekeeper, gentlewoman, widow with nine-year-old son; an efficient, energetic woman for a reliable position. Good health and satisfactory references for both. Address DAME, 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 recitallist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

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

RECTOR can give unqualified recommendation as to ability and moral character of organist seeking position. Address PHILOS, 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 recitallist and director Gullmant 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.

BRIDGED BENEDICITE 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.

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.

RAISE YOUR DEBT Certificate plan. Handsomely embossed certificates. Quarterly coupons. It does the work. Write for particulars. Address RIPAR, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

CHURCH EMBROIDERIES of all description. Stoles a specialty. Send for price list. 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 Louisa 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.

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, 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

GOOD HOME, kindly attention, and care given to elderly lady. References required. Address L. C., New Brunswick, 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

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

PALM LEAVES FOR SALE

PALM SUNDAY AND EASTER decorations. Large palmetto palm leaves—four to six feet long by three to four feet wide, \$1.50 per dozen; small size, 75 cents per dozen; in dozen lots. For half dozen, large size, \$1.00; small size, 50 cents. Express F. O. B. De Land, Fla. Write C. M. BIELBY.

FOR SALE—MISCELLANEOUS

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.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
 Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
 R. W. Crothers, 122 East 19th St.
 M. J. Whaley, 430 Fifth Ave.
 Brentano's, Fifth Ave., above Madison Sq.
 Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

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

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Harper & Brothers. New York.

Principles of Labor Legislation. By John R. Commons, LL.D., and John B. Andrews, Ph.D. \$2.00 net.

C. P. Putnam's Sons. New York.

The Heir of Duncarron. By Amy McLaren, author of *Basbee Jock*, etc. \$1.35 net.

Bureau of Biophilism. Rossville, S. I., N. Y.

Reprieve! and Other Poems. By Charles Josiah Adams. 50 cts. net, postpaid.

Elliot Stock. London.

The History of a Club. What and Where it is. By Roland Stafford, M.A., Oxon.

Houghton Mifflin Co. Boston.

High Tide. Songs of Joy and Vision from the Present-Day Poets of America and Great Britain. Selected and Arranged by Mrs. Waldo Richards. \$1.25 net.

PAMPHLETS

Church Pension Fund. 14 Wall street, New York.

The Plan to Pension the Retiring Clergy of the Protestant Episcopal Church.

From the Author.

Fourth Annual Report of the Citizens' Committee on Unemployment and the Public Employment Bureau of Milwaukee to the Common Council, City of Milwaukee; Board of Supervisors, County of Milwaukee; and the Industrial Commission of Wisconsin. Year ending October 31, 1915.

Supplementary Readings and Prayers for the Seven Days following the Fifth Sunday in Lent. Compiled by Edmund S. Rousmaniere, Cathedral Church of St. Paul, Boston, Mass.

Robert H. Gardiner, Sec'y. Gardiner, Maine.

Report of Progress by the Secretary: Opening Address by the Rt. Rev. C. P. Anderson, D.D., North American Preparatory Conference, Garden City, Long Island, N. Y., U. S. A., January 4-6, 1916. The World Conference for the Consideration of Questions Touching Faith and Order. Free upon application.

PAPER COVERED BOOKS

St. Bartholomew's Press. New York.

Cathedral Church of Saint John the Divine. Published by the Cathedral League.

YEAR BOOKS

Hartford Seminary Foundation Bulletin (Hartford, Conn.) Year Book 1915-1916. Vol. II, January, 1916, No. 4.

THE CHURCH AT WORK

CHURCH PENSION FUND

INTEREST in the Church Pension Fund campaign has been active in many dioceses during the past week, and meetings have been held for consultation and organization with members of the National Committee present. In this way strong delegations of laymen have gathered in Baltimore, and Washington, D. C., to meet Bishop Lawrence, and in Richmond, Va., to hear Mr. Monell Sayre.

In Baltimore, Mr. Blanchard Randall, chairman of the Maryland Committee of the Fund, gathered a number of Churchmen in his home to hear Bishop Lawrence speak of the Pension Fund, its principles and progress. They were all keenly interested and the committee is planning to begin its work immediately. Among those present were: Mr. R. Brent Keyser, Dr. and Mrs. Henry B. Jacobs, Mrs. Charles J. Bonaparte, Mr. William B. Hurst, Mr. R. W. Alexander, Mrs. William G. Bowdoin, and Dr. and Mrs. Joseph C. Bloodgood.

On Sunday morning, March 19th, the Bishop presented the cause for which he is

working to a large congregation in St. Paul's Church, Baltimore, many being present from other parishes.

Bishop Murray of Maryland is presenting the work of the Pension Fund in all his visitations and the diocese is alive to the importance of this cause.

Washington was next visited. A luncheon was given to the Bishop at the Cosmos Club by the Rev. Roland Cotton Smith. Bishop Lawrence described the work that is being carried on over the country. The following persons were present: Bishop Harding, the Rev. Dr. McKim, the Rev. C. Ernest Smith, the Hon. Franklin McVeagh, Mr. Herman Jennings, Admiral Stockton, Mr. Richard B. Watrous, Admiral Thomas O. Selfridge, Mr. C. C. Glover, Mr. Byron S. Adams, Admiral Rixey, Mr. William Corcoran Hill, and Mr. Charles Spaulding.

Bishop Harding and others have in hand the formation of a committee and the work for the \$5,000,000 Fund will soon begin.

The organization of the Pension Fund committee of the diocese of Virginia was

effected in Bishop Gibson's residence, Richmond, March 21st. There were present besides Bishop Gibson and Coadjutor Bishop Brown the following laymen: Col. William H. Palmer, the Hon. John Skelton Williams, Comptroller of the Currency, Mr. E. A. Palmer, Judge R. Carter Scott, Mr. John Stewart Bryan, Mr. W. Mead Addison, Mr. James Caskie, Mr. John M. Taylor of Richmond, Judge J. K. M. Norton of Alexandria, Mr. Robert Beverley of Essex county, Mr. Thomas N. Dudley of Loudoun county, Mr. R. W. Hilleary of Warrenton, Mr. W. W. Chamblin of Leesburg. Mr. Monell Sayre, secretary of the Church Pension Fund, was present and addressed the meeting on the Five Million Dollar Reserve campaign.

Mr. W. Mead Addison was elected chairman of the diocesan committee; Mr. John Stewart Bryan, vice-chairman; and Mr. John Kerr Branch, treasurer. The executive committee was made up of the officers together with Coadjutor Bishop Brown, Mr. Beverley, and Mr. Dudley, and met on the following day to subdivide the diocese into districts with

local committees in each for the purpose of carrying out the work under the direction of the diocesan committee.

The Rt. Rev. Herman Page, D.D., Bishop of Spokane, visited Louisville, Ky., on Tuesday, March 21st, and delivered an address in the interests of the Fund on that evening at St. Andrew's parish house.

PROGRAMME FOR CHURCH CONGRESS

FOLLOWING is the programme for the Church Congress, so far as it is now completed. The sessions occur in Norfolk, Va.

Tuesday morning, May 2nd:

Opening service, St. Luke's Church; Holy Communion. Preacher, the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of New-ark.

Tuesday evening, May 2nd:

Address of welcome by the Rt. Rev. A. M. Randolph, D.D., Bishop of Southern Virginia.

Topic I. The Miraculous as Essential to the Gospel. Writer: The Rev. George C. Foley, D.D., Philadelphia Divinity School. Speakers: The Rev. Kirsopp Lake, D.D., Harvard Divinity School, Cambridge Mass.; Prof. W. M. Urban, Ph.D., Trinity College, Hartford, Conn.

Wednesday morning, May 3rd:

Topic II. The Expediency of Doctrinal Limitation in Prayer Book Revision. Writer: The Very Rev. John R. Moses, Dean of the Cathedral of the Incarnation, Garden City, N. Y. Speakers: The Rt. Rev. Frederick Courtney, D.D., New York; the Rev. S. D. McConnell, D.D., Easton, Md.

Wednesday evening, May 3rd:

Topic III. The Spiritual Note in Twentieth Century Poetry. Writer: Prof. John Erskine, Ph.D., Columbia University, New York. Speakers: The Rev. C. C. Clark, Ph.D., rector of the Church of the Holy Comforter, New York; the Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, Ill.

Thursday morning, May 4th:

Topic IV. The Binding Force of Decision of the First Four General Councils. Writer: The Rev. Francis J. Hall, D.D., General Theological Seminary, New York. Speaker: The Rev. Roland Cotton Smith, D.D., rector of St. John's Church, Washington, D. C. Another speaker will be appointed.

Thursday evening, May 4th:

Topic V. The Alleged Failure of the Church to Meet the Social Emergency. Writer: Miss Vida D. Scudder, Wellesley College. Speakers: The Very Rev. Bernard I. Bell, Dean of St. Paul's Cathedral, Fond du Lac, Wis.; Mr. Ernest T. Hargrove, New York.

Friday morning, May 5th:

Topic VI. Church-going. Writer: The Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, Ga. Speakers: The Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia, Pa.; the Rev. William Norman Guthrie, rector of St. Mark's Church, New York.

Friday afternoon, May 5th:

Topic VII. Christianity in International Relations. Writer: Yet to be appointed. Speakers: The Rt. Rev. David H. Greer, D.D., Bishop of New York; the Rev. R. H. McKim, D.D., rector of the Church of the Epiphany, Washington, D. C.

A SUCCESSFUL RURAL WORK

IN CONTRADICTION of the general assumption that the Church can make no headway in a small rural community may be cited the case of St. Lawrence's Church, Libertyville, Ill. In May, 1910, a mission was formally organized in this town of 1,800 souls. Commencing with a communicant list of about twelve, it has added 50 per cent. a year, until at the present time there are one hundred and ten communicants in good standing. The Church school numbers seventy-five, with eleven teachers and officers. The property,

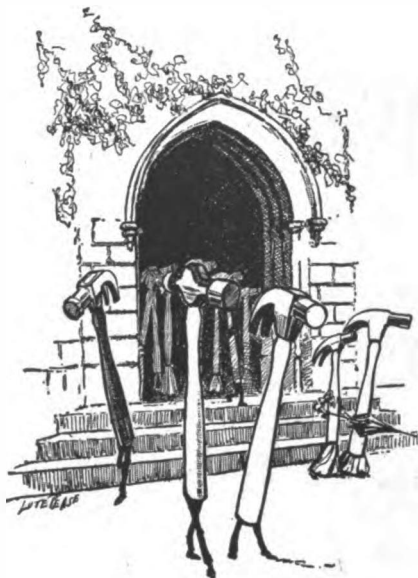
purchased in 1914, is valued at \$9,000, with only \$1,000 indebtedness. The parish income last year amounted to nearly \$3,000. Plans are developing for a parish house.

From Libertyville the Church has spread to Antioch, where a mission, organized last July, has already been formally received by the Bishop. It is in charge of a student from the Western Theological Seminary, working under the direction of the priest in charge. The student has been eminently successful in developing the work.

Services are also maintained at Grayslake, where a mission was organized in 1915, after having developed for several years previously.

The marvel of this work is the fact that, to a great extent, it has developed spontaneously, in large part, before the advent of a resident priest.

WHOSE CHURCH?



AN EASTERN parish paper says that the above scene can be duplicated outside almost any church, directly after service. Evidently the Knockers have been to church, a good many of them on this occasion. The picture, it seems, originated with the Newark *Evening News*. Could you guess which figure represents the artist?

CHURCH PAGEANT AT GENERAL CONVENTION

AS RELAXATION and entertainment for the deputies and visitors at General Convention next October, the diocese of Missouri and especially the people of St. Louis are preparing "A Pageant of the Church" under the direction of the Rev. George Long of Warsaw, Ill., assisted by the Rev. H. W. Mizner of St. Louis.

The pageant is intended to show by its episodes and tableaux the fact of the historic continuity of our Church from the Day of Pentecost down the ages to the present year of grace. By teaching, by addresses, and by text books it is true that the fact of the continuity of the Church has been presented to American Church people, and yet it is hoped to give in the pageant another form of emphasizing this; and to instruct the mind and quicken the imagination not only of the Church people and non-Church people of St. Louis and the provinces contiguous, but also of those attending the convention from afar.

The pageant will be the offering of the diocese to the General Convention; and the officers rely entirely upon the whole-hearted and enthusiastic cooperation of all classes of Church people in St. Louis and neighborhood in producing it.

Group 1 shows how the Church began to work. A tableau will depict the scene in the upper room in Jerusalem, just after the de-

scend of the Holy Spirit upon the apostles. This will be followed by the dramatic episode of the Council at Jerusalem. Then will come a tableau to illustrate the beginning of Christian missionary endeavor, showing St. Paul at Athens.

Group 2 illustrates the alliance of Church and State, due to the rapid growth of the former, forcing the latter to range itself under the banner of Christianity.

Groups 3 and 4 show the Church's development in Britain, beginning before the Roman mission and extending from north to south of the island.

Later groups illustrate the growth of religious freedom in England and the transplanting of the Church to America, with its growth. The final groups will include moving pictures of the convention itself, the processions, the United Offering of the women, the houses at work, etc. The finale will be a prophetic vision, ending with the music of the *Te Deum* and the *Hallelujah Chorus*.

LENTEN NOONDAY SERVICES

BY JOINT agreement the Protestant Churches of Columbus, Ohio, have arranged for a series of special noonday services, to be held in a theatre in the down-town section of the city for three weeks, beginning March 27th and ending April 15th, on every weekday except Saturday. Mr. W. O. Frohock, vestryman and lay reader of Trinity Church, is chairman of the committee in charge, which includes the rector of Trinity Church, and the pastors of the First Congregational and Central Presbyterian Churches. This committee has secured prominent speakers from all parts of the state for the services.

The Bishop Coadjutor of Southern Ohio was the preacher at the noonday services in Trinity Church, New York, during the week beginning March 20th.

At the Cathedral in Portland, Maine, at the five-o'clock weekday service there is an address, which for the first half of the season is being taken by some of the diocesan clergy from outside the city, each priest taking the addresses for a week at a time. During the remainder of the season these addresses will be given by the local clergy. Dean Vernon, who has been holding missions outside the diocese, returns for the Fourth Sunday in Lent. On the first three Sundays the preacher in the morning has been the Rev. H. E. W. Fosbroke, D.D., of the Cambridge Divinity School.

The noonday services held under the auspices of the Brotherhood of St. Andrew at the Columbia Theatre in St. Louis are very well attended and are much appreciated by the people of the city. Father Huntington of the Order of the Holy Cross conducted the services for the week beginning March 19th and gave several impressive addresses. He spoke at the clericus of the need of a rescue home for girls in St. Louis similar to St. Faith's House in New York.

The noonday services at Macauley's Theatre, Louisville, Ky., during the week of March 13th were conducted by the Rev. Robert K. Massie, Dean of Christ Church Cathedral, Lexington. During the week of March 20th the special speaker was the Rev. John N. McCormick, D.D., Bishop of Western Michigan, who gave a masterly series of addresses on the Office and Work of the Holy Spirit. This series was brought to a close on Friday, and Bishop Woodcock was the speaker on Saturday.

The Rt. Rev. C. D. Williams, D.D., was the speaker at the midday services at the Priscilla Theatre in Cleveland the week beginning Tuesday, March 21st. The attendance, excellent from the first, continued to grow each day until the last service, when

there was a capacity congregation. Although it has been ten years since Bishop Williams left the Cathedral for the episcopate of Michigan, he has lost none of his popularity in Cleveland.

MISS WATERMAN LEAVES PHILIPPINE MISSION

FOURTEEN years ago, in response to Bishop Brent's call for volunteers, Miss Margaret P. Waterman, at that time a parishioner of St. Stephen's Church, Boston, offered for service in the Philippine Islands. Miss Waterman had previously had valuable experience as a social worker in an important New York parish. For almost fourteen years, partly in Manila, but chiefly among the

connection with the revision of the vocabulary a small grammar.

"Miss Waterman has been living in a rude mission building in Tukuran almost ever since our mission was opened there. The Mission of the Holy Cross, Tukuran, is some five miles north of Bontoc on the trail to Kalinga. It is perched on the mountain side overlooking the town of Tukuran. Of course her only neighbors were the Igorots. Through her influence and under her supervision the school has steadily grown and recently the adult population and the girls have been coming in considerable numbers for confirmation.

"Miss Waterman would be quite ready to return to the Philippines and start some new work in another town, but she does not feel

College, Hartford, in 1898, and at the General Theological Seminary, New York, in 1902, and was ordained that year by Bishop Mann. His first clerical work was as missionary in North Dakota.

From 1904 to 1908 he was assistant to Dean Grosvenor, who was then rector of the Church of the Incarnation, New York, and from 1908 to 1911 he was vicar of the Chapel of the Incarnation, succeeding Bishop Biller. In 1911 he became rector of St. Mark's, San Antonio, the largest church in the diocese. Under his rectorship the communicant list of his church has increased from 660 to 1,000. He is greatly interested in Sunday school work and has built a \$20,000 parish house. He is president of the Standing Committee of his diocese, delegate to the General Convention and to the Provincial Synod.



SPECIAL SEASIDE SESSION OF MISS WATERMAN'S CLASS AT BONTOC, P. I.

Igorot people of the Luzon mountains, Miss Waterman has gone on with her work, little known to her fellow members of the Church in this country, but doing work which for high quality and lasting results deserves the highest rank. The time has now come when Miss Waterman feels that she cannot carry the heavy responsibilities that have rested upon her these many years. She is therefore retiring from the Philippine Mission. Bishop Brent writes of her:

"We part with her as with one of the most devoted workers that this mission has ever had or ever can have. She has never spared herself and has done a sort of Franciscan work that only women of her complete self-abandonment could do. She began her career at the settlement as you remember. People living in the neighborhood still talk about her. Her skill with language and her truly democratic spirit made it easy for her to get in touch with her neighbors. When her health broke down and she returned home it was a great blow to her. Upon her reappearance she went to Bontoc, where she has been ever since. Her contribution to philology and etymology is on a par with anything that has been done in the Islands in connection with the languages of primitive people. To-day she is the best equipped scholar on Bontoc Igorot. She aided Father Clapp in his vocabulary of Bontoc Igorot and has just completed a revision of the same. She also had a large share in the translation of St. Mark and St. Luke as well as the various parts of the Prayer Book that have been rendered in Igorot. She has translated some of the hymns from the Hymnal. Her work on "Igorot Roots" was published by the Bureau of Science and she has now ready in

that her strength would be equal to a large mission such as Tukuran is becoming and the amount of organization needed because of its development. It seems to me, however, that Miss Waterman has made her full contribution here and that we ought not to ask her to attempt that which a younger person should undertake."

WORD FROM UNIVERSITIES MISSION

AFTER A MOST anxious period of suspense, extending over twelve months, news has reached the headquarters of the Universities' Mission to Central Africa of the safety of the forty-two missionaries interned in German East Africa. Names of all places were censored, even post-marks obliterated. One of the missionaries (Archdeacon Hallett) writes that they have all been lodged in military prisons. "We are, on the whole, well treated and content, but, of course, our hearts are very sad and anxious as we are allowed to receive only fragments of news."

REV. PHILIP COOK SUCCEEDS BISHOP FISKE IN BALTIMORE

THE REV. PHILIP COOK, rector of St. Mark's Church, San Antonio, will leave that city on May 1st for Baltimore, Md., where he has accepted the call to the Church of St. Michael and All Angels. Though the call was received two weeks ago, Mr. Cook has had it under consideration since that time, announcing his intention to accept at a meeting of the vestry of St. Mark's on Friday night, the 17th inst.

Mr. Cook was born in Kansas City about forty years ago. He graduated at Trinity

ONE DAY'S INCOME FUND

SO DEEP an impress has been made upon the Church by the request for the giving of one day's income, in connection with the emergency call of last year, that hundreds are urging the adoption of this plan as an annual matter. A committee appointed by the Board of Missions to secure the needed funds for this year's expenses has therefore determined to ask the members of the Church to add this practice to their other methods of giving, and year by year to offer the fruit of one day's service for the better promotion of the Kingdom.

LAYMEN'S MISSIONARY MOVEMENT

THE SERIES of conventions held in about eighty of the largest cities of the country since last October, under the auspices of the Laymen's Missionary Movement, is to culminate in a National Missionary Congress at Washington, April 26th to 30th. The attendance is to be limited to 1,500 men. The committee in charge has asked that 125 of these places be filled by Churchmen.

Any Churchman, either clerical or lay, desiring to attend the Congress should communicate with Mr. John W. Wood, 281 Fourth avenue, New York. As the Congress is to provide for all its own expenses, every member is asked to pay a registration fee of \$5. This amount should accompany the request for enrollment.

Among the speakers who will address the Congress are: Bishop Lloyd, Bishop Gailor, Mr. Silas McBee, and Mr. John W. Wood.

The topics to be considered include:

"The Responsibility of American Laymen Occasioned by the War."

"The Present-day Appeal from Moslem, Hindu, and Buddhist lands."

"The Social Challenge of Christianity."

"Practicable Ways in which Laymen Can Use their Property for the Extension of Christ's Kingdom."

The Congress will not be a legislative body. Its members will attend as individuals—not in any representative capacity. No one will be bound by any opinion or act of the Congress. Its educational effect will undoubtedly be great. Moreover the Congress will afford opportunity for the men of many different communions to express their common desire to share the best they have as American Christians with the people of all lands.

ACCEPTS CALL TO ROCHESTER

ON THE Second Sunday in Lent, at the Church of the Advent, Walnut Hills, Cincinnati, the rector, the Rev. Samuel Tyler, announced his acceptance of a call to St. Luke's Church, Rochester, N. Y., to the great regret of his parish and diocese. He has been a man whom Cincinnati can ill afford to lose. He is a member of the Standing Committee, of the Cathedral Chapter, the diocesan board of

religious education, and the social service commission. He was a deputy to the last two General Conventions and a member of the general Social Service Commission. Mr. Tyler was one of the organizers of the Cincinnati Federation of Churches and its first president. He was also president of the Social Workers' Club for three terms, an organizer and secretary of the Immigrant Welfare Association, a director of the Juvenile Protective Association, and of the Council of Social Agencies. He will probably leave for his new field of labor shortly after Easter.

AMERICAN MISSIONARIES IN TURKEY

OUR AMBASSADOR to Turkey, Mr. Morgenthau, who has gained name both as diplomat and as president of the Jewish Free Synagogue, testifies as follows to the value of constructive work done in that country by missionaries from the United States:

"A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

"Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent, and unselfish men and women. I have come to respect all and love many of them.

"As an American citizen I have been proud of them. As an American ambassador to Turkey I have been delighted to help them."

DEATH OF BALTIMORE CHURCHMAN

HENRY WILLIAMS, for more than forty years a leader in the business and political life of Baltimore, was found dead in bed at his residence there on the morning of March 20th. Heart trouble, from which he had suffered for some time, was the cause. He was 76 years old. A son of a clergyman of the Church and a grandson of Bishop Thomas J. Claggett, first Bishop of Maryland, he was a life-long and devoted member of the Church. He is survived by a widow and five children. The funeral services were held on March 22nd, Bishop Murray, assisted by the Rev. Thomas Atkinson, the Rev. Dr. A. C. Powell, and the Rev. Romilly F. Humphries, officiating.

MISSION HOUSE BURNED IN JAPAN

WRITING under date of February 8th, Bishop McKim tells of the utter loss by fire of the mission house at Mito, Japan. The Rev. James Chappell, the missionary at this point, is on furlough. The Rev. F. C. Meredith is acting as *locum tenens*. Both lost very largely in the fire, and it will be necessary to rebuild at once.

DEATH OF REV. JESSE BRUSH, D.D.

THE REV. JESSE BRUSH, D.D., who for nearly twenty years was chaplain of the Church Home in Buffalo, died at the home of his son, the Rev. George R. Brush, in Shelburne, Vt., on Friday, March 24th. His death was caused by acute bronchitis.

Dr. Brush was 85 years old, having been born in Huntington, L. I., in 1830. He was graduated from the University of the City of New York in 1854, ordered deacon by Bishop Williams in 1880, and advanced to the priesthood the following year. He became affiliated with the diocese of Western New York in 1888, serving in Mayville, and in St. Peter's, St. Paul's, and the Church of the

Ascension, Buffalo, until he was made chaplain of the Home in 1896. About a year and a half ago he retired from the active ministry and made his home with his son in Shelburne, Vt.

He is survived by three sons. Burial was at Huntington, L. I.

NATION-WIDE PREACHING MISSION

A UNITED and serious effort was made by the various parishes of the city of Hartford, Conn., to make the preaching mission, March 13th to 19th, a community rather than a parochial mission. An extensive and thorough campaign of advertising was conducted by means of cards in the trolley cars, bulletins in shops and factories and motion picture houses, and by the distribution of cards of personal invitation to neighbors by the members of the different congregations. All services were held in Christ Church as being most accessible to all parts of the city. The Bishop of the diocese, the Rt. Rev. Chauncey B. Brewster, D.D., was the missionary, and it is safe to say that the Gospel of Jesus Christ has never been preached in this city with greater power, clarity, and sanity. The Bishop was particularly happy in his teaching capacity and the crystalline character of his instructions on the fundamentals of the faith will be difficult to forget. The diocese has discovered a really great missionary in her Bishop. At the last service there were eight hundred present.

The Bishop Suffragan of Connecticut conducted a week's mission in St. Mark's Church, New Britain, during the week beginning March 20th.

A successful mission was held in St. Mary's parish, South Manchester, Conn., for eight days, closing on the Second Sunday in Lent. The missionary was the Rev. Henry S. Harte, rector of Trinity Church, Wethersfield. The attendance was large, never less than two hundred and fifty, and at the close, six hundred, and the results were most encouraging.

A most successful mission was held in Calvary Church, Rochester, Minn., the missionary being Bishop Morrison of Duluth. Promises had been obtained from the Church members to attend all mission services, with the result that the church was crowded to the door on all occasions, notwithstanding stormy weather. People from surrounding towns within a radius of fifty miles came to attend the mission services.

A mission was held at Christ Church, Rolla, Mo., from February 29th to March 3rd, Bishop Johnson being the preacher. In spite of the stormy weather the services were very well attended.

The mission continues with much success in Western New York. In Rochester the past week one was held by Bishop Johnson of Missouri in Christ Church, and this week one is being conducted in St. Paul's Church by the Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming. At Trinity Church, Geneva, the Rev. R. P. Kreidler was the missionary.

An eight-day mission with nineteen services was conducted in St. John's Church, Mt. Vernon, Ind., by the Rev. A. L. Murray. At the request of the women's clubs of the city, the missionary gave a special lecture on the Bible. Twenty-two of those attending this lecture were members of the Jewish synagogue.

St. Thomas' Chapel on East Sixtieth street, New York, held a mission for the week beginning Sunday, February 27th. It had been well advertised with letters, circulars, placards, and house-to-house visiting. The Rev. Dr. Stires, rector of the parish, opened the mission, preaching to a large congregation and setting a high keynote. The work was taken up on Monday evening by the missionary, the Rev. Kenneth A. Bray, and carried through to the close on the following Sunday evening. A profound impression was made

by the clear, direct, forceful, heart-searching sermons of the preacher. Pledge cards were signed, offering more faithful service to God and His Church. This offering of personal service on the last evening was the only offering of the mission.

The Rev. Walter E. Bentley has just completed a week's mission at St. Mary's Church, Salamanca, N. Y. The services were conducted along the lines of the Manual issued by the commission.

Good preparation was made for the mission conducted by Father Huntington at the Church of the Holy Communion, St. Louis, March 19th to 24th, and very much interest was taken.

A very successful mission was conducted at St. Paul's Church, Maumee, Ohio, from February 21st to 28th, by the Rev. Lionel C. Difford. As a result of the mission both a senior and junior chapter of the Brotherhood of St. Andrew were organized.

During the second week of the preaching mission in Washington, D. C., popular interest and enthusiasm continued unabated, and even larger congregations attended. In some parishes the choir stalls and chancel were filled and large numbers had to be turned away. Two Presbyterian ladies were heard to remark at St. Stephen's Church, where Father Officer is the missionary, that they had never seen or heard anything like it in their life in their church and that they had not missed a single night.

In addition to the services noted above, missions were effectively conducted as follows:

In Connecticut, at St. Peter's, Cheshire, by the Rev. William D. Williams; at St. Thomas', Hartford, by the Rev. Edward Livingston Wells; at Holy Trinity, Middletown, by the Rev. J. D. Skeene; at St. Andrew's, Thompsonville; at St. John's, Warehouse Point; in Maine, at the Cathedral, Portland, by Canon Fowler; at St. Saviour's, Bar Harbor, by the Rev. S. H. Watkins and the Rev. W. T. Forsythe; in Ohio, at Grace Church, Sandusky, by the Rev. L. E. Daniels; at St. Andrew's, Marietta, by Archdeacon Dodshon; in the diocese of Quincy, at Trinity Church, Rock Island, by the Rev. J. A. Schaad; at the Church of the Good Shepherd, Quincy, by the Rev. G. S. A. Moore, rural dean of Peoria.

DEATH OF REV. ISAAC SHLEMON

INFORMATION has just been received of the death in Urmiah, Persia, of the Rev. Isaac Shlemon, who died of tuberculosis nearly two years ago, in the fall of 1914, in his native town of Degala. He was buried there by the Rev. Y. N. Neesan of the English mission staff. He had been unwell for some time, and, though apparently a strong man, various causes helped on his decline until he slowly gave way to the ravages of tuberculosis. Through Mr. Paul Shimmon, who has barely escaped to this country with his life, we learn that Mr. Shlemon died with strong affection and healthy faith in the Church, and those who were around him pitied his tragic end. May he rest in peace.

DEATH OF JUDGE W. W. BLODGETT

AT THE ripe age of 91 there passed away at his home in Pawtucket, R. I., on March 20th, Judge William Winthrop Blodgett, for many years a devout and active member of St. Paul's Church and chancellor of the diocese of Rhode Island. Judge Blodgett was senior warden of St. Paul's Church, delegate to the diocesan convention, and legal advisor to the ecclesiastical court for a great number of years, and had been judge of probate for thirty-five years.

Born in Randolph, Vt., July 8, 1824, he was graduated from the University of Vermont in 1847, receiving also the degree of LL.D. from the same university in 1906.

After graduation he studied law and was admitted to the bar of Vermont in 1850. He came to Pawtucket in October, 1850, when that town was a part of Massachusetts, and after it became a part of Rhode Island he served as state senator and for twenty years was in the General Assembly of the state. His influence was very great in the diocesan conventions of the Church, where his good judgment and wide knowledge of Church and civil law cleared up many a tangled situation and threw light upon many a difficult problem.

He was buried from St. Paul's Church, Pawtucket, the Rev. Emery H. Porter, D.D., rector of Emmanuel Church, Newport, an old friend and former rector, officiating in the absence of the Rev. Marion Law. The curate, the Rev. Roberts A. Seilhamer, and the Rev. Arthur L. Washburn, rector of Calvary Church, Providence, assisted.

The living children of Judge Blodgett are City Solicitor Edward Wilkinson Blodgett, John Blodgett, the Rev. Chauncey H. Blodgett, rector of St. James' Church, Roxbury, Mass., the Rev. Kinsley Blodgett, rector of St. Mark's Church, Worcester, Mass., and Mrs. Helen Hobart Beckwith of New London, Conn.

EASTERN CHURCH SERVICES IN SYRACUSE, N. Y.

AN INTERESTING feature of Church life in Syracuse, N. Y., is manifested in the fact that in three parishes three separate congregations of Eastern Christians are worshipping in their own tongue with their own clergy officiating.

In St. Paul's Chapel a good-sized congregation of Greeks assembles regularly for the services of the Orthodox Church. More than once of late have members of that conservative old down-town parish, entering their church by the side vestibule, sniffed with apprehension, and something akin to real alarm, the clouds of incense floating out from the chapel door, but their fears have been transformed quickly to a keen interest when they learned the service was that of the Eastern Church.

At the Church of the Saviour a considerable number of Armenians gather every little while for a service in their mother tongue conducted by one of their own clergy who visits the city at frequent intervals. During the intervals of his absence the rector of the parish, the Rev. Karl Schwartz, Ph.D., looks after the needs of these people.

At Trinity Church, the chapel at the south of the chancel is used entirely by a congregation of the Russian Church. Here every Sunday a congregation of from forty to one hundred Russians gathers for the services that were so dear to them in their native land. Some come from towns and villages twenty or thirty miles away. Their congregation has taken the name of the Church of St. Peter and St. Paul and is ministered to by the Rev. Father Bikoff, who resides in Auburn. Here, as at St. Paul's, the bringing together of the East and West sometimes causes wonder and questioning on the part of the stranger who wanders into the Russian service by mistake. Such usually remain to admire the beautiful singing and the impressive service and go away with a new realization of what devotion and worship really are. They have seen a congregation that is composed chiefly of men, at a ratio of ten to one, who take part heartily in the service and who are glad to stand or kneel from two to five hours while they worship God.

MEMORIALS AND GIFTS

THROUGH the generosity of one of its members, Mr. Edwin G. Dann, Grace Church, Syracuse, N. Y. (Rev. H. G. Coddington, D.D., rector), is to have a new parish house costing \$10,000. An option has been secured on a lot adjoining the church property which

will be bought by the parish for \$4,000. A large part of this amount has been already secured, so that early in the spring work can be started with all the money in hand. The parish house will be a model of all that is best in convenient arrangement for parish work and will be completely equipped for the many activities of a most important church in the university section of the city.

IN LOVING memory of Mrs. Herbert A. Jaggard, who gave her life while ministering to others in the British Gallipoli army, Mrs. David Williams of Bala, Pa., has presented a beautiful silver and gold ciborium to Grace Church, Elmira, N. Y. The ciborium was blessed and used for the first time at the Feast of the Annunciation. On the base is the inscription:

"In memory of
JESSIE BROWN JAGGARD,
Born May 28, 1871:

Entered Life Eternal September 25, 1915."

Around the bowl are the words:

"Thou shalt show me the path of life.
In Thy presence is fulness of joy."

BETHLEHEM

ETHELBEET TALBOT, D.D., LL.D., Bishop

Death of Mrs. John Talbot Ward—Parish House Planned for St. Stephen's, Wilkes-Barre

ISABEL HAMBLEN, wife of the Rev. John Talbot Ward, rector of St. Clement's, Wilkes-Barre, Pa., died March 21st at the City Hospital in Wilkes-Barre, following an operation for appendicitis. Mrs. Ward leaves, besides her husband, three children, her mother, sister, and three brothers. She was married in 1903, and had lived in Wilkes-Barre for about six years, coming from Cincinnati, Ohio, where Mr. Ward served the earlier years of his priesthood. Mrs. Ward is universally mourned because of her estimable personal qualities and also because of her brilliant attainments and culture. She had a large share in the beautification of St. Clement's, and in the considerable building scheme that has marked Mr. Ward's regime. She aided in designing the rectory, the neighborhood house, choir room, the high altar, the beautiful and opulent store of ecclesiastical

embroideries of chancel and lady chapel, and herself did the mosaics of the high altar and sedilia. The funeral took place from St. Clement's, Friday, March 24th. Bishop Talbot and the rector of St. Paul's, Washington, D. C., both uncles of Mr. Ward, officiated.

ST. STEPHEN'S PARISH, Wilkes-Barre, is conducting a campaign to raise \$100,000 for the erection on or before October 7, 1917, the centennial of the parish, of a new parish house in memory of the Rev. Henry Lawrence Jones, D.D., who for forty years was rector.

CALIFORNIA

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

Fiftieth Wedding Anniversary

THE REV. DR. AND MRS. F. B. A. LEWIS on March 12th observed their fiftieth anniversary at their home in San Francisco. Dr. Lewis was an army surgeon during the Civil War, and was married on his twenty-seventh birthday, March 12, 1866. For fifteen years he has been associate rector of St. Luke's Church. "Life has been good," said Dr. Lewis. "We have never had a spat. She is just like a summer sea."

CENTRAL NEW YORK

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

Afton Church Electric Lighted

ST. ANN'S CHURCH, Afton, has installed electric lights, and the beautiful fixtures add to the beauty of the little church. The wardens will be glad to forward a set of ten brass kerosene lamps in excellent condition to the first needy church that will send a request signed by the rector or minister in charge.

CONNECTICUT

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

Appreciation for Mrs. Acheson—Resignation of Rev. Dr. Seymour

MRS. ACHESON, wife of the Bishop Suffragan, has been recently presented with a bound volume of resolutions of appreciation

Worth Careful Thought

Do you read the label to know whether your baking powder is made from cream of tartar or, on the other hand, from alum or phosphate?

Dr. Price's Cream Baking Powder is made from cream of tartar, derived from grapes, and adds to the food only wholesome qualities.

Some baking powders contain alum or phosphate, both of mineral origin, and used as substitutes for cream of tartar because of their cheapness.

Never sacrifice quality and healthfulness for low price.

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR
DERIVED FROM GRAPES

and goodwill by Holy Trinity parish, Middletown.

THE REV. DR. STORES O. SEYMOUR, who has been rector of St. Michael's Church, Lichfield, for the past twenty-seven years, has sent in his resignation to take effect immediately after Easter. Dr. Seymour observed his eightieth birthday on January 24th. He is the oldest member of the diocesan Standing Committee, having served as a member of the same since 1876; is a trustee of Berkeley Divinity School, and has held many other positions of trust. Ordered deacon in 1861, he was advanced to the priesthood the following year. His first charge was St. Peter's Church, Milford. He has successively served churches in Bethel, Conn., Pawtucket, R. I., and Norwich, Conn. In 1879 he went to Lichfield and was rector of St. Michael's Church for four years, when he became rector of Trinity Church, Hartford, returning to Lichfield in 1893.

AMONGST THOSE expected to be present and hold conferences at the diocesan Sunday school convention at Waterbury in May are Dr. Lester Bradner and Dr. Arthur Gray.

WORK on the new choir room for Christ Church, Hartford, is progressing steadily. The room when finished will be undoubtedly one of the finest in the country.

THE REV. THOMAS SPARKS CLINE, rector of Grace Church, Mount Airy, Pa., will give the annual course of lectures on Pastoral Theology at Berkeley Divinity School shortly after Easter.

THE REV. PROFESSOR LADD of Berkeley Divinity School is giving a course of lectures on Monday evenings in Lent in Holy Trinity parish house, Middletown. The general subject is, "Some English Social Reformers."

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop. United Lenten Services—Woman's Endowment Association—Bishop's League

THE THIRD of the Friday afternoon united Lenten services was held on March 24th at Calvary Church, Louisville, the preacher being the Rev. James M. Owens, rector of St. Andrew's Church, Louisville, and the offering being devoted to the Bishop's Fund. Preceding this was held as usual the special united meeting of the Woman's Auxiliary, at which a notable feature was the report of the custodian of the United Offering, who stated that \$128 had been received for this fund within the past week and that it now amounts to over \$1,675, which is \$400 more than at a corresponding period at the last Triennial, so there is every reason to believe that Kentucky's share in the United Offering of 1916 will considerably exceed that of 1913. The speaker at this meeting was Dr. Alsop, daughter of the Rev. Reese F. Alsop, D.D., from the missionary district of Shanghai, who gave a most interesting account of her work at St. Elizabeth's Hospital, Shanghai, and the offering was sent as a "special" for this work.

A MOST inspiring meeting of the Woman's Endowment Association of Christ Church Cathedral was recently held in the Cathedral house at the close of a campaign to raise \$6,000, which would bring the endowment fund of the Cathedral up to \$100,000, a goal long striven for. Reports from the various captains of teams was read and great was the rejoicing when it was found that considerably more than the required amount had been realized. It is, however, the purpose of the association not to disband but to continue their work in order to add as much as possible to the endowment to meet the ever-growing need of the Cathedral, now in the heart of the down-town district.

A MASS MEETING in the interests of the recently formed "Bishop's League" was held

in the Cathedral house on Thursday, March 16th. Bishop Woodcock opened the meeting after a brief devotional service, explaining the object of the League, which is to raise money for extension work in the diocese, and of the great need for it. Practically all of the strength of the diocese is in Louisville, there being only a few independent parishes outside the see city. The Bishop traced on the map the number of counties in the state in which there is no Church representation whatever and the distance one would have to travel to reach the few parishes and missions in the state after leaving Louisville. He also outlined his plan of establishing new missions and groups of missions and reported that although the League had been so recently formed a number of contributions from various individuals had already been received, aggregating several hundred dollars. In each parish there have been appointed two representatives, one man and one woman, to secure pledges for this work. The climax of the evening came at the close, when one of the

officers of the Woman's Endowment Association of the Cathedral announced that the association as a thank offering had decided to give \$1,000 to the Bishop for the work of the Bishop's League. The gift was a complete surprise to Bishop Woodcock as well as to most persons present, and was received with the greatest enthusiasm and applause. Two excellent addresses were made by the special speakers of the evening, Miss E. Mildred Buchanan and the Rev. Harry S. Mussan.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Opening of Parish Hall at Irvington—Anniversaries—Pension Fund

THE NEW parish hall of St. James' Church, Irvington, Baltimore (Rev. John G. Carl, rector), has been completed, and is now being used regularly for the sessions of the Sunday school. Its formal opening took place recently, when a general house-warming for the



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people of Irvington as well as for the congregation of St. James' was held. The hall is to be known as Calwell Hall, in memory of Mrs. Calwell, who founded the work of St. James'. The hall is 30 by 60 feet, and is fully equipped for all parish needs. The total cost was \$3,200.

THE ANNUAL parish festival of St. David's Church, Roland Park, one of the most beautiful suburbs of Baltimore (Rev. T. C. Foote, rector), was observed on Friday, March 3rd, and marked the ninth anniversary of the parish. There was a festival service of Evensong with music of the highest order, and addresses by Archdeacon Hobart Smith and Bishop Murray. Later on, dinner was served in the parish rooms, to which all the parishioners sat down as one great family. Then followed an informal musicale. Although the weather was inclement, the attendance was large.

MR. AND MRS. J. J. SAUNDERS, members of St. Peter's Church, Solomon's, Calvert county, recently celebrated the fiftieth anniversary of their marriage. Members of the family resident in Solomon's received the Holy Communion on that day, at which time the rector, the Rev. Dr. W. E. Glanville, voiced the congratulations of the congregation and the community. One of the sons, the Rev. Henry V. Saunders, is rector of Zion Church, Beltsville, in the diocese of Washington.

THE BISHOP OF MASSACHUSETTS has been in Baltimore recently in the interest of the Church Pension Fund. On Saturday evening, March 18th, at the residence of Mr. Blanchard Randall, treasurer of the diocese, he met a group of the leading laymen of the Church in the city and explained in details the plan of raising \$5,000,000 as a permanent fund to pension retiring clergy. On the following morning he preached on the same subject in St. Paul's Church.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Church Building Moved

THE REV. WALTER B. WILLIAMSON, rector of St. Andrew's Church, Valparaiso, has moved a church fourteen miles and placed it in Hobart, where he will hold services each week. The building was a gift from Bishop White, who had located it at a spot in the Calumet district that did not grow as he expected.

MILWAUKEE

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

Installation of Dean Lathrop

DEAN LATHROP was installed at All Saints' Cathedral on the morning of the Third Sunday in Lent. The choir, with the Bishop, moved through the nave to the main entrance, where they met representatives of the Chapter of the Cathedral, Mr. C. G. Hinsdale and Mr. Robert C. Graves. The former of these then gave the certificate of election by the Chapter and formally made application to the Bishop for the installation of the Dean. The latter thereupon made promise of obedience to the statutes of the Cathedral, and the procession moved to the chancel, where the Dean was presented by the Rev. Canon St. George and installed by the Bishop. Dean Lathrop then proceeded with the celebration of the Holy Communion, and a sermon descriptive of the rise of the Cathedral System in the Church was preached by Canon St. George. Other morning preachers at the Cathedral during Lent include the Very Rev. Dean Bell of Fond du Lac and the Rev. Messrs. Holmes Whitmore, A. H. Lord, and E. R. Williams, rectors respectively of St. Paul's, St. James', and St. Mark's Churches, Milwaukee. On Wednesday evening a course of addresses is given by the Rev. F. S. Penfold of Racine.

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MISSOURI

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FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Church School of Religious Instruction

THE CHURCH SCHOOL OF Religious Instruction closed its third year with a commencement service at St. Peter's Church on Thursday evening, February 24th. The faculty and others of the clergy were present in the chancel in vestments. Bishop Tuttle and Bishop Johnson made short addresses, at the conclusion of which Bishop Tuttle presented certificates to the members of the school who had passed examinations in the various courses, and which entitle them to certificates from the General Board of Religious Education. An offering was taken for the work of the General Board. As an aftermath of the school's activities, the Rev. J. H. Lever gave a stereopticon lecture on Church History to an interested group of people on Thursday evening, March 2nd, at St. George's Church.

NEWARK

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

Service for Fire Department

AT THE invitation of the Rev. John G. Martin, vicar of St. Peter's Church, Clifton, N. J., the officers and men of the local fire department and the town officials attended service on Sunday evening, March 19th. The Rev. John Keller delivered an address on "The duty of safeguarding the town and the nation from the ravages of disease, fire, and crime." After the service an informal reception was held in the parish house and was attended by large delegations from ten companies.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

A Work among Students—Men's Missionary Forward Movement—Convention

THE RESIGNATION of the Rev. Homer W. Starr, Ph.D., rector of the Chapel of the Cross, Chapel Hill, N. C., to take charge of the Church of the Holy Communion, Charleston, S. C., marks the completion of five years of useful service at the seat of the University of North Carolina. For the past ten years the dioceses of North Carolina, East Carolina, and Asheville have been cooperating with the local parish in maintaining a minister who shall not only be rector of the village church but also have in his hands the important work among the students. Chapel Hill being strictly a college town, and the permanent members of the Chapel of the Cross being persons directly connected with the university, the combination of regular parish work and student work is a simple one.

THE MEN'S missionary forward movement has been making good progress in the diocese of North Carolina during the past six months. In the eastern half of the diocese the Rev. Messrs. M. A. Barber and A. S. Lawrence and in the western half of the diocese the Rev. Messrs. Warren W. Way and John L. Jackson have visited more than half of the more important parishes with gratifying results. In several instances moribund parishes have revived and in every instance there has been a quickening of spiritual life as well as the development of latent financial strength. Two parishes in Charlotte, St. Martin's and the Church of the Holy Comforter, secured the help of the Rev. Robert W. Patton and conducted a joint "mission on missions" for eight days, with surprising results in enlarged gifts for missions but more especially in new emphasis on prayer life and personal service.

THE ANNUAL convention of the diocese of North Carolina and the Woman's Auxiliary occurs May 16th in Holy Innocents' parish, Henderson. These two bodies have now grown to such size that very likely hereafter it will not be convenient to hold their sessions in the same parish.

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SOUTHERN VIRGINIA

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

New Chapel at Roanoke—Convocation of Southwest Virginia—An Auxiliary Public School—A Sunday School Missionary Plan

ST. PETER'S CHAPEL, Roanoke, was completed just in time for Bishop Tucker's visitation on March 19th. It is a beautiful frame structure, situated in northwest Roanoke. The lot has a number of noble oak trees, and this most churchly edifice occupies a commanding position in that section of the city. The chapel is finished throughout and is most comfortable and commodious. It will accommodate about one hundred and fifty people, and has a Sunday school room connecting which will take care of at least one hundred scholars. This chapel is a monument to the indefatigable zeal of the Rev. J. W. Cantey Johnson, rector of St. John's Church, and a few laymen of the city. Work was started in northwest Roanoke some ten years ago, but was discontinued. Three years ago it was taken up again, services being held in a rented store until the occupancy of the new chapel last Sunday by an earnest congregation and a well trained vested choir. Six persons presented themselves for confirmation. While the Rev. Mr. Johnson is the minister in charge, the Rev. John Scott Meredith of Christianburg has been giving most acceptable services each Sunday night for several months. The chapel cost \$2,200.

THE CONVOCATION of Southwest Virginia will be held at St. Paul's Church, Salem, May 9th to 11th. On the 11th the Bishop will consecrate the splendid church at that place which was completed four years ago under the rectorship of the Rev. Mr. Meredith. The remaining indebtedness being paid, it is ready for consecration under the present rectorship of the Rev. T. K. Nelson.

AS DICKINSON COUNTY provides its children with school only from August 1st until Christmas, Mrs. Binns, the missionary in charge at Nora, has started a supplementary ungraded school in the Church house. There are now twenty-eight on the roll, and usually about twenty-five are present. Nine of them walk a mile or more to school, and they are on hand when the bell rings at eight o'clock. The children range from primer to sixth grade reader, and it is a real problem to keep the little ones quiet between their recitations. The children have religious instruction three times a week, and the school opens with the Lord's Prayer, Psalms, and a hymn, and closes with the *Nunc Dimittis*. The little Hardshell Baptists love to sing the *Gloria*. The patrons of the school have supplied coal. One patron dug it out of another patron's yard, a third supplied mules and a wagon, and a fourth sent his boy to drive the mules and put the coal into the coal house. On Wednesday nights most of the school gather at Mrs. Binn's house to learn hymns, and on Friday nights they come to play games. Sometimes they sing ballads and dance "country dance."

ABOUT SIX WEEKS before Lent the superintendent of Christ Church Sunday school, in Roanoke, appointed a committee to devise ways and plans, regarding mission study, during Lent, and the work through the mite-boxes. They decided that each class should select a mission field and designate the money they raised for that field or a portion thereof. On Quinquagesima the schools assembled and had a short lesson, followed by a demonstration. The mission service used on the Second Sunday in Advent was used again. The classes assembled in turn before the school, holding a card stating what they were working for, some points and conditions of the field, and how much they hoped to raise during Lent. The secretary of the school handed the teacher as many mite-boxes as there were

scholars. The nineteen classes took forty-five minutes to go through this demonstration. As the Bible class was called, the school was called on to sing Onward, Christian soldiers, and forty men and women came forward to declare that they would work for Brazil; and as the Board gave about \$20,000 for that field, they would do all they could to help the Board pay this bill. Every teacher and scholar seemed to be enthusiastic and to have developed a definite interest in mission study and work for mite-boxes. The definiteness of the plan was the great feature, for there had been a good many class conferences, and quite a number of the classes had started gathering money before Lent commenced. As nearly all of the mission fields are represented by a class in the school, it is the determination of the superintendent to have addresses made Sunday by Sunday so that by the end of Lent the school will have heard some general remarks about the whole mission field.

WASHINGTON

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

Introducing Every-Member Canvass and Duplex Envelope

THE BISHOP and the central missionary committee of the diocese, of which Mr. Byron S. Adams is secretary, have requested the Rev. D. Wellington Curran to act as their special representative in southern Maryland to present to the various parishes the every-member canvass and duplex envelope system. The Rev. Mr. Curran, who is rector of All Faith parish, has had remarkable success in placing the old Colonial parish upon a sound and strong financial basis. The Bishop in his letter of recommendation to the parishes says: "I have already many times stated my conviction that the adoption of this system (the every-member canvass and the duplex envelope), wholeheartedly will set the parishes on a firm financial basis, increase their ability to aid in the whole work of the Church, and bring in its train many spiritual blessings, and the results obtained by those parishes which have adopted the same completely substantiate that conviction."

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, D.D., Bp. Coadj.

To increase Diocesan Endowment

A VIGOROUS campaign is now being waged throughout the diocese to increase the diocesan endowment. Up until comparatively recent years the diocese has been largely dependent upon the Board of Missions. A few years ago, however, inspired by the strong leadership and great faith of Bishop Peterkin, the diocese gave up the appropriation it had been receiving from the Board and made a great venture of faith in the attempt to stand alone. It has succeeded, but largely through help extended by gifts from several wealthy and devout individuals. Such assistance, however, from the nature of things, must always be uncertain, and it has been felt for a long time that the business affairs of the diocese should rest upon a more substantial basis. The embarrassment in late years has been steadily growing because of increased demands. Assessments have almost reached the limit of endurance and yet the new work of diocesan missions is going to require considerable advance. A committee appointed

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by the last council and consisting of three members, the Rev. R. E. L. Strider, and Messers. J. C. Brady and J. J. Holloway, arranged for a conference of the diocese in the parish house of St. Matthew's Church, Wheeling, February 24th. Following a banquet, enthusiastic addresses were made by a number of speakers, and the movement launched to raise \$60,000, thus increasing the endowment to \$100,000. Before the conference was over more than \$12,000 was secured in pledges from individual members of the different congregations in Wheeling. Mr. J. C. Brady was sent out to visit the more important centers of the state and place the matter before the laymen. On Thursday, March 2nd, he visited Zion Church, Charles Town, where he met lay representatives from most of the churches in the "Eastern Panhandle" of the state, together with some of the clergy. Three thousand two hundred and fifty dollars was immediately pledged from Zion Church. It has been intended and hoped to have the whole sum pledged by March 21st, Bishop Peterkin's birthday.

SOME TIME ago a visiting priest asked the Chinese deacon at St. Stephen's Church, Manila, what proportion of the communicants of the mission were at the celebration of the Holy Communion that morning. The brief answer was "All." Thinking that his question was not understood he repeated it and received the same reply. It was as stated. There are no people more satisfactory to work among than the Chinese in the Philippines. They are responsive and genuine. This little mission gave \$40 to the Emergency Fund without solicitation.

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