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VOL. LV

MILWAUKEE, WISCONSIN.—MAY 13, 1916

NO. 2

NEW YORK 11 WEST 45th STREET

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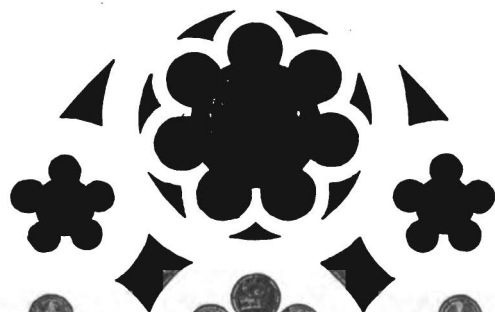
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THE LIVING CHURCH

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

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

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THERE ARE THOSE who by nature are submissive and non-resisting, who are easily imposed upon, who allow others to take advantage of them, and will never lift a finger to assert or maintain their rights. But that is not Christian meekness—that is easy-going human nature. The meek man is he who feels keenly the insult or the injustice, and is naturally disposed to claim his rights or to resent the injury, but who curbs his feeling, controls himself because he is a Christian, and lets love have sway, returning kindness for unkindness. It is represented thus in one of Browning's poems:

"He feels he has a fist, then folds his arms
Crosswise, and makes his mind up to be meek."

—Rev. J. R. Miller, D.D.



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 13, 1916

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EDITORIALS AND COMMENTS

The Awakening of New York

PERHAPS nothing in our recent Church history has been more inspiring than the great Churchmen's dinner held last week in New York, at which more than eleven hundred men, chiefly laymen, were present, and at which the determination to stand for everything that is involved in Catholic Churchmanship was the burden of every speech and received the enthusiastic applause of all present.

It is not easy to arouse Catholic Churchmen anywhere into such enthusiasm. They do not constitute a party. They do not enjoy partisan contests. They are not seeking offices. They have no new faith to promote. They are not trying to exclude other people from the Church, and they are inclined to laugh indulgently at the excitement of partisans who wish to exclude them. Secure in their own position, they are not easily excited over partisan issues.

Catholic Churchmanship is wholly constructive. Other Churchmen may set forth their platforms and "declarations." To the extent that these are constructive, Catholic Churchmen cordially hold out the right hand of fellowship and recognize their promoters as, in the degree that each man is willing to be, fellow Catholics with themselves. Not until these others begin to write down what they "exclude" do Catholic Churchmen recognize any point of separation. The outstretched hand is not always seized.

Whatever is religiously constructive is a part of Catholic Churchmanship. Whoever is religiously constructive is, in that degree, a Catholic Churchman. Whoever would separate himself from Catholic Churchmen and Catholic Churchmanship is obliged to cease being constructive and to express himself in a series of negations. In his negations alone is his Protestantism recognized. This has been remarkably illustrated within these last few weeks.

Thus it is that it is always difficult to arouse Catholic Churchmen. If they could be one party, pitted against another, it were easy to arouse partisan enthusiasm. But it is both the strength and the weakness of Catholic Churchmanship that it recognizes degrees of Catholicity in practically every form of Churchmanship that is current in the Church, and even beyond. Here and there some Protestant individual, in the over-eagerness of extreme partisanship, writes himself down an anti-Catholic. Happily there are very few of such individuals. Catholic Churchmen take them at their word—and wonder that these men are not ashamed of their avowals. But the indulgent Catholic Churchman is much more likely to smile, if not to yawn, than to get excited over it. He isn't even anxious to put the avowed anti-Catholic out of the Catholic Church. The Catholic Church isn't interested in any man's doubts or negations.

And New York, in our generation, has presented a curious spiritual phenomenon. Probably it is the only diocese in this country whose representative Churchmanship has seemed steadily to go backward during the last two or three decades. The constructive leadership of a long list of giants, from John Henry Hobart to Morgan Dix, has been steadily abandoned. Whatever

may have been the particular motives of particular men in the last diocesan convention, the world at large recognizes that the vote that repudiated Dr. Manning for General Convention was equally a repudiation of New York's past position in Church history. The issue was the pathetically weak Churchmanship of the *Prayer Book Papers* versus the New York of Hobart and Onderdonk and Wainwright and Horatio Potter, of Hawks and Berrian and Muhlenberg and Vinton and Seymour and Dix and Hoffman—men whom the old New York delighted to honor and whom the whole Church revered and respected as leaders. And the weak Churchmanship of the *Prayer Book Papers* won. Thus winning, it was right that Dr. Manning should be defeated. New York Churchmen simply interpreted themselves, and the Church has no reason to doubt the accuracy of the interpretation.

WHY DOES THE METROPOLIS present so different a condition from that of the Church at large? Why has its Churchmanship in recent years been reactionary?

New York has tremendous natural problems. The annual increase in population is enough to make a large city in itself, and to the Church, it is almost wholly an alien increase. The foreign missionary work in the city is magnificent but—it reflects upon no one when we say it—it cannot keep abreast with the influx. The very size and strength and wealth of the larger parishes has produced in them a parochialism that is hardly equalled in other cities. There is so much to be done within the parishes that the common life of the diocese is sacrificed. Worse than all, the great wealth of many New York Churchmen and of several New York parishes has been a festering sore that has steadily eaten away the spiritual life of priest and people—and they do not know it. Official and unofficial New York is swamped with the multitude of details that simply bear down every man who is struggling against them, and effectually prevent that *intensive* progress in the Church that alone makes for spirituality and sound Churchmanship.

New York thinks in terms of millions and multi-millions. That there has been, because of this, a steady deterioration in the spiritual character of parishes that once produced leaders for the Church can hardly be denied. Men—priests and laymen—have repeatedly gone to New York from other cities, determined to keep themselves untarnished, and have been engulfed before they knew it. The *ethos* of modern New York is deadly to Catholic ideals.

Let no one suppose we write this in a spirit of superiority. New York has a magnetic power in this country that is almost unbelievable. We are writing as, in a sense, of New York, and in a spirit of self-examination; for THE LIVING CHURCH claims for itself the right to interpret New York as from within. To criticise—much more, to condemn—the rulers of the Church for this spirit, which they did not create and against which they are making a fight, would be the height of injustice. New York is passing through a spiritual and social period of

'stress in which standards have been materially lowered and against which almost nobody has been able wholly to withstand. In the struggle to preserve for New York the common decencies of simple morality, to keep the city government from degradation, and to keep the incoming hordes of foreigners from giving the body politic so acute an indigestion that it cannot recover, the intensiveness of Churchly advance has been relaxed, and those deeper spiritualities in perception and in life have been sacrificed; while the leadership that New York once gave to the American Church has necessarily been confined to the attempt to solve the overwhelming problems of the city itself. No, when we analyze the New York Churchmanship of 1916, and contrast it with the deeper Churchmanship of a few decades earlier, let nobody suppose we are criticising individuals. Rather are we seeking to find the excuse for the condition that exists, and accounting for the undoubted surrender of the leadership in the Church at large which New York has made in our generation.

On this condition, ecclesiastical partisanship has thrived. Where real leaders—the big men of the Church in New York—are struggling with social conditions that are a perpetual volcano in the very heart of the city, religious partisans have gone about sowing ill-will, discord, and division. It seems incredible that men whose names are signed to the erstwhile *Prayer Book Papers* should not see the destructive force and the intellectual and spiritual littleness of what they were doing. It is amazing that a periodical that tends to split everything from its own infinitives to the Catholic Faith can be the organ of the one-time respectable Society for the Promotion of Evangelical Knowledge, without the ghosts of the good, pious, orthodox, honest Evangelicals of the past generation—let alone the good, pious, orthodox, honest Evangelicals of the present day who are not ghosts—rising up to demand an accounting for funds that had been given in good faith to endowments for religious purposes. These are the phenomena that are accidents in the New York of 1916. The real New York is fighting sin, satan, and death, and is so nearly buried under tons of gold that it must perforce yield national ecclesiastical leadership to others, while it struggles with its own internal problems.

OUT OF THAT STRUGGLE, eleven hundred Churchmen in, and for the most part of, New York, "found themselves" last week. The "Churchmen's Dinner" was a unique attempt to get back to an intensive Churchmanship such as once adorned the Church life of New York. To be deep rather than to be big; to deal with internal rather than with external problems; to free themselves of a spiritual blight which they had tolerated for much too long—this, we believe, was the motive that drew that great number of men together. And the very novelty of the gathering testified to the pathetic need of it. New York arose to the fact—wondrous, unsuspected—that she could exert her best influence by a stream that flows rather from her heart than from her pocket.

New York has long been accustomed to appeals to her pocket-book, and she generally responds well to those appeals. Last week she responded to an appeal made direct to her heart. And she is a better and nobler New York by reason of it.

The awakening of New York! It has the most tremendous possibilities for the future. It gives promise of the restoration of the days of greatness to the Church in the metropolis. It lends hope to the crying, urgent need that the whole American Church sends to New York for constructive leadership. Leaders are men who run on ahead and call to others to follow.

For there is a responsibility attached to power that cannot be paid in gold. There is a *noblesse oblige* that can be satisfied by nothing that is petty, and small, and contemptible, and partisan.

When New York rises in the bigness of her power, in the depth of her composite spiritual experience, we shall assume, as a matter of course, that she will sweep away all those excrescences that pertain to the day of her spiritual littleness.

And the Church at large will rejoice that the leadership in Catholic advance that New York gave to the American Church in the middle nineteenth century bids fair to be restored to her in the twentieth.

WE are printing in the news columns of this issue a report of the post-Panama conference recently held in Cuba. We shall not recite again on this page the plans that were con-

sidered, our own mission being among the bodies represented.

The Post-Panama Conference

It is enough to say that the plans largely carry out the suggestions of the original Panama circular, issued in February, 1914, which led to the retirement of Mr. John W. Wood from the preliminary committee after his signature had been appended to the circular. Throughout the summer and fall of 1915 it was strenuously denied by the proponents of participation of our Board of Missions at Panama that anything of this sort was even proposed, under the later plans, and every effort was made to discredit the connection of that earlier circular with the revised plans for Panama. It is now seen, of course, that the proponents were greatly mistaken, and again the critics of the missionary administration are vindicated.

As we have regularly protested against each previous step in this revolutionary propaganda, so now we add to the PROTESTS that have already been made, this our formal PROTEST against any relations of our Cuban mission with the propaganda thus described.

We shall continue, as week follows week, and as step follows step, similarly to signify our PROTEST against each of the steps in the policy of Pan-Protestantism.

And we shall expect our missionary administration to be held responsible for each of these steps.

YOU will be glad to know," writes the Rev. Dr. Samuel N. Watson, rector of the American church in Paris, "that the annual report of the parish treasurer just received shows that we have been able to finish the fiscal year without being in debt, and although the financial future of the church itself is even more uncertain than a year ago from the standpoint of dollars, our experience of Providential care, which has made the church's sustenance possible so far, gives us ample faith for the future. I hope to be able to write you more fully after Easter."

By far the largest relief work of any of our European churches is maintained at Paris, where the needs are undoubtedly many times greater than at the other churches. This has led us to send much larger portions of THE LIVING CHURCH WAR RELIEF FUND to Paris than to other centers, and there has also been a much greater number of specials marked for that work than for others. It is encouraging to learn that the parish itself has ended this difficult year without going into debt.

The following are the contributions for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 8th:

Mission Sunday School, Millers Falls, Mass.	\$ 4.00
Marina, New Haven, Conn.	10.00
Church of the Ascension, Pawnee, Okla.	2.05
E. M. R., Baltimore, Md.	5.00
N. M. W., New York, Pa.	5.00
E. S. Norristown, Pa.	10.00
St. Thomas' Church, Terrace Park, Ohio.	33.87
St. James' Church, Farmington, Conn.	1.40
"Church Boy," St. Mary the Virgin, New York City.	2.00
A. C. B., Washington, D. C.	50.00
Anon., Grass Lake *	2.00
St. Paul's Sunday School, Fayetteville, Ark. *	10.00
G. F. S. of Old Swedes Church, Wilmington, Del. †	2.00
"A Friend, through the Bishop of Rhode Island" ‡	100.00
Roberta L. Davis, Carrollton, Ill. †	5.00
St. James' Church, Skaneateles, N. Y. †	53.40
"A member of the Woman's Aux., St. Paul's Ch., Peoria, Ill." **	10.00

Total for the week \$ 305.72
Previously acknowledged 23,942.56

\$24,248.28

- * Relief of Belgian children.
- † Relief of French children.
- ‡ Relief work in Paris.
- § \$10 specified for work in Paris.
- ** Relief of babies in Geneva.

[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

G. S.—Our own columns have recently contained sufficient discussion on the length of time that our Lord hung on the cross.

C. C. B.—(1) Of Bible story books for young children, those by Josephine Pollard are perhaps the simplest, being divided into words of one syllable. *God Made the World* and *The Good Samaritan* (each 75 cts.) are among these and there are several others. Excellent books to be read to young children include *The Story of the Promise* (Old Testament) by Rev. Charles C. Bell (60 cts.) and *The Childhood of Our Blessed Lord* by Agatha G. Twining, with preface by the Bishop of London (60 cts.). Any of these can be supplied by The Young Churchman Co., Milwaukee.—(2) We know of no book of lives of the saints for children just beginning to read. *The Children's Church Calendar Book*, by Gertrude Hollis (40 cts.), contains sketches of both red-letter and black-letter saints in simple form.

(Continued on page 43)

BLUE MONDAY MUSINGS

By Presbyter Ignotus



THE *Guardian* of February 10th opens a door into the truly dark ages! By way of contrast to a learned discussion on when English bishops gave up wearing wigs, the editor pays his respects to "that entirely absurd organization, the Church Socialist League," for having had the

audacity to demand "that all national effort shall be organized for the service of all the people." This is an attack upon "the system of competitive commerce," which is sacrosanct—almost as much so as landed property and vested interests in breweries and distilleries. So the editor says oracularly: "We really do not know why legitimate commercial competition should be rebuked, and still less why it should be checked. We all live by competition."

Fancy that! Adam Smith and the Manchester school *redivivi*. Some day that worthy editor may learn about co-operation.

AN ILLINOIS CORRESPONDENT sends me this genuine letter, published in a country paper, which (though a little belated), I reprint *verbatim*. Its reproaches are too often justified.

"LETTER FROM SAIDORA BEWAILS LOCAL CONDITIONS

"Mason County Democrat,
"Havana, Illinois.

"Dear Sirs:—

"Our country church is going to rack. In fact it can hardly be called a church, but rather a meeting place for the thoughtless of our young people. But if they really knew how things look, they would do differently, we hope. Your paper enters a number of homes in this neighborhood.

"Will you help us by publishing this little story of what really happened at the Xmas entertainment?

Respectfully yours,

"A Number of Workers.

"A TRUE STORY OF WHAT MIGHT HAVE BEEN

"Rap, Tap, Tap. Saint Peter raised his head, and peering through the heavenly gates beheld an elderly stranger, seeking admittance.

"What wisheth thou, strange mortal?"

"The old man answered, 'I seek the greatest favor that mortal dares to beg. I plead admittance to the throne of God, on this, the anniversary of Christ's birth, that I may worship Him.'

"Whence camest thou?"

"From earth, to seek this favor."

"But knowest thou not that only such mortals are admitted as have worked for the Master during their stay on earth?"

"Yea, Saint Peter, I know, and I come not unprepared. Long have I served my Master; long and faithfully."

"But what are the fruits of thy labor?"

"Sir, they are many, but the one I hold most dear is the little country church which I helped to build."

"What is a country church?" asked Saint Peter, looking puzzled.

"Knowest thou not, Saint Peter? It is a house where the country people can go to worship God; to sing His praises; to talk of the Christ Child who was born in the manger; to learn and love His great works. It is a beautiful little place, so mortals think, a small white house in a grove of trees, and near by lie the bodies of dead mortals. Oh, you should see our country church, Saint Peter."

"And so I shall," said Saint Peter, rising. "I am much interested. Let us go at once."

"Mortal, thou were right," said Saint Peter, as they neared the spot. "It is a beautiful place."

"Yea," said the old man, "and see, it is lighted. Mortals are gathered here to-night to worship the Christ Child. I hear singing. Let us draw nearer, Saint Peter, that thou mayst know how mortals praise their Master."

"And out on the clear night air rose children's voices in a rollicking tumult:

"Farewell, Farewell,
Farewell my Fairy Fay,
I am going to Louisiana
For to see my Susie Anna,
So farewell my Fairy Fay.

"A grasshopper sat on a railroad track,
Farewell my Fairy Fay,
And picked his teeth with a carpet tack,
Farewell my Fairy Fay."

"So the song ran on and on. Saint Peter looked at the old man, but the old man hung his head. The song had ceased and a voice was speaking:

"I had a little dog,
And his name was Jack,
I hit him on the tail
And—"

"A roar of laughter, stamping feet, and whistling drowned the rest.

"Please, Saint Peter," murmured the old man, "let us go."

"So that was a country church," remarked Saint Peter, on the return.

"Oh, believe me, Sir," wailed the poor old man. "It is not as it was in the old days. We did not mean for it to be thus."

"I see, I see," said Saint Peter. "You worked and planned and gave it all to the Master, but other mortals have come who are not faithful to their trust. But worry not thyself, old man. The Master will send a good servant who will reclaim his own and these will see how to worship in truth at last. Now enter into thy reward and fear not that thy labor is lost."

"The old man sadly bowed his head. 'I did not even hear the name of the Christ Child spoken,' he murmured as he passed through the golden gate."

A SIDE-LIGHT, on the results of such wholesale indictments as were drawn in the preliminary papers of the Panama Conference, is given by this letter, recently published in the Philadelphia *Bulletin*. It is self-explanatory:

"To the Editor of the *Bulletin*:

"Sir: We, the undersigned members of the Latin-American Dental Society of the University of Pennsylvania, would answer an article, 'Women Latin-America's Hope,' published in the *Evening Bulletin* of April 3rd, in which the Rev. Silas D. Dougherty, synodical superintendent of missions for the Lutheran Church, condemns the men of Latin America, making them appear as though they were entirely devoid of all honor and morality. 'Nowhere in the world is womanhood so pure or, as a rule, manhood so depraved, as in the Latin-Americas,' are the words attributed to the Rev. Mr. Dougherty. Can anything more absurd be imagined than that a woman should preserve her purity having been born amid such corrupt surroundings?"

"The reverend gentleman did not come in contact with good people during his stay in that country, when he so judges all its people and all those of the rest of the Latin American republics. We, too, up here, unfortunately, come in contact with bad people, and constantly read in the press accounts of various kinds of crimes, but we do not, on that account, commit the injustice of judging as wicked all of the North American people. No, we have a high idea of what the word justice means. The North American people should know that the culture and civilization of Latin America are on a level with those of any nation.

"In spite of the Pan-American Congress and the work which is being done to bring about a better understanding and a closer union between the Americas, we feel that this work is in great measure lost because we, young men, who come to this country to pursue our studies, unfortunately return to our countries disillusioned by the erroneous concept in which we are unjustly held.

"JOSE T. HENAO (Colombia).
EUDORO MOLINA (Colombia).
CARLOS CHAVES VELANDO (Peru).
ALFREDO JUAN BYRNE (Argentine).
HORACIO BOWEN (Ecuador).
L. F. COLL (Porto Rico).
D. SIERRA (Cuba).
R. LEITE (Brazil).
DOMINGO P. GIAMMATTEI (Salvador).
LUIS ABADIA (Panama).
ERNESTO MOLINA (Guatemala)."

I LEARN FROM Cairo that Cyril V, Coptic Patriarch, one hundred and twelfth in succession from St. Mark, has recently died, aged ninety-five. With an income of \$175,000 a year, his personal expenses were \$250. The balance he used for churches, schools, and the poor. R. I. P.

ROOD DEDICATED IN HAWARDEN CHURCH BY BISHOP OF ST. ASAPH

Is Memorial to Lieutenant Gladstone

BRASS TABLET ERECTED IN MEMORY
OF LORD ROBERTS

Bishop of London Eulogizes the Heart of France

LORD HUGH CECIL, M.P., ON THE MISSION
TO THE NATION

The Living Church News Bureau }
London, April 17, 1916 }

AS a memorial to Lieutenant W. G. C. Gladstone, M.P., Squire of Hawarden, and a most fitting kind of commemoration of him, a rood—such as our pious English forefathers loved to see in their churches—has been erected in the parish church of Hawarden, and was dedicated by the Bishop of St. Asaph on Thursday last, being the first “year’s mind” of his falling asleep in Christ as a good soldier of both his heavenly King and earthly king. The rood was designed by Mr. Gilbert Scott, the architect of Liverpool Cathedral, and the following is the inscription on an alabaster tablet:

“To the glory of God,
“And to the memory of a gallant soldier, pure in heart and ever loyal to duty, worthy of the honored name he bore,
“WILLIAM GLYNNE CHARLES GLADSTONE,
“Lieutenant, Royal Welsh Fusiliers, Lord Lieutenant of the county of Flint, member of Parliament.

“The holy rood above this chancel arch was restored by his mother and sisters, while by his tenants and many friends from far and near the Gladstone wards of the Chester Royal Infirmary were dedicated to the memory of the young Squire of Hawarden, who wrote in words and wrought in deeds in the trenches in France

“His life’s own best motto,
“‘It is not the length of existence that counts, but what is achieved during that existence, however short.’

“Less than thirty years, but crowned with the love than which no man hath greater, he laid down his life for his friends near Laventie, April 13th, 1915. He was a veray parfit gentil knyghte. God rest his soul.”

The Gladstone memorial wards in the Chester Royal Infirmary have been opened by Lord Bryce.

A brass, subscribed for by parishioners, has been placed in All Saints’ Church, Ascot, to the memory of Earl Roberts. The inscription runs as follows:

Memorial to Lord Roberts
“To the Glory of God. Will you bear in your grateful and affectionate remembrance FREDERICK SLEIGH, Field-Marshal Earl ROBERTS, V.C., K.G., who died in France in the service of his country, November 14th, 1914? He worshipped in this church for many years, and made his last Communion on earth at this Altar.”

The Bishop of London, who is on a tour in the north of England in connection with the projected Church Mission to the Nation, as chairman of the Central Council, addressing the clergy and laity at Huddersfield, referred to the notable article in the *Times* on The Heart of France, by its military correspondent, and said that it was one of those “glowing little pictures of the 20,000 soldier-priests of France.” When we look at it, he continued, we see a nation that has recovered its soul at a bound:

“There it stands, with one-sixth of France ravaged, and with the memory of the most terrible deeds done to its women and children, with its back to the wall, but with an absolutely unconquerable soul.

“Nothing can defeat the new France of to-day. The women of France are cultivating the fields within a few yards of the rifle fire. There is no question there of payment. There is no question of whether you have £7 per week, striking for £8. Every man in France wants to be the first to serve his country.

“When you see that unconquerable soul of France, absolutely united, like the Maid of Orleans come to life again, I feel that what the Church has to do is to breathe that splendid spirit of sacrifice from one end of this nation to another. Then can we go on until the battle is won.”

The *Times* referred in a leading article to the words of the Bishop’s address, declaring that what the Church in England has to do is to breathe the spirit of sacrifice from end to end of this country. And its comment was that the joy of sacrifice is one of the deepest known to the human heart. “All great militant organizations, religious, political, and military, have appealed to and derived strength from it.”

Lord Hugh Cecil, M.P., in a remarkable letter to the *Church*

Times on the Church Mission to the Nation, ventures to submit a suggestion on the topics to be dealt with in the Mission. His hope is that the addresses that are given will not be principally concerned with normal topics of exhortation.

The Mission should surely be primarily a testimony by the Church against those evils to which the war may reasonably be traced. The spiritual source of the war is not to be found, he says, in such bad habits as luxury or drunkenness, though those have been, he supposes, the principal themes of denunciation from Christian pulpits since the war began. It is rather to be found in a spirit of idolatry:

“Mankind has suffered the prodigious miseries that the war has brought upon us mainly because human beings in general, and especially Germans, have come to love their countries more than they ought to do—more than they love God and His laws. This is the great spiritual evil of our time, an immoderate patriotism which has set itself in the place of religion and gives to the State an authority which ought only to be given to God. Patriotism within moral limits is a great advance on individual selfishness; but this exaggeration of it is deadly to Christianity. It seems to grow out of the decay of the idea of a Catholic Church. This decay has taken place not only in countries avowedly Protestant, but even in those who are attached to the theory of Catholicism. Even communities in the Roman obedience, like Bavaria, evidently care so much about the national bond that holds them to Protestant Brandenburg that they forget all moral duties owed to their fellow-Catholics in Belgium. All over Europe the hold of religion has relatively decreased; the hold of nationality has relatively increased.”

With ourselves this idolatry has not gone so far as amongst the Germans. But we cannot claim that we are in no danger of falling into the apostasy which has wrought such moral havoc in Germany. “I realize that patriotism is not enough,” said Miss Cavell in the presence of her executioners. “I must have no hatred or bitterness towards anyone.” This is a saying, says Lord Hugh Cecil, which we need most urgently to lay to heart. Patriotism, with all its claims upon us, must be “definitely subordinated to Christian charity.” It is not amiss to remember that it was “an exaggerated patriotism that helped to tempt those who committed the greatest crime in human history.” Lord Hugh hopes, therefore, that in the Mission we may be taught that our first loyalty is due to God and His Church. Then, when this limitation of patriotism is apprehended in all its significance, we can safely insist on the claims of King and country, and so, consecrating our patriotism, make whatever we do for our nation “an offering to God.”

Writing on the proposed Church Mission in the following issue of the *Church Times*, Mr. Athelstan Riley describes Lord Hugh Cecil’s letter as the most interesting contribution yet made to the literature of the Mission. As one of the appointed lay members of the Central Council he has seen most of the leaflets; they do not contain much that is new, and have rather tended to bewilder Church people regarding the Mission.

He does not think with Lord Hugh that exaggerated patriotism is a predominating cause of the war. If we look at the past hundred years the phenomenon, he says, is not the idolatry of patriotism but very clearly the idolatry of materialism. But there is really here no contradiction of view in the last analysis. Lord Hugh’s theory is in relation to the proximate cause of the war, while Mr. Riley’s has to do with the ultimate cause. The *fons et origo* of the idolatry of patriotism or nationalism is the idolatry of materialism. In the coming Mission is the Church’s opportunity, says Mr. Riley, to set forth the things that matter most to us all—namely, the Four Last Things: Death, Judgment, Heaven, Hell.

Professor Gollancz, the honorary secretary to the Shakespeare Tercentenary committee, has received a letter from the Archbishop of Canterbury, who writes:

Shakespeare Tercentenary
“I am exceedingly glad to learn that you have already good assurance that on April 30th

a great number of preachers propose to call attention to the Tercentenary, and draw from the great storehouse which the poet has left us some of the lessons which fall in with Christian teaching or form a part of it.

“For every reason it is well that we should do this, and there is striking significance in the fact that the Tercentenary falls in this tremendous year of the world’s life.

“Further, it is not amiss that at a time when we primarily associate the idea of greatness with leadership in war we should recall the fact that the greatest of all Englishmen was a poet and a seer.”

During the greater part of the last university term (writes the *Guardian’s* Oxford correspondent) the city has not only been dark from sunset to sunrise, but also—
for a city of bells—absolutely silent. Certain clocks, such as those of Keble and New College, have struck during the day; others, like Magdalen, have stopped altogether. “Great Tom” (Christ

Church) no longer booms every night at five minutes past nine—a custom broken only once since the Restoration—though it rings to prayer daily.

The *Church Times* draws attention to a letter in the *Tablet* commending the reforms that are being effected at Cardinal Bourne's Cathedral in Westminster in the furnishings of the high altar and other altars.

**Roman Ritual
Reforms**

The cross and candlesticks now stand, we are informed, on the altar, not off it on a gradine, in obedience to the rubric which contains, says the correspondent, "no word as to flowers and lace and the rest of the wretched decorations called 'Catholic,'" though they are "anything in the world rather than Catholic." Let them, continues the writer, "take the Cathedral high altar as a working model of an altar since the offensive gradine has happily disappeared." The correspondent also pleads that "in Gothic churches . . . as the Renaissance adornment of altar gradines falls out of use (as please God it may) the old Catholic custom prevalent all over Europe in the Middle Ages of screening the altar at the sides by riddells . . . may once again come into its own."

The Lady altar at Downside, the Roman Benedictine house near Bath, is cited as a perfect example with its "riddells, hanging frontal, and two lights upon the altar." The correspondent concludes with the hope that "the present deplorable travesties of vestments saddled with the name of 'Roman' may be supplanted by the incomparably more dignified full chasubles and surplices and long stoles such as those in use at Quarr Abbey in the Isle of Wight," the present home of the Solesmes Benedictines.

Well, this is interesting about Cardinal Bourne's Cathedral, and also what the *Tablet* correspondent has to say about proper arrangements of the altar and vestments. He must belong to the same school of ceremonialists and ecclesiologists as Churchmen of the Alcuin Club. The Anglicanizing faction at the Roman Cathedral in Westminster has evidently triumphed at last over its opponents; I believe the strife has been going on for some years. The altars there must now look just like English Church altars where the beautiful old English use has been revived. But I suppose this will grate on the nerves of our own Romanizers and fill them with chagrin and dismay.

To Rochester Cathedral has been presented one of the most handsome palls in England, by Lord Northbougne, brother-in-law of the late Dean of Rochester, Dr. Lane.

**A Gift to
Rochester Cathedral** The case is also very elaborate, costing between £200 and £300, as much as the pall. The arms of the Cathedral, the diocese, and the Lane family are in gold cord on the pall, and those of the Cathedral and the late Dean are on the folding doors of the case, which is of English oak, and bears a record of Dr. Lane's connection with the Cathedral.

The Ecclesiastical Commissioners have made grants of £4,474 to eight benefices to meet benefactions of like value; and have also granted pensions of £375 per annum to enable five incumbents to retire.

The passing away of the Bishop of Mombasa, Dr. Peel, is announced in a telegram from Mombasa. May God have mercy on his soul! It will be recalled that he was the C. M. S. Bishop who celebrated the Holy Sacrament at the Kikuyu Conference of unhappy memory.

J. G. HALL.

ANSWERS TO CORRESPONDENTS

(Continued from page 40)

PERPLEXED RECTOR.—Who has custody of the exterior of a church building in such wise as to say whether vines growing about the walls of the edifice shall or shall not be removed is a novel question concerning which the authorities in Church law seem silent. Our opinion would be that the parish corporation—rector, wardens, and vestry—would have the decisive control, and that the wardens conjointly would be charged with the duty of carrying the will of the vestry into effect. If a civil court should take this view—which we believe to be probable—the wardens could be enjoined from taking action without authority of the vestry and could be held for damages if they have done so.

YOU MAY ASSURE your soul, when you are marching forward into the darkness of some valley of the shadow of death, that God would never have sent you to face that trial unless He had known that you could master it. Life is often difficult; it is never impossible for the man who has to live it. If the trial be very sore, if it shake your strength and strain your patience almost to the breaking point, if the agony of conflict surprises you, then that only shows that you are stronger than you took yourself to be. Had you been unfit for it, this post of danger would never have been assigned to you.—*John Kelman.*

CHURCHMEN'S DINNER IN NEW YORK

**Great Demonstration of Laymen in Behalf
of Catholic Churchmanship**

**MORE THAN ELEVEN HUNDRED
MEN PARTICIPATE**

New York Office of The Living Church }
11 West 45th Street }
New York, May 8, 1916 }

NEVER before in the history of the American Church has there been such a demonstration of loyalty to the sober standard of doctrine and worship—the Book of Common Prayer—and never was there such a hearty expression of pledges for the conservation of its integrity, as those given at the Churchmen's Dinner at the Hotel Astor, New York City, on Wednesday evening, May 3rd.

By actual count more than eleven hundred men, nine-tenths of whom probably were laymen, sat down to dinner in the grand ball room. A large number of women were seated in the balconies and enthusiastically joined in the hearty cheers and applause given by the laymen when telling points were made by the speakers.

The Rev. John S. Miller, president of the New York Clerical Union for the Maintenance and Defence of Catholic principles,



MONUMENT TO BISHOP POTTER

First to be placed in the Cathedral on the south side of the chapel of St. James. The sarcophagus of Siena marble is surmounted by a recumbent figure of the Bishop in Serevezza marble. For news account see the New York Letter of last week.

said grace. This being a laymen's gathering a distinguished layman, Mr. Haley Fiske, presided, and firmly established the key-note of all that followed as solos and choruses. Mr. Fiske was frequently applauded, but the applause when he said that we Catholic Churchmen do not propose to get out of the Church and those who do not believe in the doctrines of the Catholic Church are welcome to go, was tremendous. The applause at length died down but before Mr. Fiske could resume, it had started up afresh. There was also heavy applause at his plea for the daily Eucharist.

Mr. Fiske said:

"We are met to-night, a body of Churchmen, to testify to our devotion to the Prayer Book of the Protestant Episcopal Church and to our love for the Church itself and its order and sacraments. If we are asked what is the occasion which calls for this testimony, we must with sincere grief reply, It is because we find the objects of our devotion and love attacked. The attacks come from in front. These we do not fear. We must expect them. We glory in the defense. They began when the Church began and have never stopped and they will go on to the end. Victory over them is sure, for we have the eternal promise that the gates of hell shall not prevail.

"But the attacks come also from behind—that is from those who are supposed to be soldiers in our own army. These are harder to bear and require us to be vigilant and alert. They come from those who do not really believe in the Church, for to them she is merely one of the Protestant bodies. They regard her as a highly respectable and rather an aristocratic institution, to which it is an evidence of refinement and even elegance to belong. They admire her services of Morning and Evening Prayer as a dignified form of worship, and they would feel very much gratified if the Protestant denominations would adopt them; they look upon her sacraments as common with those of Protestantism, but expressed with a formality and beauty of language which commend them to cultivated people.

"The attacks from this source are never violent, but stealthy. The endeavor is by slow steps and without any outbreak to destroy

the marks of identification of the Church, and gradually to ally us with our 'separated brethren' by a recognition of their ministry and sacraments, in the hope that by federation there may grow out a Pan-Protestantism to which we may contribute a part of what is called our 'incomparable liturgy.'

"Of late, however, the attacks have taken on a new character. They are taking the form of sapping and mining. The assaults are from beneath and are directed to the very foundations of this Catholic Church of ours. These are coming not from indifferent or uneducated ministers, but from bishops and clergymen of prominence. We find on the list of theological seminaries recommended to our postulants at least one which has lost credit with its own denomination, and which turns out graduates who openly denounce such fundamental

practise the Catholic faith, outside of which there is no priesthood.

"And so we welcome as our guests to-night bishops and priests, for under their leadership our defense against attack must be made, and behind them we must fall in for the aggressive work of the propagation of the Faith.

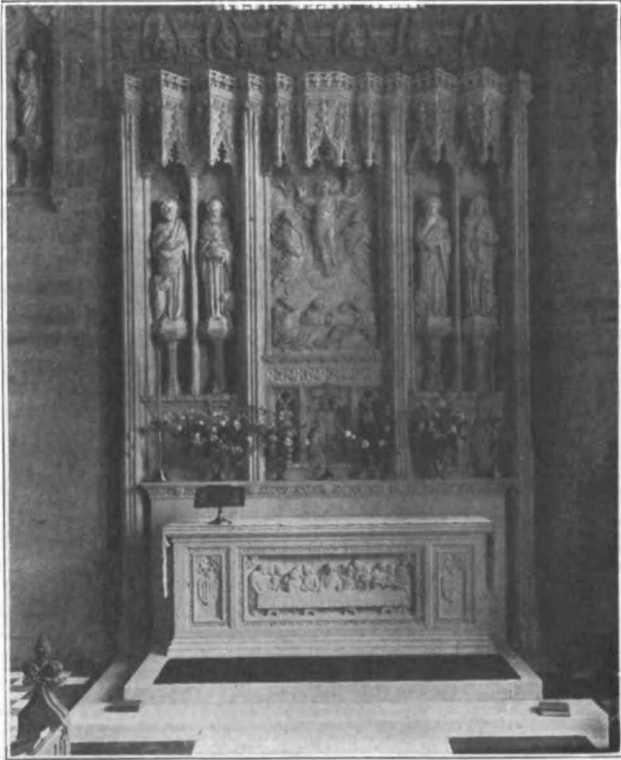
"And we especially welcome to-night the Bishop of Delaware, for we appreciate that in the recent war of pamphlets no weapon was to be found keener of edge, or more deadly of execution, than his essay on *The Issues Before the Church*. Here was set forth the Catholic Faith. Here were shown the dangers that beset us. Here was shown the path which this Church of ours must tread if she is to be safe. Here was shown the light from the Candlestick that must be kept bright burning if our Candlestick itself is not to be removed."

The Bishop of Delaware followed in a magnificent and scholarly address. Lack of space forbids the printing of his address in full, and any syllabus would be inadequate. Dr. Kinsman made an eloquent and moving appeal to his great and sympathetic audience in closing, urging them as Churchmen to rally round our Lord as the eternal Son of God. It is to be hoped that this address will be printed in full for general circulation.

A letter from Dr. Charles Fiske, Bishop Coadjutor of Central New York, was read. Detained by other and imperative duties, the Bishop expressed his sympathy with the purpose of the gathering.

"You must know," he said, "that I am in hearty sympathy with the purpose of the meeting, which, if I understand it aright, is not controversial, but is designed to give an opportunity for a firm though kind and loving assertion of the Church's real position, its essential Catholicity of faith and order. Apart from the duty of loyal adherence to what we believe to be the plain teaching of the Prayer Book and other formularies, I am sure that, from the practical standpoint, loyalty to our Catholic heritage is our only hope of growth and usefulness, as it is, indeed, our only excuse for existence.

"There are many of us who have the warmest sympathy with Protestantism in its earnest labor for the kingdom and its real devotion to our Lord. If we are simply members of one more Protestant communion our plain duty would be to cease to stand aloof and to merge with others who are trying to further the cause of

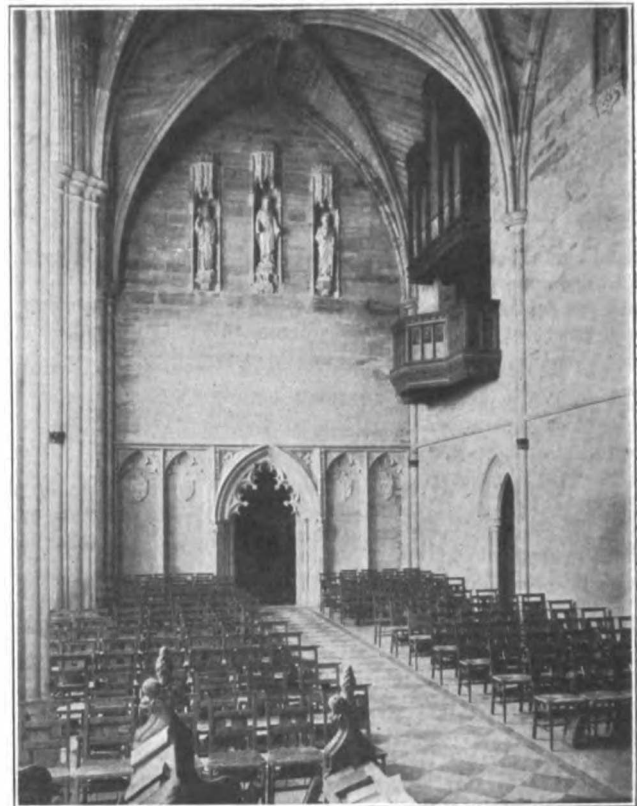


ALTAR AND REREDOS IN POTTER MEMORIAL CHAPEL OF ST. JAMES

Dedicated May 2nd in the Cathedral of St. John the Divine, New York City. The altar is of gray Knoxville marble. On the front is carved the Last Supper, after Da Vinci. The reredos is of limestone, and has in the center a carving in bold relief of the Transfiguration; below this and immediately above the altar is a carving of the Nativity. On either side of the Transfiguration are statues in niches representing the four Evangelists. The whole is surmounted with delicately carved canopy work. Above the reredos is an enrichment of adoring angels.

doctrines as the Virgin Birth and our Blessed Lord's bodily Resurrection. We find the authority of the General Convention flouted by the Board of Missions, which declares itself independent and even superior. We find some of our bishops in a Congress of Protestants formed to attack a part of the Catholic Church, openly allying themselves with bodies which have separated themselves from the Catholic Church and which disbelieve in the doctrines of its priesthood and sacraments as this Church of ours has received the same and embodied in our Prayer Book. We find the precious, distinctive doctrines of the Eucharist and our Lord's Real Presence therein denied and even denounced. We find the doctrine of the power of absolution, which is set forth in the daily office of the Prayer Book, ridiculed.

"It is time the laymen spoke out. History has proved that in this Church of ours the laity is the conservative body. We love our Church and stay in it because we believe in its distinctive doctrines. If we didn't, we should join the large Protestant bodies. We regret that the Church is small in this country, and we wish it to grow. But we do not believe in its growth by absorption of those who do not accept its distinctive doctrines of priesthood and sacraments. For then it would simply cease to be. We laity have no such ties of personal financial interest or social prominence to hold us in a Church in whose distinctive doctrines we do not believe. We are satisfied with our Church as it is, large or small. We are satisfied with our Prayer Book. We want it used in all of its parts. We want its intentions carried out. We want the Eucharist to be, as it was intended to be, the principal act of worship, the very center of the public services of Sunday and week-day. We are not to be driven to Rome, because we do not believe in its Papal doctrines. But we are not to be led to Protestantism, because we do not believe in its negations. We are satisfied with the Church as it is, and we want our bishops and priests to be satisfied or else themselves get out. We recognize the Episcopal order as one to which was committed the Deposit of Faith. We want that Faith preserved inviolate. We recognize our ministers as priests, and we want them to preach and



INTERIOR OF NEW POTTER MEMORIAL CHAPEL

South end showing organ and statues on West wall. Our Lord in center niche, St. James the Great and St. James the Less on either side.

Christ. No affectionate admiration of our dignity of worship or our reverent administration of the sacraments, no mere preference for our own family ways, would be an excuse for hindering the cause of Christian unity. We could probably keep our customs if we did merge; but whether we could keep them or not our duty would be plain.

"But if, as a Church, we stand for something vital and necessary, if loyal devotion to evangelical truth is in our system joined with faithful adherence to Catholic order, the times surely demand that we show our true position. With all its love and all its enthusiasm in good works, Protestantism to-day shows more plainly than ever before its fatal tendency to disintegration. Again and again, the Church's Catholic order, on the contrary, has proved its divine institution through its inherent unity and its clear tendency to conserva-

tion of the faith. Even amid much variety of belief and practice it holds us fast to the central verities."

Chauncey Brewster Tinker, Professor of English in Yale University, made a large contribution to the delights of the evening in a clean-cut and vigorous address. He told the story of his own conversion at a High Eucharist at which there was no sermon. He had previously been an agnostic. "This," he said to himself, "is a miracle." And thereupon he proceeded to make two points—first to the clergy, that they must teach Christianity as a miracle; that they must stop philosophizing; that they must stop explaining away; that they must stop making things easy to believe. And he told a story of how it had proved; after a dissertation of this sort, the clergyman was told that what was left was not worth believing. He accused some of the clergy of concealing their real opinions—thinking one thing and saying another. He urged the emphasis of the facts of miracles in Christian religion and the preaching of these as a new thing, as a Gospel of good tidings. The next point that he made was for the laymen—that they must show joy. He told them if they would show in their speech and actions the joy they ought to feel the churches would not hold the crowds.

People are not to be converted by philosophy or argumentation. There is need of speaking out what we believe. Touching confession, if we believe it to be a sacrament instituted by Christ, and have found comfort in its use, why not say so? If a man uses it in his devotional life, and is able to testify to its efficacy in overcoming sinful habits, why not say so? In conclusion, put joy into the churches. This is a good, old-fashioned virtue. It will bring more people to the services and shower greater blessings.

The Rev. Dr. William T. Manning, presented to the gathering and described by the chairman as "a martyr, or near-martyr, who had been burned at the stake and had come out without the smell of fire on his garments," received a perfect ovation. To him was given the greatest applause of the evening and it was some moments before he could proceed. Dr. Manning's subject was "The Present Duty of Loyal Churchmen." By way of preface he warned his hearers that the real question at issue was whether or no the dogma of "the Catholic Church" was Christ's doctrine or a human philosophy which those who practise it are at liberty to change, to modify and improve.

"The real issue is not the minor question of ritual, but really the very fundamentals of the faith," he said. "The attack is being made within the citadel itself. The real issue indicates that to them who are making the attack, perhaps unconsciously to themselves, our religion is a human document. That is the issue. It is between those who believe that the Church of God has a Christian religion of divine revelation, revealed in the person of Christ once and for all, and the others who regard it a human document. We shall stand by the priesthood, with the Scriptures and the sacraments as they have come to us on the authority of the undivided Catholic Church, in the Book of Common Prayer.

"It is not a question of ritual," Dr. Manning said, "but it is a question of creed. It is not whether we shall have a Church, but whether we shall still believe in Jesus Christ as God and Saviour. It is not whether we believe in the sacraments, but whether we shall have any altar at all. The Episcopal Church has been the custodian of the true faith for 1,900 years, and now the Catholic part of that Church must be its custodian and save the faith for future generations."

The next speaker was Major General Leonard Wood who, speaking in favor of a system of military training for the youths of the country, that they might be able to bear arms if necessary, said, "We want a small army, an adequate navy, and a national guard that is a federal, not a state force. But we want an unlimited number of men who will be able to live a soldier's life if called on. We wish to prepare against no one, but anyone." The obvious teaching of this address was that Churchmen of to-day should prepare themselves and the children of to-day by careful and systematic Church teaching to withstand the attacks, present and future, upon the Faith.

As was expected, the Rev. Dr. van Allen of Boston made a splendid speech. It was brilliant. It was the strongest kind of a plea for the preservation and transmission of the Catholic Faith as we have received the same without diminution or other mutilation. Referring again to the matter of exclusion, Dr. van Allen paid a high tribute to the Cummingsites who went out of the Church because they did not believe in its doctrines; quoted an article in a recent number of the *Episcopal Recorder*, their organ, arguing that it was the High Churchmen that belong in the Episcopal Church on account of its Prayer Book, and inviting those who do not believe in the sacerdotal doctrines of which the Prayer Book is full to join the Reformed Episcopalians. "Dr. van Allen quite outdid himself," said one of the laymen who was in attendance. "He was witty, he was eloquent, he was powerful."

This Churchmen's Dinner was epoch-making. The thanks of the whole body of loyalists to the Prayer Book, throughout the bounds of the American Church, are due to the bishops and other clergy, the committee in charge, the speakers and distinguished laymen, who made it such a signal success.

No NOTE of sorrow but shall melt
In sweetest chord unguessed.

—Frances Ridley Havergal.

ANNUAL DINNER OF C. A. I. L.

Church Speakers Present Labor Topics

PICKING A SUCCESSOR TO DEAN ROBBINS

New York Office of The Living Church }
11 West 45th Street }
New York, May 8, 1916 }

THE annual dinner of the Church Association for the Advancement of the Interests of Labor was held at the St. Denis Hotel, opposite Grace Church, New York, on Tuesday evening, May 2nd.

There was an informal reception from six to seven o'clock. Bishop Burch, first vice-president of the society, presided at the meeting following the dinner. About one hundred and twenty-five persons were present. Mrs. Vladimir Seinkhovitch, head of the Greenwich Settlement work, gave a graphic account of her recent visit to Jamaica, and described the industrial conditions among the colored people on that island. She made a vigorous plea for an educational basis in uplift work. This, in her opinion, was sounder and more fundamental than methods ordinarily employed. Dr. Henry R. Linville, president of the Teachers' Union, New York City, and Miss Leonora O'Reilly of the Woman's Trade Union League, were the appointed speakers to discuss the question: "Why the Teachers' Union should affiliate with the American Federation of Labor. The wrongs suffered by the teachers are well known. Will this prove a remedy?" It was held that public school teachers labored with head, hand, and heart. The sentiment expressed was in favor of such affiliation.

The Rev. Floyd S. Leach made an address on The Relation of the Church to Organized Labor. Miss Harriette A. Keyser, the well-known and efficient executive secretary of the society, made an intensely interesting address. Dr. Annie S. Daniel also spoke. The exhibit awarded a silver medal at the Panama-Pacific Exposition was on view.

The secular press of New York City is interested in the forthcoming election of a Dean for the General Theological Seminary. These names have been mentioned—Bishop Kinsman, Bishop Brent, and Professor Fobroke of the Cambridge Divinity School. Not one of these is an alumnus of the General Seminary.

Since the founding of the office of Dean in the General Theological Seminary, in 1869, there have been four incumbents, Dr. John Murray Forbes, Dr. George Franklin Seymour, Dr. Eugene Augustus Hoffman, and Dr. Wilford L. Robbins. All, save the retiring Dean, have been General Theological Seminary graduates.

A growing number of General Seminary alumni feel that out of the one thousand living alumni there must be at least one fit man for the office of Dean, and that the best interests of their *alma mater* would be conserved by the election of an alumnus.

The name of the Rev. Milo Hudson Gates, D.D. (1889), has been mentioned with favor. He is genial, scholarly, a good preacher, and, as amply attested by his work as vicar of the Chapel of the Intercession, New York City, he is a most efficient administrator. In the recent election of seminary trustees by the alumni, Dr. Gates received the greatest number of votes for the office.

By the resignation of the Rev. C. F. Kennedy as rector of St. John's Church, Kingston, N. Y., and the resignation of the Rev. J. M. Coerr as rector of the Church of the Holy Cross, the two parishes in the upper part of the city are now vacant.

The service for the Breaking of the Ground preparatory to building the nave at the Cathedral of St. John the Divine occurred Monday. A report will appear here next week.

FREEDOM BY ROUTINE

WHEN PEOPLE object to routine—which a commercial friend of mine calls the "ritual of business"—they are really making themselves unnecessary work. If you are striving to achieve a character for perpetual motion, you are bound to waste motion. The man who is bent on making every moment "original" loses the comfort of the contrasting commonplace. Play the game of life every moment by a brand new rule, and it ceases to be a game.

Great artists have always welcomed their limitations. The highest type of genius—like that of the French classic school of dramatists—has had this kinship with the Divine nature—that it chose to be *self*-limited. The harder the conditions you impose on yourself in solving a puzzle, the greater the zest of mastering it. There is more fun in winning freedom against the shackles of tyranny than in lazily enjoying a freedom which we have not won. That is why suffering Belgium is more cheerful than America, and that is why we keep the Fourth of July and Washington's Birthday.

Epictetus the philosopher was a slave. Yet he was always astonishing his masters by declaring that he was free. He said he was free while he went on working in slavery. He died a slave, and yet his writings breathe a purer atmosphere of liberty than do those of our modern anarchists. There is such a thing as being enslaved to the idea of freedom. And there is such a thing as being enfranchised by the fact of routine.—Wallace Herbert Blake.

HEALTH CONFERENCES AT EMMANUEL CHURCH, BOSTON

Appeal to Many Schools of Thought

SESSIONS OF DIOCESAN CONVENTION

The Living Church News Bureau }
Boston, May 8, 1916 }

RECENTLY the tenth year of the Health Conferences at Emmanuel Church was completed. These weekly conferences were instituted by the Rev. Dr. Worcester and are part of the "Emmanuel Movement." At the last one people from all over the country were in attendance, as well as one or two from foreign lands. Moreover, people of all sorts of religious affiliations were present, including, beside Churchmen, Roman Catholics, Protestants, and Jews. These conferences, held from October to May, are very simple in character. A feature is the singing of hymns. Prayers bearing on the subject are used and generally Dr. Worcester gives a simple address. Following the service a social meeting takes place, often with music and a simple supper. It is felt that great good has come from these conferences, as well as from the more technical side of the movement.

Diocesan activity this week centers in the annual convention. On Tuesday, May 9th, is the pre-convention meeting, so-called, which has of late years become an established feature here. It is for clerical and lay delegates to the convention, but the public also is invited. It will be held this year in the Cathedral at 8 o'clock. The subject is The Church and Social Justice, and the speakers are the Rev. Richard W. Hogue of Baltimore on The Church and the Crowd; and the Rev. Percy S. Grant, D.D., of New York, on The Church and Social Reconstruction. This meeting was arranged by a committee, appointed by the Bishop, consisting of the Rev. Smith O. Dexter (chairman), the Rev. Howard K. Bartow, the Rev. J. W. Suter, and Messrs. Henry Ide and George S. Selfridge. The convention proper begins on Wednesday, May 10th, at 9 o'clock in the Cathedral. At 9:30 the Holy Eucharist will be celebrated. Following this the business session will be held in Huntington Hall of the Institute of Technology, as the diocese has not as yet any suitable assembly hall for such meetings. At 3 o'clock, in Trinity Church, the Bishop will deliver his annual address. That evening, at the usual missionary meeting at 8 o'clock in the Cathedral, Mr. D. Chauncey Brewer, president of the North American Civic League for Immigrants, will speak on The State and the Immigrant. Archdeacon Dennen will discuss The Church and the Immigrant. The Rev. William H. Osmond of Marlboro and Hudson, well known for his work with members of the Eastern Orthodox Church, has for his topic A Specific Case. The Bishop, who presides, will also make an address. An organ recital at 7:30 precedes the service. It is a most timely subject for the missionary meeting, this of the immigrant in our midst. There is hardly any topic of such vital importance confronting us to-day. It is probable that the convention will not be concluded in one day and that a session will have to be held on Thursday morning, for although it appears that little except routine matters are pending it is nearly impossible to dispose of them all in the one day. It is thought, too, that the new preferential system of voting will consume considerable time, or rather perhaps it should be said that time will be largely consumed in counting the votes.

A question frequently to the fore in our cosmopolitan communities, in one form or another, is race sensitiveness. As noted some time ago in the Boston Letter, Jews had petitioned against the use in our public schools of certain Christian songs, such as *Good King Wenceslas* and *The First Noel*. Recently others hereabouts have objected to the *Merchant of Venice*, and, if all these objections were heeded, literature, art, and drama would soon be reduced to a very low level. As such cases no doubt arise elsewhere the wise and just decision of the Boston school board, in answer to the Jewish petition referred to, seems of general interest. It is as follows:

Dealing with Race Sensitiveness

"The members of the board trust that it is unnecessary to say that none of them would, either personally or officially, willingly offend the religious or racial feelings of any portion of the community. They do, however, believe that their fellow citizens, of whatever faith, should exercise a broad tolerance toward one another, and should, so far as possible, avoid raising questions that are calculated to foster sentiments prejudicial to the peace and harmony of a cosmopolitan population.

"The board desires also, as evidence of its consideration for and deference to the religious views of a large, respected, and important part of the community, to call attention to the instructions issued annually to the principals of public schools of this city with respect to affording opportunity to the pupils of Jewish faith to observe their holidays with as little interference with their school progress as may be possible.

"In the particular matter to which this petition relates, the board feels that a reasonable consideration on the part of the signers

thereof toward other members of the community should reconcile them to the use in the public schools of songs that have appealed and do appeal to the poetic and musical tastes of many people in many lands.

"It seems to the board that the singing of a song is in no way to be construed as a confession of faith, nor does it seem to the board that the singing of the songs to which objection is made tends to proselytize children from one faith to another. If all references to Christmas are to be forbidden in the public schools, it would be necessary to discontinue the use of many masterpieces of English literature, which presumably the people of Jewish faith, as well as others, read with interest and innocent enjoyment, and without especial thought of such religious significance as such works may possibly contain. If the reading of such literature and the singing of such songs are to be regarded as an insidious influence to undermine the faith of the followers of one of the oldest religions in the world, it is, of course, a matter to which exception might fairly be taken, but the board assumes that no one would seriously claim that such is the case.

"The board, therefore, places the petition on file, and directs that the petitioners be informed of this action and of the reasons which have governed it in this disposition of the matter."

By a recent decree of Judge De Courcy, in the state supreme court, the sum of \$35,000 becomes available for the purchase of Bela Pratt's statue of Phillips Brooks. A committee had been formed to raise funds for this purpose and to select a site. The money now made available is part of the fund raised for the St. Gaudens statue of the late Bishop which stands on the grounds of Trinity Church. After all expenses for that statue had been paid, there was a balance of \$65,000, and with the consent of the contributors that sum was given to Trinity Church for charitable purposes. When the new Pratt statue was seen many of the contributors to the fund for the St. Gaudens statue expressed a desire to have the new statue erected in Boston. Trinity Church assented to the plan to give part of the \$65,000 for this purpose, the attorney-general approved, and now by the action of the court, all formalities are disposed of and the statue will be erected as soon as a site can be agreed upon, as \$35,000 is sufficient.

Statue of Phillips Brooks

The spring meeting of the north suburban branch of the diocesan Sunday School Union was held on Thursday, May 4th, at the Church of Our Redeemer, Lexington. The programme included a sight-seeing trip from 4:30 to 5:30, a half-hour service, supper from 6 to 7 o'clock; a half-hour business meeting, including the annual election; and an address at half after seven by the Rev. J. W. Suter, formerly of Winchester, on The Five-fold Plan, the New Method of Sunday School Instruction Developed by the General Board of Religious Education.

Sunday School Union

The Rev. W. E. Dowty, rector of St. Paul's Church, Malden, announces the completion of the new church building, by the opening of the porch, which contains a gallery with a seating capacity of eighty. Most of the porch was built by the use of a trust fund left by Mrs. Mary Oaks Atwood of Everett, to whom also was due the main part of the church. The completion of the porch at Easter was made possible by a gift of \$2,000 from Frank J. Bartlett, president of the Boston Ice Company, in memory of his parents. The total cost of the porch was about \$10,000.

St. Paul's Church, Malden

The Rev. Alexander Mann, rector of Trinity Church, has been informed that Arthur F. Whitin of Whitinsville has sent \$500 to the trustees of Tuskegee Institute toward the Booker T. Washington Memorial Fund, from the savings of the late Mary Strater of Whitinsville, who died January 5th, in her eighty-ninth year. Mr. Whitin writes that "Miss Strater's parents were American negroes who lived in Newark, N. J., when that was a slave state. She came into my father's family, the late Charles P. Whitin, when a little girl twelve years of age, and remained in the family as a servant and inmate until her death—a term of seventy-seven years. She wished her savings to be given to aid in improving the condition of her race in the South."

A Bequest to Tuskegee

A beautifully carved oak door, of Gothic design, has been placed at the south entrance to Grace Church, Newton, in memory of John R. W. Shepleigh, for many years senior warden.

The local executive committee of the Church Pension Fund announces that \$213,000 has already been given here. A gift of \$50,000 has been received from Francis W. Hunnewell, honorary chairman of the committee and senior warden of the parish of the Advent. A gift of \$25,000 has also been received from another member of the same parish.

Church Pension Fund

Apropos of the proposed visit of "Billy" Sunday next autumn, the Rev. M. S. Taylor, rector of Grace Church, Everett, writes:

The Proposed "Sunday" Revival

"Having received invitations to cooperate in the Sunday evangelistic campaign to be held in Boston this fall, and having declined them, I think it only fair that the parish should know my reasons.

(Continued on page 47)

PROBLEMS FOR PENNSYLVANIA CONVENTION

Important Matters Must Be Passed Upon at
the Approaching Meeting

DIOCESAN MISCELLANY

The Living Church News Bureau }
Philadelphia, May 8, 1916 }

AS the meeting of the diocesan convention approaches interest in the questions which are to come up becomes very great. A circular letter signed by several prominent delegates has been sent to the clergy urging them, with their delegates, to make a special effort to be present at the opening service on Tuesday, in order that a corporate Communion may be made. Another circular has been distributed outlining the more important subjects which will come up and asking for intelligent consideration of them. At this convention the departure made last year of having an evening session for the consideration of missions will be continued. On Tuesday evening brief addresses will be made on the subject of missionary work in the diocese by the Rev. Messrs. A. J. Arken, William N. Parker, Henry S. McDuffey, John M. Chattin, and Dr. J. DeWolf Perry. Excepting Dr. Perry these speakers will talk on the missions in which they are specially interested. Dr. Perry will speak on the subject of missionary effort in the diocese, generally.

A question of considerable importance will be the diocesan church which has been projected as a result of the large amount of money left for some such purpose by the late Mrs. H. W. Watson. This question involves the abandonment of the present site of the City Mission, and the concentration of the entire missionary effort of the diocese in the present Church of the Ascension, Broad and South streets, and other buildings to be erected for the purpose. It is expected that the convention will be asked to pass on this subject. In what form the question may come before it nobody knows at the present time, but it is felt to be one of the most important to come up. Bishop Suffragan Garland, who has returned from his trip in search of health in the South and Southwest, will be present at the convention. There seems to be some idea that he will be asked to take charge of the diocesan church. He is known to be eminently fitted, by his long service as secretary of the diocese and as Bishop, and knowledge of the diocese, for the post.

Problems have arisen in reference to the selling of the property of old St. Paul's Church in which the City Mission has been housed for some years. There are several members of old and foremost families buried in the cemetery connected with the church. For sentimental reasons objections have been raised to the removal of the bodies. It has also been found that the removal would entail an expense of about thirty thousand dollars. It was the intention of the diocesan authorities to make the amount which should be realized from the sale of this property the nucleus for an endowment for the new work. Since this seems not to be possible, the maintenance of the projected diocesan church promises to be serious.

The property on the north side of the Church of the Ascension has been purchased and plans are being made for the extension of the church to South street, thus increasing its length very much and giving it a front on that street. Heretofore the entrance was made from the side on Broad street. The improvement plans also include the enlargement of the chancel, and finally the beautifying of the entire building. There is space for several new windows, and it is the hope of the rector, the Rev. Dr. Hodge, that in a very little time these will be placed. For some time since the church has been taken over for the new diocesan church the question has been asked as to what relation if any Dr. Hodge would have with the parish after the proposed change has been made. In the current edition of the parish paper it is definitely stated that he will continue his work in the parish under the official designation of pastor of the congregation. This announcement has given great satisfaction to the members of the congregation, who have been anxious since the announcement of the new plans for the church.

The seventy-fifth anniversary of the organization of St. Philip's Church has been observed with appropriate exercises this week. Prominent speakers were present and offered their congratulations. Both Bishops of the diocese were in attendance last Sunday; Bishop Rhinelander to speak in the morning and Bishop Suffragan Garland to administer Confirmation in the evening.

A dinner was given to Bishop Lawrence by the laymen of this diocese appointed by Bishop Rhinelander to raise the \$1,000,000 the diocese has undertaken, on Tuesday evening, May 2nd. About thirty-five of the men with the Bishop of the diocese were present. Great enthusiasm prevailed throughout the evening. It was reported that

about \$600,000 of the amount has already been pledged. The men seem to be very hopeful about raising the balance in a short time.

On Tuesday afternoon, May 2nd, a meeting of the Actors' Church Alliance was held in a prominent hotel in this city. The Rev. Walter E. Bentley was present and made a strong appeal for a closer relation between the Church and the stage. He also said that the moral standards of the plays which are presented are determined largely by the people of the Church; that the stage will give what the people want. Herein the Church people could wield a great influence. The meeting was very interesting. Music and several recitations from Shakespeare were given by the members.

The tercentenary of the death of Shakespeare is being appropriately celebrated in this city. The churches have felt the influence of the celebration and are showing where religion can find a place in such a nationwide celebration. The Rev. David M. Steele, in writing for one of the daily papers, lays great emphasis upon the value of such a celebration.

EDWARD JAMES MCHENRY.

HEALTH CONFERENCES AT EMMANUEL
CHURCH, BOSTON

(Continued from page 46)

I quote from my letter declining the committee's invitation: 'I am, of course, perfectly in accord with the spiritual object of the Sunday campaign; but after having heard Mr. Sunday and having read some of his published utterances, I feel that he attempts to achieve this object by means which are frequently *distinctly irreverent*. As I do not believe that the righteousness of the end justifies means which I hold to be wrong, I must respectfully decline the invitation to cooperate.'"

JOHN HIGGINSON CABOT.

THE SPIRIT OF SACRIFICE

DAVID HAD the right idea, when he insisted upon paying for the threshing floor and the oxen of Araunah the Jebusite, desiring to build an altar and offer upon it burnt-offerings unto the Lord. Unless the spirit of sacrifice enters into any gift to the Lord, whether of money or of service, the gift is worth comparatively little.

When the people are urged to self-denial, as in the Advent or Lenten seasons, that they may make an offering unto the Lord, it is usually of money that they think, and their plans are for saving a little, here and there, by extra work, or by the giving up of something and contributing its cost. This is right, but it is by no means all that is meant. The life of one who truly desires to do unto his Lord faithful service must necessarily be filled with the spirit of self-sacrifice. Many practise this denial of self continuously in their daily life, for the sake of their business or their pleasure, who will not do so for the sake of their religion. It is no hardship to rise early and work late; to spend long hours in counting-room, store, factory, or office, that one's living may be earned or one's earthly possessions increased. Who grumbles at taking an early train and submitting to the lack of home comforts and conveniences for the sake of sport or a visit to some pleasure resort? Who is not willing to take extra time and trouble, not to say indulge in extra expense, to attend some entertainment?

Yet the loss of a little extra sleep, the effort of dressing and going a short distance, or spending at the most six or seven hours—usually much less—away from home, engaged in worship and service to the God they profess to believe in, is made by hundreds a barrier to church attendance and to participation in religious work. Men are not honest enough to say, "I don't wish to go to church," but make all sorts of excuses which they would never think of applying to business or pleasure. They wish to give to God that which costs them nothing of time or strength and wonder that this is not an acceptable offering.—*Waterbury American*.

THE SEVEN LAWS of friendship are: 1. *Moral sincerity*. 2. *Likeness of personality*, that is, much overlapping of tastes. 3. *Complementary personality*, sufficient unlikeness to give a zest and flavor to friendship. 4. *Community of experience*. What friends have lived through together is a bond that holds tight. 5. *Growth*. Friendship is not static. It must be wooed afresh every day. 6. *Loyalty*. Not only a faithful recognition of the bonds already established, but also a sincerity and an absence of pretense. There must needs be a succession of growing comradeships for every growing life. It is folly to blow the ashes of a dead fire and pretend to be warmed. 7. *Independence of personality*. To be worthy of a great friendship you must be able to do without it.—*Edward Howard Griggs*.

THE COURSE OF LIFE is a thousand trifles, then some crisis; nothing but green leaves under common sun and shadow, and then a storm or a rare June day. And far more than the storm or the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed.—*William C. Gannett*.

ARCHBISHOP EUDOKIM VISITS CHICAGO

Significant Movements of Orthodox
Church Dignitaries

ADDITIONAL EASTER NOTES

The Living Church News Bureau
Chicago, May 8, 1916

LAST week a notable visit to Chicago was made by the Most Reverend Eudokim, Archbishop of Aleutia and North America. The Archbishop was accompanied by the famous Russian Cathedral choir of the Russian Church of St. Nicholas, New York, and came to Chicago for the first time on Saturday, April 29th, to hold two special services at local Russian churches. The first of these services was at St. Michael's Church, Forty-fourth and Paulina streets, on the Saturday evening of his coming; the second service was at eleven o'clock on the following day, at Holy Trinity Church, 1121 North Leavitt street. The Archbishop and the members of the choir and their conductor, Mr. Ivan T. Gorokhoff of Moscow, were greeted by many thousands of people of the Orthodox Church at the services here. Many too of the English-speaking people of the city, particularly the music lovers, were privileged to hear the wonderful singing of the famous choir on the Tuesday following at Mandel Hall, University of Chicago, and on Wednesday afternoon, when, by the courtesy of the Archbishop, and by the courtesy and generosity of Mr. Charles R. Crane, a concert by the Russian Cathedral choir was given under the auspices of Northwestern University at St. Luke's Church. Their singing was of course unaccompanied. St. Luke's Church, large and admirably suited to the unusual singing of this noted choir, was filled. The programme was as follows:

PART I

1. Christ is Risen (Easter). Plain Chant.
2. Blessed is the Man (Psalms 1, 2, Great Vespers). P. Tchaikovsky.
3. This is the Day which the Lord Hath Made (Easter). S. Smolensky.
4. The Angel Cried... and: Shine, Shine, O New Jerusalem (Easter). N. Tolstoykoff.
5. A Mercy of Peace; We Praise Thee. (At the Consecration; Liturgy.) Viktor Kalinnikoff.
6. After That Thou Hast Fallen Asleep (Easter). I. Gorokhoff.
7. The Creed. A. Gretchaninoff.
8. The Judgment Day (Lent). A. Arkhangelsky.

PART II

1. Christ is Risen (See No. 1, Part I). Plain Chant.
2. Bless the Lord, O My Soul (Psalm 53, The Liturgy). P. Tchesnokoff.
3. The Cherubic Hymn (The Great Entrance, Liturgy). P. Tchesnokoff.
4. My Soul Shall Exult in the Lord (Liturgy). M. Balakireff.
5. O, Only-Begotten Son (Liturgy). S. Rakhmaninoff.
6. Meet is it (Liturgy of St. John Chrysostom). V. Tcherepnin.
7. Praise Ye the Name of the Lord (Psalms 85, 86, Matins). A. Kasalsky.
8. Lord, Have Mercy. An Ancient Chant.
9. Lord, Have Mercy. G. Lvovsky.

(As used at the Vigil Service, September 13 [26], on the evening before the Feast of the Elevation of the Cross, September 14 [27].)

The chant follows the movements of the Bishop as he lowers the uplifted Cross and raises it again, in commemoration of the repeated elevation of the Cross of Christ that the people might see it, by the Patriarch, after it had been found by St. Helena.

(Words from the Service Book of the Greco-Russian Church, compiled and translated from the Old Church Slavonic books, by Isabel F. Haggood.)

Mr. Charles R. Crane is personally interested in the Russian choir, and by his generosity it was possible to have it in Chicago. Mr. and Mrs. Crane are traveling with the choir on a tour it is making in the Middle West.

The visit of the Archbishop to Chicago, the singing by this choir in an Anglican church here, and the visit, too, of his Grace, Germanos, Archbishop of Baalbec, Syria, to the Chicago Orthodox Christians at the end of the Lenten season, and at the beginning of Easter, are of peculiar interest to members of the Church here and elsewhere. Three of our clergy, the Rev. W. B. Stoskopf, the Rev. Professor S. A. B. Mercer, Ph.D., and the Rev. A. E. Selcer, were present by invitation of Archbishop Germanos at the ceremonies on the Feast of the Annunciation at which his Grace pontificated, in celebration of the independence of Greece. The Archbishop visited the Western Theological Seminary, expressing much interest in its Hibbard Egyptian Library. He is in the United States to arouse interest in the agricultural college in his diocese in Syria. The Archbishop said that he expected that one of the results of the war would be a still closer coming together of the Orthodox and the Anglican Churches.

Both of these visits have a peculiar interest for Churchmen in the furthering of Christian unity, a work in which the Bishop of Chicago as chairman of the Commission of Faith and Order has an immediate part. They tell of the influences steadily at work preparing the way for a *rapprochement* of the Russian and Anglican Churches. Fr. Puller, it will be remembered, was invited by a diocesan bishop of the Orthodox Russian Church to give a course of lectures on the English Church to members of the Russian Church. This, says, Fr. Puller, and the fact that the chief Procurator of the Holy Synod should arrange that those lectures should be delivered in his official residence, are events which do not happen every day, and which betoken such a degree of friendliness towards the English Church on the part of the Russian authorities, ecclesiastical and civil, as would have been scarcely thought possible a little while ago. So also the visits of Fr. Frere later, and the work of Dr. Dearmer for the Serbian Church, have been significant.

Some of the reports of the Lenten and Easter services came too late for the last week's issue. At the Cathedral there were eighty

more communions made this Easter than last, and the offering was \$180 larger than that of a year ago, amounting to more than \$500. There were four celebrations of the Holy Communion, and an evening service was well attended. At the Church of the Epiphany there were two early celebrations on Easter Day, and Morning and Evening Prayer were said with festival music. The number of communions made was 372, the aggregate attendance at the services for the day was 1,434, and the amount of the offering \$2,200.

Some of the suburban reports are very encouraging. At the Church of the Holy Communion, Maywood, there were 167 communions, and the offering was \$300. The finance committee of this flourishing mission have increased the salary of the priest in charge (Rev. W. C. Way) by the amount of the Easter offering. At the Church of the Holy Spirit, Lake Forest, there was the largest number of communions ever made on an Easter Day. At All Saints' Mission, Rosland, there were fifty-one communions at the early celebration, and the offerings for the day were \$140. At St. Joseph's Mission, Pullman, the number of communions made was fifty-five and the offerings were \$100. Both of these are small missions in a promising field.

On Monday morning, May 1st, a handsome bronze tablet was unveiled in the library of the Y. M. C. A. College at Drexel avenue

and Fifty-third street, in memory of Laurence Cowl and Arthur Hearn Cowl, sons of Mr. and Mrs. Clarkson Cowl, both Church people of New York City. The simple inscription on the tablet was, "That they may obtain that which they earnestly desired." Mr. and Mrs. Cowl were the donors of \$12,000 to the Y. M. C. A. College, \$5,000 of which was for the library, \$5,000 for the endowment fund, and \$2,000 for the Lake Geneva, Wis., Camp Fund. The tablet was unveiled by Dean J. M. Artman, chairman of the college library committee, and the address was made by the Rev. Dr. Hopkins of the Church of the Redeemer, Hyde Park, on "The Voyage of Life."

Thursday, May 4th, was Juniors' Day at the monthly meeting of the Woman's Auxiliary, at the Church Club rooms. It was one of the

largest meetings for the year, about one hundred and sixty being present. Mrs. Hermon B. Butler, the president, was in the chair.

The programme was given by the Junior Department of the Woman's Auxiliary, "The Little Helpers," as they are well called. Miss Lydia Brown, president of the Juniors, was in charge. At the beginning a statement was made by Miss Grace Kenyon of the Church of the Transfiguration. Six girls from the branch of St. Paul's-by-the-Lake, Rogers Park, then gave a short missionary play. Next, five girls from five different parishes showed maps of five different countries in the mission field—Hawaii, the Philippines, Japan, China, and Alaska—and each gave a talk on her particular country. A letter was read from Bishop Page, thanking the Auxiliary for their pledges to the work in Roslyn, the mining town "in the snows." Pictures were shown of the town and the church buildings there. Mrs. Clinch, the treasurer, read the report for the year, a most excellent one, showing that the Auxiliary apportionment of over \$4,000 had all been paid. The president announced the annual meeting would be held on May 25th, at St. Chrysostom's Church, Chicago. Because of the limited capacity of the church building, the members were urged by the president to come in two delegations, some in the morning and some in the afternoon.

May 7th was observed by many of the churches in Chicago as Bible Sunday. The Rev. S. H. Kirkbride, secretary of the North-

western agency of the American Bible Society, says that more Bibles have been distributed in Chicago in the past year than in any previous year. It is to be hoped that some day the Apocrypha will be given its rightful place again in the Bible of which this society unfortunately deprived it.

A recent bulletin of the American society reports that it has printed 117,000,000 copies, while the British society has issued 263,000,000 and the Scottish society 106,000,000. Twenty million copies are turned out annually, nine-tenths of which are in English-speaking countries, the report says.

H. B. GWYN.

Sessions of the Church Congress

FOR thirty-three years Churchmen have met in annual congress to discuss in a free public forum, and before the people, the great controlling features of her doctrine, government, and worship. Sometimes this has been well done and sometimes it has not. The Congress has had its ups and downs and has not always been truly representative of the best thought of the Church. Its present management is doing much to restore confidence in it, and the Congress held last week at Norfolk, Va., was felt to be a helpful contribution to the thought of the Church.

A balmy day in May, and sunshine all about, invited the ministers, laymen, and women from near-by cities and states to the first assembly of the Congress at St. Luke's Church on Tuesday morning, May 2nd. The church was well filled with thoughtful and serious worshippers to whom, evidently, their coming together meant more than a vague expectancy or a superficial curiosity. The prelude to the Congress was fittingly that solemn office in which preëminently the Church presents herself before her Lord. In the sanctuary were grouped together the Rt. Rev. A. M. Randolph, D.D., LL.D., Bishop of the diocese; the Rt. Rev. B. D. Tucker, D.D., Bishop Coadjutor; the Rt. Rev. Wilson R. Stearly, D.D., Bishop Suffragan of Newark; the Rev. David W. Howard, D.D., rector of St. Luke's Church; the Rev. Gustav Carstensen, D.D., secretary of the Church Congress; and the distinguished English scholar and clergyman, the Rev. Foakes Jackson, D.D., Dean of Jesus College, Cambridge, England.

Seated among the congregation were many scholars and leaders of the Church, who had come to the Congress either to take part in the discussion of the topics or as interested hearers to gain a more comprehensive and clearer view of the opening vistas of service, worship, and divine ordering of human affairs.

Bishop Stearly was the appointed preacher, and he delivered a most persuasive message from our Lord's words, St. Matthew 11: 28, 29, 30, "Come unto Me all ye that labor, and are heavy laden, and I will give you rest," etc. The master truth of his sermon

The Sermon

was, that Christ must be in His Church, and that His presence and power creates the Church itself, and sustains it. The one note of the Church, he insisted, was the real presence of Christ in such manner as to be the directing spirit of its charity; and the quickening of the personal life in holiness to the end that it may merge itself in social service; and above all, Christ so in His Church as to create a unity with Himself as head over all, blessed forever. Just as God reveals himself in the fulness of Christ, so Christ reveals Himself in the fulness of His Church, to give rest to men's souls, in trouble; to teach the minds without knowledge; to comfort those that mourn; and govern with the meek yoke of authority those shepherdless souls who long for but feel no strong, binding hand guiding them, and to turn upon all the many-colored rays of God's grace for practical living. But let us be warned not to reject this manifold grace of Christ from any part or portion of our whole life; for so the story told by St. Cyprian will come true, "that the bread of Christ's presence will, when we look to find Him in that Holy Supper, be turned to ashes in our sight."

Bishop Randolph delivered the address of welcome. He said: "My first duty as presiding officer is to extend to the Church Congress a most cordial welcome to our city and to the sessions of our Congress.

Bishop Randolph's Address of Welcome

"The deliberations of the Congress will cover many subjects of public interest and we hope that the literature created by it will be a valuable contribution to the cause of Christian thought and Christian philosophy. I am sure that it will leave many pleasant memories of new friendships formed, and of old ones revived.

"Let us all pray for the spirit of unity among all the variations and types of belief and organisms; unity in diversity, and diversities bound together by the spirit of unity. A distinguished Jew once uttered this conviction. He said, 'The mission of Jesus shall have been fulfilled when all Christians shall have been converted to the pure and lofty teachings of their Lord and Master.' The unity of the spirit has in it the bond of Peace."

The discussion upon the first topic, The Miraculous as Essential to the Gospel, which followed Bishop Randolph's welcome, was ably participated in by the writer, the Rev.

The First Topic

George C. Foley, D.D., of Philadelphia Divinity School, and the appointed speakers, Professor W. M. Urban of Trinity College, Hartford, Conn., and Dr. Foakes Jackson of Jesus College, Cambridge, England. The several volunteer speakers were the Rev. St. Clair Hester of the Church of

the Messiah, New York, the Rev. Selden P. Delany, D.D., of the Church of St. Mary the Virgin, New York, the Rev. Wythe Lee Kinsolving of the Church of the Holy Communion, New York, and the Rev. George William Lay of Raleigh, N. C.

The center of interest gathered about the determination as to whether in the whole cosmic government of the world and human beings there were any order of phenomena which we might recognize as miraculous.

Dr. Foley, and those who held with him, contended that Christ in His person and works established such miraculous phenomena, constantly and frequently; and that the Christ and His work, in their very warp and woof, plainly manifested such phenomena; and that further, without such miracles, the Christ is no Christ at all and His Gospels are lame and impotent.

Those opposing contended that there were no such phenomena, and that in the nature of cosmic law and order there could not be any such happenings; and even if they did occur, they were not essential to the Gospel.

It was evident that those who went into the world of man and nature to find the miraculous found what they sought; while those who went forth not expecting failed to find a miracle.

The Congress began its second day's session Wednesday morning at the Colonial Theatre. Bishop Randolph, the presiding officer of the Congress, was in the chair, Bishop Tucker sitting with him.

Second Day

The subject assigned for discussion was The Expediency of Doctrinal Limitation in Prayer Book Revision, and Bishop Courtney was the writer. He began by defining Christian doctrine as the formulated statement of Christian truth, and said that truth commonly reaches man as an idea through intuition or imagination, with which reason proceeds to deal by a process called thought, the conclusion arrived at being expressed in language. Later on attempts are made to improve the language so that it may be a less imperfect vehicle for conveying thought. The history of Christian doctrine is one of dispute over the truth of ideas, the correctness of thought, and the adequacy of language. The Prayer Book received from the Church of England was adapted at the Revolution to the changed political conditions of the country. One significant omission was that of the hymn *Quicumque vult*, commonly called the Athanasian Creed.

It is sometimes contended that inasmuch as subscription to the Thirty-nine Articles is no longer required of the clergy before they can be ordained, the statements of doctrines therein made are no longer binding; but it is difficult to see how such contention can be justly maintained, or what meaning there can be in the question addressed to those who are to be priested; if they are not bound thereby to accept and to minister, as being true, the statements of the doctrine and sacraments and the discipline of Christ, which are to be found in the Thirty-nine Articles, and *nowhere else*.

As to the expediency or otherwise of undertaking doctrinal revision at the present time, it might be argued that three hundred years should be a long enough period for the reverent thought of Christian theologians to conceive of the idea and for philologists to have constructed an improved formula, in which to convey to men. But such growth is very slow, and in the meantime the minds of men have turned to other subjects.

Several Articles were here referred to. Of some of these it is true that they have dropped out of the thought of men; of others that the aspect in which they are now regarded, and their relationship to one another, have changed; of yet others that we would express them in quite different language; till it is at least open to question whether we are generally ready to revert to the neglected ones; to amplify in some directions and modify in others those which are regarded from new aspects and have been brought into new relationships, and least of all ready with the formula which would better express the thought of that idea which is the basis of the doctrine.

"Take another view of the subject. The Prayer Book very largely, and the Articles of Religion almost wholly, are the product of what is popularly known as the Protestant Reformation of the sixteenth century, as far as the Church of England was affected by that revolutionary movement of religious thought. These two documents are so far in the nature of a compromise as to have provoked the remark that the Church of England had adopted a Catholic Liturgy and Calvinistic Articles; and from that day to this there have been representatives of these two positions in the Church. In the meantime there has arisen an ardent lamentation over the divided condition, and an equally ardent desire for its reunion.

"Now, bring all parties together to a revision of the Prayer Book limited to the revision of doctrine, or from which the revision of doctrine is not excluded, and what would be the result? It must be remembered that all are intensely in earnest, and firmly believe the truth of that for which each contends. It would not be a question of whether communion could be restored between those who held divergent views of the same matters, which I believe is the line along which Christ's prayer for the visible union of His people may be

answered, or whether the present great dangers we are in through our unhappy divisions must be endured because the various parts of the one Holy Catholic and Apostolic Church of Christ have not sufficient respect for the honest convictions of their brethren, to hold out the right hand of fellowship to one another; nor such recognition of the greatness of truth as would convince them that from no vantage ground can the whole of it be seen, nor any formula fully express it; nor such apprehension of the manifold character of human nature as to know that it is only when we all come in the unity of faith and the knowledge of the Son of God to a perfect man, to the measure of the stature of the fullness of the Christ, that true oneness shall be attained. No—it would not be that, but, whether those would admit as true doctrine what they believe to be false, and those would consent to the excision, because false, of that which they believed to be true. Is it not evident that in the present state of things it would not be expedient to attempt a revision of the Prayer Book limited to the doctrinal portion of it; nor one for other purposes, without limiting it to that which is not doctrinal?"

The speakers on the same subject were the Rev. S. D. McConnell, D.D., of Easton, Md., and the Rev. Latta Griswold, of Trinity parish, New York. Dr. McConnell's first suggestion was for a change from the word "may" to "shall" wherever it occurs. He said the Prayer Book is intended as a vehicle of devotion and religion, not of doctrine or theology; that where Bishop Courtney said "doctrine is a formulated statement of truth," he (Dr. McConnell) would say that "it is a formulated statement of theological beliefs." Doctrinal blemishes should be eliminated from the Prayer Book, said Dr. McConnell. Doctrinal change should not be debarred; the one thing needful is doctrinal revision, not so much to change doctrine as to leave out doctrine which now appears to disturb the people in their worship. It is impossible to draw up a revision of the Prayer Book on which all could agree, but the parts on which they do not agree should not be left where they will disturb the worshippers in their devotions.

Rev. Mr. Griswold thought that no change should be made now that would affect doctrine; that there are too many differences in the Church at present. In the future the Church may be enough at one to give expression to revision in doctrine. It is a wicked thing to call parties in the Church "Catholic" or "Protestant." The Prayer Book is not perfect, is, doubtless, not verbally inspired, but it is the basis of the heritage of the Church. No statements in it are unalterably fixed, not even the creeds, but the Church has the living Christ and the Holy Spirit upon which to rest and which change not. There are those who would change the Prayer Book, said Mr. Griswold, but "there are those of us who can use it without change"; the Church is not now in humor to make changes.

Volunteer speakers were called for, but there were no responses. The discussion was then closed by Bishop Courtney, who said he agreed with Dr. McConnell in favor of the excision of those parts of the Prayer Book that hinder the devotions of the people. He also agreed with Dr. McConnell in favor of eliminating the last part of the first absolution in Morning and Evening Prayer, which makes the penitent wonder if he is truly penitent and thereby weakens the positive declaration of absolution.

One common surprise of the Church Congress was the relative interest developed in the several topics. It might reasonably have been predicted that the Congress audiences would have very little interest in the decisions (binding or otherwise) of the four General Councils, and that a great deal of interest would be shown in International Relations, as bearing the impress more or less of Christianity. Yet both these topics in turn elicited attentive and sympathetic response. Professor Hall and Mr. David Barry appealed to and found in their hearers a living response; the former, because of his clear and clean-cut presentation of his subject, The Relation of the Whole Personality of Christ as Expressed in the Decisions of these Councils; the latter, by his application of the Christ of the Councils to the Christ as expressed by the consciousness and experiences of Christian nature of to-day. So Christ reveals himself in the past and without breaking with the past continues to reveal Himself in the midst of the nations of our own times. "Christ is the contemporary of all ages."

When the third topic, The Spiritual Note in Twentieth Century Poetry, was called for in the programme, it was, I confess, a decided change of mental atmosphere which led us to burn incense at the shrine of Whitman, even under so competent a master as Professor Erskine. He informed us that the soul of Whitman's message is, "The sincerity of nature, and that nature is this whole world, out of which flowers at every climax some spiritual fruit." Some of us lovers of old wine in old bottles have been accustomed to find this message in Emerson, Wordsworth, Tennyson, and Browning; but Professor Erskine informed us that the new wine in the new bottles a la Whitman is better.

The Church Congress has done a new thing. It asked a woman—and although Miss Scudder is a very distinguished woman, yet a woman withal—to present the important subject, Has the Church Met the Social Emergency? Now most of us Church folks are very humble people used to confessing our sins, rather priding our-

selves on the fact that we have supernatural grace to do so. Yet there were some in the audience who were so over-sensitive to the act of confession, that they misconstrued Miss Scudder's calm, steady invitation to think upon our ways or sins as an attitude of "knocking the Church." In fact, one speaker declared roundly that he was "tired of having the Church knocked," meaning of course that the gentle taps of correction given by Miss Scudder were to be thus spiritually or unspiritually received. However, Dr. Tompkins roundly, and Bishop Stearly sweetly, told us to our face that "we were all miserable sinners in this matter of Social Service."

The everlasting subject, "Shall we go to Church?" bobs up just as serenely at the Church Congress, as if it had never been sounded to mortal ears before. Now, the writers and speakers on the topic of "Church-going" were unanimous in the opinion that no such thing as staying away from church ought to be. Yet such is the fact, be the consequences what they may. The dictum of Bishop Butler comes in here most appropriately, "Things are what they are, be the consequences what they may." The first step in advance is to admit that it is so. Facts are facts and we ought not to go about as some of the speakers did, apologizing for the fact and telling how it came to be a fact. Other speakers were more relevant to the situation, for they directed their attention towards changing the much-to-be-deprecated fact into a means-of-grace fact. To work this change, Gospel preaching was suggested, hymn singing (which everyone can join in with), families sitting together in church, a "house-going" parson, Billy Sundayism, and many other already accepted means of grace. Means of grace, that is, gateways to find somewhat and something; and that is equivalent to going to church to find God. Since the world began, men in all climes and of all races of mankind have gone to the temples to find God, and I humbly presume to say that the experience of all the ages cries out with one voice, "Go to church to find God." All other motives for church-going are misleading by-ways, substituted for the royal road that leads to the presence of The Eternal.

The promoters of the Church Congress at Norfolk certainly have the satisfaction of knowing that from its first session there has been a growing attendance and enthusiastic interest. Some venture the claim that it has been one of the very best of the annual meetings. Norfolk is the melting pot of all sorts and conditions of men quite as much as New York. It has become so in the last few years. If one attends a truly representative assembly such as the school commencements in May he will see in the faces of the young boys and girls many types of countenances. And being so heterogeneous it is hard for the city to move as a whole, and yet the full accounts in the public press, the allusions to the speakers and their message in the places where men mingle most, and the constantly growing attendance all go to show that the Congress has been an event of some importance, especially to the more thoughtful portion of our city. For better or for worse, it is the finest flower which this Church offers to the public life of the great cities wherein it is held. The closing session was ostensibly appointed to set forth Christianity in International Relations. It actually drifted to a spiritual review by both writers and speakers of the teachings and ethics of the Christ as reflected in national preparedness and the relations of nation to nation.

It was taken for granted by all the speakers that Christianity called for obedience to the teachings and example of Christ, but whether the ethics of Christ sustained or denied the soldier's place in the nation or between the nations was difficult to determine. Mr. Barry, Dr. McKim, and Bishop Courtney stoutly maintained that military force was in the background and constituted the very elemental foundation upon which the reign of law and order in civil society is built. But, while civil society is cradled and protected in its elemental stages by the prop of bayonets and the policeman's club, yet it is ever growing up into the higher nature of love, tenderness, and unselfishness, being lifted up by the rule of Christ. But if by any world-wide moral cataclysm the nations are thrown back into elemental savagery, from which they have moved into a fairer dawn, there is nothing for us to do but to struggle through the darkness up to God as has been in all past ages, through the reign of the bayonet. The time may come when civilization may not need a "powder cart to ride forward on," but that time is not yet and will not be until the last personal and national Caliban is swept from off the earth. A thousand generations battled over and fought on the very plains of Bethlehem to build even the manger where the Christ could be born. He could not have been born if the battlefields of the world had not for centuries been building Him a home. To expect Him before was fantastic.

Closing the Congress, the Rev. Charles L. Slattery, D.D., of New York, its general chairman, paid a graceful tribute to the speakers, commending their marked candor, mutual courtesy, and eagerness in search of the truth. He gave thanks for the manifestation of the hospitality of "old Virginia" exhibited by the bishops, the clergy, and the laity, and in behalf of those who came as visitors he wished to say that "no American can set foot on the sacred soil of Virginia without gaining an incentive to serve and love his country." With the singing of *Gloria in Excelsis*, and the benediction by Bishop Randolph, the Congress adjourned.

Concerning Candidates for the Ministry

By the Very Rev. H. P. ALMON ABBOTT, D.D.

Dean of Trinity Cathedral, Cleveland

HERE is a dearth, an ever-increasing dearth, of candidates for the ministry of the Protestant Episcopal Church. This is a statistical fact which no degree of optimistic assertion may gainsay. The sphere of the Church's operation and influence is ever expanding, and fewer men, proportionately, are offering their services for the leadership of the Church at home and abroad. What is the matter? This is an interrogation we must face in all loyalty to the future interests of the Kingdom of God, and the answer to which should serve as the basis of solution of a serious problem.

Parents are not, speaking generally, desirous that their boys should signify their intention of entering the ministry of the Church. They want their boys to succeed in life financially; and they know that the average clergyman receives, despite the expenses of his university training, and the cultivated wants of an educated man, a mechanic's wage. They estimate their boy's future upon the standard of dollars and cents. There is a double fallacy here; first, there is no reason to suppose that their son will be a millionaire in any other walk of life, and, second, there is something better to be in life than to be a millionaire! Money is not—and this is a platitude, but like many commonplaces it is overlooked—a criterion of happiness. On the contrary it is almost safe to say that happiness decreases in ratio to wealth possessed, using the term wealth in its strictest economic sense, and that the poorer man is happier than his richer brother. Surely parents should desire their children's happiness above all else.

There are, however, fathers and mothers who would sing the doxology in all heartiness if their boys were to express a desire to become priests of the living God. There is nothing in the world that would please them more than to see their sons differentiated, set apart for the Work of God, and to behold them preaching the Word, and administering the Sacraments, before they died. The trouble is in this connection that parents have a mistaken idea that it is wrong to influence their sons towards the ministry. It is perfectly legitimate, and of the nature of efficiency, for a parent to outline the advantages and the disadvantages of this or that secular occupation to their male offspring, but it is wrong to persuade their boy, by word or look, to undertake the work of the ministry. The idea, apparently, is that the ministry is such a sacred calling that the individual heart should be left open to the persuasion of God alone; that it is the business of the parental Eli to let the filial Samuel lie awake in the night watches and listen to the voice of God, interpreting the message as he sees fit. There is something in this; especially in view of the fact that the ministry is an indelible calling; that once entered upon, despite deposition services, it cannot be relinquished; but there is much that is in the nature of mistaken kindness. Tell the boy what the ministry as a vocation is; define its high and awe-inspiring privileges; analyze its wonderful privilege of service; suggest its connection not merely with the life that now is, but with the progressive experience of eternity; assert the fact that it is intimate companionship with the Great Companion. Then make it evident to your son that your heart's desire is that he should enter the ministry, that your constant prayer is that he should be ready to lose his life in order to save it. Afterwards, and only afterwards, when you have painted in vivid colors the glories of such an existence, enumerate the disappointments inherent in such a vocation, enlarge upon the smallness of compensation from a worldly and financial standpoint, and then leave the decision to the heroic elements resident within your son's character. The chances are that if this procedure be followed the right boy will decide upon the ministry as his life's work, and the wrong boy, from the ministerial standpoint, will determine upon some purely secular business or profession. It is a shame that parents should be silent upon the ministry, and vocal upon all other livelihoods.

In speaking, then, of the dearth of candidates for the ministry these two thoughts come uppermost: Parents are directing the aspirations of their boys into worldly rather than distinctively churchly channels of recompense, because they count the pursuit of money as the highest good of life; and parents who are sympathetic towards the ministry as a vocation for their

sons are fearful of presenting the claims of God as superior to the claims of mammon lest they be responsible for committing their boys to a lifelong martyrdom of predilection. As a further elaboration of the falsehood of both these attitudes we may say: Nothing is more needed by the American people to-day than a revival of those spiritual ideals which played so large a part in their earlier history, and a re-appraisal of the value of those soulful ideals which have apparently become obscured by the opportunities offered for material prosperity. It is still true that "the love of money is the root of all evil," and that one of the evils is the loss of the sense of the value of character above circumstance. Moreover, if the parent is the vice-regent of God, it is inconceivable that parental responsibility, and opportunity, should be discharged by emphasizing the demands of the human at the expense of the prerogatives of the divine. We must put first things first, and, seeing all things in their just proportions, play fair to all concerned; God, the Church, and the child.

When we have proceeded thus far, however, we must remember that the call of the Church to the youth of the country is a qualitative as well as quantitative call. We need more candidates for the ministry, yes, but we want the right kind of young men to heed the call, and to be given the opportunity of heeding the call. It cannot be denied that one of the reasons why more of our capable young men are not offering themselves for the ranks of the ministry is because the ministry as a manly calling for manly men has largely been discounted by the type of young men who are actually entering the theological seminaries of the country to-day. There are some brilliant and conspicuous exceptions, but, speaking at large rather than in particular, we are not getting the right kind of men to present themselves for the professional stewardship of the mysteries of God. The writer during a ministry of some thirteen years has been directly responsible for some three men counting the riches of this world but dross in order that they may devote their lives to the service of Christ and their fellow men. He is not disheartened by this poor showing in numbers because the three men whom he successfully advised to take holy orders are the right men for the work of the ministry; manly men, big hearted men, men with a sense of humor, and the human touch. They will do their brethren good because although with them wisdom is the principal thing; yet in all their getting they have got understanding. The writer has been responsible for dissuading some fifteen men from entering the ministry, and in this he feels that he has accomplished a work well pleasing in God's sight. They were not the right kind of men; some of them were anaemic physically, mentally, morally, and spiritually; some of them were altogether pathological, if one may employ such a word in such a sense, in their selfless enthusiasm. They were weak morally, and they had emotionalistic revulsions of feeling which led them to contemplate the life of the ministry as an atonement for past transgressions, and a means whereby they could the more readily overcome the habits which were in a fair way to destroy the remnants of their manhood. Some of them wanted to be clergymen because, although they were not conscious of the fact themselves, they could never earn a bare living in any other manner. We want more men for the work of priests in the Church of God, but we want the men who will be a help, not a hindrance, to the cause of Jesus Christ. Let us be quite plain, even at danger of being misunderstood; we want more *gentlemen*, in the technical sense of the word. All honor to a man when he raises himself by sheer strength of mind, and character, and consecrated enthusiasm, from the ranks of the people, again speaking in a technical sense, into the ranks of the ministry; we have the Scriptural story of those fishermen of Galilee exemplified in our modern life; and many such men are a joy to the Church to-day, and a glory to their God; but—we need more of the best blood of the country recorded annually in Whittaker's indispensable almanac. Blood will count in all departments of life, and in no department of life more than in the Church. There is such a thing as *noblesse oblige*, and good manners, and the inward disposition of which they are the outward index, have much to do in winning congregations, and individuals, to the overlordship of Jesus Christ. The truly cultured man, cultured in the fact of birth as well as

in the fact of education, is, as a general rule, more acceptable to all classes of people, the poorest as well as the most wealthy, than his less fortunately circumstanced brother. He is more adaptable, and, strange as it may seem theoretically, more appreciative of the conditions and circumstances of all sorts and types of people. We are not getting the proportionate number of gentlemen in the ministry of the Episcopal Church to-day that we have the legitimate right to expect.

Let us be altogether frank, even at peril of ill-natured criticism, at the present time, and, as we have good reason to anticipate, in the immediate future. Take the so-called learned professions—law, medicine, and the ministry. We are driven to the conclusion, whether we will or no, that the proportion of clever men in the law and in medicine is greater in number than the proportion of clever men in the Church. It is ever so much easier for a man to reach the highest rung of ecclesiastical promotion than it is for a man to achieve the highest positions at the bar or in surgery or medicine. This is not merely due to the fact that the competition is less keen because there are fewer men in the ministry of any one church or denomination than there are in the national practice of law and medicine. It is due to the fact that more intellectually brilliant men are entering the two latter professions than are entering the former. Why, if we had some of the men in the Church who are gracing secular professions, the Church would literally revolutionize the life of this country; there would be nothing that the Church as a force for righteousness might not accomplish. The writer is limiting himself in this respect to the ministry in this country. Thank God, the time has passed in England when it could be truthfully said that the fool of the family went into the ministry. At the present time, as for many years past, the most brilliant men at Oxford and Cambridge, the first class honor men, the men who have taken a double first, and in some cases a treble first, are almost invariably the men who are offering themselves for the professionalized work of the Church of England. This is, undoubtedly among other things, the reaction of an older civilization, a civilization where learning counts for infinitely more in public estimation than gold, and where there is a certain stigma attached to the possession of newly acquired wealth. This reaction will come some day in our beloved country, and let us pray that the day may not be too far situated in the distance of a separated future.

Now, why is it that not merely men, but the right kind of men, are not coming forward in response to the Lord's call, and saying: "Here am I, Lord; send me." For this adds its quota to the dearth of candidates for the ministry. Apart from the parental evasion of responsibility in the matter, there is undoubtedly an aversion to the ministry as a profession in the minds of such men themselves. They, no doubt, also feel the fascination of prospective wealth, and a well provided for old age; they also, no doubt, fear to trust their intuitions, if they have any in the direction of the Church, feeling that it would be a terrible thing to bind oneself to a lifelong trust and then, in thought or actuality, be untrue to that trust. The sentiments of their parents are in greater or in less degree their sentiments too. But, there is something more than this. In fact there are many reasons which we have no space to enter into now. There is the feeling that the sphere of usefulness in the ministry is narrowed by partisan sectarianism; that there is no Catholicity of belief, and of action. There is a grain of truth in such a supposition, but only a grain. The greatest men, for instance, in the Episcopal Church do not in the truest sense belong to the Episcopal Church alone, they are the possession of all the churches and denominations, and the sphere of their influence is not limited by any ecclesiastical barriers. Phillips Brooks was a bishop in the Protestant Episcopal Church in the United States of America, but he was, really and acknowledged so, a minister of the Universal Church of Christ in the western hemisphere. He outburst all sectarian limitations, and spread forth into the highways and hedges of differentiated conviction. So with all the great men, the more or less great men, of any church of all the ages, inclusive of the present time. They have been, and they are, preëminently Christians before they are defined Christians. A man's sphere of influence in the Church may be as large, and as deep, and as wide, and as high, as the man's intellectual capacity, spiritual appreciation of the unseen, and physical ability. There is no reason why any honest and consecrated man should feel himself to be cramped, so far as his usefulness is concerned, in the Episcopal Church in these opening years of the twentieth century, and this assertion will be ever more and more verified as the years go on, and the cir-

cumferences of diversity in unity are more fully appreciated with the growth of practical necessity.

Then there is the feeling that the life of the ministry is a life of hardship. There is of course hardship in the ministry, but where is there a vocation deficient in hardship? As a matter of fact, and this is the writer's earnest conviction, there is less heart straining and soul wounding care in the ministry than in many other walks of life. Worry is indigenous to any and every calling, and there is not a monopoly of it in the clerical calling. The reason why many people think that the ministry is a bed of thorns is because many ministers have cried out under the prickles of their lot, and have forgotten that to endure true hardness as a soldier of Christ is to bear hardness, above all else, silently. The reason why many people are under the impression that there are more thorns, and sharper thorns, in the ministry than in any other profession is because, not the ministers themselves, but well intentioned laymen generally have looked at the financial pittance doled out to the average parson, and let that corner of the picture obscure the synthetic panorama of a parson's life. On the other hand, is there any calling in all the world where there is so much close packed joy as in the ministry; any other calling where the individual is the recipient of so much undeserved kindness, and unadulterated good will; any other calling where, in the long run, a man's virtues are so fully rewarded, and his defects so mercifully condoned? Truth compels us to state that clergymen are spoiled in nine cases out of ten, and that they are handled by their constituency far more softly than the business man is handled by his co-relationists.

There is also, and here we are really hitting at a fundamental misconception, the thought, nay, the conviction amounting to an obsession, that only a few men are good enough to be ministers, and that the majority of men are too bad to be ministers. This idea seems to be enhanced by the exhibition of ministers who, as the saying is, go wrong, and by the instances, and thank God they are not altogether exceptions, of the ministers who are so-called Saints of God. The great average run of ministers who are not over good, and not conspicuously bad, just decent living men, are lost sight of by concentration of the lay mind upon the extremes. A man says, "I am not good enough to be a clergyman; I could not live up to the moral and spiritual requirements," and for this reason, perhaps for this reason more than for anything else, a man gives up all idea of "going into the Church," as the erroneous expression has it, and devotes himself to business, or some other profession. Now, a clergyman should practise what he preaches; he cannot, of course, in the strictest sense, for he is preaching the highest ideals, Jesus Christ, and no man has as yet approximated Jesus Christ with any degree of satisfaction; but, he should enforce his Sunday proclaimings by his Monday behavior. The fact is, however, that there is not a clerical and a lay standard in truth, but only in imagination, and current opinion. You will search the Bible from Genesis to Revelation to discover any demarcation of conduct as related to the layman and the priest, and you will not find it. On the contrary the understanding is that all baptized Christians are Children of the Light and must walk answerably to their Christian calling. It is undoubtedly true that a man of vicious tendencies, tendencies which he is unable to control either by religion or the standards of society, ought not to go into the ministry; he would, in all probability, if he went into the ministry, bring shame and disgrace upon himself, and dishonor the Bride of Christ; but such a man is a menace to society whatever his vocation, and should, for society's sake, be kept under lock and key. If a man knows how to control his passions, and fight successfully with "wild beasts at Ephesus," and prefers honesty not merely as the best policy but as the only lasting attitude to take up in life, and wants to live not merely for himself but for his fellows as well, he is ripe not only for a secular profession but for the ministry. Moreover, there is a great assistance inherent in the mere taking of a stand; there is such a thing as the inspiration of responsibility; and the decent man in a worldly vocation would find it, to say the least, equally easy to be respectable in the ministry. It is a cowardly objection for a man to raise against the advisability of taking holy orders that he is not "good enough." No man, in the final analysis, is good enough; but all men ought to be as good as possibility will allow.

These, then, are some of the causes of the dearth of candidates for the ministry: Parents are too ambitious for their sons from a worldly standpoint; some parents are too fearful

(Continued on page 54)

A Separate Racial District for Negroes in the South

By the BISHOP OF SOUTH CAROLINA

THE Ven. Floyd Keeler in *THE LIVING CHURCH* of March 11th, in an article entitled *The Church's Mission among Afro-Americans*, expresses surprise that Bishop Darst's plan of a separate racial district for negroes in the South presided over by a white bishop has excited so little comment. The difficulty with this plan is fundamental and would suit no one, least of all the negroes themselves. I repeat here what I have said to my own diocesan council, "that no white man can work effectively or satisfactorily among a race that he cannot visit socially." A large part of a bishop's influence and success comes from social contact with his people. As chief shepherd over the flock his relations to his people must necessarily be something more than official. The negro is therefore perfectly right in asking for a bishop of his own race, one who can visit him socially and break bread at his table as well as represent him in the general councils of the Church and at all industrial and educational gatherings of his people. This a white man could never do.

The plan of a separate racial missionary district with a negro bishop in charge having full powers of jurisdiction evidently finds favor in the eyes of Mr.

Plan Opposed to Historic Precedent

Keeler, who cites with approval the Apostolic precedent that in the early Church the Gospel of the Circumcision was committed to St. Peter, and the mission to the Gentiles to St. Paul, and that this involved a division of labor and authority in the same territory. But we would remind him that this was done long before the days of a settled diocesan episcopate and could hardly be cited as a precedent to guide us now. The hard, stubborn fact with which history confronts us is that not since the days of diocesan bishops has the Church ever been divided on racial lines. The idea that a Bishop should ever be called upon to surrender part of his flock because some of his sheep were black or brown, or some other color is an absolutely new proposition and entirely at variance with the whole teaching of the Catholic Church for nearly two thousand years. To do so is to surrender the Catholic ideal of one bishop, "one father in God," over one undivided family of God. Make the family small, if you please, limit your bishop to a single city if necessary, but when you make him a bishop and give him jurisdiction he is the bishop of every living man, woman, and child in his diocese, whether they acknowledge his authority or not. And are we Churchmen, within fifty years of the Civil War and because we find conditions in the South peculiarly difficult, going to despair of this Catholic ideal and split up the family of God on racial lines? Does not Mr. Keeler know that already the Indians of South Dakota are asking for a separate racial district? And why not? Once the principle is established that a race, because of alleged injustice or on grounds of race prejudice or for any other reason, may ask to be organized separately, what is to prevent other races having the same privilege? If the negroes can have a separate racial district in the South why should not the Indians in the West, or the Japanese on the Pacific coast, or the Poles in Chicago? Unless a man is blind to the lessons of history it seems to me that this is what would inevitably follow. Once surrender the idea of a Catholic Church and the process of disintegration and further division and separation immediately sets in.

But since so many are advocating the separate racial district plan let me point out what in my opinion are some of its more obvious defects.

(a) It is proposed to erect a missionary district on racial lines. Now, it is easy enough to fix geographical lines and to say that this diocese or territory shall be bounded by such or such state or county lines. But it is not as easy as it looks when you come to separate races of people on racial lines. If all negroes were black and all whites were without a suspicion of negro blood in their veins, the problem would be easy, but where large numbers of negroes in the South are almost white, some so far removed from the negro in physical and racial characteristics that even an experienced Southern white man cannot tell them apart from his own race, you can see at once that you have a situation on your hands the most serious and difficult of solution. It is still a burning question in many counties in the South whether the children of certain parents should be admit-

ted to the white schools or excluded. I mention this simply to let others see who are not familiar with our peculiar problems what we are up against when we talk about a separate racial district for negroes. We must first define what we mean by a negro before we can begin to catalogue him as on this or that side of an ever changing and wholly undefinable racial line.

Suppose we have a separate racial district for negroes in the Fourth Province—what will become of certain large and influential, highly intelligent, and respectable congregations of people who are one-eighth to one-sixteenth white; who repudiate the charge that they are negroes? Is it probable that these people who have far more white blood in their veins than negro blood would be willing to separate entirely from the white race and place themselves under the jurisdiction of a negro bishop? Suppose for example that such a congregation should say we prefer to remain under the white bishop? Would they be allowed to do so? If then we are going to have a missionary district with some negro congregations under the white bishop and others under the black bishop in the same territory, how have we solved the problem? We have only got confusion worse confounded.

Nor do our troubles end here. With a negro bishop over a missionary district in the South it would of necessity follow that every white woman and every white priest now engaged in work among negroes would be forced to resign. There are in my own diocese at this time, and elsewhere throughout the South, numbers of consecrated men and women of the white race who, feeling deeply their responsibility for the evangelization and moral uplift of the negro, are gladly giving of their time and service to this work. Now every one familiar with conditions in the South knows perfectly well that this very helpful and beneficial relationship between the races would cease as soon as the negro bishop was placed over white priests and ladies of the South. In other words the Church herself would make it impossible for the white race in the South to render the highest personal service to the upbuilding of the negro's moral and spiritual life. Is the Church prepared to assume this responsibility and to give her official sanction to such an unchristian policy? Are we willing to further a plan of separation of the races in the South which must inevitably undermine a sense of responsibility in the white man for the negro?

Now let us look further and inquire what would be some of the complications which would undoubtedly arise should the separate racial district plan be put into effect.

It has been argued by every advocate of this plan that the time had come in the South for the races to separate; that their longer continuance in the same Church diocesan organization gave rise to race friction and feeling; therefore the negro must have a separate missionary district with a bishop of his own.

But will the plan proposed separate the races in the Church, and especially in the councils of the Church, where it is claimed the chief ground of objection lies? Let us see. Under the canon creating Provinces we read that every missionary district in the province will have the same representation in the provincial synod as the oldest and strongest diocese. In other words, if we should have a negro missionary district erected in the Fourth Province the negro bishop and six clerical and six lay delegates would be entitled to seats and votes in the synod. Of course, no one supposes that we are going to stop with one negro missionary district. Others would soon follow with full powers of representation in the synod. Where then is the separation of the races in the Church which has been promised us by the advocates of the racial district plan? Have they solved the problem? Have they removed the grounds of possible race feeling and friction? They have only intensified it and made the situation a hundred-fold more difficult and dangerous to handle. This is what happens when men in their impatience and lack of faith in the Church's ancient heritage depart from the beaten path of history and rush blindly into some new and absolutely un-Christian scheme for the solution of the race problem in the Church.

But one more statement of Mr. Keeler remains to be chal-

lenged. He asserts that the racial district plan is desired by a majority of the leaders of the negro race. Admitting that this is true of the negroes in the North, I very much question whether the same would be true of the negroes in the South in the territory where it is proposed to erect this missionary district. So far the "memorials" from conferences of colored Churchmen presented to the General Convention have come from a body of negro clergy and laity living north of the Mason and Dixon line, and with one or two exceptions, their conferences have been held in Northern cities. A few of our Southern negroes have attended them and joined in these "memorials," but the great majority of the petitioners have come from the North, indeed the chief agitation of this question has come from Northern negroes. What then are the facts? We have had submitted to us numerous petitions and memorials purporting to represent the views of the negroes in the South, when as a matter of fact with the single exception of the diocese of North Carolina the negroes in the South have never expressed themselves in favor of a separate racial district plan or any other plan.

The Seventh Province has submitted a "memorial" to the General Convention asking that the negroes in Texas and in the Province of the South-West be organized separately. I took the trouble to write and ask one of the bishops who was present at the Synod which took this action if the negroes themselves had presented any "memorial" to the Synod asking for separate organization. The reply that I received was that they had not.

Does it not seem strange therefore that we should be told by the representatives of the Seventh Province that their "memorial" represents the wishes of the entire colored race in the South, when no effort so far as I know has ever been made to get at the real convictions of the negroes in this province touching this vital question? I would like to ask who was entitled to speak for the negroes in the South. When and where have they expressed their minds on this question? It matters not how many negroes meet for conference and frame memorials north of Mason and Dixon's line, they cannot speak for the negroes of the South—they can only speak for themselves. So far as I have been able to find out, by conversation and correspondence with a number of negro leaders in the South, I have come to the conclusion that they are very much divided on this question. Take my own negro clergy for example. When I first advocated the election of a negro suffragan they supported me and joined me in a petition to the white council asking for his election. Later, because they were told by others out of the diocese that a suffragan bishop was only an ecclesiastical figure head—"a mere puppet"—they changed their minds and withdrew their petition. When I asked them later what they really wanted and whether they desired to be cut off from the white race in a separate racial district they replied they preferred to have things continue as they are, and then added this deeply significant remark: "If the Southern bishops after the war had shown the same interest in us that you and Bishop Bratton, Bishop Cheshire, and others are now showing, there never would have been any agitation about a separate racial district."

So that my negroes certainly do not wish to be organized separately. Have the negroes of the two dioceses of Virginia, where there are more negro clergy and laity than in any other Southern state, asked for it? Have the negroes of the diocese of Georgia or Atlanta or Alabama asked for it? It is therefore wholly unwarrantable assumption on the part of the advocates of separation that the negro leaders and communicants in the South are solidly behind this movement. I challenge the statement and call for the proof.

But even if it could be proved that an overwhelming majority of the negroes themselves wanted to be organized separately, it would not follow that it would be best for them and for the future peace of the Church to grant their request. We are dealing here with one of the most difficult and far reaching questions which has ever confronted any Church and it behooves us to look well into every aspect of this great problem before we commit ourselves irrevocably to a position from which there is no retreat.

As every one knows, I have always been an advocate of the Suffragan Plan. First of all, for practical reasons; because the English Church on the West coast of Africa dealing with the same problem has now for over fourteen years been successfully trying the plan of a negro suffragan bishop under the white bishop. I have it upon the authority of Archdeacon F. Melville

Do the Negroes
Themselves Want It?

Jones of the West coast of Africa in an article published in the *International Review of Missions* that the plan of having negro suffragans serving under white dioceses has proved, to quote his own words, "a conspicuous success."

Next I wanted to try the suffragan plan because the Church in General Convention at Richmond in 1907 and again in Cincinnati in 1910, had recommended it to meet just the difficult problems with which we are confronted in the South. Before any other plan therefore was tried, I felt, in loyalty to the Church, some Southern diocese should make the experiment. I have no sympathy whatever with those who seek to defeat the Church's own plan by trying to heap ridicule upon it. We are told that the suffragan would have no vote in the House of Bishops. That is true. But when the House of Bishops voted by a large majority in New York to give the franchise to suffragans it must be evident to even the most conservative member of that body that it is only a question of time when the House of Deputies will concur. Experience teaches us that where a suffragan is of a different race from the white bishop he is peculiarly well fitted for work among his own people. If the negroes in the different Southern dioceses could have their own colored councils as we have in South Carolina, it is easy to see that the suffragan might be allowed and undoubtedly would be allowed to preside over his own council.

Being a negro and knowing conditions among his own race as the white man could never know them, it would necessarily follow that the suffragan's judgment and recommendations would be depended upon very largely by the white bishop. The suffragan would be far from being a "puppet" or mere figure head. In spiritual functions and in effectiveness of service to his own race he would occupy a position of great dignity and influence. By this plan the two races would be kept together, and the two bishops would be enabled to work together for the spiritual and moral uplift of the negro. The suffragan would have all the initiative necessary to do his work and yet he would have the help and cooperation and wise oversight of the white diocesan. The unity of the family of God would remain unbroken, the Catholic principle of one Bishop in one territory would be preserved, and the Church saved from possible disruption and trouble that we know not of.

CONCERNING CANDIDATES FOR THE MINISTRY

(Continued from page 52)

of advising their boys to embrace the ministry; there is the feeling among many men that the ministry is confined in its sphere of usefulness; that the life of the ministry is a life of hardship; and that the average man is not good enough to be a minister of Christ. Still, the call of candidates for the ministry increases in volume year by year; more and ever more, men are needed to enable the Church to keep pace with the opportunities for usefulness that are opening up, and being opened up, both at home and abroad. This call is not merely a call for quantity, but preëminently, a call for quality. More and evermore men are urgently needed to carry on the work of the upbuilding of the Kingdom of God, but the demand is for the right kind of men, for the men who will help and not hinder the cause of Jesus Christ in the world.

May the parents of our boys awake to the responsibility which is theirs, a responsibility which, in the most influential sense, may be discharged by them alone. May they realize that the heart of their son is of infinitely more importance than his bankbook; that his happiness, not his opportunity of pecuniary acquisition, is the primary consideration in their determination of his life's work. May the mothers and fathers, and in a special sense the mothers, for their influence is unlimited so far as the male members of the family are concerned, persuade their boys of the beauty of the calling of ministers of Christ, and seek to influence them to make the Great Sacrifice in order that they may possess, in fullest sense, the treasures of Christ. *And*—may our young men, our big-hearted, regal-souled, king-qualified young men, be induced to see the satisfaction of a life which has as its motto: "I am come not to be ministered unto, but to minister"—is our most earnest prayer, and a dream which we shall endeavor to fructify in reality.

IN His blest life

I see the path, and in His death the price,
And in His resurrection proof supreme
Of immortality.

—Edward Young.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

DIGEST OF DIOCESAN SOCIAL SERVICE ACTIVITIES

A DIGEST has been made by the Joint Commission on Social Service of the activities of diocesan social service commissions for the year 1915, which shows that the following commissions are interested in general labor questions: Bethlehem, Long Island, Western Massachusetts, Pennsylvania, Southern Ohio, Western Colorado, Western Michigan, Newark, and New York.

The following are interested specifically in child and woman labor: Los Angeles, New Jersey, North Carolina, Pittsburgh, South Dakota, Western Colorado, Newark, and New York. Southern Ohio is interested in mining questions; Bethlehem and Los Angeles in the safety first movement; Arizona, Long Island, Ohio, Rhode Island, and Southern Ohio, in Sunday observance, which is associated with "one day's rest in seven" for industrial workers, while Arizona, Kentucky, Los Angeles, Long Island, Western Massachusetts, Oregon, and Pennsylvania, are interested in unemployment.

A statement concerning "The Church and Labor," by the Rev. C. R. Stetson, showed the following facts as under date of about two years ago:

- (1) Twenty-one dioceses either have sent "fraternal delegates" to central labor unions or maintained close contact with organized labor.
- (2) Seventeen commissions have furthered labor legislation and put themselves publicly on record as favoring an eight hour day.
- (3) Twenty-five dioceses are on record as favoring bills, or agitating to secure labor legislation, for the elimination of child labor.
- (4) Nineteen dioceses report cooperation with the labor movement in obtaining better working and housing conditions.
- (5) Twelve commissions report that the Church, through its representatives, has been instrumental in settling strikes in New York, New Jersey, Massachusetts, Ohio, Vermont, Michigan, Illinois, Maryland, etc.
- (6) Thirty-four out of fifty-four dioceses answering Mr. Stetson's questionnaire report that working people or wage earners are not indifferent to our own Church; that in some cases working people form the back-bone of the Church.
- (7) Twenty-seven out of these fifty-six dioceses had studied industrial conditions or were preparing to do so.

UNIVERSAL HEALTH INSURANCE

The pending New York Health Insurance Bill makes health insurance universal for all manual workers and for others earning less than \$100 a month, because it is believed by its advocates that experience elsewhere has shown that voluntary insurance will not reach the persons who most need its protection and that insurance must be obligatory if it is to render the large social service of which it is capable. The benefits to be provided are medical, surgical, and nursing attendance, including necessary hospital care, medicines, and supplies; a cash benefit beginning on the fourth day of illness, equal to two-thirds of wages and given for a maximum of twenty-six weeks in one year; and a funeral benefit of not more than \$50. The cost of these benefits and their administration, amounting to about three per cent. of wages, is to be borne two-fifths by the employee, two-fifths by the employer, and one-fifth by the state. The employee is asked to contribute because he is to some degree responsible for his own ill health and because he receives the benefits. The contribution of the employer is justified by the bill's proponents on the ground that illness is, to a considerable extent, occupational in origin. The state's share in the joint contribution is justified by the present cost of sickness to the state and by its recognized responsibility for community action to prevent ill health. The administration is to be vested in mutual associations of employers and employees organized according to localities and trades, and managed jointly by employers and workers under general state supervision.

"HAVING PUT HIS HAND TO THE PLOW, AND LOOKING BACK —"

To every worker comes a period of depression and reaction; and we frequently hear workers like Charities Commissioner Kingsbury of New York whose work for social betterment has

been persistent and energetic, confess that they had frequently been on the point of quitting their jobs because they could not get things done. Between the idealist, the man of plans and vision, and the realization of his hopes, the accomplishment of his intentions, as the *Detroit News* points out,

"there stretches a weary way, heaped high with obstacles. No public servant who has the good of the community at heart but has felt the great weariness which comes of defeated purpose. What he sees so clearly, others ignore. Minor issues are pushed forward to sidetrack important movements. The best effort yields relatively so little of result.

"Then comes the quitting impulse. The best retort to enemies and obstructionists, the easiest way out of overwhelming responsibilities, is to quit, it seems.

"In hours of spiritual fatigue, such thoughts obtrude themselves. A refreshed mind ejects them. The fighting spirit revives and the real man puts forth greater effort in the face of odds.

"In starting, originating and inspiring, one man can do much, although the results of his labors are not immediately apparent. Yet, to continue in a new course fortitude and infinite patience are required."

PREVENTIVE WORK IN CHILDREN'S AID

The chief work of the Children's Aid Society of Toronto is prevention—that is, interviewing parents and friends of children, as well as the children themselves, to secure good home care and training and check at once evil teaching or example, idleness, street-wandering, pilfering, and the like. Only after repeated failure to secure improvement does it ask for guardianship. Most of the children made wards are for the following reasons:

1. When the natural home is one of filth, vice and degradation, and parents fail to improve its condition after fair and repeated warnings.
2. When there is open and continued immorality on the part of one or both parents and there is no good reason to expect reformation.
3. When parents are habitual drunkards, especially where intemperance joins hands with poverty and physical distress is added to evil example.
4. When a child is illegitimate and its mother is unable to give it a proper home.
5. When orphanage occurs. Often the half-orphan should be taken, especially if the remaining parent is a father addicted to drink.

MUNICIPAL FORUMS IN CANADA

A number of Canadian municipalities, of which Ottawa and Winnipeg are the leading, have people's forums designed to promote and stimulate good citizenship. The meetings are held on Sunday afternoon in some central building, open to all irrespective of nationality or creed. Informed speakers are invited to address the meetings, which have been largely attended. The movement is one which has made considerable progress in this country.

A BUREAU OF SOCIAL RESEARCH has been established by the three provincial governments of Manitoba, Saskatchewan, and Alberta (Canada) to study and work out the social problems of that section of the Dominion. This work is the outgrowth of the Canadian Welfare League established several years ago in Winnipeg. The director will be James S. Woodsworth, who inaugurated the movement.

A VERY STRIKING PAPER has been prepared by one of the representatives of Birmingham, Ala., in the Legislature, in the shape of a report of his action upon the various matters which came up for consideration at the late session of that body. Those who are interested in such matters will find the report of Representative Shapiro most interesting.

"MONEY IN THE BANK is a step to good citizenship," declares the National Americanization Committee. This body has issued a series of leaflets entitled *For Better Citizenship*, intended to cultivate thrift among the immigrants to our shores.



CORRESPONDENCE

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

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IF the matter of Prayer Book Revision is seriously to be taken in hand by the coming General Convention, the following changes might be thought worthy of consideration:

(1) Include among the Opening Sentences of Morning and Evening Prayer the following:

"Where two or three are gathered together in My Name, there am I in the midst of them" (St. Matt. 18: 20).

(2) Add to the rubric prefixed to the two Creeds in Morning Prayer the following:

"Note, That the saying of the Creed in this place may be omitted where the celebration of the Holy Communion is immediately to follow."

This will avoid the necessity, either of the double recitation of the Creed, where the Nicene Creed is used in the Communion office (Morning Prayer having been said immediately before), or of the use of the Nicene Creed in Morning Prayer, and its omission (though the use be permissible) in the Communion office immediately after the Gospel. The proposed rubrical direction leaves it open to the clergy to use the Creed at both services, should they so desire, where the celebration immediately follows Morning Prayer.

(3) Allow as an alternative to the Prayer for the Sick among the Occasional Prayers that found in the office for the Visitation of the Sick and beginning with the words, "O Lord, look down from heaven," etc., which avoids express reference to the contingency of death in the case of the person prayed for.

(4) In the Good Friday Collect the substitution for the reference to "Jews, Turks, infidels, and heretics," some such expression as the following, or its equivalent: "Have mercy upon Thine ancient covenant people, and upon all who are estranged from the truth as it is in Thy Son Jesus Christ."

(5) The provision of a second Canticle, as an alternative to the *Benedicite*, after the First Lesson at Morning Prayer, in Penitential Seasons, where the *Te Deum* is not used. How as to Psalm 145 (say from verse 8), or Psalm 146? (Rev.) WILLIAM SCHOULER.

To the Editor of *The Living Church*:

WOULD it not be worth while in our contemplated Prayer Book revision to correct the erroneous and heretical translation from the Greek used for the Maundy Thursday Epistle?

The verse requiring correction should read: "Wherefore whosoever shall eat this bread, or drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

We do not primarily need to inquire whether the real cause of our present translation was a desire to teach a lie in the name of our portion of Holy Church or was due to ignorance on the part of the translators. It is, however, quite inconceivable that Greek scholars of even very mediocre talent could without design translate *η ορ*, as if *κατ*, and.

Whatever may come from Prayer Book revision, we may confidently expect this correction and a restoration of the full form of the Nicene Creed. RAYMOND HOLLEY BALDWIN.

THE "CHURCH LEAGUE"

To the Editor of *The Living Church*:

FROM the editorial in your current issue, one is led to believe that your very optimistic views recently expressed concerning the "Declaration" of the Church League have undergone a change.

I do not think that Churchmen generally were deceived by the specious generalities of that declaration, notwithstanding the very cordial commendation which it received from *THE LIVING CHURCH*; for those prominently identified with this league are too well known as absolutely antagonistic to Catholic teaching and practice to have any influence with others who do not share their views. "Actions speak louder than words," and the *actions* of these gentlemen are well understood.

Now it seems there has been practically a second "Declaration," or rather an explanation or definition of the former one, which explicitly denies much of the Catholic Faith. Why not publish in full for the benefit of your readers the letter to which you refer as containing this explanation? The *American Catholic* has done this, but unfortunately that periodical has not so wide a circulation as your paper, and will not reach many to whom this information should be made known.

We know perfectly well that it is the purpose of this Broad

Church party to protestantize this Church if possible, and to rob us of our Catholic heritage, and it behooves Catholic Churchmen to face this issue and meet it.

There are many diocesan conventions scheduled to meet during the coming month, at which delegates to the next General Convention will be chosen.

It is an opportunity for Catholics to make earnest and united prayer to God the Holy Ghost for His guidance and help, that only those may be sent who are loyal to the Catholic Faith.

Very truly yours,

Baltimore, Md., April 29, 1916.

SEVERN R. ALLNUTT.

"AUTHORITY IN THE CHURCH"

To the Editor of *The Living Church*:

IHAVE read with interest the defense of the Bishop of Alabama by the Rev. Mr. Claybrook of Birmingham, as published in your issue of April 29th.

I note Mr. Claybrook's reference to conditions in "dear old Virginia," and I am a little at a loss to understand his reference. I do know that more than one ordained man in this diocese has openly stated that he did not believe that a bishop was a successor of the Apostles. Only recently one ordained man stated to me most emphatically that he was no priest, but was a preacher, and he has since been raised to the episcopate. It would appear that conditions have changed in "dear old Virginia," since Mr. Claybrook drank of his mother's milk, but if he had stated that the bishops in "dear old Virginia" take the full authority that is given to the successors of St. Peter, he would have been absolutely correct. In fact I have known of one deacon who was inhibited for allowing flowers within the chancel, and of another parish that was censured by a bishop for singing their evening prayers.

I am glad to see the discussion in your journal as to Episcopal Authority, and I sincerely trust that it will bring about a clear understanding as to whether ordained men are preachers or priests. As it now stands in "dear old Virginia," it is rare that one will admit his order of priesthood.

I sincerely trust that the next General Convention will, by canon or otherwise, give us some clear cut positive statement as to what we are in "dear old Virginia" and elsewhere. Very truly yours,

Roanoke, Va., May 2, 1916.

TAYLOR GLEAVES.

UNITIES

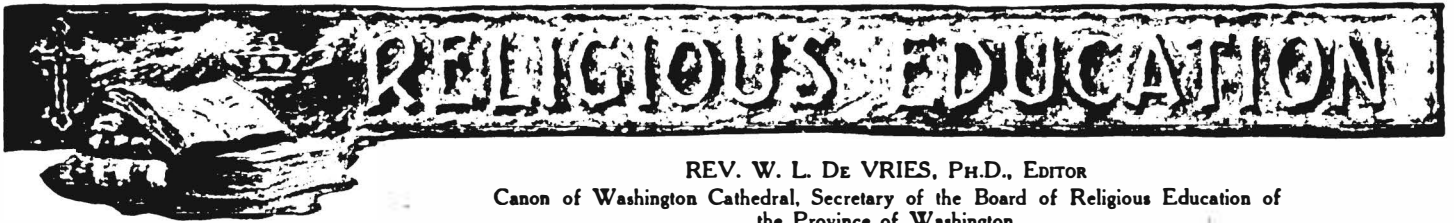
To the Editor of *The Living Church*:

IHAVE read with care the letter under this heading by the Rev. Wythe Leigh Kinsolving of New York City, and as one who has traveled in a number of countries I am sorely puzzled. Does Mr. Kinsolving desire to put the American people under the German Emperor that "the Government of the State" may be one and there may be world-wide reciprocity which the German Emperor would not allow? Does he desire to place the American Church under the Pope of Rome that the "Church of the race" may be one and each do as he pleases? If not I cannot conceive the plan he has in his mind unless it indeed be the casting off of all Church and race government in "a confederation of the human race, social and spiritual." How can you "confederate" lacking "nationality"? Is the United States of America then to be always a country of "Americans" and "non-Americans" as far as its "government" is concerned? Is the Church to be a hodge-podge of "sects" with no "constitution"? Instead of the Church yielding to all comers in order to include them, is it not the duty of all of us to rid ourselves of our "freak of Faith" in order to attain unity? Unity, however, without "nationality" would be paralleled by a unity of the National Church without the diocese. He asks a pointed question. Why burden the conscience with outward and visible additions to the original claims of Christ? Permit me as an Irishman to make reply by asking another question. Why burden the body with clothes when originally we were born naked? Simply because it is "seemly." In Church and State, for pity sake let us be "seemly" and not everlastingly be beguiled by every fashion change. Autocracy and Socialism are both to be avoided.

(Rev.) C. A. FRENCH.

THY MAKER will not leave thee in the grave,
But His own lineaments shall bear in mind,
And shall recall the image which He gave.

—Isaac Williams.



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.

CTEACHER training of an expert and satisfactory character is provided with difficulty in many districts and many parishes, and our leaders in religious education have been devising various methods of solving the problem. One of the most popular and effective of these agencies for teacher training is the short summer normal school. In four full days of instruction it has been found possible in such schools, for some years past, to give substantial instruction that has been of immense value in subsequent work in local schools, as many tests and testimonials clearly demonstrate.

In the Province of Washington, where this agency has been carried into every section, the field secretary, Dr. Mitman, finds in the course of his visitations that many schools, institutes, and diocesan boards have been stimulated to wider outlook, greater activity, and more effective teaching methods than ever obtained before.

It is true that every teacher who will take the time and trouble can acquire expert guidance and instruction in teacher training through the correspondence course of the General Board of Religious Education, but the personal contact with the instructor, the spoken word, and the opportunities of conference with the teaching staff, and with other pupils, afford advantages that no written work can supercede or supply. The contact with such leaders in religious education as the Rev. Dr. William E. Gardner, the Rev. Dr. Lester Bradner, Mrs. John Loman, Miss Helen Jennings, the Rev. Howard W. Diller, the Rev. Dr. Stewart U. Mitman, and others, has given a stimulus and a zest to Sunday school workers whose value it would be difficult to estimate.

The great fruits and results appear not only in the improvement in those attending these schools but in the fresh inspiration and information as to teaching, subject matter, and methods of administration, which they carry home with them and introduce in the local schools and institutes. In some cases where teachers cannot afford to go at their own charges, they are sent at the expense of their schools, so as to bring home these results for the benefit of the home parish. In yet other instances a group of schools have joined together to bear the expenses of one delegate from the whole group, so that he on his return could visit all and pass on the light he has himself derived from the fountain head in the summer school. Last year a whole posse of superintendents and teachers from a group of schools in a remote Virginia neighborhood motored a total of eighty miles in three automobiles to get the benefit of one of these summer schools.

In many of our dioceses there is lack of a diocesan unity and spirit. The different portions and works of the diocese are not at odds with each other but they have not developed the habit and methods of team play and united action. The summer school, bringing together and bringing into personal contact and friendship teachers from all over the diocese, has effected in several known instances the development of a corporate diocesan consciousness, and an increase in diocesan activities entirely outside of the field of religious education as well as in this field itself. In one case out of the summer school has grown the districting of the whole diocese into Sunday school institutes on the basis of geographical location and accessibility, with the result that every Sunday school worker in the diocese is within easy reach of a periodically held institute. The diocesan authorities are well persuaded that this has brought about a corps spirit and a centralization of interests such as the diocese has never known before, and is leading to coöperation in other departments of Church activity such as social service and missions.

The summer school with its subsidiary activities and by-products is therefore an agency for developing out of the parochial and congregational activities and outlooks a diocesan and national Church consciousness.

Another benefit of the summer school is in the training of lay leaders in religious education so that our overworked clergy will have expert helpers both in their diocesan and parochial un-

dertakings. Sunday school superintendents, department superintendents, parochial directors of religious education, and other officers and agents, are developed and discovered through the work of the summer schools.

In one of our dioceses the diocesan board, within the past year, has created diocesan superintendents of departmental instruction—adult, senior, junior, and primary. After careful consideration four experienced Sunday school workers were chosen for these positions, and in the course of a few months developed their fitness by enlisting in their quarterly conferences a large number of the Sunday school teachers of the diocese, and giving them much stimulus and technical information for the proper conduct of the work of each department. These four superintendents had all been attending one of our Church summer normal schools for several years, and there had gained the knowledge and the outlook which enabled them speedily to take hold of the task committed to them, and to put the work on an effectively permanent basis.

In the Province of Washington these normal schools will be held in 1916 mostly in the month of June, at Charlottesville, Bedford, and Norfolk, in Virginia; at Washington, D. C.; at South Bethlehem, Conneaut Lake, and Pittsburgh, in Pennsylvania. The programmes cover instruction for beginners and advanced pupils in Pedagogy, New and Old Testament subjects, Social Service, Home Nurture, Mission Study, Church History, Sunday School Administration, and similar themes. A list of these schools in 1916, with dates and locations noted, is published in the May issue of the *American Church Sunday School Magazine*.

While summer schools are attended in the main by persons residing within one hundred miles, yet they are open to those from all parts of the country who may wish the privilege, and not a few from distant points take advantage of the opportunities offered. The enrollment fee, covering all costs of instruction, is only two dollars, and board and lodging, by special arrangement, is kept at very low rates, differing slightly in the various schools.

THE MOUNT ST. ALBAN SUMMER SCHOOL, at Washington, is a typical one, and plans a very comprehensive course which

The Summer School at Washington should be taken by teachers from all portions of the country, as well as those near at hand. For Sunday school teachers

there are classes in the elements of Religious Pedagogy, in Social Service teaching, and in Bible instruction, as well as conferences on the ideals and methods of each grade of instruction. Expert mission study teachers have been secured to train Sunday school teachers in the best methods of teaching missions in the Sunday school. For superintendents and lay directors of parochial and diocesan instruction in religious knowledge, an advanced course in religious pedagogy, departmental conferences on both methods and materials, and a special class in the relations of the home to the Church and the Sunday school have been provided. The last is also offered as of value to parents, and all of these courses will be useful to teachers as well as directors. The clergy also in their teaching work, as well as their administrative tasks in connection with parochial instruction, will find all these courses of benefit and will find specific help in daily conferences for the clergy on educational, personal, and pastoral problems to be conducted by the Bishop of Erie. The date is June 12th to 16th.

There will be twelve instructors in the school this year, including Dr. W. H. Jefferys, of Shanghai; Miss Frances H. Withers, of Yonkers; Mrs. Ernest E. Osgood, of Richmond, Va.; Rev. Dr. Mitman, Field Secretary of the Province of Washington; Miss Helen Jennings, of Pottsville, Pa.; Professor Rollins, of the Virginia Theological Seminary; and the Rev. Augustine Elmendorf, of the diocese of Newark.

The headquarters of this summer school is the National Cathedral School for Girls, and many of the classes are held on

the beautiful shaded lawns of the spacious and elevated Cathedral close. On account of the daily services in the Bethlehem Chapel, devotional and religious influences make the sessions of spiritual as well as educational benefit.

Gleig's Wonderful Book Concerning the Most Wonderful Book in the World. By the Rev. George Robert Gleig, M.A., with Revision and Introduction by the Rev. Sylvanus Stall, D.D. The Vir Publishing Co., Philadelphia, Pa. 740 pp. Price \$1.80 net.

Those who wish an old-fashioned exposition of the Bible story, from Genesis to Revelation, will find it in *Gleig's Wonderful Book*, written upwards of one hundred years ago, and republished in 1915 with an introduction and revision by the Rev. Dr. Sylvanus Stall. The Rev. George R. Gleig was a gallant soldier of the British army in the American and the Peninsular Wars, afterwards took holy orders, and eventually became Chaplain General of the Forces. He possesses a soldier's splendid loyalty to his leader, a facile pen, and Scriptural knowledge and insight; but why in these later years Dr. Stall was moved to publish a work devoid of the benefits of recent scientific discovery and modern scholarship, which have added illimitably to our understanding and the authority of the Bible, the present writer cannot divine, except that his point of view seems to be that science is subversive of the faith and all higher criticism is destructive. The book, by a providence of God a generation or two ago, entered Dr. Stall's life and brought him to Christ, but it is hardly likely to serve such a mission in these later years of fresh Scriptural and religious difficulties and in the case of intelligent, reflecting men and women. It is books such as George Adam Smith's *Isaiah* and Alfred Edersheim's *Life and Times of Jesus the Messiah*, which, incorporating the accepted results of modern investigation, and rejecting and disproving unsound opinions—it is books such as these that counteract and dispel "unbelief, disbelief, and heretical influences," the avowed object of this republication. The reviewer not long ago read a Roman Catholic treatise in current use to overcome Protestant error. It combatted the Protestant position of the Reformation period, and showed no realization of the present viewpoints of the Evangelical Christian bodies. Just so in republishing this book Dr. Stall (and many others with him) did not seem to realize that new instruments are needed to-day to establish the Faith and convince doubters.

SUPERNATURAL OR SUPERHUMAN

By ROLAND RINGWALT

ALL who see and hear gaze on objects man cannot make and listen to sounds man cannot utter. The moon and the stars cannot be duplicated by the modern astronomer; he can no more reproduce the glory of their light than could the shepherds of ancient Israel. Actors have imitated the rustling of the wind and the rolling of the thunder, but the very term "theatrical" or the more disdainful "stagy" tells how the imitations fall below the reality. Every one of the Biblical illustrations given to show the power of the Most High appeals to the modern observer as it did to the men of old. The grandeur of the mountain, the flow of the sea, the soaring bird, the fishes in the deep, speak to us of a power different from the skill that directs locomotives and sends messages over the wires.

But sixteen centuries ago there was a marked difference between Greek and Roman thinking, and that difference has shown itself in every generation. Perhaps every man who meditates on the great mysteries of creation, and on the ordering of the universe, has recognized, if he has not felt, these two modes of thought. To a number of the Greek fathers all the beauty and harmony of the cosmos were due to God's instant and ever acting power; the growth of a blade of grass was as divine as the leading of an entire nation from the house of bondage. In many a Latin intellect a sharp line was drawn between the natural and the supernatural, between the non-miraculous and the miraculous. Good men, even holy men, considered the mysterious smiting of Sennacherib's troops as a higher proof of God's power than the growth of the lilies to which the Saviour had pointed.

For hundreds of years earnest souls in Western Christendom, while they constantly referred to the miracles of Scripture, forgot the language of prophet and psalmist, even at times the language of One whom psalmist and prophet foretold. There were eyes overshadowed by cowls, eyes which forgot that the heavens declare the glory of God and that the firmament showeth His handiwork. Students who laboriously traced out the written prophecies forgot how the strong mountains had called forth the soul of Amos. Devotees in gloomy cells remembered many a text of Holy Writ, but did not remember how the starry sky had looked down upon Abraham, or the saying that there is no speech or language where their sound is not heard. To a large number of sincere men and women from the fourth cen-

tury to the sixteenth it was a settled principle of faith and action that the rare is nobler than the common, and that the signs and wonders prove more than is proved by the seedtime and harvest, the cold and heat, the summer and winter, the day and night, that shall not cease while the earth remaineth.

Looking at it fairly there is no doubt that there always have been great numbers to whom the unusual appeals more forcibly than what happens every hour—it is highly probable that there always will be such persons. The New Testament assures us that the faith of the disciples was aided by the different appearances of our Lord after His passion, yet the desire for signs is not approved, it is censured. Possibly a Christian of to-day whose faith is strengthened every time he sees wheat growing in the field, and who senses the power that works in a cake of yeast, is nearer to the New Testament ideal than a man of "the ages of faith" who believed a hundred stories of wonder-working relics.

There are persons, and their number is growing, who believe that God at sundry times and in divers manners worked marvellous results, but to whom all things beyond the strength of man's arm and the discernment of man's mind are equally matters of awe. A human government can, such persons say, repeal or modify a law; but the Almighty carries out His purposes without violating laws. They are ready to believe that the Almighty may have ten thousand laws we have not discovered, by ways we know not, methods we may not understand until we know as we are known, but that His power is revealed by His moving along the lines He traced out when the morning stars sang together and will follow when the heavens wax old as doth a garment. To them yesterday and to-day and forever are words of infinite value—they believe that as He was when the sea burst from its swaddling bands so He will be when there is no more sea.

A valuable discovery dropped like the manna would be a gift from heaven to be received with thankfulness; but to some, to an increasing number, the most amazing discoveries made from time to time at unexpected places and without connection would not be so impressive as the laws found out by the astronomer. Music is to some a nobler science because it is as certain as geometry, because all its harmonies rest on processes as orderly as cube root, because an oratorio is as mathematical as the binomial theorem. If one person in a decade or a generation suddenly and without training solved an intricate problem that would not to persons who think as the Greek fathers did be as impressive as the endless succession of solutions that have come down to us from Egyptian priests who died a thousand years before Moses was born.

Bishop Butler considered that our ideas of what is natural, what is in accordance with the orderly government of the universe, would expand with our knowledge. He believed that to creatures higher than ourselves the whole course of prophecy and revelation might be as natural as the development of an ordinary mind may seem to us. It may be that the word "supernatural" is less frequently on our lips than on those of our fathers, yet our moments of awe may be no less frequent, and our raptures may soar to no less a height than those of saint or seer.

We feel that it is He that hath made us and not we ourselves, that we are the clay and He the potter, that He giveth to all life and breath and all things. Daily conscious of the superhuman we may not venture to hold anything supernatural. What can be above nature if God maketh the clouds His chariot, and if the sacred tongues of inspired Scripture use the word "wind" to express the name of the Spirit, the Third Person of the Holy Trinity?

A MEDITATION

Of future knowing nothing, Lord,

Yet knowing Thee,

What matter if one step beyond

We cannot see!

Thou art the Way.

When, to the soul's deep, questioning cry,

Uncertainty

Is all the answer that returns

Responsively,

Thou art the Truth.

And knowing Thee, the Way, the Truth,

For faithless fear

Where is left room when dawns the day

Death draweth near?

For Thou art Life.

S. L. M.

Church Calendar



- May. 1—Monday. SS. Phillip and James.
 " 7—Second Sunday after Easter.
 " 14—Third Sunday after Easter.
 " 21—Fourth Sunday after Easter.
 " 28—Fifth (Rogation) Sunday after Easter.
 " 29, 30, 31. Mon., Tues., Wed. Rogation Days.

CALENDAR OF COMING EVENTS

- May 14—North Texas, Dist. Conv., Emmanuel Church, San Angelo.
 " 16—Bethlehem, Dioc. Conv., Trinity Church, Easton, Pa.
 " 16—Long Island, Dioc. Conv., Cathedral, Garden City, L. I.
 " 16—Mississippi, Dioc. Conv., All Saints' Church, Grenada.
 " 16—Newark, Dioc. Conv., Trinity Church, Newark.
 " 16—North Carolina, Dioc. Conv., Church of Holy Innocents, Henderson.
 " 16—Olympia, Dioc. Conv., Christ Church, Seattle, Wash.
 " 16—Rhode Island, Dioc. Conv., Church of the Messiah, Providence.
 " 16—South Carolina, Dioc. Conv., Trinity Church, Columbia.
 " 16—Western New York Dioc. Conv.
 " 16—Western New York Dioc. Conv., St. Peter's Church, Niagara Falls.
 " 17—Eastern Oregon, Dist. Conv., St. Stephen's Church, Baker.
 " 17—Florida, Dioc. Conv., St. John's Church, Jacksonville.
 " 17—Los Angeles, Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.
 " 17—Michigan, Dioc. Conv., Grace Church, Port Huron.
 " 17—Nebraska, Dioc. Conv., Trinity Church, Omaha.
 " 17—Pittsburgh, Dioc. Conv., St. Andrew's Church, Pittsburgh.
 " 17—Southern Ohio, Dioc. Conv., Christ Church, Glendale.
 " 17—Virginia, Dioc. Conv., St. James' Church, Warrenton.
 " 17—Western Mass., Dioc. Conv., Christ Church, Springfield.
 " 18—Indianapolis Dioc. Conv., All Saints' Cathedral.
 " 20—East Carolina Dioc. Conv., St. Mary's Church, Kinston, N. C.
 " 21—Iowa Dioc. Conv., St. Thomas' Church, Sioux City.
 " 21—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
 " 21—Spokane Dist. Conv., All Saints' Cathedral, Spokane.
 " 22—Kentucky Dioc. Conv., St. Mark's Church, Louisville.
 " 23—Chicago Dioc. Conv., Cathedral of SS. Peter and Paul, Chicago.
 " 23-24—Central New York Dioc. Conv., St. Paul's Church, Syracuse.
 " 23—Erie Dioc. Conv., Ascension Church, Bradford, Pa.
 " 23—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 24—Atlanta Dioc. Conv., St. Peter's Church, Rome, Ga.
 " 24—Minnesota Dioc. Conv., Church of St. John Evangelist, St. Paul.
 " 24—Oregon Dioc. Conv., Pro-Cathedral St. Stephen the Martyr, Portland.
 " 30—Southern Virginia Dioc. Conv., Trinity Church, Staunton, Va.
 " 31—West Virginia Dioc. Conv., Martinsburg, W. Va.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

CHINA ANKING

Miss S. E. Hopwood.

SHANGHAI

Rev. E. C. Wilson (In First Province).

CUBA

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

THE PHILIPPINES

Rev. George C. Bartrick.

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

THIRD SUNDAY AFTER EASTER

St. John 16:16—"A little while and ye shall not see Me."

The evening and the morning make the day,
 First, second, third, and on—to Sabbath blest
 Of full attainment and of perfect rest,
 The gathered gain of all the gradual way.
 Till that day dawn, how good each "little while!"
 The pause which halts, to stablish, eager feet,
 The consciousness of glory still to greet
 Ecstatic eyes, lest proud content beguile.

So each attainment urges effort new,
 Hill beyond hill, new visions beckoning on
 Which darken visions half'd and priz'd and gone,
 And "absence" makes the "presence" once we knew.
 Till, turn'd to absence oft by broadening light,
 That Presence grows into the Infinite.

HERBERT H. GOWEN.

Personal Mention

THE Rev. D. R. BLASKE has resigned charge of missions at Beeville and Kenedy, Texas, and accepted a call to be rector of the Church of the Epiphany, at Kingsville, Texas.

THE Rev. A. W. BROOKS of Uniontown, Ky., has accepted the call to St. Paul's Church, Jeffersonville, Ind., in the diocese of Indianapolis.

THE Rev. I. GIBSON GANTT, late rector of St. Mary's Church, Whitechapel parish, once Dean of the middle convocation of the diocese of Easton, has begun his duties as rector of the Church of the Ascension, and priest in charge of Calvary (Clyde Memorial) Church in the diocese of Delaware. His P. O. address is Claymont, Delaware.

THE street address of the Rev. CARL G. HAGERBERG, priest in charge of St. John's Church, Galesburg, Ill., is now 468 North Broad street.

THE Rev. OSCAR HOMBURGER should be addressed at 2610 North Francisco avenue, Chicago.

THE Rev. FRANK R. JONES should still be addressed at the Willard Parker Hospital, foot of East Sixteenth street, New York City. His residence address only has been changed to 129 Lincoln avenue, Newark.

THE Rev. EDWARD D. JOHNSON, rector of St. Paul's Church, Brunswick, Maine, has been commissioned chaplain of the Coast Artillery Corps, National Guard of Maine, succeeding in that position the Rev. H. F. Kloman, who recently resigned the rectorship of St. Stephen's Church, Portland, and has removed to North Dakota, where he is to take up work under Bishop Mann.

THE Rev. J. S. LIGHTBOURN has resigned the rectorship of St. Paul's, Richmond, Ind.

CHAPLAIN HUGH M. T. PEARCE, U. S. N., is detached from the receiving ship, Navy Yard, Philadelphia, Pa., and should be addressed U. S. S. *Oklahoma*, care Postmaster, New York City.

THE Rev. DAVID A. SCHAEFFER should be addressed at 2320 South Central avenue, Chicago.

THE Rev. GEORGE H. WARD, normally addressed at Box 131, Dade City, Fla., asks that from July 1st to October 1st mail be sent to him at 2 Bible House, New York City.

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

DEACONS

BETHLEHEM.—On Saturday, April 29th, in St. Luke's Church, Scranton, Pa., the Bishop of Bethlehem ordained to the diaconate Mr. FREDERICK PERCIVAL HOUGHTON, a senior at the General Theological Seminary. Morning Prayer was said at 9:45 by the Rev. C. Rankin Barnes, who later acted as Bishop's chaplain. The Rev. G. C. Graham was the preacher. The Rev. R. P. Kreidler, D.D., rector of St. Luke's, presented the candidate, and the Litany was sung by the Rev.

T. J. Dewees. The Rev. B. M. Washburn read the Epistle. The candidate is a former student at Lehigh University.

BETHLEHEM.—On Monday in Holy Week, April 17, 1916, at Grace Church, Allentown, Bishop Talbot ordained to the diaconate Mr. WILLIAM CHARLES HEILMAN. The candidate was presented by the Rev. Robert H. Kline, rector of the parish; and the Litany was read by the rector's son, the Rev. Robert F. Kline. Bishop Talbot preached the sermon.

CENTRAL NEW YORK.—On St. Mark's Day, the Bishop Coadjutor, the Rt. Rev. Charles Fliske, D.D., ordained Mr. CEDRIC CHARLES BENTLEY, B.A., of Oswego, and (acting for the Bishop of Los Angeles) Mr. RICHARD AINSLEE KIRCHHOFFER, B.A., of Los Angeles, to the diaconate in Christ Church, Oswego, N. Y. Morning Prayer was said at 10 A. M. by the Rev. F. S. Eastman, rector of Grace Church, Carthage, N. Y. At 10:30 A. M. the ordination service began. The Rev. F. B. Blodgett, Professor of Old Testament in the General Seminary, New York, preached the sermon; the Rev. F. T. Henstridge, rector of the Church of the Evangelists, Oswego, intoned the Litany. The Rev. F. S. Dunham, Ph.D., rector emeritus of Christ Church, Albion, N. Y., presented his cousin, Mr. Bentley, for ordination, while the Rev. Prof. Blodgett acted as presenter for Mr. Kirchhoffer. The Rev. R. H. Gesner, D.D., rector of Christ Church, Oswego, read the Epistle, and the Rev. C. C. Bentley the Gospel. Other clergy present were the Rev. Ray Woolton of Syracuse, the Rev. H. D. B. MacNeill of Pulaske, and the Rev. M. J. Peters of Fulton. Immediately after the service a luncheon was given to the Bishop and clergy by the ladies of the parish. The music was rendered by the united choirs of Christ Church and the Church of the Evangelists, Oswego. Mr. Bentley is a graduate of Hobart College, Geneva, N. Y., and Mr. Kirchhoffer of the University of Southern California. Both young men are seniors in the General Seminary, New York.

NEW JERSEY.—JOHN NEE BORTON was ordered deacon April 25th by Bishop Matthews at St. Paul's Church, Camden. The candidate was presented by the Rev. R. E. Brestell, the rector, and the sermon was preached by the Rev. C. M. Perkins, Dean of the convocation of Burlington. Mr. Borton is a member of the senior class of the General Theological Seminary, in New York. After finishing his seminary course he will be assigned to duty in the diocese of Western New York.

TEXAS.—On Saturday, April 15th, at St. Augustine Chapel, Galveston, the Bishop of the diocese of Texas ordained to the diaconate Dr. T. A. JONES. He was presented for ordination by the Rev. Charles S. Aves of Trinity Church, Galveston. The Rev. S. Moylan Bird of St. Peter's Church, Brenham, preached the sermon, and the Rev. Joseph Cross Gray of St. Mary's Church, Houston, conducted the service. The ordinand is a graduate of the medical school of McGill University, Montreal, Canada. He will continue his work as minister in charge of St. Augustine Mission, where he has been serving as lay reader.

PRIESTS

RHODE ISLAND.—The Bishop of Rhode Island ordained to the priesthood in Grace Church, Providence, on Monday, May 1st, the Feast of St. Phillip and St. James, the Rev. PHILIP AYRES EASLEY and the Rev. HAROLD NOEL ARROWSMITH. The preacher was the Rev. Arthur J. Gammack of Fitchburg, Mass., who also presented Mr. Easley. Mr. Arrowsmith was presented by his father, the Rev. Harold Arrowsmith of the diocese of Long Island. The full choir of Grace Church and many of the clergy assisted in the service.

WEST TEXAS.—The Rev. D. R. BLASKE was advanced to the priesthood by Bishop Capers in St. Matthew's Church, Kenedy, on St. Mark's

Day, April 26th. The candidate was presented by the Rev. C. H. Reese of Victoria. Archdeacon Garden and the Rev. Messrs. U. B. Bowden, J. W. Woessner, and L. S. Bates joined in the laying on of hands. Mr. Blasko came to the diocese about ten months ago and served his diaconate in the mission at Kenedy and Beeville. On May 1st he will take charge of the Church of the Epiphany at Kingsville.

QUIET DAY

NEW YORK.—A quiet day for Sunday school workers has been arranged by the diocesan board for Saturday, May 20th, at Synod Hall. The day will open with the celebration of the Holy Communion at 9:45 in a chapel of St. John's Cathedral, the Rt. Rev. Charles S. Burch being the celebrant. Following there will be addresses on the topic of consideration and intercession: "The Challenge of the Children—What the Church can Give the Child; What the Child can Give the Church." Among the speakers will be the Rev. Richard T. Henshaw on The Child and the Community; the Rev. Percy R. Stockman on Week-day Instruction; the Rev. Seiden P. Delany, D.D., on Worship; and at 1:45 the Rt. Rev. Arthur S. Lloyd on Missions. At 2:30 the meeting will adjourn for the children's presentation in the Cathedral. Luncheon will be served in the undercroft at one o'clock. It is hoped that those who can accept the luncheon invitation will send their names to Miss FANNIE RAYMOND, 3 Trinity place, West New Brighton, S. I. Programmes can be obtained from board members and rectors of the diocese.

CHICAGO.—There will be a quiet day in the Cathedral of SS. Peter and Paul, Peoria and Washington streets, Chicago, on Tuesday, May 30th (Decoration Day), especially for business women and girls. All women and girls will be welcome. The day begins at 10 A. M., concluding at 4 P. M., and will be conducted by the Rev. Charles H. Young, rector of Christ Church, Woodlawn. A light lunch will be served in the Mission House, for those who wish, at noon, for 10 cents. Please have someone, if possible, send number from your parish who will attend, notifying St. MARY'S MISSION HOUSE, that sufficient lunch may be prepared.

DIED

BELDIN.—Entered into life eternal at her home in Philadelphia, Pa., on April 14, 1916, ELIZABETH SCHROEDER, widow of Ellisha BELDIN, in her ninety-ninth year. The burial service was held in St. Mary's Church, Burlington, N. J., and interment was in the adjoining churchyard.

Make her to be numbered with Thy saints in glory everlasting.

BERKELEY.—Suddenly, in Washington, D. C., April 26th, the Rev. ROBERT MAURICE BERKELEY, rector emeritus of Zion Church, Dobbs Ferry, N. Y.

DWIGHT.—At Evanston, Ill., May 6th, JULIA TERRY, wife of Walter T. DWIGHT; and daughter of the late General Henry D. and Louisa Clemens Terry; and mother of Miss Pauline Dwight, and Mrs. Lawrence C. Ward of Newark, N. J. Burial at Detroit.

Eternal rest grant unto her, O Lord; and let light perpetual shine upon her.

JORDAN.—At his home in Wheeling, West Virginia, Judge L. S. JORDAN, a devout member of St. Matthew's Church. Funeral services conducted at the church by the Rev. Messrs. Jacob Brittingham, L. W. S. Stryker, and R. E. L. Strider. Interment in Greenwood cemetery.

MORGAN.—Entered into Life Eternal on Tuesday, May 2, 1916, at her home in Louisville, Ky., ELLEN S. MORGAN, daughter of Thomas and Susan Hendrick Morgan.

Eternal rest grant to her, O Lord, and let perpetual light shine upon her.

NOLAND.—At Chillicothe, Ohio, at the age of fifty-seven years, on April 7th, the Rev. R. GRATTAN NOLAND.

RICH.—At his home in Baltimore, Md., on Sunday, April 30th, the Rev. EDWARD ROBINS RICH, at the age of seventy-five. He is survived by a widow, two sons, and a daughter. Services on May 1st at St. Bartholomew's Church, Baltimore, conducted by the Rev. G. Mosley Murray, assisted by the Rev. Messrs. W. Page Dame and Walter B. Stehl, and Archdeacon Wroth. Interment in All Saints' cemetery, Reisterstown.

SAYRES.—At Detroit, Mich., May 5, 1916, at the age of sixty-six, the Rev. WILLIAM SEAMAN SAYRES, D.D., leaving a widow, five sons, and a daughter.

MEMORIALS

JANE BIDDLE HEWSON

The passing from this world of Miss JANE BIDDLE HEWSON at 1912 Pine street, Philadelphia, on April 26, 1916, in the ninetieth year of her age, deserves more notice than the mere announcement of her death.

She was the daughter of Dr. Thomas Tickell Hewson, Philadelphia, who, though a man of

diminutive stature, was a most distinguished physician in his day. Miss Jane and her two sisters all resembled their father in both his physical and intellectual characteristics. Others may be able to speak from more intimate knowledge of her family and social life, but the undersigned was associated with her for over thirty years in what was probably the greatest interest of her life and in which she displayed her most striking characteristics, her Church work.

Brought up in old Christ Church while Bishop White was still rector, she took the most lively interest in the building of a chapel for the parish, in the western part of the city, especially as the site selected for it was directly opposite the house in which she lived for so many years. She gave liberally of her means towards its erection and maintenance and worked assiduously for its welfare. With one of her sisters, she furnished the cassocks and cottas for its boy choir, which was the third of its kind instituted in this city. When the chapel was opened by the Bishop, the choir formed in her house and proceeded, vested, across the street to it, an unwonted sight in those days. The subsequent breaking up of the chapel congregation was a bitter grief to her and for many years she refused to cross its threshold and disliked even to look at it from her windows.

In 1880 she transferred her allegiance to the Church of the Ascension, then on Lombard street above Eleventh, and for some thirty years remained its devoted adherent. Though at a considerable distance from her house, she never failed, winter and summer, in her regular attendance at its services, especially the early Communion, every Sunday morning. She instituted a Saturday Industrial School for boys and girls, devised occupation for them and a system of prizes and entertainments, which have been continued to the present day. At one time it was attended by an hundred and fifty children, and though many of them were much larger than she was so commanding was her personality she had no difficulty in maintaining order.

She founded a guild for young women, which has since been merged into the Girls' Friendly Society. Also a Ladies' Aid to do sewing for the Church and missionary purposes. She was always devising kind things to do for the Church, or for its rector, and whatever she undertook she carried out most systematically and thoroughly.

When, finally, her infirmities made it impossible for her to attend a church so far away from her home, she returned to Christ Church Chapel and attended it regularly until within a year or so of her death. We are thankful to say that this was unattended with pain, though she was afflicted of late by loss of her eyesight.

Now that her long and useful life is ended, we are sure she has entered into rest and we pray that she may be amply rewarded for all the good works she hath wrought. G. W. H.

JOHN ROBERT MOSES

The General Theological Seminary, New York City, April 25, 1916.

The Commission on the Revision and Enrichment of the Prayer Book, gathered together in their sixth session, desire to place on record their deep sense of personal loss in the recent death of their beloved and efficient Secretary, the Very Reverend JOHN ROBERT MOSES, Dean of the Cathedral of the Incarnation, Garden City, Long Island, New York. His ripe liturgical scholarship, his genial and unfading attention to the intricate duties of his post, his unflinching courtesy and ready wit; no less his high character as a Christian priest and gentleman, endeared him to us all. To some of us also he had been a near and tried friend and close associate through long years, a comrade steadfast and true.

May the almighty and merciful Lord, who has taken him home to the rest and refreshment of His Paradise of joy, grant us grace so to profit by the example and friendship of His faithful servant, that we, with him, may at length attain unto the glory and service of His eternal kingdom, through Jesus Christ our Lord. Amen.

For the Commission,
HENRY RILEY GUMMEY,
CHARLES G. SAUNDERS,
JOHN W. SUTER.

Committee.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED.—unmarried preferred—location northern Minnesota. Two missions, suburban, both promising rapid development. Street car connections to city. Salary first year \$1,000. Places being of great importance, suitable testimonials required. Work to commence as soon as possible. Church building at one mission, other mission several thousand dollars in view for edifice. Reply in full to HEARN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH wanted by energetic, hard-working priest; sound, conservative Churchman, married (no children); exceptionally good reader and speaker; college and seminary training; moderate

salary accepted. Address CAPABLE, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, aged forty, desires correspondence with Bishop or Vestry. East preferred. Open for regular work or supply during summer. References. Address H. C., care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Eastern city parish desires supply work for July or August. East preferred. References, if necessary. Experienced, musical. Address LOCUM T., care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for the months of July and August desired by an experienced priest. East preferred, within or near to a large city. Address L. M. N., 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.

MARRIED PRIEST desires correspondence with parish or bishop. Catholic, energetic, musical. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires supply work for July and August. References furnished if desired. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

SUPPLY, half of July and August, in the East. Adequate references. Address FAX, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED at St. Stephen's College, Annandale-on-Hudson, N. Y., a college graduate thoroughly competent to take charge of the chapel organ and music (Plain-song) and to teach Elementary Latin and Mathematics in the Preparatory Department. Apply to REV. PRESIDENT RODGERS.

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address St. ANDREW'S SCHOOL, St. Andrew's Post Office, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

CHOIRMASTER AND ORGANIST of large church in North America desires change. Pedagogue teacher; Cathedral or Plain-song Psalter. References from prominent priests. English diplomas. Good Churchman. Address CANTORIS, care LIVING CHURCH, Milwaukee, Wis.

CONGENIAL partner wanted for a part of summer by bachelor owning very attractive summer cottage. Excellent piano. College man preferred. Address Box 328, Cent. Sta., Toledo, Ohio.

LADY (30) desires summer position as companion, or mother's helper. References exchanged. Address LETTA, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, dependable lady wishes position as institutional matron. BRITISH, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent installations in Episcopal churches: Four manuals, Christ Church, Norfolk, Va.; St. Paul's, Chicago; three manuals, St. Peter's, St. Petersburg, Fla.; two manuals, Calvary, Tamaqua, Pa.; Trinity, Pawtucket, R. I.; St. Thomas, Brooklyn; Bishop Paret Memorial, Baltimore; Christ Church, Pottsdam, Pa. For detailed information address AUSTIN ORGAN Co., Hartford, Conn.

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.

GIFT CARD FOR WHITSUNDAY in five colors: *The Way to Pray for and to God the Holy Ghost.* Designed and published by the Rev. H. M. SAVILLE, Waltham, Mass. 5 cents each; 50 cents a dozen. Postage extra.

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.

BELL WANTED for a mission church in small town in East Carolina. Is there not a silent bell somewhere which can be donated or sold very reasonably? Rev. JOHN H. GRIFFITH, Kinston, N. C.

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

GUILD OF THE HOLY GHOST. A devotional guild for communicants. Particulars, Rev. F. J. BARWELL-WALKER, Murphysboro, Ill.

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 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

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

SAIN'T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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

CLERICAL OUTFITS

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

BOARDING—NEW JERSEY

SOUTHLAND—Large private cottage centrally located. Special rates to clergymen; 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.

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address "SUMMER BOARD," The Mission, Nashotah, Wis.

GRACE CHURCH, Vineyard Haven, Mass., is on Martha's Vineyard Island, easy of access from Boston and New York. Splendid water, bathing and boating; beautiful wooded drives and walks; excellent hotels, furnished cottages, and boarding places. Church services Sundays and in week. For information write Rev. A. C. GILMORE, priest in charge.

FOR SALE—MISCELLANEOUS

FOR SALE—Chambers' *Encyclopedia*, 10 volumes; Johnson's *Encyclopedia*, 8 volumes; both, cloth binding; good condition; price \$8 each, \$15 both. Send payment to LAW, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE.—Meneeley (West Troy) bell, 41 inches diameter at mouth, good condition. Address BELL, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT—FURNISHED

VENTNOR, Atlantic City; 2 N. Suffolk. One-story bungalow, seven rooms, two baths, \$500 summer. Would sell.

LITERARY

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

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 MARTIN DE C. WAID, 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

FOREIGN MISSION

CHURCH OF ENGLAND, BRITISH GUIANA.—Will anyone send a little money to enable priest in charge of Demerara River Missions to buy a motor boat? Over 100 miles of this river to visit. Six mission stations and five of these to be visited monthly. Full particulars given to anyone interested. Send over and help us—cheques; Royal Bank of Canada, Georgetown, B. G.—Money and Postal Orders. Wismar, P. O., B. G. Rev. G. V. SALMON, priest in charge, Wismar, Demerara River, British Guiana.

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, N. Y.:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenberg, 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, 56th St. and Blackstone Blvd.
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.]

Houghton Mifflin Co. Boston.
The Brief. With Selections for Briefing. By Carroll Lewis Maxcy, M.A., Morris Professor of Rhetoric in Williams College. Author of *The Rhetorical Principles of Narration and Representative Narratives.* \$1.25 net.
The Proof of the Pudding. By Meredith Nicholson. With illustrations. \$1.35 net.
Samuel W. McCall, Governor of Massachusetts. By Lawrence B. Evans of the Massachusetts Bar. With illustrations. \$1.25 net.

Bibliotheca Sacra Co. Oberlin, Ohio.
The Spirits of Just Men Made Perfect. A study of the Intermediate State. By John Elliott Wishart, D.D. \$1.00 postpaid.

Methuen & Co., Ltd. London.
The Way of Peace. By Augusta Kirby, M.A. \$1.40 net.

ANNUAL CONVENTIONS

NEW MEXICO

THE ANNUAL convocation of New Mexico, which met this year in El Paso at St. Clement's Church, was the largest ever convened, about eighteen clergymen being present, with lay delegates from all sections of the district.

Bishop Howden presided, with the Rev. J. S. Moore of Las Vegas as secretary, and A. A. Kean of Albuquerque as treasurer.

The opening address by Bishop Howden showed substantial progress in all directions. He referred in a feeling manner to the loss of Governor Mills, Major Palen, the Rev. H. M. Shields, and others who have died within the year.

Governor L. B. Prince was elected chancellor, and the Rev. L. W. Smith of Santa Fe, registrar; and committees on State of the Church, on Constitution and Rules, and on Finance, were appointed.

The greatest interest centered around the election of deputies to General Convention. By unanimous vote the Rev. Henry Easter of El Paso was elected clerical deputy, with the Rev. E. N. Bullock of Albuquerque as alternate; and the Hon. L. Bradford Prince of Santa Fe was elected lay deputy, with David McKnight of El Paso as alternate.

The Rev. Mr. Easter represented the diocese of Tennessee in 1901, and has been the clerical deputy for the district in the General Conventions of 1904, 1907, and 1913.

Governor Prince has served in thirteen consecutive General Conventions, and since

1910 has been the senior lay deputy in continuous service. But one clerical deputy has an equal term of service, that being the Rev. D. Battershall of Albany. Governor Prince was deputy from Long Island in 1877, and also represented that diocese in 1880. From 1883 to the present time he has represented the missionary district of New Mexico. In 1877, and again in 1883, he was appointed on the delegation to represent the Church in the United States at the provincial synod of Canada.

In the General Convention of 1880, after personal experience of the needs of the west, he originated the American Church Building Fund to aid in the building of new churches, and when the plan was apparently failing, in 1886, he devoted four years to the raising of the fund, speaking in the leading churches, from Boston to San Francisco, until the fund exceeded a quarter of a million dollars and its permanence was assured. Through many General Conventions he fought for the increased rights of the missionary districts, until full voting power was accorded to them three years ago; and he is now president of the association of deputies for the missionary districts.

A reception held in the parish house of St. Clement's was rendered specially notable by the burning of the mortgage which had been the last incumbrance upon the church property, which is now entirely free from debt.

While the audience stood and sang the

doxology, the Rt. Rev. Frederick B. Howden applied the match to the mortgage papers on the parish house of St. Clement's and the mortgage was burned.

TENNESSEE

THE TENTH CONVENTION of Colored Churchmen in the diocese of Tennessee was held in Holy Trinity Church, Nashville, May 1st and 2nd. The convention opened with the celebration of the Holy Eucharist at 7 A. M. by Archdeacon Demby, who has charge of this work. The speakers for the first day were the Rev. Messrs. Elmer M. M. Wright, J. H. King, W. A. Bruce, and J. W. Livingston; Prof. H. L. Keith, Mr. Hugh Merrill, Jr., and Mr. John Hale of the State Normal School. The evening service was conducted by Archdeacon Demby and the Rev. Elmer M. M. Wright.

Bishop Gailor delivered the sermon on the morning of the second day. Other speakers on the second day were the Rev. W. A. Bruce, Mr. Hugh Merrill, Jr., and Archdeacon Demby, who delivered his annual address. Papers were also read by the women of the church. After the appointment of officers by the Archdeacon, the convention closed. The future never looked brighter than now for increased activities among the colored members of the Church.

The Rev. J. W. Livingston of Memphis was elected clerical delegate to the diocesan convention and John H. Puryear, lay delegate.

THE CHURCH AT WORK

A PORTABLE MISSION CHURCH IN OHIO

ST. ANDREW'S MISSION, Washington C. H., Ohio (Rev. E. C. Prosser of Wilmington in charge), is the first mission church in the diocese of Southern Ohio to experiment with



ST. ANDREW'S MISSION
Washington C. H., Ohio

the portable church. St. Andrew's is a mission of but three years existence in a town of nine thousand population, and the portable church which has just been acquired is a step in advance of the renting of halls which so many beginning churches have to endure for the first years of their lives.

It was the early hope of the mission to be able to find a location for a permanent church building and effort was put forth in that direction before the portable building was decided upon. But after a thorough canvass of the situation it was found that a central location with suitable surroundings could not be bought for the money which could be afforded by the mission. When the portable building was suggested by the Bishop Coadjutor, the possibility of leasing ground for a few years at a sum within the means of the congregation presented itself, and a splendid

location was found a half block from the court house.

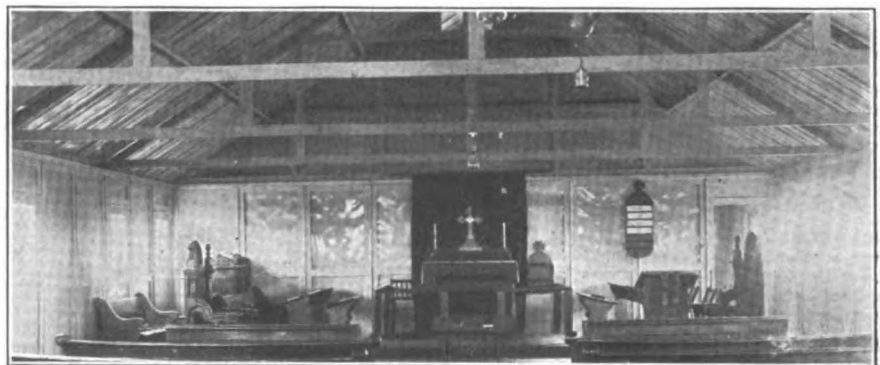
Location in the down-town section necessitated building of metal. For a building \$500 had been donated by the diocesan Woman's Auxiliary and it was found that a good sized portable building made of "black sheet" metal, painted within and without, could be secured for that amount. About \$500 more was raised locally to pay for foundation, floor, and furnishings.

The building completed is 27 feet wide by 57 feet long, of which a strip 9 x 27 is partitioned off at the back for sacristy and choir room. This leaves space for a chancel 12 x 27 and a nave 27 x 36. The chancel is arranged with choir stalls to seat fifteen choristers on either side of a sanctuary 6 x 9 feet. The nave of the church is furnished with pews to seat 150 persons.

Expenses for furnishings were kept down by having lumber cut at the planing mill, after which the men of the church put it together and in place with hammer, saw, and finishing

nails. Altar, communion rail, choir screens, prayer desks, litany desk, and pulpit were made in this way, and later stained an oak finish by the women. The chapel is lighted by electricity and heated by two coal stoves. It was found necessary during the cold weather to line the building with beaver board, which also kept the heat from being oppressive in the summer months, when the sun's rays shine directly upon the tin roof. The windows are of fern glass which admit plenty of light but give the seclusion desired in a church building.

The building is constructed in panels, so that it may be easily taken apart and moved without injury to the material of which it is built. It was placed upon the floor and foundation prepared for it within three days of the arrival of the material. Not much more time than this would be required to remove the building to a new location should the need arise. And when St. Andrew's is ready to buy a permanent location, and erect a permanent building upon it, the diocese will ship



INTERIOR OF ST. ANDREW'S MISSION, WASHINGTON C. H., OHIO

the portable building to some other mission which is ready to graduate from rented quarters to a building of its own.

POST-PANAMA CONFERENCE IN CUBA

OFFICIAL information is given as to the conference in Santa Clara, Cuba, April 25th and 26th, provision for which was made at the Panama Congress. An address from Bishop Hulse was read in his absence by Dean George B. Myers. The resolutions adopted are quite plentiful and are distributed among the several subjects of Survey and Occupation of the Field, Island-wide Evangelism, Literature, Education, and Miscellaneous. Provision for joint work on behalf of the several Protestant missions represented in Cuba are made by the resolutions in each of these departments.

With respect to "Survey and Occupation of the Field," provision is made for a committee on the subject to be formed in each province of Cuba, which shall investigate and report not later than next July, funds to be provided for the purpose. Plans are to be outlined for evangelical work, and a committee is to secure funds, enlist workers, and effect a suitable organization. It is provided "that the powers of these committees and conferences be recognized as advisory, and that the extent of the cooperation of each denomination, supporting Board, or other agency, be recognized as conditioned upon the desire and the free action of that agency.

On the subject of "Island-wide Evangelism," a special committee of seven is appointed which is to make investigations with a view toward establishing an evangelistic campaign throughout the islands. Lines suggested as important in connection with the studies of the committee include that of the feasibility of cooperative evangelistic efforts in large towns and cities, meetings in smaller towns, plans for operation where there is no organized work, "the interchange, where desirable, of men who are specially gifted as evangelists," etc. Dean Myers is one of the members of that committee.

With respect to literature, it is unanimously determined that an interdenominational semi-monthly paper will best serve the interests of the evangelical propaganda in Cuba, and provision is made accordingly. It is recommended that in Sunday school work a certain publication coming from Matanzas be adopted, "and that attention be called to the graded lessons in Spanish, published by Smith and Lamar, Nashville, Tenn." The matter of a joint publishing house was suggested for "careful study."

Under the head of Education several provisions were made, including one for the establishment of "an interdenominational, normal, kindergarten, and ministerial training school, centrally located, looking toward further developments as to additional courses that conditions may warrant." All matters pertaining to standards of work, teaching, etc., are referred back to a committee.

Under the head of Miscellaneous there are financial and other resolutions, including one on "principles relating to comity, such as the transfer and affiliation of members, the transfer of ministers, and related questions."

Among the names of the members of the Executive Committee is that of H. R. Hulse, who is our Bishop of Cuba.

DEATH OF REV. R. G. NOLAND

THE REV. R. GRATTAN NOLAND, who because of ill health resigned as rector of St. Paul's Church, Chillicothe, Ohio, in 1913, died at his home in that city on April 7th, aged fifty-seven years.

Graduated from the Virginia Theological Seminary, he was made deacon in 1884 and priest in 1885, at the hands of Bishop Peterkin. His first service was as rector of Wellsburg and Moundsville, W. Va. Later he had

charges at Blairsville and Indiana, Pa.; Danville and Harrodsburg, Ky.; Columbus, Miss.; Springfield, Mo.; and Covington, Ky. He was a member of the Standing Committee of the diocese of Lexington from 1898 to 1904, and served as a deputy at the General Conventions of 1898 and 1901. He became rector of the parish at Chillicothe in 1905.

RECTORY ACQUIRED FOR GRACE CHURCH, CHARLESTON, S. C.

GRACE CHURCH, Charleston, S. C. (Rev. William Way, rector), has recently purchased



GRACE CHURCH AND RECTORY, CHARLESTON, S. C.

the house next door to the church for a rectory. This house is built of brick and contains nine rooms. For a generation Grace Church has desired to own this valuable property. With the purchase of this building, Grace Church, the parish house, and the rectory are located on the same plot of ground at the corner of Wentworth and Glebe streets, near the center of the city, with a frontage of two hundred feet on each street.

A POLYGLOT PARISH IN CINCINNATI

A most interesting work is in progress at St. Luke's, Cincinnati, in the midst of a neighborhood where East and West meet and where eight or ten different languages are spoken. The rector, the Rev. Frank Gavin, has a passion for languages and enjoys the polyglot situation thoroughly.

A friend writing from the parish thus describes the interesting services of the Easter-tide:

"After Holy Week observed with great devotion, and all the traditional services, came our Easter, which began with the Russian service at mid-night. The church was comfortably filled with Slavs of various nationalities—Russians, Serbs, Macedonians, and Bulgarians. The Easter service of the Orthodox Church is fitting the Queen of Feasts. There is no greeting exchanged between Orthodox from the Easter Liturgy until Low Sunday save that one familiar to us,

'Christ is Risen—He is risen indeed.' The Easter kiss accompanies the greetings, and during Eastertide, as the fruit of the new life, a sort of supernatural spirit of democracy sweeps over all the Orthodox. Moujik (peasant) and noble greet each other as brethren. Our own services, on Easter were at 6, 7, 10, and 10:30. At the 10:30 service a considerable number of Syro-Arabbians, who made their confessions in Arabic on Holy Saturday, made their Communions. The Easter spirit seems to penetrate everything in the parish—and once again the Catholic life and atmosphere brought to our own Church folk the sense of the brotherhood of Catholic Christianity.

"Confessions are heard at St. Luke's by the pastor in Arabic, German, and English. The Orthodox have their own chapel in the church building, properly appointed. The Holy Sacrifice is offered every Friday with special intention for German speaking people, and the service is in German.

"The conspicuous note about St. Luke's is the devout, homelike spirit. Before the Blessed Sacrament there is no conversation: after services, downstairs, the intimate family life of the parish manifests itself in heartiness

and enthusiasm. St. Luke's is trying to win souls to our Lord in His Holy Church, and both priest and people commend themselves to your prayers."

THE CHURCH PENSION FUND

IT IS FELT by the committee in charge of the national campaign for the Church Pension Fund that active and organized work must inevitably be somewhat interrupted during the summer months. Every effort will be made to avoid any loss of interest during that period, but it seems more or less inevitable that the month of May, and possibly the first part of June, must produce the chief result which can be looked for previous to the General Convention in October. For this reason efforts are being made to spread abroad in every possible way the call to increased activity in behalf of the Fund during the next few weeks.

All diocesan committees are supposed to have commenced operations and to have worked out a local plan of campaign, first, along educational lines, and second, towards the collection of the larger gifts which are expected from each diocese. It is presumed that general parish collections and careful campaigns for the smaller amounts will be conducted energetically next fall. In most cases, however, the men and women who can give largely have been able to make up their minds by this time as to the importance of

the Church Pension Fund, and ought to be in a position to forward their pledges immediately, covering payments for a period of five years.

The central office of the Church Pension Fund at 14 Wall street, New York City, has been sending out various pamphlets covering all features of the work, together with pledges in any quantity which may be desired. Individuals are requested to communicate with the secretary of the diocesan committee, or with the gentleman in charge of their diocesan work, a list of whom appears below. If no name appears in any particular diocese, persons in such dioceses will receive prompt attention if they will communicate directly with Bishop Lawrence in New York.

It may be added that the work has proceeded with great enthusiasm, and, although the task which lies ahead is still a tremendous one, Bishop Lawrence has come to believe that the work in hand appeals sufficiently to the imagination of Church people to insure the ultimate success of the great undertaking.

The list of executives of local diocesan committees is as follows:

Rev. Fred A. MacMillen, 244 North Fifth street, Reading, Pa.
 General W. W. Skiddy, 82 Wall street, N. Y. (Connecticut).
 Edward S. Elliott, Savannah, Ga.
 John T. Shelby, Shelby and Shelby, Lexington, Ky.
 Angus S. Hibbard, 1705 Heyworth Building, Chicago, Ill.
 George A. Elliott, 1413 Delaware avenue, Wilmington, Del.
 George B. Schley, 905 Hume Mansur Building, Indianapolis, Ind.
 Herbert Payson, 93 Exchange street, Portland, Maine.
 Blanchard Randall, P. O. 63, Baltimore, Md.
 F. C. Morehouse, 484 Milwaukee street, Milwaukee, Wis.
 Frederick A. Colton, Concord, N. H.
 Frank H. Merrill, 59 Wall street, New York City.
 Walter J. Burns, 353 Oak street, Portland, Oregon.
 Rev. James H. McIlvalne, D.D., 311 Shady avenue, Pittsburg, Pa.
 Rev. Wm. A. Brown, Portsmouth, Va.
 James Leath, N. C. & St. L. R. R., Nashville, Tenn.
 Rev. W. J. Lockton, Battle Creek, Mich.
 James S. Spotts, 836 East Orange street, Lancaster, Pa.
 Arthur K. Hunt, 33 State street, Boston, Mass.
 Wilmer C. Stith, 118 Rialto Building, St. Louis, Mo.
 Bayard Stockton, Princeton, N. J.
 Frank E. Abbott, 5606 Euclid avenue, Cleveland, Ohio.
 R. Leo Hunt, 1507 Arch street, Philadelphia, Pa.
 Rathbone Gardner, Turks Head Building, Providence, R. I.
 J. H. Holbrook, Ridgeley Bank, Springfield, Ill.
 John M. Taylor, 826 Park avenue, Richmond, Va.
 Rev. Louis A. Arthur, Grand Island, Neb.
 Murray Shipley, The Lodge & Shipley Machine Tool Company, Cincinnati, Ohio.

ACTION on the Church Pension Fund has been delayed in Vermont, principally because of the illness and death of the member of the diocesan pension committee to whom the matter was largely left. The new committee has now published a tentative draft of its report, which after its completion will be presented to the convention in June. The report recommends that Vermont enter the plan.

Bishop Brewster called a meeting on March 30th at the Hotel Stratfield, Bridgeport, Conn., to consider the best methods for getting contributions to the Pension Fund within the diocese. A provisional committee was appointed at this meeting, which occurred in New Haven April 7th, to form plans for carrying out the work. Three men in each archdeaconry will constitute the executive committee of the diocese and will have entire charge of raising the money in their respective archdeacons. At a meeting of this committee in New Haven April 26th, final organization was perfected; and an active campaign for funds will be started at once.

To meet Bishop Lawrence, some two hundred representative members of the diocese of Pennsylvania dined at the Bellevue-Stratford Hotel, Philadelphia, on the evening of Tuesday, May 2nd.

The occasion was made particularly notable as affording opportunity for Bishop Lawrence to announce that \$2,000,000 had now been pledged toward the reserve fund of \$5,000,000 which must be in hand when the Church Pension Fund is inaugurated.

Bishop Rhinelanders presided over the dinner. The lay speakers were Messrs. E. Walter Clark, Charles L. McKeelhan, and Francis A. Lewis.

When called upon, Bishop Lawrence expressed his high appreciation of the way in which the Philadelphia committee had conducted the campaign. "It is a great source of stimulation to us," said the Bishop, "that you have given \$650,000 already to the Fund. In addition to the amount you have contributed, your gifts have been immeasurably valuable as a stimulus to other large dioceses."

A special Pennsylvania number of the *Church Pension Progress* was published and distributed in the churches on the Sunday following the dinner. On this day addresses on the Pension Fund were made in twelve churches of Philadelphia by Mr. George Wharton Pepper, Mr. Roland S. Morris, Col. Sheldon Potter, and other members of the committee.

The following is a complete list of the Pension Fund Committee of the diocese: The Rt. Rev. Philip M. Rhinelanders, D.D.; Charles D. Barney, Charles Biddle, Clarence C. Brinton, E. Walter Clark, Henry B. Cox, Morris Earle, James F. Fahnstock, George H. Frazier, Alfred C. Harrison, Ledyard Heckscher, Samuel F. Houston, R. Leo Hunt, Charles E. Ingersoll, Albert A. Jackson, Francis A. Lewis, Charles L. McKeelhan, Roland S. Morris, Arthur E. Newbold, John W. Pepper, George Wharton Pepper, Charles S. W. Packard, John O. Platt, Sheldon Potter, Percival Roberts, Jr., Benjamin Rush, Roland L. Taylor, Alex. Van Rensselaer, Rodman Wanamaker, David E. Williams, George D. Widener, Jr., Sydney L. Wright, Parker S. Williams, William T. Wright, Charlton Yarnall, Robert L. Montgomery.

The Bishop of Eastern Oklahoma has consented to represent the Church Pension Fund in the dioceses of Colorado, Kansas, West Missouri, Texas, and Dallas during the spring. West Missouri entered the system at its Council last November, and Bishop Thurston will assist Bishop Partridge in organizing a committee. The other dioceses, on account of their distance from the headquarters of the Fund, have not been visited by an official of the Fund and so did not enter the pension system last year. Bishop Thurston will represent the Fund at the conventions of these dioceses, with the consent of their Bishops, and assist the diocesan committees in presenting the system.

Maryland is rapidly raising its share of the \$5,000,000 Pension Fund. Mr. Blanchard Randall, chairman of the committee on the Church Pension Fund for the dioceses of Maryland, gave a complimentary luncheon for Bishop Lawrence at the Merchants' Club, Baltimore, on Wednesday, May 3rd. There were about fifty Churchmen present. The Bishop addressed the gathering on the progress of the campaign for the Fund.

It was announced at this meeting that the committee in charge had already secured pledges in Maryland aggregating \$40,000. Mr. George Wharton Pepper of Philadelphia also made a very energetic and convincing address. The members of the committee are: Mr. Blanchard Randall, chairman; and the Messrs. Charles O. Scull, R. W. Alexander, William B. Hurst, William Bladen Lowndes, and George R. Gaither.

DEATH OF REV. W. S. SAYRES, D.D.

THE REV. WILLIAM SEAMAN SAYRES, D.D., who died at Detroit, Mich., on Friday, May 5th, was a son of the late Gilbert and Anna Leah Sayres, and was born October 16, 1851, at Jamaica, Long Island, N. Y. An ancestor, Thomas Sayre, was one of the first settlers on Long Island at Southampton in 1648. He studied law in the office of his father, but on the death of a favorite sister decided to become a clergyman, and entered Dartmouth College in the class of '76. At the conclusion of his studies at Berkeley Divinity School at Middletown, Conn., he went to China as a missionary from Grace Church, Jamaica, located at Shanghai, and became one of the professors of St. John's College.

He returned to this country in 1885 to take up missionary work in the West. In 1893 he moved to Detroit and became assistant rector of St. John's Church in charge of St. Philip's and St. Mary's missions. About fifteen years ago he received the degree of doctor of divinity from Dartmouth College, and became general missioner for half of the State of Michigan. He founded fifteen churches, all of which are in a flourishing condition. He was chaplain of Palestine Lodge in Detroit, one of the largest Masonic lodges in the West.

He leaves a widow, five sons, two of whom are preparing for the priesthood at Berkeley Divinity School, Middletown, Conn., while another is practising attorney and master in chancery in Detroit, and one daughter. His only brother, Gilbert B. Sayres, is vice-president of the Metropolitan Bank, New York City.

ANNIVERSARY OF CONSECRATION OF THE BISHOP OF MARQUETTE

THE FESTIVAL of St. Philip and St. James being the twentieth anniversary of the consecration of the Rt. Rev. G. Mott Williams, D.D., to the episcopate, a celebration of the event was arranged by the rector of St. Paul's Church, Marquette, the Rev. B. G. Burt, and his congregation. At a celebration of the Holy Communion at 7 A. M., almost the whole body of the clergy of the diocese, together with a large number of the laity, made their communion with the Bishop.

The anniversary service at eleven o'clock consisted of a choral celebration of the Holy Eucharist, at which the Bishop was celebrant, assisted by the Rev. Joseph A. Ten Broeck, rector of Christ Church, Calumet, and the Rev. B. G. Burt. An appropriate sermon was delivered by the Rev. A. H. Lord, rector of St. James' Church, Milwaukee, Wis. The elaborate music at this service had been prepared with such care, and was rendered with such skill, as to be itself a strong expression of the love and loyalty which the rector and parish at Marquette bear to the Bishop.

After the service luncheon was served by the ladies of St. Paul's Church to the clergy and visitors, at which many letters were read from invited guests who were necessarily absent. Notable among these were letters from the Presiding Bishop, the Bishop of Southern Ohio, the Bishop of Ohio, Dr. Samuel Hart, of the Berkeley Divinity School, and a letter of congratulation from the Rt. Rev. Dr. Eis, Roman Catholic Bishop of Marquette.

At eight o'clock in the evening a meeting was held, at which complimentary addresses were made by the Rev. C. G. Ziegler, rector of Grace Church, Ishpeming, representing the clergy of the diocese, and Mr. C. J. Shaddick, also of Ishpeming, representing the laity. Mr. Ziegler paid a high tribute to the Bishop, dwelling upon his loyalty to his clergy, his loving, fatherly care for them, and the esteem and veneration in which he is held by them. He also emphasized the fact that not only has Bishop Williams been a faithful shepherd of his flock, but that he has been an important factor in the development and

growth of the upper peninsula of Michigan. Mr. Shaddick pointed out, as illustrating the material growth of the diocese under Bishop Williams' care, that twenty years ago there were only fifteen church buildings in the diocese, while to-day there are thirty-seven; then there were 1,445 communicants, now there are 3,070; then there were twenty parishes and missions, now there are sixty-four. This material growth, which is only the outward and visible sign of a corresponding increase and development of the spiritual life of the Church in the diocese, has been brought about largely through the untiring efforts and courage of the Bishop. Bishop Williams responded to these addresses with characteristic grace and modesty. He attributed his success largely to the influence which Bishops Tuttle of Missouri and Davies of Michigan had had over his life, and in forming his ideals of the episcopal office, and to the practical advice which Marquette's great layman, the late lamented Mr. Peter White, had given him when he first entered upon his office; he reminded the clergy that one of the duties of the bishop, which he had ever tried to fulfil, was to keep the diocese in line with the progress of the Church, and in line with, not the newest, but the truest scholarship; he strongly urged upon all the importance of doing our full measure of duty to what is the Church's first work this year, the establishing of the Pension Fund.

Following this meeting a reception was held in the guild hall, when a large number of the citizens of Marquette, and many from out of town, came to show their love and esteem for one who has the respect and admiration of all. The guild hall was beautifully decorated for this occasion, and refreshments were again served by the ladies of the parish.

DEATH OF REV. E. R. RICH

THE REV. EDWARD ROBINS RICH died Sunday, April 30th, from heart trouble, at his home in Baltimore. He had been in failing health for a number of years. He was born in Baltimore, January 27, 1841, and after being educated in the public schools there, he enlisted in the Confederate army at the beginning of the Civil War and served throughout that conflict. After the war he was prepared for the ministry by private instructions and was ordained deacon March 13, 1870, by the Rt. Rev. Dr. W. R. Whittingham, and to the priesthood June 7, 1873. He served the Church successively, at St. Paul's Church, Clinton, N. C., the Church of the Good Shepherd, Raleigh, N. C., Trinity Church, Orbisonia, Pa., Holy Trinity, Greensboro, Md., and for nearly twenty years as Dean of Trinity Cathedral, Easton, Md., where he closed his active ministry and retired about three years ago. He is survived by a widow, whom he married fifty years ago, two sons, and a daughter. He was a brother of the late Rev. Dr. Arthur R. Rich, founder and for many years principal of the Hannah More Academy, the Maryland diocesan school for girls.

The funeral services were held at St. Bartholomew's Church, Baltimore, on May 1st, the Rev. G. Mosley Murray, rector, officiating, assisted by the Rev. W. Page Dame, the Rev. Walter B. Stehl, and Archdeacon Peregrine Wroth, the interment being made in All Saints' cemetery, Reisterstown.

RESOLUTIONS FOR INTERNATIONAL FRIENDSHIP

THE SUBSTANCE of resolutions adopted at the conference of the World Alliance for Promoting International Friendship Through the Churches, which met at Garden City, L. I., April 25th, 26th, and 27th, was as follows:

"That, since permanent peace must be ultimately based on religious sanctions, and back of all international organizations must be good will, the American Council call a

representative congress of the Churches of the world, to meet at the close of this war, when and where the terms of peace shall be discussed, or in such other European center as may be deemed expedient, to consider how the Churches of the world may help to establish a new international order, in accordance with those principles of mutual justice and fairness which regulate the relations of good men everywhere, and that the carrying out of this plan be referred to the executive committee.

"That we call upon the Churches of America to make sacrificial efforts to contribute for the relief of the suffering peoples in Europe and Asia without regard to race, religion, or nationality, thus giving powerful proof of Christian good will.

"That the Council urge upon the Churches:

"(a) Careful study both of the Oriental problem itself and also of the proposals for a fundamental solution which have been offered, including comprehensive immigration legislation free from race discrimination;

"(b) Such action as may seem wise for embodying in local and national legislation and in our international relations the Christian ideal of universal brotherhood, guaranteeing to all peoples, small and great, East and West, the enjoyment of just and equal treatment.

"We believe it is time for the Christian Church to speak and to act in the strength and assurance of a deep and full loyalty to Jesus Christ.

"We rejoice in all the efforts which are being made by men of good intent to substitute judicial process for war and to effect world-organization.

"We urge the people of the Churches to cooperate heartily in these brave attempts to take the final and decisive step in the evolution of government. But we know that all these efforts are foredoomed to failure unless they rest upon a spirit of good will and brotherhood and evoke a passionate devotion stronger than all limited and local loyalties.

"In a time of disillusion and strife, when men's hearts faint and doubt, let Christian men believe and try to make all men believe that the gospel of love and faith and hope is practical, the only practical way of life for men and for nations, and that loyalty to the

Kingdom of God is supreme above all other loyalties."

NATION-WIDE PREACHING MISSION

A MISSION was begun at Christ Church, Vicksburg, Miss., on Sunday morning, April 16th, by the Rt. Rev. T. D. Bratton, D.D., I.L.D.; the services alternating between Christ Church and Holy Trinity. The Bishop took for his theme "The Work of the Holy Spirit." The mission had been thoroughly advertised on street cars and in show windows as well as by cards distributed and sent through the mail, and before the close of the mission the churches were packed to the doors.

The Rev. Harvey Officer, of the Order of the Holy Cross, was missionary at Grace Church, Louisville, Ky., March 29th to April 10th. "Twas a marvelous sight to see people so eager to find God, and Father Officer gave the Lord's message in such an earnest way that both young and old who heard him will never forget."

At St. Luke's Church, New York, a preaching mission was held during Holy Week, by the rector, the Rev. G. Ashton Oldham. The entire Lenten season was utilized as a period of preparation, without, however, interfering with the usual Lenten services and activities, and with most gratifying results. The attendance at the evening services averaged about 350, the church being well filled on the last night, Good Friday.

A mission was conducted for the week of the Third Sunday in Lent at Grace Church, Amherst, Mass. The speakers were the Rev. Lewis G. Morris, D.D., the Rev. Walton S. Danker, and the Rev. Donald Kent Johnston of Worcester, the Rev. Thomas Burgess of Athol, and the Rev. Dr. John S. Littell of Keene, N. H.

In Trinity Church, Elkton, Pa., a mission was held, beginning with the Fifth Sunday in Lent and continuing for five evenings, the missionary being the Rev. John E. Parks.

During the week of March 19th to 26th the Rev. Wesley W. Barnes preached a mission at St. James' Church, Fremont, Neb.

The Rev. Nelson Kellogg, rector, recently conducted a mission in St. Michael's, Battleboro, Vt.

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DERIVED FROM GRAPES

BEQUESTS

BY THE WILL of Mrs. Elizabeth Klein, who died April 25th, \$150 is bequeathed to St. Paul's Church, Kent county, Maryland.

BY THE WILL of Mrs. Mary Van Nest Jackson, who died in New York City February 19th, Trinity College, Hartford, Conn., is given \$10,000. Mrs. Elizabeth Baker, a step-daughter, wife of the Rev. W. O. Baker, rector of Christ Church, New Haven, receives the income for life from \$200,000 with the power of disposing of the principal by her will.

THE PROBATE COURT recently granted an order of distribution of the estate of Elizabeth M. Hall of New Haven, Conn., who died some time ago, leaving an estate valued at close to \$200,000. By the terms of the will the New Haven Orphan Asylum will receive \$81,845.68 and a similar amount will be paid to the New Haven Hospital. St. Thomas' Church (Rev. W. C. Beardsley, rector) receives \$5,000.

MEMORIALS AND GIFTS

ASCENSION CHURCH, Springfield, S. D., has just received a beautifully bound Book of Altar Services from St. Katherine's Guild, a society of Indian and white girls.

ON EASTER DAY the Rev. W. T. Metz, priest in charge of Springfield and Armour, S. D., blessed an altar cross, a pair of vases, an altar desk and book at St. Philip's Mission, Armour, S. D. These were presented by the ladies of the mission.

AT THE 11 o'clock Easter service in St. Luke's, Cincinnati, the new gifts to the parish were blessed—a corpus for the heavy brass altar cross, two new pairs of altar lights for the six standards, a clear toned Sanctus bell of five notes, two windows, which had never been blessed, and a very handsome sanctuary lamp, the gift of the Girls' Friendly Society.

THE HENDLEY memorial window was recently dedicated in Trinity Church, Farmington, Conn. (Rev. Chauncey Linsley, rector). It is a single lancet and represents The Nativity, the dominant figure group shows the Adoration of the Shepherds, and in the small lower panel the Epiphany is shown. The window was designed and made by Charles J. Cormick of Boston.

TRINITY CHAPEL, Great Bend, N. Y. (Rev. Fred J. Davis, in charge), has recently been the recipient of several beautiful memorials given in memory of Mrs. Mary B. (Sterling) Clark, who founded the chapel and did much to aid it during its early days. The gifts include an altar cross, a pair of vases, Eucharistic candlesticks, an altar desk, altar service book, a font ewer, and a baptismal bowl.

ON SUNDAY morning, April 30th, Low Sunday, there was dedicated in St. Luke's Cathedral, Orlando, Fla., a rose window "to the Glory of God and in loving memory of Frances Campbell Bowers Gray," the wife of Bishop Wm. Crane Gray. The window, which was made in England, by Heaton, Butler, and Bayne, is the gift to the Cathedral of the many friends of Mrs. Gray, in the missionary district of Southern Florida.

TWO MEMORIAL windows were dedicated in All Souls' Memorial Church, Cathedral avenue, near Connecticut avenue, Washington, at Easter. At the morning service the All Souls window, given by Dr. Ashton B. Heyl and his sister, Mrs. W. S. Hogg, in memory of their parents, Dr. Theodore C. Heyl, U. S. N., and Mrs. Heyl, was unveiled and dedicated. The St. Francis window was dedicated at 4 o'clock in the afternoon in memory of the brothers of the Omega chapter of the Theta Delta Chi college fraternity.

THE NEW porch of St. Paul's Church, Malden, Mass. (Rev. W. E. Dowty, rector), was



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informally opened on Easter Day. It will be dedicated at a later date. The greater part of this addition is made possible by funds from a trust left by Mrs. Mary Oaks Atwood Everett through whose munificence the main part of the church was constructed, and the completion at this time was brought about through a gift of \$2,000 by Frank J. Bartlett presented by him in memory of his parents, Nelson and Maria Bartlett of Charlestown, which provided the oaken finish for the gallery, the vestibule, and the screen. The total cost of the porch is approximately \$10,000.

A SET of eucharistic vestments of unusual beauty of design and workmanship has been presented to St. Andrew's mission, Kenosha, Wis., by the Sisters of St. Mary, Kemper Hall. The materials were purchased by the associates and some of the work was done by them, but most of the labor is that of the Sisters themselves and has required a large part of the past year to complete. The gift includes amice, alb, girdle, maniple, stole, chalice veil, and chasuble, the design of the latter having been drawn by one of the Sisters. St. Andrew's is a parochial mission of St. Matthew's, having been opened six months ago in a rapidly growing section of the city of Kenosha.

THE VESTRY of St. Thomas' Church, Bath, N. Y. (Rev. Charles E. Purdy, M.D., rector), has recently granted a request from Mrs. William H. Nichols that the pew which she and her late husband, who was a vestryman for twenty years, had occupied be made a free pew and in lieu of the annual rental the sum of \$1,000 was given to the endowment fund by Mrs. Nichols. A memorial tablet of beveled polished brass has been placed on the pew. Mrs. Nichols has also given the church for use in this pew three handsome Prayer Books and three Hymnals, beautifully bound and bearing the inscription, "Memorial Pew No. 64, *In Memoriam*, William H. Nichols, 1915."

AT EASTER the Hon. Clarence Willis, who has served as vestryman and warden for twenty-five years, presented to St. Thomas' Church, Bath, N. Y., a large Prayer Book, for use in the chancel, which is inscribed thus:

"To the Glory of God
and in loving memory of
WILLIAM HERN WILLIS
who entered the rest of Paradise
February 11, 1916.

This book of Common Prayer is presented
for the use of Saint Thomas' Church,
Bath, New York.

'*Beati mortui qui in Domino moriuntur.*'"

Mr. Willis also gave a very handsome rubricated Prayer Book for use in the sanctuary. It is marked:

"To the Glory of God
and in loving memory of
NANCY WHITING WILLIS
who entered the rest of Paradise
September 20, 1894.

This book of Common Prayer is presented
for the Altar use of Saint Thomas' Church,
Bath, New York.

'*Beati mortui qui in Domino moriuntur.*'"

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
Trinity Parish, Pine Bluff

DURING the past three years Trinity parish, Pine Bluff, has paid over \$5,000 of its indebtedness of \$7,000, and after meeting practically all its missionary obligations, has money on hand for needed improvements. It had an auspicious Easter. More communions were made than at any other time during the present rectorate, and the offerings were over \$500.

CENTRAL NEW YORK

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

Growth at Syracuse Parish—Elmira Heights—
Sunday School Convention
St. PHILIP'S CHURCH, Syracuse (Rev. A.

H. Maloney, rector), has had a wonderful growth during the past winter. The congregations have increased four-fold and the offerings are in proportion. During Holy Week and on Easter the building was packed to its utmost capacity. Nineteen persons have been confirmed recently.

AT St. JOHN'S CHURCH, Elmira Heights, the Rev. Charles P. Bispham closed his rectorship on Low Sunday, to go to Grace Church, Waverly, and Christ Church, Wellsburg. On April 23th a class of twenty was presented for Confirmation. At Easter the debt on St. John's was very materially reduced by a generous gift of \$1,000 from a friend of the parish and by the Easter offering of the people which also amounted to \$1,000.

THE ANNUAL Sunday school convention of the diocese will be held in the Church of the Saviour, Syracuse (Rev. Karl Schwartz, Ph.D., rector), on Monday, May 22nd. The first service will be at 4:30 o'clock in the afternoon and the topic for discussion will be The Importance of the Sunday School. The Rev. Llewellyn N. Caley, D.D., of Philadelphia will be the principal speaker. At the evening session Dr. Caley will make an address on The Value of Teacher Training.

CONNECTICUT

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

Decorations of Trinity Church at Lyme—Parish House at Lime Rock

THE STARS and stripes and the state flag of Connecticut now form part of the permanent interior decoration of Trinity Church, Hartford, according to a plan evolved by the rector, the Rev. Dr. Ernest de F. Miel. The national flag was given by Mrs. Willis C. Lockwood and her brother, Cedric R. Boardman; and the state flag is the gift of Mrs. Ralph E. Page and her brother, Dudley Dickinson. A recent plan for further interior decorations of the church suggests designs for the clerestory windows. It has long been felt that something was needed to enrich the beauty of the interior of the church along the lines of warmth and color. It has therefore been suggested that ten coats of arms of certain historic dioceses across the sea—Canterbury, York, Lincoln, Oxford, London, Aberdeen, Salisbury—as well as dioceses on this side of the Atlantic, might adorn the spaces in the clerestory wall between the arches. It has further been suggested that mosaics of rich and bright color, representing the angelic hosts of ministering spirits, might be placed in the niches of the reredos of brown stone which adorns the sanctuary wall.

THE REV. M. MACLEAN GOLDIE, priest in charge of the Lyme mission, has opened a mission at Hamburg; services being held for the present at the home of Mr. and Mrs. I. N. Pentz. The services have been very well attended and the outlook for the future is most encouraging. Services will also be held during the summer months at Black Point and West Beech, making in all six points now under the auspices of the Lyme mission.

TWO UNUSED buildings have been converted into a very effective and attractive parish house for Trinity Church, Lime Rock, through the generosity of Mrs. Granger, a summer resident of that town. Mr. N. C. McNeil, junior warden of the parish, has given the furniture for part of the building and assumed the cost of its maintenance for five years.

AS A RESULT of his recent serious illness, the Rev. Joseph Hooper, rector for twenty-three years of the Church of the Epiphany, Durham, has resigned, to take effect June 1st. Mr. Hooper is well known throughout the diocese because of his long connection with the church in Durham. Since his residence



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there a new church has been built and many other improvements have been made. It is expected that he will continue to make Durham his home and the parish of the Epiphany in accepting his resignation elected him rector emeritus.

THE BELL of All Saints' Chapel, New Haven, which has been in continuous service since 1831, was cracked some years ago to such an extent that repairing became impossible. Because of the quality of the metal and the associations connected with the bell, the original bell metal has been used in making a new one.

CUBA

H. R. HULSE, D.D., Miss. Bp.

Cathedral—Guantanamo—Summer Absences—Convocation

AT HOLY TRINITY CATHEDRAL, Havana, services during Lent were well attended. Dean Myers took the Three Hours' Service, and the Bishop preached on Easter, when the offering amounted to a little more than \$600. On Wednesday in Easter week an entertainment was given in one of the large downtown theaters by St. Agnes' guild, its object being partly to raise money and partly to furnish amusement for the younger people of the parish. The amount cleared will be about \$675.

CANON DIAZ took the Three Hours' Service at Calvario Chapel, Jesus del Monte, Havana.

IN THE ABSENCE of the Rev. Wm. Watson of Guantanamo, the Archdeacon of Havana took services there during Holy Week and Easter. This congregation is composed almost altogether of Jamaican colored people, who are most faithful in their attendance. There is a Sunday school with about one hundred pupils. Their Easter offering was a little more than ninety dollars.

THE COMING summer will show quite a depleting of the ranks of the clergy in Cuba. The Rev. Messrs. Watson and Decker and Archdeacon Sturges are already in the United States, and several others will go after the convocation in June. In order that the work may be continued during the summer, it is proposed to make use of one or two divinity students from northern seminaries.

NOTICES have been sent out for the annual convocation, June 14th, to be followed by a series of lectures and conferences on subjects useful to the clergy. It is expected that the lecturers will come from the United States.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Conventions

THE SEVENTY-NINTH annual council will meet Thursday, May 18th, at the Cathedral.

THE ANNUAL convention of the Woman's Auxiliary of the diocese will be held on Wednesday, May 17th, at the same place. The Rev. J. W. Comfort of Vincennes will preach the annual sermon.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Successful Campaign Against Debt

FOR SOME YEARS St. George's Church, New Orleans, has been urduened with a floating indebtedness of \$3,870. Beginning with Epiphany season the rector, the Rev. Byron Holley, pursued a pulpit campaign for the payment of this debt, with the happy result of an Easter offering of \$4,293.71. Previous Easter offerings have averaged from \$500 to \$700.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Ecclesiastical Authority

BISHOP BREWSTER has requested the Standing Committee to continue to act as the ecclesiastical authority until the convention in June. The episcopal residence at Portland is being put in order for its coming occupants, and Maine Churchmen generally are looking forward with happiest anticipations to the coming of their new chief pastor. The summer promises to be a very busy one for Bishop Brewster, inasmuch as there have been but few episcopal visitations for nearly eight months, and also because that is the season when the diocesan visits as many as possible of the congregations worshipping in the summer chapels, which are yearly increasing in number.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Girls' Friendly Society

THE ANNUAL SERVICE of the Girls' Friendly Society of the diocese was held at St. Paul's Church, Baltimore, on the afternoon of the First Sunday after Easter, with a special sermon by the rector, the Rev. Dr. Arthur B. Kinsolving.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Easter in Detroit

THREE OF THE Detroit churches had large classes confirmed on Easter and Palm Sunday, St. John's having fifty-one candidates, St. Paul's Cathedral fifty, and Christ Church fifty, of whom twenty-five were Assyrians. Christ Church, Detroit (Rev. W. D. Maxon, D.D., rector), is now on the edge of a foreign population, while its old members are for the most part several miles removed. It needs for its future work a large endowment, and a splendid start was made towards this by its Easter offering of \$72,000, the largest in the history of the diocese.

MILWAUKEE

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

Girls' Friendly Society—New Rectory at Kenosha

FOR THE benefit of the Girls' Friendly Society and their Holiday House a bazaar will be held at St. James' Guild Hall, Milwaukee, on May 17th and 18th. The society is anxious to pay off a debt of about \$2,000 which remains against the house. As the society is doing an unusually good work in the diocese, this enterprise has earned Bishop Webb's strong commendation.

THE PARISH MEETING of St. Matthew's Church, Kenosha (Rev. Fred Ingley, rector), on Easter Monday, authorized the vestry to dispose of the present rectory and build a new one on the same site. It is expected that the new rectory will be available by next autumn.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop

Woman's Auxiliary

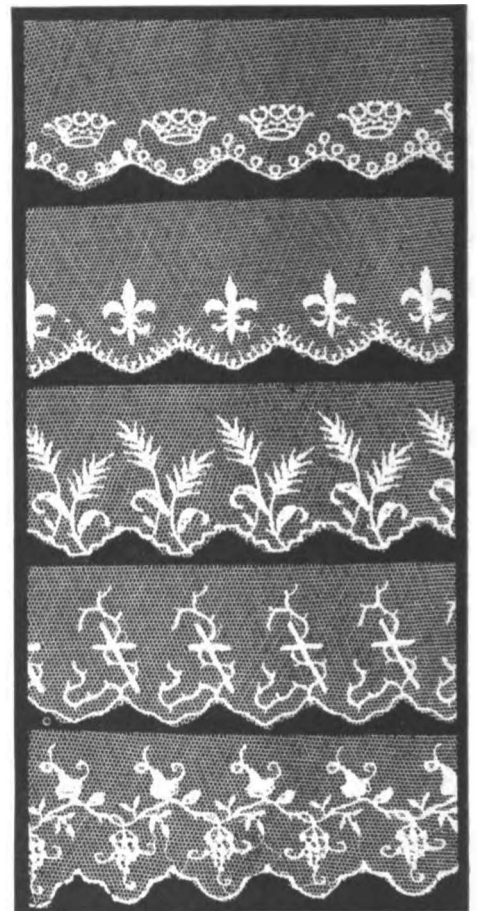
THE WOMAN'S AUXILIARY of the diocese met in annual council at St. John's Church, Laurel, May 3rd and 4th. The Rev. William Mercer Green preached the commemorative sermon, it being the twenty-fifth anniversary of the society in the diocese. Miss Grace Lindley of New York led two special sessions. Bishop Bratton addressed the Juniors Thursday afternoon and in the evening the Rev. John Gass was the preacher at a mission song service. Officers were elected as follows: President, Mrs. J. R. Carter; vice-president, Mrs. J. M. Berry; secretary, Mrs. W. S. Welch; educational secretary, Miss

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PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Institution—Stonemen's Fellowship

ON WEDNESDAY EVENING, May 3rd, the Rt. Rev. Cortlandt Whitehead, D.D., instituted the Rev. William Francis Shero, D.D., into the rectorship of Christ Church, Greensburg, and also preached the sermon.

THE STONEMEN'S FELLOWSHIP of Philadelphia conducted a pilgrimage to Pittsburgh on April 29th, which consisted of about eight thousand members of the organization, with the founder of the Society, the Rev. H. C. Stone. Transportation at a reduced rate was furnished on the Pennsylvania Railroad, and the men were brought to Pittsburgh by fourteen special trains during Saturday. Hospitality was provided for all the visitors at various hotels and private houses from Saturday evening until Sunday night.

On Sunday morning the Rev. Mr. Stone addressed over two thousand men at the men's Bible class of Emory Methodist Episcopal Church, speaking outside the church as there was no room inside to accommodate the throng. Later in the morning he preached at the Shady Avenue Baptist Church. The pilgrims attended services at various churches throughout the city, and in the afternoon they had a street procession. At a meeting at Trinity Church in the early afternoon, the initiatory degree of the order was conferred upon six hundred candidates. The largest meeting of the day was the one held at Exposition Hall, when every seat in the building was occupied, and many stood throughout the time of the meeting. On the platform were Mr. T. J. Gillespie, chairman of the meeting; the Rev. E. S. Travers, rector of Trinity Church; Judge J. J. Miller, Messrs. Robert Garland, member of council, Mr. H. D. W. English, an officer of the Brotherhood of St. Andrew, both of them Churchmen, and others. The mayor of the city made a short address of welcome, and the Rev. Mr. Stone delivered the principal address. In the evening the latter preached in Trinity Church. There are already in Pittsburgh over four thousand applications for membership, and it is expected a strong branch will soon be established in the city. Special trains in the early evening of Sunday conveyed the pilgrims over the Pennsylvania Railroad back to their homes, supper being furnished en route.

RHODE ISLAND

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

Churchman's Club—Sunday School Associations

THE CHURCHMAN'S CLUB of Rhode Island celebrated its twenty-fifth anniversary at the annual meeting, Tuesday, May 3rd, by having their first Ladies' Night. Of course there was a very large attendance and about three hundred sat down to the dinner served in Masonic Temple. President William L. Sweet presided. The speaker of the evening was the Rev. William Harman van Allen, D.D., rector of the Church of the Advent, Boston. His subject was "Church Controversy—Crisis or Lysis." This he treated in his usual outspoken and interesting manner. Mr. Rathbone Gardner, one of the founders of the club, and the only living member of that group, spoke of the Clergy Pension Fund, as also did Bishop Perry, who hoped, also, that the clergy would show vigor and vitality in earnestly contending for the faith. At the election of officers the old officers were reelected. A tribute was offered to the memory of Col. Robert Hale Ives Goddard, the first president of the club, who died last week.

INTERESTING MEETINGS have been held this week of the district Sunday school associations of the diocese. The first and largest was

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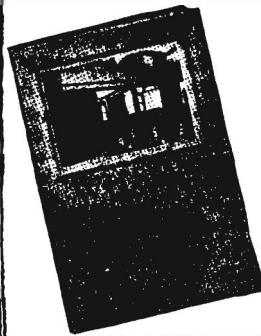
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The Young Churchman Co.
Milwaukee, Wis.

that of the Providence District, held on Monday evening, May 1st, at the parish house of the Church of the Messiah (Rev. Frederick I. Collins, rector). The second was held on May 2nd at Trinity Church, Pawtucket (Rev. Frank Appleton, rector). The third was held May 3rd, at Emmanuel Church, Newport (Rev. Emery H. Porter, D.D., rector). The Rev. John S. Littell, D.D., of Keene, N. H., addressed each of the meetings, speaking on The English Reformation, Its Causes and Significance. At Newport, in connection with this meeting there was held a service for the presentation of the Lenten offerings for missions.

IMMEDIATELY after the ordination to the priesthood at Grace Church, Providence, on May 1st, the parish served luncheon in the parish house to the clerical club and the visiting clergy. The club occupied a large part of the afternoon with discussions on matters to come before the diocesan convention.

St. JOHN'S COMMANDERY K. T. and Calvary Commandery K. T., both of Providence, attended service on Low Sunday afternoon at St. John's Church, Providence, in full regalia, when the rector, the Rev. John Frank Scott, preached an appropriate sermon.

SOUTHERN OHIO

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

Patriotic Service at Grace Church, Avondale—
Farewell to Rev. Samuel Tyler

A MUSICAL and patriotic service was given on Low Sunday at Grace Church, Avondale, Cincinnati. It was attended by the Ohio Society of the Sons of the Revolution and local chapter of the Daughters of the American Revolution and was commemorative of the distinguished and patriotic dead. The stars and stripes was borne in procession and the whole congregation led by the fine vested choir sang "The Star Spangled Banner." The Rev. George Heathcote Hills, rector of the parish, preached an appropriate and stirring sermon from Deut. 8: 2.

THE CINCINNATI clericus gave a farewell dinner at the Cathedral House on May Day to the Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills, who leaves on May 10th to become rector of St. Luke's Church, Rochester, N. Y. The vestry of the Church of the Advent gives a farewell reception to the Rev. and Mrs. Samuel Tyler on Monday evening, May 8th, and many other parting courtesies have been tendered to them.

SPRINGFIELD

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Thursday evening, April 27th, the girls and associates of the Girls' Friendly Society assembled for the annual banquet that the associates furnish. When the last course had been served the branch secretary read Miss Sibley's letter on extension work. Toasts were responded to and songs were sung. Afterward the associates handed in money collected for the Girls' Friendly Society extension work.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Every-Member Canvasses—Services for Greeks—
Bishop Bliss' Week—Long Visitations

MORE SUCCESS even than was expected attended the every-member canvass undertaken by many parishes throughout the diocese on Mid-Lent Sunday. Complying with instructions from diocesan convention, the missionary committee by circular letters and in some cases by personal visits, had been endeavoring for months to bring to each parish and mission realization of the benefits in such a canvass and the necessity for careful advance preparation. The results in Vermont have been the same as everywhere else, largely increased subscriptions both for parochial support and for missions as well as the usual by-product of greatly renewed interest in the work of the Church. Bellows Falls, Burlington, Chester, Rutland, and White River Junction carried out the work on the day agreed upon, while Bennington, Montpelier, Richford, Vergennes, and others planned for a little later date.

THE QUITE considerable colony of Greeks in Burlington was visited recently by a priest of their communion from Montreal. He baptized a number of the children, the rector and deaconess of St. Paul's being, by invitation, present at the service. The next day the Chapel of St. Paul's was given them for a celebration of the Holy Eucharist.

DURING LENT Bishop Bliss adopted the plan of staying nearly a whole week at each cure visited. This gave an opportunity for getting acquainted with the people and was much appreciated by them. Usually there was a daily Eucharist and also daily Even-song and sermon.

WESTERN NEW YORK

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

Convocation in Session

THE ANNUAL convocation of the arch-deaconry of Buffalo was held Wednesday, April 26th, at the Church of the Good Shepherd. With Bishop Walker as celebrant the Holy Communion was celebrated at 9:45, after which a day's session of business was held with a recess for luncheon. The missionary board were re-elected. Reports from the Arch-deacon and his missionaries showed that 912 services with an attendance of 25,870 had been held during the year; that there are 4,077 communicants and 3,810 Sunday school pupils in the rural districts; and that the money contributed by the same amounted to \$2,153.83.

THE ARCHDEACONRY of Rochester met in Christ Church on April 28th. The Ven. W. L. Davis was reappointed for his fifth term. Mr. John M. Prophet was elected a member of the missionary board, and the Rev. W. C. Comp-ton was elected secretary.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Church Extension

THE DIOCESAN BOARD of Church extension met in Christ Church, St. Joseph, in Easter week, the guests of the rector, wardens, missionary treasurer, the missions committee of the parish, and their wives. This was an all

day meeting, and a large amount of work was accomplished.

MR. W. J. EDELEN, a lay reader of Christ Church parish, has taken charge of St. Luke's Mission, St. Joseph, Mo. The Sunday school in operation, a sewing guild which it is hoped will become a Junior Auxiliary, and a woman's guild help in the work of the mission. The outlook for St. Luke's is better than in years.

WEST TEXAS

JAMES STEPTOE JOHNSTON, D.D., Bishop.
WILLIAM THEODOTUS CAPERS, D.D., Bp. Coadj.

Deanery of Gonzales

THE FOURTH convocation of the deanery of Gonzales was held at Cuero on April 27th and 28th. Bishop Capers preached the opening sermon on Wednesday evening, and was followed by a brief address on Church Music by Dean Bates. On Thursday morning addresses on Prayer were delivered by the Rev. B. S. McKenzie and the Rev. U. B. Bowden. In the afternoon the Rev. C. A. Christman led the conference on the value of the smaller missions to the life of the Church. The Rev. D. R. Blaske preached the sermon at the closing service on Thursday night.

CANADA

Diocese of Athabasca

BISHOP ROBINS has been ordered complete rest and change, and has been absent from his diocese for some time.—THE DIOCESAN synod has been called to meet during the third week in June. The report from St. Peter's School, Lesser Slave Lake, states that the schools are receiving more scholars this year than the previous one.

Diocese of Huron

THE APRIL meeting of the deanery of Kent was held in Christ Church schoolroom, Chatham. The annual Sunday school convention of the deanery is to be held in Holy Trinity parish, Chatham, May 16th.

Diocese of Montreal

THE EASTER services in the city churches in Montreal were bright with flowers and music, and were attended by crowds in spite of the steady rain which fell most of the day. The military service after the great parade in which over six thousand troops took part,

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in the afternoon, was most impressive. The heroism of the Canadian soldiers, just a year ago, at Ypres, was forcibly recalled and impressed upon the people of Montreal. The large number of wounded soldiers returned from the front were greeted with prolonged and enthusiastic cheering as they took part in the parade and service. This service was memorial in character and was held in the Arena. After Scripture reading by the Principal of the Congregational College, and Kipling's *Recessional*, "Lest We Forget," sung as a hymn, Bishop Farthing led the great assembly in the Lord's Prayer. He afterwards prayed for the King, for all in authority, for the sick and wounded whether our own or of the enemy; for physicians and nurses, and for peace. Lastly he exhorted all to give thanks to Almighty God for the courage, endurance, and fidelity of the men who fought in the battle they were commemorating at this time. After a number of addresses had been made the Bishop dismissed the people with the benediction, before which they all stood to sing "O Canada" and the national anthem. Before the audience left the building, the buglers and drummers of the One Hundred and Forty-eighth Overseas Battalion sounded "The Last Post." So ended what is regarded as the most impressive service ever held in the city. A number of the city churches held the annual vestry meeting on Easter Monday, although several meetings were postponed until next month for the close of the financial year. At St. Matthew's Church the financial report showed a large amount of the debt paid. A member of the congregation donated \$500 per annum to the rector's stipend, to be for the next ten years, and the same to be given to the special preacher, the Rev. J. O. Booth. A flagon for use in the Communion was presented by the family of a soldier who was killed at the front.

Diocese of Niagara

DEAN OWENS conducted the services in Holy Week, including the Three Hours' Service on Good Friday, in the Cathedral at Hamilton.—AN IMPRESSIVE memorial service was held in St. James' Church, Hamilton, for the members of the congregation who have fallen in battle. Up to the present time nineteen have lost their lives and several are missing.

AT THE April meeting of the rural deanery of Wentworth, at Ancaster, Bishop Clark said he was in favor of a general mission in the diocese, and made some excellent suggestions for the conduct of it. By a resolution of the chapter the Bishop's suggestions were accepted. The next meeting of the chapter will be held at Taplestown, in July.

Diocese of Ottawa

IT HAS BEEN arranged to observe the annual missionary Sunday for the diocese on May 7th. The Bishops of Algoma and Ottawa are to take part, as well as Canon Gould and Dr. Tucker with Dean Owens.

Diocese of Qu' Appelle

THE REOPENING of Holy Trinity Church at Lang was conducted by Archdeacon Johnston of Moose Jaw. The new font, cross, and lectern were blessed. A local carpenter made the cross, font, credence table, and other furnishings.

Diocese of Rupertsland

THE WINNIPEG chapters of St. Andrew's Brotherhood held a mid-day service in Holy Trinity Church during Holy Week. The preacher was the general missionary for the diocese, the Rev. W. W. H. Thomas.—THE FIRST vestry meeting of the newly constituted parish of St. Patrick's, Winnipeg, was held April 4th. It has been separated from the mother parish of St. James'. The former curate in charge, the Rev. G. H. Williams, has been appointed by Archbishop Matheson to be first rector.

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