



The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—FEBRUARY 6, 1915

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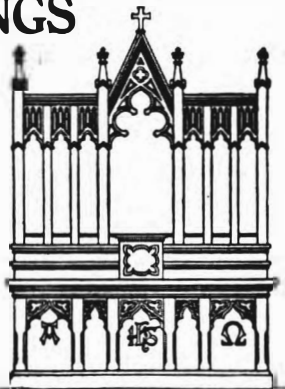


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THE LIVING CHURCH

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THAT WAS good advice from a father to his son who was just going away from home, when he said, "Never do anything simply because other fellows are doing it."

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EDITORIALS AND COMMENTS

WE are inclined to take issue with a recent writer in the *Survey*, who holds that the late decision of the supreme court affirming the award against members of the hatters' union in the Danbury case is a "crushing blow to unionism." Rather is it, in our judgment, an emancipation of labor from chains that had seriously hampered its freedom to develop.

The Danbury Hatters

For it must be remembered that there is one thing that "labor" cannot repeal, and that is honor. The tactics of which the Danbury hatters were guilty may or may not be useful as means to an end, but in the minds of right-thinking men we believe they are held to be dishonorable means.

The clash between capital and labor is one that is not subject to easy, off-hand solutions. It opens up very intricate questions. It involves not only our whole economic system, but also—which is worse—very much of human nature.

Large minded men, in capital and in labor, can get along with each other fairly well, although there are problems even between these that are deeper than those of merely personal relations. But nature did not make all men large minded. Whether more employers are unjust to their employees, or more employees are unjust to their employers, is one of those academic questions upon which agitators can dilate *ad infinitum*, but nobody really knows. What we do know is that human nature, with all its defects, enters very largely into the problem on both sides. Everybody can think of labor difficulties in which hopeless stubbornness characterized the employers, and of others in which vicious disregard of the rights of others characterized the employed; some, probably, in which these characteristics were found on both sides. Just as moral suasion is not enough to keep men from acting dishonorably in other walks of life, so it is not in labor difficulties. If we must have "classes" in the American social order—which every true democrat must deplore—at least we can insist that we shall have no privileged classes. Capital has claimed undue privilege, and the whole trend of modern legislation has been to curtail that privilege in the interest of the whole people. Labor cannot, in turn, demand that it be accorded special privilege. If hatters wish to demand better terms from their employers, they are entirely justified in making the attempt. If such a condition of mutual hostility develops that a strike is imminent, it must probably be said that in our present social condition we have provided no absolute substitute, although the grave evil involved in the strike as a factor in the economic order is beginning to be realized.

But if the strike must come, there is still an economic equivalent of the laws of war that must be observed. Some things are justifiable; some are not. The moral sense ought to be sufficient to tell a normal man which are and which are not. But in a strike, as in war, few men preserve their normality. What the Englishman is to the German to-day, the striker and the employer are to each other. The moral sense becomes easily perverted. The desire to win crowds out every other consideration.

Here the courts rightly intervene. It is now finally determined that what the hatters did in their strike will hereafter

be deemed unlawful. In the realm of conscience we believe it will also be held dishonorable, law or no law, but of that the courts do not determine. What is morally wrong is not necessarily punishable by law, and what is punishable by law is not of necessity morally wrong, but in this decision we believe the two agree.

For to try to tear down a man's business, to threaten those who would trade with him, is ethically wrong. It is dishonorable. It is the kind of thing that the business world is trying to cast out from its own tactics, "standard oil" to the contrary notwithstanding, and it does not become less dishonorable when attempted in the interest of labor.

Instead, now, of saying that a "crushing blow" has been dealt to "unionism," let us rather say that a final decision between what will be legally tolerated and what will not be legally tolerated in the event of a strike, has been determined. It is better for all parties that we should know. We do know. It is a curious conception of "unionism" that deems such a determination, which is in clear accord with the golden rule, a "crushing blow." The great mass of laboring men are as desirous of acting honorably as are the great mass of other men. It will be sad indeed if such generally wise advisers as the *Survey* shall not show them that the decision is just and ought to be accepted gladly. Its principles ought not even to have been challenged.

Nor can we see that the Clayton amendment has made the smallest alteration in the condition. The Clayton amendment limits injunctive proceedings. It does not touch on suits for damages, such as that which was involved in this case.

Let us all try to find a way to avoid strikes, by creating a substitute for use in those unhappy cases in which a deadlock is found to exist beyond employer and employed. That is far better than to seek to define the precise line at which incidents of industrial war will finally become punishable by civil or criminal process.

WE have been a little surprised to see in some of the English papers expressions of disappointment, if not of anger, that in this hour of the trial of the English nation, the United States offers them only a strict neutrality. William Watson's

The Virtue of Neutrality

sonnet voices that feeling, which, undoubtedly, prevails to some extent in England if, indeed, it is not quite general:

"What word comes frozen on the frozen spray?

Neutrality! The tiger from his den

Springs at thy mother's throat,

And canst thou now

Watch a stranger's gaze? So be it, then,

Thy loss is more than hers—for bruised and torn

She shall yet live without thine aid; and thou

Without the crown divine thou might'st have worn."

Of course this is wholly unjust, and Englishmen will recognize the fact when their vision again becomes normal. Very many of them, we are confident, recognize it now.

But we have alluded to this not to criticise, but to praise. The following from the (London) *Church Times* relates to the neutrality of the Pope, but applies equally to that of the United

States; and it would be impossible to state the case more clearly on behalf of the neutral powers:

"There are indeed some courses which we do not think it right or fair to expect from the Pope. It would not be right to expect him to take a side, or to pronounce publicly with regard to the responsibility of various nations in causing the war. Far too little is known at present. While many documents have been published, no doubt there are others which will not be published for a long time yet. We have made up our own minds on the matter, but this is largely, though not entirely, an act of faith in our rulers. We know how little we wanted war, and we attribute the same feeling to them. But we have no right to expect the Pope to do the same. Were he to do so, in the present state of affairs, he would become inevitably a partisan, and nothing would more destroy his influence and spiritual power than this. Nor do we think that it is fair to call upon him to protest against the destruction of churches. This will be done, and will always be done, by every belligerent when they are used as posts of observation, as they certainly will be. They would have suffered this fate many times over in earlier centuries if there had been artillery of the range and power and destructiveness of the artillery of to-day. It is by no means impossible that the towers of some churches were intended by their builders to serve a military purpose if necessary. The outcry, for instance, against the bombardment of Rheims Cathedral has been made mainly, not in the name of religion, but in the name of art and civilization. It is, as newspapers say, 'a crime against art.' But no general will consider the claims of art before the lives of his soldiers, nor ought he to do so. That Rheims Cathedral should be so grievously injured is enough to make us all sad, but we cannot expect the Pope to condemn the authors of these injuries. They were inflicted, so he must believe, not for religious, but for purely military reasons."

Surely if all this is true of the Pope, whose claim to universal jurisdiction has never been modified, it applies trebly to the United States.

And it affords sufficient answer to those who have blamed the United States for refusing to become a partisan instead of remaining a neutral nation.

We congratulate the *Church Times* upon preserving its sanity in spite of war—as few journals in belligerent countries, and not many in others, have been able to do.

THE conclusion of fifty years of the life of the Sisterhood of St. Mary, which is being celebrated this week, brings forcibly before one the change in the everyday aspect of the Anglican Communion that has been brought about in this half century. Dr. Muhlenberg's work had introduced the idea of the sisterhood life into the American Church before that beginning, and the Sisterhood of the Holy Communion has had a continuous existence since 1852.

But when the Sisterhood of St. Mary was founded in 1865—the year that saw the beginning of the Cowley order in England—Dr. Muhlenberg's work was only local, and it was felt that the experiment was at best a dubious one. Why sisters, consecrated to a religious and charitable life, should have been the red rag to the Protestant bull, as we know them to have been, no one can say; in the light of to-day it seems incredible. But the sisters kept quietly on with the devotions and the work they had inaugurated, the order grew, its institutions were multiplied, other orders arose, and finally the sisterhoods have taken their place as a matter of course in the normal life of the Church, and the continual demand for their services exceeds the supply. There have been mistakes and there have been defections; but the work of the order has been singularly blessed, and the stamp of divine approval has undoubtedly been impressed upon it.

We are confident that the whole Church joins us in congratulation to the order at this time of its anniversary, and that the reestablishment of the Religious Life in the Anglican communion never again will be seriously challenged. For that, the Sisterhood of St. Mary is very largely to be thanked.

THE sequel to the arrests made in Chicago in connection with a meeting in the interest of the unemployed at Hull House, as related in the Chicago Letter last week, and in connection with which the Rev. Irwin Tucker, one of our clergy, was arrested, deserves to be told. Arraigned in police court on a charge of parading without a police permit, the defendants were speedily released on the declaration of the court that the city ordinance which authorized the police to issue permits for parades had been declared invalid several years ago by the

Supreme Court. In making his decision, Judge Gemmill read that portion of the Supreme Court decision which characterized such police authority as "oppressive, tyrannical, and unconstitutional." Some of the defendants were held over on charges of unlawful assembly and inciting a riot, and the cases on those charges are continued until March 10th. Whether the Rev. Mr. Tucker is thus held is not clear to us at the moment of writing; but our present advices are that the action of Mr. Tucker was entirely proper throughout the affair; while even the charge made in the city papers against Mrs. Lucy Parsons of incendiary speaking is contradicted, and the *Tribune*, in the most creditable manner, withdraws the charge entirely after a stenographic report of her address had been shown to the editor.

That Mr. Tucker would be vindicated we were confident from the first. We are anxious that that vindication should be widely known.

WITH the consecration of Dr. Page, the last of the Bishops elected in the fall, the House of Bishops has reached the unprecedented size of 119 members; yet two more have recently been chosen, and Colorado is expecting to elect a Coadjutor in the near future.

Marked Increase in Episcopate

Both the recent elections have resulted very happily. Vermont is fortunate in drawing upon another of her own sons for Coadjutor, and Dr. Bliss will eminently preserve and carry on the high traditions of the episcopate in that diocese. In choosing the President of the House of Deputies to be Suffragan Bishop, Newark has certainly shown the high estimation in which she holds that office. Much of Dr. Mann's ministry has been spent in that diocese, and if he should deem it proper to accept the election, his gracious personality and uniform kindness of spirit will quickly endear him to the people with whom he comes into contact. The House of Bishops will be the richer for these two additions, should the elections be accepted.

THOSE who follow the civic movements of the country were somewhat startled a few days ago to see a dispatch in the papers to the effect that A. Leo Weil, president of the Pittsburgh Voters' League, had been arrested in West Virginia on the charge of offering a bribe to a public official. Those who knew Mr. Weil intimately, and were in touch with his work, felt convinced at once that the charges were trumped up and were intended to offset his attack on certain unsavory conditions in that city.

Arrest of A. Leo Weil

The following letter from a Pittsburgh correspondent who is in close touch will give the readers of THE LIVING CHURCH some idea of the situation:

"As attorney for the Manufacturers' Light and Heat Company, he has been in a fight with the Public Service Commission of West Virginia for the past eighteen months. He has collected a mass of evidence in this case that is likely to prove embarrassing to a number of very high officials in the state. In an effort to intimidate him and prevent his using this evidence, the present charge has been made against him. There is absolutely no basis to the charge and certainly not the least foundation for a case. I make this statement most positively and with a thorough knowledge of all circumstances involved. Naturally, however, such charges may give him a little unpleasant notoriety for a time and cause considerable work for himself and friends. But in the end he will clean the whole outfit up in as complete a victory as he has always had under similar circumstances. The charges themselves are outrageous and absurd as those bringing them have been advised by several of the best attorneys in their own state. You can be certain that he will not quit and that there will be some interesting developments shortly."

We earnestly hope that the press of the country will assist in making this known, thus not only protecting the good name of one of the foremost of civic workers, but also protecting many others; for every man who enters public life unselfishly, with the desire to purify conditions, assumes a distinct risk of blackmail. Charges against men of this character ought always to be received with the utmost suspicion.

IT is good to find accepted wrong-doing penned into its corner by an invulnerable logic. The *Christian Statesman* for January re-states almost in biblical words two truths which would be contended for vigorously by every government of Europe: "Civil government is ordained of God. All authority possessed by any government is delegated by God."

War and Logic

King and Kaiser, Czar and Emperor and President, would

let all their claims rest upon these basic verities of human society. Then the *Christian Statesman* draws the corollary: "It cannot happen, therefore, that the rights of different nations conflict." Every argument for war is destroyed by this simple application of Christian principle. Unheeding selfishness and blindness to the logic of life remain, the causes of this as of all other wars. It is not necessary that these remain uncurbed. As the American Ambassador says to the heroine in a recent book, "Keep on thinking—make other people think. People who think [about the prime issue] will never go to war."

THE contributions toward THE LIVING CHURCH WAR RELIEF FUND this week are somewhat less than usual, due, probably, to the fact that Christmas offerings and gifts have ceased to flow in. With the addition of earthquake sufferers to the victims of the war, the demands upon each of our churches in Europe must be overwhelming. Of course they will undertake only what the resources at their disposal will enable them to do, but we shall hope that their work may be expanded rather than contracted as the months roll on.

The following are the receipts for the week ending Monday, February 1st:

"In Loving Memory of C. E. B."*.....	\$ 50.00
"A widow".....	2.00
St. Paul's Church, Columbus, Mont.....	1.85
W. R. Stirling, Chicago.....	25.00
"In His Name," Summit, N. J.*.....	5.00
C. C. C., Philadelphia.....	1.00
Mrs. Geo. H. Durand, Flint, Mich.....	2.00
Anon., Church Hill, Md.....	5.00
Ellen Thrasher, Valdosta, Ga.....	1.00
F. B. J. and K. L. J.....	7.00
St. Peter's S. S., Carson City, Nev.....	2.75
J. Stoney Porcher, El Paso, Texas†.....	4.00
M. C. B.....	5.00
Two Churchwomen, Brookline, Mass.....	5.00
Church of the Ascension, Pittsburgh.....	23.80
"Theodora".....	5.00
Anon., Seattle, Wash.....	5.00
M. M. Rodman, Wakefield, R. I.....	5.00
Zion Church, Manchester Center, Vt.*.....	5.85
A Member of St. Mark's, Philadelphia.....	5.00
Rev. Wm. Charles, Detroit.....	1.00
St. Mary's Guild, Barnstable, Mass.*.....	10.00
Rev. Dr. James Trimble, Minneapolis.....	3.00
K. M. F., Chicago.....	5.00
Rev. W. D. Engle, Indianapolis.....	10.00
St. Peter's S. S., Salem, Mass.....	25.00
St. Mark's Church, Durango, Colo.*.....	6.75
F. E. C., Marbledale, Conn.....	1.00
Zion Church, Rome, N. Y.*.....	24.66
Grace Church S. S., Utica, N. Y.....	18.63
Miss S. Alice Ranlett, Auburndale, Mass.....	1.00
Anon., Helena, Mont.*.....	5.00
In memory of Rev. Henry F. Allen†.....	5.00
In Memoriam, E. L. P., Chicago.....	20.00
All Saints' S. S., Trenton, N. J.*.....	13.50

Total for week\$ 315.59
 Previously acknowledged 6,025.54

\$6,341.13

* For work among Belgians.

† For work in Paris.

THE UNKNOWING

Long years ago on Calvary,
 He whom they nailed upon the Rood,
 With bitter pains pierced through and through—
 His whole life's plea misunderstood,
 Rejected, blotted out in blood,
 Defeated—from His agony
 Sent up a new pray'r unto God,
 Still midst the pain His Sonship holding true:
 "Father, forgive! They know not what they do!"

On countless hills of sacrifice
 Men need Thy pray'r, O Crucified!
 Earth seems o'erfilled with tragedy,
 And Thy life's purpose but defied
 Where broken homes their sorrows hide,
 And 'neath the pity of Thine eyes
 Stretch those dire fields where hosts have died.
 "Such long, long years," Thy voice pleads patiently,
 "Have I been with you, yet ye know not Me!"

JOHN MILLS GILBERT.

"MORE BLESSED"

That which I shall receive, perchance,
 My heart's desire will gratify;
 But naught save that which I shall give
 Can serve to still my soul's deep cry!

HARRIET APPLETON SPRAGUE.

IF I CAN STOP one heart from breaking, I shall not live in vain.
 —Emily Dickinson.

THE DIVINE IN MAN

SEXAGESIMA

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

THE laws of light are the same, so science teaches us, whether of the sun in the heavens or the smallest ray that pierces the attic window.

Why? Because the sunbeam proceeds from the sun and partakes of its nature.

So the laws of the divine in us, the laws of God in the soul, are the same as the laws of the Universal Father, because we are children of God.

Otherwise there would be one standard of justice, of truth, of holiness for man, and another for God. As Emerson says, "When we discern truth, or justice, etc., we do nothing of ourselves but allow a passage of its beams."

True life is God's life in the soul. Violation of the law of the divine is the dethronement of God within ourselves, the mastery of the lower over the higher self, the triumph of the brute over the spiritual.

Religion is a thing of life, a nearness to God to such a degree that we are conscious always of the divine presence in the soul. The world is not like the top which the boy winds up and sets spinning. The machinist makes a great machine and in a certain sense the machine reflects the thought of the builder, but the machinist does not act in and through the machine. It can and does run independently of him. God does not guide the world like that.

The old teleological argument compared creation to a watch the arrangement of which must imply an intelligent maker. But the watch is wound and acts without the maker. God does not rule the world like that.

The musician strikes the strings of the harp. The music may be beautiful, but the harp is not the musician, and its strings are useless till touched by trained fingers.

God does not merely superintend the world, but He is in the world.

The soul survives the body, yet while it is in the body it is master of the body. We act and think, but it is the soul acting and thinking through and in our hands and brains.

Creation is the outward manifestation of God in it. The beautiful is beautiful because God is in it. The perfect is perfect because God is in it. Service is service because God is there. Truth is truth because God is there. Love is love because God is there. Human life is divine because God is in it. Christ does not tell us that we shall see God in metaphysical speculations about Him, but He does plainly declare, "Blessed are the pure in heart, for they shall see God."

The vision of the pure in heart sees the divine in ourselves, and sees it in others. It is so easy to see the bad in human life. Christianity is seeing the good which comes from the divine in the heart of man. We may ridicule some types of posthumous honors. We regard as oriental folly China's conferring of the title "Earl of the First Class" on the Viceroy of Nankin after his death. But do we not act likewise? How often we fail to show our appreciation of a man until after he has gone from us, and how quick we are to strew honors and encomiums upon his grave. Of what value are these to him now, for it was in the toil, the pain, the struggle of daily life that he needed most our sympathy, our love, our help.

Let us not see the divine in man only when life is ended. It is true that the really great are those who embrace the largest part of humanity within their love. The nearer one comes to God the more of the divine he sees in man. The brotherhood of man in Christ is the brotherhood of the divine within ourselves.


Christ did not reveal Himself simply to show us what righteousness is or what God is, but to show men how they could be righteous, how they could be like God. He did not come with a message of despair but with a message of hope. If a man of physical prowess should show to incurables the strength of sinew and muscle, he would carry to them nothing but disappointment.

Christ came not only to reveal perfect righteousness but to show how we can become righteous. He came not only to reveal God in man but to show us how our divine life is to grow until we become like Him.

ONE THING is indisputable: the chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—Lucy C. Smith.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



IN a recent number of THE LIVING CHURCH, Dr. Schwartz of Syracuse, commenting upon an utterance of mine here, endeavored to extenuate the guilt of Germany in attacking Belgium, by urging two considerations: First, that the treaty guaranteeing Belgium's neutrality, which had been signed by Prussia in 1839, did not bind the German Empire, which was only established in 1871; and second, that Belgium had forfeited all the privileges of neutrality by entering into secret arrangements with England.

These two excuses seem to be mutually destructive; for, if the first is true, there was no neutrality for Belgium to forfeit as against Germany; while on the other hand, if Germany could reproach Belgium for breaking a treaty, that implies that Germany was bound by the treaty alleged to have been broken. It is quite enough, however, to point out, as to the obligations of the Treaty of 1839, that the Chancellor of the German Empire does not agree with Dr. Schwartz as to Germany's obligations inherited from Prussia. Neither in the speech made in the German Parliament wherein he referred to "the wrong" done to Belgium by the invasion, nor in any other of his utterances since, has he taken that line.

With regard to Dr. Schwartz's second point, I think it is sufficiently answered by an admirable cartoon I saw the other day in one of our daily papers. A burglar, having forced his way into a private house, and having murderously assaulted the householder, points triumphantly to the bed whereon the dead body of his victim lies, and says: "He had a pistol under his pillow; that completely justifies me in what I have done." The so-called "conversations" between Belgian and English officers, of which so much has been made by pro-German apologists, related entirely to *what should be done in case Germany broke her word*; an anticipation of that perjury was entirely justified as well by the open utterances of many German statesmen, as by the building of strategic railways aimed at the Belgian frontier; and all the events since last August have shown how much need there was of such precautions on Belgium's part. There was no breach of neutrality, however, in taking such measures of safeguarding; and we can only regret that they were not more effectively carried out.

There was something rather fine about the German Chancellor's frank avowal last August, that military necessity *constrained* Germany to invade Belgium, with the confession that it was a breach of international law, and a violation of a treaty. It was honest, at least; and if it revealed a cynical disregard of honor, such as one might have hoped to find repudiated by the head of a great government, still, at any rate, it set forth a certain position which is not altogether without argument in its favor from the purely material point of view. But the varied endeavors since made to squirm out of the necessary inferences from his words are not admirable at all, and the only effect of them is to leave Germany in a worse position before the bar of the world's public opinion than before.

FIVE YEARS AGO, Leopold II., King of the Belgians, died and went to his eternal reward. When some American newspapers, reviewing his abominable maladministration of the Congo, drenched with blood by his orders, and the notorious scandals of his private life, expressed surprise at the panegyrics pronounced over him by Roman Catholic ecclesiastics, there was an outburst of indignation on the part of Roman Catholic journals; and we were told that the stories of Congo atrocities were malicious Protestant inventions.

Now, when the woes of Belgium cry to Heaven for justice against the oppressors, and Americans of almost every class and party are united in active sympathy, it is (to say the least) astonishing that so many Roman Catholic journals preserve such a massive silence. Belgium is a Roman Catholic country;

Louvain is a Roman Catholic university; the churches that have been wilfully destroyed all over the land are Roman Catholic churches; the priests who have been seized as hostages, threatened with death, and in many authenticated cases actually executed, are clergy of the Papal obedience. And yet, though agnostics, "liberals," Churchmen, and Protestants lift up their voices from platform and pulpit, and in the columns of the press, not a few organs and dignitaries of that Church in this country are discreetly silent. Why? They open their pages to furious attacks upon England; they rail at the French Republic; Holy Russia is matter for their scorn. But the despoilers of Malines and Rheims escape.

Though the Pope has generously released Belgium from the payment of Peter's Pence this year, I have yet to learn of any large official movement towards raising general contributions for Belgian relief among Roman Catholics here. Why is this? In England, Cardinal Bourne and his flock have lavished honors upon Cardinal Mercier, the Belgian primate. Individual American Roman Catholic writers, like Agnes Repplier, speak out magnificently. But can it be possible that Vatican intrigue with Vienna and Potsdam on the one side, and the frenzy of Irish revolutionary hatred against Britain on the other, are answerable for a policy so extraordinary? Some of us, who have championed Belgium openly, find two sorts of menacing anonymous letters in our mail: one kind patently Teutonic, the other as patently Fenian. I may add that we are as little disturbed by the one as by the other!

FROM LITTLE Théa, a friend dwelling in Italian Switzerland, comes a Christmas card bearing counsels of peace in four languages from four great authors, all headed by these words from the Gospel:

Gloria in excelsis Deo! Et in terra Pax hominibus bonae voluntatis.

"Amatevi gli uni gli altri, siccome ho amato voi."

"ITALIANI, RISPETTO A MANZONI:

*Tutti fatti a sembianza d'un Solo,
Figli tutti d'un solo riscatto . . .
Siam fratelli; siam stretti ad un patto!
Maledetto colui che l'infrange,
Che s'innalza sul fiacco che piange,
Che contrista uno spirito immortale!*

"TEDESCHI, ASCOLTATE SCHILLER:

*Seid umschlungen, Millionen!
Diesen Kuss der ganzen Welt!—
Alle Menschen werden Brüder.*

"INGLESI, È BYRON CHE PARLA:

*The time is past when sword subdued
But the heart and the mind,
And the voice of mankind
Shall arise in communion.
And who shall resist that proud union!*

"FRANCESI, ECCO BÉRANGER, IL POETA POPOLARE:

*J'ai vu la Paix descendre sur la terre
Semant de l'or, des fleurs et des épis;
L'air était calme, et du génie de la guerre
Elle étouffait les foudres assoupis
Ah, disait-elle, égale par la vaillance,
Français, Anglais, Belge, Russe ou Germain
Peuples, formez une sainte alliance
Et donnez-vous la main!"*

I THINK this card came from Kentucky, though I have lost the letter accompanying:

"MOLLYCODDLES

"To-night at 7:30

AT THE CONGREGATIONAL CHURCH

Diagonally Opposite the Court House

THIS IS THE TALK 'THAT'S GOT THE PUNCH'
DON'T MISS IT!"

Speaking of punch and Kentucky, I note that in a recent election Bourbon county went dry and Christian county, wet. Strange paradox!

USES AND NEEDS OF LIVING CHURCH
RELIEF FUND

LAUSANNE, January 8, 1915.

I HAVE just received your last check of THE LIVING CHURCH WAR RELIEF FUND to-day, for the sum of 1,990 francs (\$384.08), making a total received to date of \$2,645.81.*

You can see how uncertain as to time, the mail deliveries are. I have notes of grateful appreciation from Rome, Munich, Dresden, and Geneva, for the help of THE LIVING CHURCH through its fund to the American churches in these cities toward meeting their problems of relief. I have had no information from Paris to date; only receipts. Their problems are big, so they are busy. I expect to hear in due time.†

Between here and Geneva, where the refugee problems are greatest when measured by the availability of funds, a third of the total of the money sent is being, and will be, used. This district, neutral as well as central, takes in the Haute Savoy region across the lake in French territory, made neutral for relief purposes by agreement with Switzerland.

One of the most pathetic features of this terrible flight is the large number of children without parents, who are too young to know their names. The large majority of these are in France and England, but we have some. These children, I am told, have been found wandering on battle fields and about devastated towns and their parents may be alive or not.

We have, in this section, a rather special problem in connection with mothers with large families of children. One case is of three mothers with twenty children between them. Such families cannot be placed without separating them, which would be a cruelty if avoidable, so the committee in charge of placing them, rent, or partly rent, cheap houses of apartments, and keep them together in that way. The efficient committee received with much appreciation the help which I have so far given them toward this extra expense. I am giving our money for this and for food and am helping with the clothing problem by buying materials and getting them made up by our volunteers. New sets of refugees keep coming in every two weeks (sometimes every week), as the last groups are disposed of, so the needs keep repeating themselves and the total need grows.

This has to do only with the refugees. There are other problems of poverty and distress, and serious ones, but I will not go into them now.

Yours sincerely,
W. E. NIES, Archdeacon.

* This acknowledgment covers all sums received and acknowledged up to the issue of December 19th, inclusive.

† Possibly this may be accounted for by the fact that reports from Paris have come to this office direct and have been printed; but yet we ask the reverend clergy of the European parishes kindly to report their needs to the Archdeacon, since all money is forwarded to him and is appropriated according to his discretion, where no particular designation is indicated by the donors.

"THE SERVANTS WHICH DREW THE WATER KNEW"

ST. JOHN 2:9

Welcome, O Saviour, to our humble home,
Well-pleased to share our earthly joys and woes!
Thy presence at the feast, as at the tomb,
The fulness of Thy manifested glory shows.

But, Master, I had scorned to stand and wait,
I thought to serve by holding place and power,—
To rule the feast my coveted estate,
To gain men's praise the glory of the hour.

Yet, lo! the drudges in the outer hall
Who draw but water at another's will,—
To these the service and the honor fall,
Through these Thou dost with joy the banquet fill.

And, Master, at the schools I sought to learn,
In pride the mysteries of heaven to sound,—
Yet, lo! these toiling ones that grace did earn,
Performed their lowly task and wisdom found.

"Beginning of signs!" Like place grant us, O Lord;
We covet not earth's honor nor its praise:
In lowest place we wait Thy gracious word:
In serving, seek to know Thee and Thy ways.

HERBERT H. GOWEN.

TO BE WITH GOD, in whatever stage of being, under whatever conditions of existence, is to be in heaven.—Dora Greenwell.

A REMINISCENCE OF FATHER BENSON

Anecdotes of the Deceased Founder of the Cowley Order

EXTENT OF THE DAMAGE TO WHITBY RUINS

The Living Church News Bureau }
London, January 18, 1915 }

FATHER BENSON—surely there has been only one "Father Benson"—that remarkably intellectual and saintly and dear man, known, admired, and revered not only in the English Church but throughout the Anglican communion as perhaps none of his contemporaries, has now at last departed this life after having "fought a good fight" as a veteran soldier of Jesus Christ and splendidly "kept the Faith." He was conscious to the last, and had been able to continue his habit of attending public service in the conventual church up to Tuesday morning. He was between ninety and ninety-one years of age.

I myself feel grateful (as many others must do) to have had a personal acquaintance with Father Benson, and to have been able to store up in memory some interesting recollections and reminiscences of him. I recall that he once remarked that Archdeacon Wilberforce's treatise on the Incarnation of our Lord, which was so famous when it first appeared, had done more than any other work to ground the English clergy of that time in the Catholic Faith. I shall never forget how the Father would laugh when telling me what some Oxford undergraduate wag had said about St. Clement's Church, which Newman built in a corner of his old parish of Cowley—namely, that it resembled a "boiled rabbit." Some English clergymen in the past have been wonderfully good out-loud readers of the Church lessons, notably Newman and Archdeacon Hare, and Father Benson was one such. Maybe he had acquired the habit from hearing Newman read in St. Mary's, Oxford. All the ever-varying emotions expressed in Holy Scripture were reproduced, as it were, in the mere tone of Father Benson's well-modulated voice, as he read the lessons at Matins and Evensong in a sort of meditative manner and with very unusual intelligence and expression. We can well believe that this holy man of God has now begun himself to experience the truth of what he once wrote about in these words: "The Form, the Wounds, the Divine Face, the Eyes of the Lord, all combine to burn into the adoring soul a knowledge of God . . . of what the purity and love of God can mean." May he rest in Christ and come to the perfect vision of God.

Mr. John Bilson, F.S.A., a vice-president of the Royal Archaeological Institute and one of the local secretaries for Yorkshire of the Society of Antiquaries, has prepared a report on the damage to Whitby Abbey ruins caused by the ruthless German bombardment of December 16th, which he is communicating to his society. It appears from the report that the west end of the nave has suffered most. This is the latest part of the church, dating from the early years of the fourteenth century. Mr. Bilson describes as follows the destructive effect of German naval gunnery on this part of the venerable abbey church:

"The arch of the west doorway and the walling above it have been destroyed. The wall arcades on either side of the doorway have collapsed, leaving the rubble core of the wall—except a small fragment at each end, north and south. The north jamb of the great west window has fallen, with the whole of the eastern half of the stair, down to below the capitals of the respond pier. The south half of the inner arch of the west window of the north aisle has fallen, and what remained of its tracery has been dislocated. Much of the north face of the buttress in line with the west wall of the aisle has been stripped off."

Elsewhere, he says, the church has suffered much lesser injuries. The beautiful choir has fortunately almost escaped injury.

The *Times* of Saturday states, however, that the condition of Whitby Abbey church as the result of the German bombardment seems to be more serious than was apparent at the time of Mr. Bilson's report. The tracing from the southwest corner of the wall as well as that from the back of the doorway facing inside the church have fallen. The beautiful tower on the southwest corner has collapsed, and only the back wall is left here. The steps inside this tower, by means of which it was possible to ascend to the top of the wall, have been displaced for the most part. The wall tracing which has fallen was considered to be one of the most beautiful features of the ruins, and the doorway was also much admired. J. G. HALL.

NEW YORK CHURCHMEN TOLD OF THE WORK OF CHURCH INSTITUTIONS

Interesting Report Made to Church Club

PROVINCIAL COMMITTEE ON RELIGIOUS EDUCATION

New York Office of The Living Church }
11 West 45th St.
New York, February 1, 1915 }

THE twenty-eighth annual dinner of the Church Club of New York was held at the Hotel Astor on Monday, January 25th. It was one of the most successful and enjoyable affairs in the history of the organization. Besides excellent speeches by Bishop Greer, the Rev. Dr. Charles E. Jefferson, the Rev. Horace Percy Silver, and Dr. E. R. L. Gould, president of the club, the evening's entertainment was greatly enhanced by the efforts of the choristers of the Cathedral of St. John the Divine, under the direction of Mr. Miles Farrow, the Cathedral organist.

If comparisons are not out of place, the success of the evening was the presentation of the report of the special committee of the club (Mr. John S. Rogers, chairman) appointed November 4, 1914. A concise, interesting account has been made by this committee of institutional work done in the diocese by the following named organizations and agencies: The New York City Mission Society; The Church Mission of Help; Hope Farm; Church Temperance Society; Seamen's Church Institute; The Church Coöperative Association.

Under appropriate captions the aims and work of each agency are described; suggestions of a practical nature are made for the consideration of the men of the Church, and a blank form is furnished for enrollment in the various activities enumerated. The special committee, to whom this form is to be returned when filled in and signed, will tabulate results and further efforts for "active personal participation of every member in the great work these various institutions are doing in the diocese of New York."

The committee is not in any way assuming or undertaking any financial appeal in behalf of these organizations. Its sole purpose is to bring to the attention of the members of the Church Club, definite opportunities for personal service which these Church organizations offer, and to arouse a personal interest and coöperation in their work. The little four-page circular is so completely descriptive of these philanthropies of the Church in New York that it should be possessed and read by every Churchman desiring to earn the title—"well-informed." Mr. J. Greer Zachery, secretary, 53 East Fifty-sixth street, New York City, will furnish copies of the circular.

One of the above mentioned organizations is quite new. As it is now doing a magnificent work, it deserves to be well-known and supported at once. Here is an account of the Church Coöperative Association.

"The Church Coöperative Association is an association just formed in the diocese of New York with Bishop Greer as president and the See House as headquarters, to coöperate with the churches in relieving the distressed, assisting the unemployed, preventing impositions upon charity, and improving industrial conditions. By acting as a sort of clearing-house for the various parishes in this type of work, we hope to prevent the endless duplication of relief work. In the relief work which we do, the money spent comes directly from the churches and all of it that comes is so spent, the small overhead expense being entirely underwritten. In the assisting of unemployed it seems to me the members of the Church Club of New York could be of very great assistance in various ways. First, by individual members promising to supply jobs, say one job a week or a month each, of certain kinds of applicants; second, in members promising to come personally in touch with say one case a month. As jobs are scarce we are going to supply some emergency work of the type St. Bartholomew's is doing; the members of the Church Club could help in this by pledging cotton to be used in making bandages, or bread for sandwiches, etc.; also there could be definite service in the way of suggestions. The Association purposes to do all the good it can in every way to relieve the present extreme conditions."

The New York and New Jersey Provincial Commission on Religious Education had its first meeting in the Synod Hall, New York, on Thursday, January 14th. Every diocese in the Province had representatives present except one. The report of a committee previously appointed to prepare an outline of work was adopted substantially as presented. The motive of the programme was to stimulate diocesan initiative, and to provide leadership in Provincial and other inter-diocesan matters, as teacher training, summer schools, coördination of examining chaplains, etc.

The commission had before it a careful survey of educational conditions in each diocese of the Province. The commission's repre-

sentatives in the several dioceses had been requested beforehand to send statements of their diocesan policy and organization in education, the extent of parochial adoption of the suggestions of the General Board, and the number and character of institutions of higher learning in each diocese. This survey will be of practical help to the commission toward intelligent action.

A committee was appointed to create a demonstration school in some New York parish. A detailed plan for such a school was presented, and it is expected to be of benefit. Teachers will be invited to come to it and see methods and principles put to the test of practice. The committee hopes to have the preliminary features of the plan in operation very soon.

The Provincial summer school will be held in Hobart College buildings, Geneva, N. Y., July 3rd to 10th. The programme will be published as soon as arranged.

The commission has appointed committees as follows: On Finance; on Training of Leaders, with sub-committees on Instruction of Sunday School Teachers, on Summer Schools, on a Demonstration School; on How Sunday School Work may be made to issue in Christian Service; on Church Schools; on the Religious Element in Public Education; on Work in Colleges and Universities; on the Ministry and Theological Education; on Home Nurture in Religion, and on Publicity.

On Tuesday of this week, being the festival of the Purification, the jubilee festival of the Community of St. Mary is being observed at the mother house, St. Mary's Convent, Peekskill. Fifty years ago this order was founded, and from its beginning in small things has spread to be the largest and best known of orders in the American Church. The mother house continues to be at Peekskill, but there are branches of the order in many other parts of the country. Three boarding and day schools for young ladies are maintained, and charitable institutions in New York, Chicago, Peekskill, and at Sewanee, Tenn., while summer homes are maintained in other places, and the sisters work in the Cathedral at Chicago. It is anticipated that the jubilee festival will bring many to the convent, where the service of celebration will be held in the chapel at 9:45, including a sermon by Fr. Officer, O.H.C.

A city institution that asks for more members is the Altar Guild of the City Mission. This guild consists of Churchwomen who are banded together to care for the altars in the city hospitals and institutions, and in the mission churches throughout the diocese. Active members pay dues of \$1.00 and associates who are not actively at work pay the same dues. Life members pay \$25. It is stated that more members are desired in order that the work may be carried on to its full capacity. There are no salaried workers. Information may be obtained from Mrs. Edgar B. Van Winkle, 115 East Seventieth street, New York, treasurer. Among the directors of the guild are such well-known women as Mrs. Haley Fiske, Miss Caroline Choate, Miss Mabel Gerry, Miss Emily B. Van Amringe, and others.

The sixth annual service of the St. Vincent's Guild of the Church of St. Mary the Virgin was held in the parish church on Wednesday, January 27th. Invitations had been sent by the rector, the Rev. Dr. J. G. H. Barry, and the acolytes, to the clergy and acolytes in the parishes of the Metropolitan district, and more than five hundred attended. For the accommodation of out-of-town men and boys in business in the city, supper was provided in the parish hall, and more than 250 were entertained.

The service was Solemn Evensong and procession with the *Te Deum* at the conclusion of the service. Dr. Barry made the address, welcoming the great company of acolytes and their friends, and pointing out the high character of the work and the peculiar responsibilities assumed by each sanctuary. It was a great service and was not only well-ordered and dignified but of much value to the large body of worshippers, which filled the great church.

Several changes of cure in the diocese of New York, of unusual importance, are officially announced. On May 1st, the Rev. John Huske will retire from the rectorship of St. George's Church, Newburgh. The resignation is due to impaired health. This parish is one of the strongest along the Hudson River. The Rev. Frank Heartfield of Brewster, N. Y., has been called as rector.

After a long and distinguished service here and in England, Scotland, and Nova Scotia, the Rt. Rev. Dr. Frederick Courtney has resigned the rectorship of St. James' parish, New York City, to take effect October 31st. On that date he will become rector emeritus. Bishop Courtney was made deacon in 1864 and was ordained priest the following year. From 1876 to 1880 he was assistant minister of St. Thomas' Church, this city. He became Bishop of Nova Scotia in 1888. After six years of devoted service he resigned and became rector of St. James' Church, this city.

The united Lenten services of all the churches of Trinity parish will be held as usual this year. The subject of Dr. Manning's conferences will be "The Religion of the Prayer Book." The arrangement of the dates, places, and subjects is as follows:

Lent in
Trinity Parish

(Continued on page 470)

ACTIVITIES OF TRINITY CHURCH, BOSTON

Apportionment Nearly Completed in Two Offerings

SERVICE FOR ACOLYTES AT THE ADVENT

The Living Church News Bureau }
Boston, February 1, 1915 }

TRINITY CHURCH set itself to the stupendous task of giving its apportionment for General Mission, \$8,567, in one month. The offerings were made on December 20th and January 17th, and over \$8,000 was given in the two offerings. It is expected that very soon not only the remainder will be given but considerably more. Considering the financial situation this year, the record for Trinity Church so far is remarkably good.

The announcement of the election of the Rev. Alexander Mann, D.D., rector of Trinity Church, as Suffragan Bishop of Newark, has caused deep concern in Trinity parish, in Boston, and throughout the diocese. The deputation of the convention of the diocese of Newark waited upon Dr. Mann on Friday and brought the official notification of his election, together with their carefully considered argument to induce him to accept, and the request of the Bishop of Newark that Dr. Mann would not come to any decision until he had held consultation with him. The diocese of Newark naturally holds attractions for Dr. Mann, where he spent so many years of his ministry as assistant and as rector at Orange.

In his "Introduction" to the Year Book of Trinity Church, just out, Dr. Mann speaks of "a noteworthy change in the interior of the church—the erection of a full sized model of a baldachino." He continues: "One thing is already abundantly clear, the interior of the church now 'culminates,' as it never did before, and culminates also where it should, in the symbol of worship." In closing, he says: "I cannot forget that next Trinity Sunday marks for me the close of ten years as rector of this parish."

Among the great number of parochial organizations reported, St. Andrew's "Silent Mission" is of note, the Rev. G. H. Hefflon priest in charge. There have been forty-eight services held with an average attendance of forty. A parish visitor, herself a deaf woman, has been added to the staff of workers and there are two lay readers. A "silent" vested choir assists in the services.

On Sunday, January 24th, the Guild of St. Vincent, of the Church of the Advent, held its annual service at 4 P. M. Solemn Evensong was sung by the Rev. J. H. Cabot, Ph.D., chaplain, and the Rev. J. Malcolm-Smith, rector of Trinity Church, Haverhill; the Rev. A. G. E. Jenner, rector of St. Ann's, Dorchester, reading the lessons. The rector, the Rev. Dr. W. H. van Allen, admitted five candidates as servers and members of the guild. The sermon was preached by Bishop Babcock, and was an earnest appeal to the one hundred and fifty servers present, for humility, fervor, and reverence in the performance of their duties. The servers' guilds of many parishes were present in larger number than ever before and some twenty priests participated in the service. The procession was most impressive, with two crucifers, three thurifers, taperers, and many banners, the officiating clergy all wearing copes. The head of the procession had reached the chancel gates before the clergy and Bishop had left the chancel. Supper was served to the visiting guilds and clergy. The church was crowded by a large congregation.

On Thursday evening, January 28th, the parish house of St. Chrysostom's Church, Wollaston, was dedicated. Bishop Babcock officiated at the service and gave an address. The rector, the Rev. Frederick H. Steenstra, at Grace Church rectory, Newton, on Tuesday and Wednesday. The meeting was called for consultation on plans and methods, looking toward more concerted action and the cooperation of the boards of examining chaplains in the province.

The examining chaplains of the dioceses of the Province of New England, represented by one delegate from each diocese, were the guests of the Rev. Laurens MacLure, D.D., at Grace Church rectory, Newton, on Tuesday and Wednesday. The meeting was called for consultation on plans and methods, looking toward more concerted action and the cooperation of the boards of examining chaplains in the province.

The Episcopalian Club, the Churchmen's club of the diocese, has now five hundred members. The president of the club is Mr. C. H. Baldwin, president of the Franklin Savings Bank of Boston.

Emmanuel Church has started a "Bureau for the Handicapped," to find work for those who are side-tracked in the struggle for a living. Miss Edith M. Ambrose is in charge.

UNEMPLOYMENT IN PHILADELPHIA

Destitution Worse Than Ever Before

HOME FOR MEN OPENED AT GALILEE MISSION

The Living Church News Bureau }
Philadelphia, February 1, 1915 }

SOME weeks since, the City Councils were requested to appropriate \$50,000 for an emergency fund to take care of the poor and distressed of the city. After some delay, arrangements were made for the distribution of the fund. In this connection the committee appointed to take charge arranged to furnish clothing whenever possible. At the beginning the charitable societies of the city were requested to aid. With the aid of all the parties concerned, the committee has been able to relieve a large amount of suffering, and furnish positions to many people out of employment. The committee is made up of women who give their time to the work. The large number of the unemployed, however, has exhausted the efforts of the committee. They have found themselves unable to provide positions for more than a small percentage of those applying. And now the fund is rapidly becoming exhausted; in fact the statement has been made that a sign saying that no one can be aided must be put up. The committee is appealing to the people of the city for contributions. It is said that never in the history of the city have so many people been out of employment or has such a state of destitution existed.

On Saturday last a new building, an adjunct to the Galilee Mission, was opened and dedicated by the Rt. Rev. Thomas J. Garland, D.D. The Home, which has been recently renovated, has twenty-three rooms. Each of the rooms will contain one or two beds, many of which will be rented for a nominal sum each week. There will be a large number devoted to the use of the unfortunate men who come to the Home. The new institution will relieve the congested condition of the present mission quarters, and will be under the care of Mrs. Samuel Hadley, widow of the late Rev. Samuel Hadley of New York City. Mrs. Hadley has met with remarkable success in her work among men of this type.

This entire work is under the direction of the Rev. J. J. D. Hall, who for some years has been the efficient superintendent of the mission. Under him thousands of men have made a new start in life and are doing well to-day. The work receives the attention of all the clergy of the city. Among the laymen especially interested are the members of the Brotherhood of St. Andrew. One of these chapters attends the services almost every evening, when some member makes addresses and others assist in the singing.

The dedicatory service took place in the chapel of Galilee Mission Saturday evening. Bishop Rhinelander, the Rev. L. N. Caley, the Rev. Charles C. Pierce, D.D., and Mr. Edward H. Bonsall made addresses. Another service was held in the Church of the Saviour on Sunday evening, when special lay speakers were present. On Monday evening the chief speaker was the Rt. Rev. Thomas J. Garland, D.D.

The thirty-ninth annual service of the Free and Open Church Association was held on Sunday evening, January 24th, in Grace Church, Mount Airy. The office was said by the Rev. T. S. Cline and the Rev. John A. Goodfellow. The sermon was preached by the Rev. Elliot White, rector of St. Mark's Church, which is a pew-renting church. Mr. White took his text from Ephesians 2:8. In part the preacher said: The apostles stood for or emphasized certain graces or characteristics. That for which St. Paul contended was the freedom of the grace of God to all people and the Catholicity of the Church. These two points were developed to show the inconsistency of the pew rent system, which by prescriptive right of the owners prevents access to the seats in our churches by all people alike. The preacher said that when the Christians, after the Roman persecution, came out of the catacombs, or left their secluded upper rooms for worship, they built churches, but the only seats in them were occupied by "penitents." Seatless churches continued, as is still the case in the Russian Church, till the time of the English Reformation, when certain honors were intended to be conferred upon some of the nobility by giving them seats, and thus gradually the custom of renting pews was adopted. Beside the freedom of all seats in God's house, the preacher emphasized that for which the association stands, i.e., an every day open church for prayer and meditation.

The Brotherhood of St. Andrew has issued its bulletin giving the services during Lent to be held in the Garrick Theatre and Old St. Paul's Church. The bulletin presents the names of a rather unusually strong list of speakers. Both Bishops will speak in the theatre. Among the clergy from outside the diocese will be Bishop Talbot, Father Huntington, Bishop Woodcock, Bishop McCormick, Dean Marquis of Detroit, and the Rev. Hubert W. Wells of Wilming-

ton. Dr. Perry, Dean Groton, and Dean Taitt will be among the speakers at Old St. Paul's Church, where the local clergy will have all the services.

The mid-winter banquet of the Alumni Association of the Philadelphia Divinity School was held in the Church House on Tuesday evening, January 19th. A large number of the members were present from dioceses far and near. The meeting was presided over by the Rev. Royden Keith Yerkes, D.D. Bishop Rhinelander, Bishop Garland, Bishop Talbot, and Bishop Hulse sat at the table with the president. As is usual Bishop Garland was called upon for a report from the meeting of the joint boards. He announced that the Rev. Horace F. Fuller and the Rev. George T. Bartlett were appointed to fill unexpired terms created by resignations. Announcement was also made of the proposed change of location of the school. For some time attempts have been made to bring the school into closer association with the University of Pennsylvania. There seems to be some prospect of accomplishing this in the proposed change. The dean of the school spoke in a very happy vein about the school, its faculty and student body. He expressed himself as being pleased that it could claim another Bishop in the person of Bishop Hulse. Bishop Hulse spoke at length on the need of the world to hold up the Christ. He was enthusiastically received and attentively listened to. A committee was appointed to arrange for the celebration of the fiftieth anniversary of the school in June. The entire evening is one to be long remembered.

The Rev. George Chalmers Richmond filed a demurrer on Friday last before Henry Budd, Esq., chancellor of the diocese. The trial has been postponed until February 8th, as requested by the counsel of Mr. Richmond. There has been some discussion as to the right of Mr. Richmond's counsel to act. It is said that he is not a communicant of the Church.

The Rev. George H. Toop, rector of the Church of the Holy Apostles, has appointed the Rev. George E. Osgood of North Attleboro, Mass., as vicar of the chapel of the Mediator. He has accepted to take charge at Easter. The church has purchased the house next the chapel for a rectory, and it will be put in shape to be occupied by the new vicar.

On Wednesday evening, January 20th, seventy men sat down to a dinner given by the Men's Club of the Church of the Good Shepherd, Kensington. It was red letter occasion for the parish. Addresses were made by the Rev. Messrs. Horace F. Fuller, W. R. Yeakel, H. O. Jones, and the rector, the Rev. John A. Goodfellow. Among the speakers also were the following laymen: Messrs. Joseph Wilson, George H. Stuart, Harry Page, and Mr. Streaker. Mr. Frank Longshore acted as toastmaster.

NEW YORK CHURCHMEN TOLD OF THE WORK OF CHURCH INSTITUTIONS

(Continued from page 468)

February 10th, at 12:05 noon, St. Paul's chapel, "The Prayer Book as an Aid to Worship."

Ash Wednesday, February 17th, at 8:15 p. m., St. Agnes' chapel, "Does the Prayer Book Teach that the Church is Catholic or Protestant?"

February 24th, at 8:15 p. m., St. Chrysostom's chapel, "What Does the Prayer Book Teach About the Ministry?"

March 3rd, at 8:15 p. m., chapel of the Intercession, "What Does the Prayer Book Teach About the Holy Baptism?"

March 10th, at 8:15 p. m., Trinity chapel, "What Does the Prayer Book Teach About Christian Marriage?"

March 17th, at 8:15 p. m., St. Augustine's chapel, "What Does the Prayer Book Teach About Christian Burial?"

March 24th, at 8:15 p. m., St. Luke's chapel, "What Does the Prayer Book Teach About the Holy Communion?"

March 31st, at 8:15 p. m., Trinity Church, "What the Prayer Book Requires of Those Who Come to the Holy Communion."

A service of especial interest will be that of the Church Mission of Help, to be held this year in St. Thomas' Church, on February 7th, at 4 p. m., through the courtesy of the rector, the Rev. Ernest M. Stires, D.D. This service has been especially adapted to the work and

the needs of this organization. Those who remember the previous impressive service, and notably the Church Mission of Help mass meeting at the General Convention, will be anxious to attend. The rector, Dr. Stires, will take charge of the service; Dean Hodges, of the Episcopal Theological School at Cambridge, Mass., will preach; the Rev. Dr. William T. Manning, rector of Trinity Church and president of this society, will take the intercessions; the Bishop will pronounce the Benediction. The service will be choral, by the regular choir of St. Thomas'. The clerical members of the board will sit in the chancel and the laymen on the board will assist in receiving the alms. The offering will as usual be devoted to the work of this organization.

WHEN one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—George Macdonald.

CHICAGO ACTIVE IN RELIGIOUS EDUCATION

Field Officers of the General Board are Given a Busy Week

CHURCH HOME FOR AGED PERSONS NEEDS EXPANSION

Missionary Endeavors are Under Way

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, February 1, 1915 }

RELIGIOUS Education was a popular topic in the diocese of Chicago during the week of January 24th-31st. Three of the leaders on the General Board of Religious Education were here: Dr. W. E. Gardner, the General Secretary, who came directly from the department meeting at San Antonio, Texas; Dr. Lester Bradner, Director of Parochial Education, and the Rev. Stanley Kilbourne, Director of Collegiate Education. All filled engagements while here, and Dr. Gardner was particularly busy. The G. B. R. E. has been pushing the huge task of re-organizing diocesan boards, and giving them all a new programme of activity. The General Board is planning that every diocese in the country shall receive a personal visit from the General Secretary.

Dr. Gardner's appointments during the week were: Monday, in the morning, meeting of the Diocesan Board; in the evening, Sunday School Institute, North Shore, at St. Mark's Church, Evanston; Tuesday, West Side Sunday School Institute at Grace Church, Oak Park; Wednesday, South Side Sunday School Institute, Trinity Church; Thursday, session of the Diocesan School of Religious Education at St. James' Church; meeting of the Fifth Provincial Commission on a Survey of Religious Education within the Province; Friday, meeting of the Sunday School Institutes of the parishes on the Burlington road at Emmanuel Church, La Grange.

On Sunday morning Dr. Gardner preached at Christ Church, Woodlawn, and in the afternoon spoke to the Fox River Valley Sunday School Institute at Trinity, Wheaton. The general subject of his addresses was "The Children's Challenge to the Church." This is the title of his well-known book. All the meetings were well attended and great interest and enthusiasm shown in them all.

On Thursday afternoon, at the Church Club, a meeting was held at the call of Bishop Webb, chairman of the Committee of Educational Survey. The occasion of the consecration of Dr. Page proved an apt time for the meeting, and there was a good attendance of the members of the committee. Preliminary steps were taken in the work of the general survey of religious educational conditions to be undertaken by the field officers of the General Board and submitted at the next synod.

At the annual meeting of the West Side Sunday School Institute, held at Grace Church on Tuesday evening, January 26th, Rev. Frank E. Wilson was elected president; Rev. William C. Way, vice-president, and Mr. M. N. Mead, secretary-treasurer.

The Church Home for Aged Persons is one of the most deserving of diocesan institutions, and so many have been the applications for residence there that it has been found necessary to plan for the building of a new house at Fifty-fourth Place and Ingleside avenue, and to complete it during the current year. The annual meeting of the corporation of the Home was held at the Church Club rooms on Tuesday, January 26th, Bishop Anderson presiding, and was largely attended. Among the important matters of business was the adoption of a new constitution. The annual reports of the Board of Managers and of the superintendent were presented, showing that the affairs of the Home are in good order. The reports of the treasurer of the Board of Managers showed all bills paid, and a substantial cash balance in the housekeeping fund. Mrs. Carrie G. Ainsworth, the treasurer of the building fund, reported that during the past year \$13,000 in cash had been received, that there were unpaid pledges amounting to \$3,600, and that the total investment in the new site was about \$14,000. The value, too, of the vacant property bought for the new Home has materially increased.

The Executive Committee of the Board of Missions of the diocese are making a systematic effort to arouse a keener interest in the missionary apportionment. They have issued three letters: (1) to those clergy who are termed very "successful" in raising the apportionment; (2) to those successful, or "normal"; (3) to those finding it a "difficult" matter. With these letters is enclosed a questionnaire, making such inquiries as these: Is there a missionary committee in your parish? Is there a missionary treasurer? Is the duplex envelope in use? Has there been an every member canvass? If so, how recently? What plans have you found to be the most successful in creating and maintaining missionary interest? What

suggestions can you make to the Laymen's Missionary Committee for forwarding the work in your parish and diocese? Do you desire the assistance of a member of our committee in arranging for an every member canvass?

Miss Margaret Edith Johnstone, Directress of Nurses at St. Luke's Hospital, whose illness was mentioned in this column two weeks ago, died at St. Luke's on Sunday morning, January 24th. She was born in Chicago, February 6, 1871, and received her academic education in England and in Germany. At the age of twenty years she entered the training school, with which in various capacities she has been connected during the past twenty-three years. After graduation she served as Night Superintendent and Surgical Nurse, advancing to the position of Directress of the school twelve years ago, a position she had filled ever since with marked distinction. The Rev. George D. Wright, chaplain of the hospital, says: "She was a consistent and devoted Churchwoman and fostered the highest ideals, both for herself and for those under her care. As a nurse she was thorough, painstaking, sympathetic, and tireless."

Death of Miss Margaret Johnstone
The Chicago *Evening Post*, in making editorial comment on the lamented death of this well-known public woman, said she "not only gave unflinchingly of her faith, her strength, and her courage to the sick and the dying, she also gave to the young women under her charge those qualities of character and breeding which put upon them the distinctive stamp of a fine institution. She was a stately gentlewoman. As such she left her impress upon all who came in contact with her."

The winter meeting of the Northern deanery was held at St. Paul's Church, De Kalb, and at Waterman Hall, Sycamore, on Monday and Tuesday, January 18th and 19th. On Monday, at Evening Prayer, the Rev. F. E. Brandt told of the recent mission in Trinity parish, Aurora, and Canon Moore gave "Some suggestions for Lent." At Morning Prayer on Tuesday, the Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, spoke on "Rural Sunday School Institutes," and the Rev. W. O. Butler, rector of Grace Church, Sterling, on "Church Music." At the business meeting the deanery resolved to help the Board of Religious Education in organizing rural Sunday School Institutes. It was decided to ask all parishes in the deanery to observe Ash Wednesday as a day of prayer. The Fox River Valley Church Club, lately organized, was endorsed by the meeting. A resolution of appreciation was sent to the parishioners of St. Paul's Church, De Kalb, for their cordial welcome given to those students at the Normal School claiming to be Churchmen.

Northern Deanery Meets
Dean Pardee presided at a meeting of the Round Table at the Church Club rooms on Monday morning, January 25th. There were about fifty clergy present. The address was made by the Rev. Charles E. Betticher, Jr., on his work and experiences in Tanana, Alaska. The clergy were greatly interested in what the speaker said of the personal devotion of the natives to him, and of their remarkable missionary spirit. Dr. Wolcott told the meeting of the deep impression made on him by the missionary campaign in Jacksonville, Fla., led by the Rev. J. L. Patton. Mr. Patton is to visit Chicago shortly and will be asked to speak to the clergy on Missions and tell of his methods in conducting campaigns, which have become rather famous. A committee of reorganization was appointed by the chairman to nominate officers and to draw up a programme for the next meeting.

Meeting of the Round Table
The Men's Club of the Church of the Advent (Rev. Oscar Homburger, rector) was addressed, January 21st, by ex-Senator W. E. Mason on "Presidents I have known." The Woman's Auxiliary of Trinity Church entertained several of the clergy and members of many branches of the Woman's Auxiliary on Wednesday, January 27th, at 11 o'clock. The Rev. Charles E. Betticher gave an illustrated talk on Alaska.

News Notes
MANY QUARRELS that tear friendships apart and create a scandal in the community might have been avoided if the disputants had recognized from the start that they were really contending about different things, or that they misinterpreted one another's spirit and aims. It is only a false (and perhaps in the sequel dangerous) pride that prevents people from admitting the truth of an opponent's contention, or qualifying their own view by a second sober thought. And when differences have actually arisen they are not beyond recall or adjustment, if only the parties to the dispute remember this metrical bit of moralizing:

"A little explained,
A little endured,
A little forgiven—
The quarrel is cured."

More than half the contentions and warrings that have marred the records of history might have been avoided or mended by an observance of the above rule.—*Zion's Herald*.

WE LIVE in deeds, not years; in thoughts, not breaths.—*Bailey*.

CONSECRATION OF DR. PAGE

The Living Church News Bureau }
Chicago, February 1, 1915 }

ON Thursday, January 28th, occurred the consecration of the Rev. Herman Page, D.D., as Missionary Bishop of the district of Spokane, the second priest of the diocese of Chicago to be made a Bishop of the Church within the month of January. The service was at St. Paul's Church, Kenwood, of which Dr. Page has been rector for fourteen years, and began at 10:30 A. M.

Dr. Page's work in St. Paul's, one of the largest and most influential parishes in Chicago, has been significant. He has, too, been a splendid diocesan servant, especially as member of the Standing Committee and the Board of Missions. He has always had time as well for social service and civic work. He was chiefly instrumental in inaugurating the Friendly Visitor Plan of the Associated Charities of the city, was the first chairman of the committee in charge of that work, and was the founder of the Mary Chase Settlement House in the Stock Yards District. In all his work Dr. Page has been the Christian missionary, with a tender love for souls.

He was born in Boston forty-eight years ago, was graduated from the Boston Latin School in 1884, from Harvard University in 1888, and from the Episcopal Theological School, Cambridge, Mass., in 1891. In that year he married Miss Mary Morehead Riddle of Pittsburgh, Pa., and went west to Idaho, doing missionary work there for two years. In 1893 he returned to Massachusetts as rector of St. John's Church, Fall River. In this mill city he stayed seven years, when he went west again to St. Paul's, Chicago. While here he was chosen to be Missionary Bishop of New Mexico, an appointment which he declined. This was a decision hard to make for a man of his zeal and labors for missions. In him Chicago gives to Spokane one of her rare men, one who has marked faculty for friendship, due doubtless to a warm sympathy and geniality of nature that can even "suffer fools gladly."

The services of the day began with a celebration of the Holy Communion at 8 o'clock by the curate, the Rev. John Forbes Mitchell, assisted by the Rev. Dr. E. T. Merrill, professor in the University of Chicago. A shortened form of Morning Prayer was said by Professor Merrill and by the Rev. H. B. Gwyn, priest in charge of St. Edmund's, a mission which has been the outgrowth of the parish of St. Paul's. The ministers of the consecration were:

Consecrator, the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Presiding Bishop of the Church, and Bishop of Missouri; Co-Consecrators, the Rt. Rev. Lemuel Henry Wells, D.D., D.C.L.; the Rt. Rev. Charles Palmerston Anderson, D.D., LL.D., Bishop of Chicago; Preacher, the Rt. Rev. William Lawrence, D.D., LL.D., D.C.L., Bishop of Massachusetts; Presenting Bishops, the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis; the Rt. Rev. William Edward Toll, D.D., Suffragan Bishop of Chicago; Attending Presbyters, the Very Rev. Edmund Swett Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston; the Rev. Gilbert William Laidlaw, rector of St. Paul's Church by the Lake, Chicago; Deputy Registrar of the General Convention, the Rev. Peter Clark Wolcott, D.D., rector of Trinity Church, Highland Park, Ill.

The chaplain to the Presiding Bishop was the Rev. John Forbes Mitchell. The Master of Ceremonies was the Rev. Luther Pardee, secretary of the diocese of Chicago. His assistants were the Rev. F. G. Budlong, rector of Christ Church, Winnetka, and the Rev. W. S. Pond, priest in charge of Holy Trinity mission. The order of the procession was as follows:

Cross bearer; flag bearer; the choir; cross bearer; Assistant Master of Ceremonies; the senior class of the Western Theological Seminary, Chicago; the members of the vestry of St. Paul's Church, Chicago, and of the Standing Committee of the diocese of Chicago; the clergy of the diocese of Chicago in the order of their ordination; the visiting clergy from other dioceses; Assistant Master of Ceremonies; the clerical officers and senior clergy of the diocese of Chicago; the clergy from the district of Spokane; cross bearer; the Master of Ceremonies; the Deputy Registrar; the visiting Bishops; the Attending Presbyters; the Bishop-elect; the Presenting Bishops; the Preacher; the Co-Consecrators; the Chaplain to the Presiding Bishop; the Presiding Bishop.

The great procession, in which there were eight Bishops (Missouri, Chicago, Massachusetts, Indianapolis, Milwaukee, the Suffragan of Chicago, Bishop Wells, and Bishop Van Buren, retired) and some one hundred and twenty-five other clergy, entered to the singing of "Holy, Holy, Holy, Lord God Almighty," and "Hasten the time appointed." The Epistle was read by the Bishop of Chicago, the Gospel by Bishop Wells. The sermon was preached by the Bishop of Massachusetts, a close friend and former teacher of Dr. Page.

Bishop Lawrence's text was: Acts 1: 8, "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be My wit-

nesses." "Christ's parting message to His disciples before His ascension. Nothing was said about efficiency, business methods, or social service; no instructions as to how to get men to church or to raise money for missions. These have their place in the methods and machinery of the Church's life. A deeper note is struck—the source of motive power; a note which is caught up and repeated in the solemn service before us. The mystery of motive power is most interesting, its sudden changes, its uprisings. Six months ago hundreds of thousands of men lived in comfort, many in luxury, shrinking from chill, hardship, and physical danger, who now, threatened with wounds or death, chilled to the bone, knee deep in the mud of the trenches, buoyant, are passing the hours singing. The mother who, as evening came on last winter, watched anxiously for her boy returning home late from work, now cheers him off to be shot and thrown with a hundred others into an unknown grave. A fresh motive power has arisen; their country has called them to its defense. Singular, is it not, that men and women, witnessing such scenes as these, can still say that the conversion of ten thousand people is impossible, that a nation cannot be aroused by the Gospel of Christ? It is all a question of motive power.

"I have no fresh thoughts, no new motives to suggest; simply the mention of the same powers that have sent the best of Bishops happily through their work for generations.

"1. The first and deepest source of power is that which, more than patriotism or ambition or any other cause, has moved and dominated men—a vital, personal faith in God as revealed through Christ. I am not sure that we Bishops, aye all we Christians who are trying to accomplish something, realize how constantly we are hampered and made hesitant by the habit of looking around as we work, to discover whether people think our work a success, whether our work is going to commend itself to the influential laymen and women; whether a struggle which we know ought to be undertaken will succeed; whether the word that we speak or the deed that we do may not weaken our influence in certain quarters. We all know that brutal frankness is not necessarily the truth, and tactlessness is not courage; wisdom, tact, consideration of others, have weight. To me the House of Bishops has in the death of Frank Spalding lost one source of perennial freshness. He spoke and acted with the intensest frankness out of the depth of his own conviction. Whether you agreed with him or not, you felt that the man's power was in the fact that his life was hidden in God.

"2. Another source of power is the Bishop's confidence in the Church of Christ and in that branch of the Church where he is appointed to serve. Indeed without that confidence he has no right to be a Bishop. Through the Church, Christ's Body, the power of Christ has come down through the ages. Without giving judgment as to the authority of other Churches, their orders and sacraments, the Bishop is clear that the Church of which he is an officer is apostolic in spirit, faith, order, and sacraments; that it is here to bear witness as did the apostles to the Life, Death, and Resurrection of Christ; that its lineage is a noble one; that in its company saints, martyrs, and holy and humble men have lived, worshipped, and worked; that by organization and principles of administration it is fitted to meet the problems and needs of to-day; that it has in itself the purest elements of democracy, and that wisely administered it is capable of reaching and moving the hearts of the people of this country, West, South, North, and East. Strong in these convictions, the Bishop is stimulated to use every force that there is in him to make the Church a power in the land; a power created not to dominate but to serve the people.

"3. The presence of the Holy Spirit pervades the office of consecration. The Bishop is thus confirmed in the conviction of his years of ministry, that the Holy Spirit of God is now within the Church, inspiring, guiding, leading with the same reality and power that He did in the days of old. An avalanche of new thought and fresh discovery enters the intellectual life of men. Those of us whose memories can run back forty or fifty years can speak out of our own experience. In the outburst of scientific thought and discovery it seemed to many as if everything that the Church held dear, belief in God the Creator, faith in the Bible, hope of another life, were all falling about our ears. Some rushed into the ancient battlements, and from the traditional interpretation thundered their anathemas while the battlements crumbled in ruins. Others waited patiently; lived in the Spirit; prayed, thought, and hoped. To them God's Spirit was in the Church; its presence would be revealed. How He has led the Church, and how she stands stronger and firmer in the faith, we now realize. A Church without the Spirit, mechanical, with every angle of doctrine tied to every other by stone and iron, would have fallen to ruins. She was alive: God's Spirit, the spirit of truth, within her, inspiring, guiding, leading. And as with the development of every living thing, proportions change, forces that have done their work fall into the background while others come forward, glories fade while other glories burst into sight, so in the creeds and the ordinances and worship of the Church, there have been felt the moving forces of life; varieties of interpretations, changes of emphasis, new perspectives. A growth full of dangers; Bishops sit in her councils who teach to-day what was thought heresy a generation ago; all noble movements are full of danger, and full of glorious revelation. Her form has lost its rigidity

and taken on the graceful lines of life, elastic, yet firm and strong; not exclusive, the temper of a sect, but inclusive, the temper of a Church.

"A young man comes before me, correct and orthodox in every point of doctrine, but without spiritual force or strength of character. Amidst pious conditions he has simply moved along the lines of least resistance. A second comes who has forced his way through intellectual and spiritual difficulties, with the scars of the struggle on him in crude statements, warped faiths, and an ethical sensitiveness that prompts him to put his heterodoxy to the front; but he is a soldier of Christ, loyal, strong, and consecrated. I will take my chances with the latter; Boanerges, the Son of Thunder, becomes the disciple whom Jesus loved. I have lived long in the ministry, and have watched many such grow into maturity of life and greatness of faith; and some of them are leaders in the Church to-day.

"In his relations with his brethren of the clergy too, the Bishop gains confidence and cheer through this larger conception of the Church. Each one of them has taken his ordination vows as well as he; each one has the same right to his convictions; each may be trusted as a man of honor. One or two eccentric thinkers or self-conscious individualists may disturb his serenity now and then, but he and the body of his clergy work and worship together as brethren in a large and roomy household. If there must be judgment of any man's loyalty to the Church, it will probably be more effectively given through the consecrated public opinion of the Church than at the bar of an ecclesiastical trial.

"My brother, from my first word to this last, you have been in my mind. In your college and seminary days, in your missionary work in the far West, in the mill city of the East, and in this metropolis, you have been prepared by the leading of God's Spirit for this solemn hour and high office.

"Born and bred in the East, you have gathered in the personal faith of your fathers, and have grown in devotion and loyalty to this historic Church. Your faith and character, wrought out in an atmosphere of piety and liberty, have grown each year in fuller maturity. Whether in East or West, you have always been a missionary. That spirit sent you out to the new country in your youth; that same spirit rejoices in you as you take up the work of your life.

"We send you forth in the power of God's Spirit confidently. The people in cities and town will 'hear you gladly,' for you have your Master's Spirit, and the lonely flock upon the open country with their pastor will count the days and months for your visitations. For while you will gain satisfaction in them, they will receive fresh power through you, who in cheer, hope, and confidence will renew their faith in God."

The certificate of election by the House of Bishops was read by the Rev. William Edward Gardner, D.D., General Secretary of the General Board of Religious Education; the Canonical Testimonial of the House of Bishops by Bishop Van Buren; the Evidence of Ordinations by the Rev. J. H. Edwards, President of the Standing Committee of the diocese; the consents of the Standing Committees of the dioceses of the Church by the Hon. Jesse Holdom, senior warden of St. Paul's Church. The Bishop of Milwaukee read the Litany. The singing of the *Veni Creator*, to the setting by J. H. Hopkins, was led by Bishop Lawrence. The eight Bishops present joined in the act of consecration.

The music was given by the combined choirs of St. Paul's: viz, the regular male choir of men and boys, the auxiliary St. Cecilia, and the Sunday school choirs of women and girls, under the direction of John Allen Richardson, organist and choirmaster. The settings were: *Kyrie*, Tallis; *Gloria Tibi*, Paxton; Offertory, "Send out Thy Light," Gounod; *Sanctus*, Gounod; *Gloria in Excelsis*, Old Chant. The generous offering was for the "Bishop's Purse" for missionary work in his new district.

The episcopal vestments were given by the women of St. Paul's parish, the Prayer Book by the wife and the son of Dr. Page, and the Rev. G. W. Laidlaw, a former assistant; the pectoral cross of gold, set with a large central amethyst, by the vestry of St. Paul's; the chain by the altar guild of St. Paul's; the episcopal ring by the clergy of the diocese. The seal for Spokane, which hitherto has not had one, is the design of Ralph Adams Cram, the friend of Bishop Page.

Luncheon was served to the Bishops and clergy by the women of the parish in their parish house. There were speeches by Bishop Anderson, Bishop Lawrence, Bishop Wells, and the senior warden of St. Paul's, to which Bishop Page made fitting reply. At the same hour a luncheon in honor of Mrs. Page was given by Mrs. C. Gurney Fellows at her home. The churchwardens and vestrymen had a dinner in honor of their former rector and the officiating Bishops and clergy at the Blackstone Hotel the same evening. On Saturday afternoon, January 30th, there was an informal reception to Bishop and Mrs. Page at St. Paul's parish house. On Sunday morning, by permission of the Bishop of Chicago, the new Bishop of Spokane confirmed the class he had prepared in his old parish. That night he and Mrs. Page left for their new work.

HE OVERCOMES a stout enemy that overcomes his own anger.—*Chilo*.

The Provincial Synod of the Southwest

It is nearly four score years since the American Church sent out its first foreign missionary to what was then the Republic of Texas. The justification of that effort of faith was fully manifested in the splendid gathering of the second annual Synod of the Province of the Southwest, which was held in San Antonio, Texas, Tuesday, Wednesday, and Thursday, January 19th, 20th, and 21st.

The Synod opened with a celebration of the Holy Communion in St. Mark's Church, the Rev. Philip Cook, rector, on Tuesday morning at 10 o'clock. The Presiding Bishop was celebrant, assisted by Bishops Johnston, Kinsolving, Temple, Howden, and Capers. The Bishop of West Texas read the Gospel and the Bishop of Texas the Epistle.

The sermon, preached by Bishop Anderson of Chicago from St. Matt. 28: 19, was a wonderful message to the Church in the Southwest. "The primary purpose of the Church of Christ," he said, "is to make Christians. Christians are made by incorporating them into the Kingdom of God. You cannot make the world righteous first and Christian afterwards. The primary function of the Church of Christ is not to build Church buildings, Church hospitals, and Church schools. Valuable as these may be, they are but a means to an end, not the end in itself. These are the fruits, but not the roots of religion.

"A man's conception of what he himself ought to be is dependent upon his idea of God. The Mohammedan idea of God finds its consummation in polygamy, with all its blighting consequences, and in the fanatical zeal which seeks to propagate itself with the sword. Christianity consecrates monogamy, and sanctifies the home. Christianity consecrates human liberty and the brotherhood of man.

"If we think of God merely as a guide and teacher, we may become good ethiculturists, but not Christians. If we think of God as a sort of absentee landlord, far off in some other sphere, then we may become good sociologists, but not Christians. But if we think of God as here to-day in the person of Jesus Christ, then we will be something different and better.

"The great cry of the human heart is to know God. Let us know what Thou art like, O God, and then we will know what we ought to be like. Christ is the answer to this universal prayer, 'I am the Way and the Truth, and the Life. Because I live, ye shall live also.'

"What is God like? God is like that little baby born in the manger of Bethlehem on that first Christmas morn.

"What is God like? God is like that little boy in the carpenter shop of Nazareth. What then are we to think of all the little boys here in San Antonio, of all the little boys all over the world? God Himself became a boy that He might show us the capacity of a boy. What then are we to think of child labor, which depreciates the human stock?

"God is like Jesus, who went to the marriage feast in Cana, and we see how sacred is the marriage tie, and how He has sanctified the place of mirth and merriment.

"God is like Him who denounced the Pharisees and hypocrites.

"God is like the Man who died upon the cross, who rose from the dead and opened unto us the gate of everlasting life. 'I am He that liveth and was dead.'

"That is the old, old gospel that meets all human needs, that contributes to the betterment of human conditions, that shows what men should be like by showing them what God is like."

Immediately at the close of the service Bishop Tuttle called the Synod to order in the auditorium of St. Mark's parish house. The following officers were elected: Bishop Tuttle, president; Bishop Partridge, vice-president; Rev. H. N. Hyde of Little Rock, secretary; Mr. C. L. Johnson of Waco, treasurer.

On invitation of the Standing Committee of West Missouri, it was decided to hold the next Synod in Kansas City.

A resolution was adopted instructing the secretary to send a message of sympathy to Bishop Griswold, who recently underwent an operation in the hospital at Salina.

The afternoon session on Tuesday was devoted to the work of the Board of Religious Education, with the Rev. James Wise as conference chairman. Mr. Wise discussed "The Sunday school, a factor in religious education. How can it be made more efficient?" He offered a number of very helpful and practical suggestions in the matter of Sunday school efficiency.

He was followed by the Rev. Z. B. T. Phillips, who had for his subject, "The Church and the College." Both of these topics called forth considerable discussion from the delegates. After the conference the visitors and delegates were taken for an automobile trip to the historic missions around San Antonio.

In the evening a short service was held in St. Mark's Church, followed by a splendid address on the Message of the Board of Religious Education to the Seventh Province, by the Rev. W. E.

Gardner, D.D., secretary of the Board. After the service an informal reception to the Bishops and delegates was held in St. Mark's parish house.

The business session of the Synod was held on Wednesday morning. The Rev. Philip Cook presented the report of the Executive Committee, which was adopted. The Rev. A. W. S. Garden read the report of the Committee on Constitution and Canons. The discussion and adoption of the report consumed the rest of the session.

In the afternoon a Social Service Conference was held with the Bishop of Eastern Oklahoma in the chair. The first speaker was Mr. Robert J. Newton, executive secretary of the Texas Public Health Association. Mr. Newton gave a very interesting account of Social Service conditions in the state of Texas. He made an earnest plea for the concentration of the indigent and feeble minded in farm colonies, thus doing away with the present system of poor farms, which he described as extremely bad.

The Rev. Edmund Duckworth of St. Louis spoke on the Church at work in city institutions, and gave a graphic description of the great service and splendid results of the Church in the prisons, hospitals, and asylums. He brought a definite message to the Synod and appealed to the Church to make a determined and earnest effort to do something for the discharged prisoner, in helping him to get a fresh start, instead of being hounded back into crime by the unjust attitude of society. He said that from a long experience and observation, he could affirm that seven-tenths of the discharged prisoners would make good if they were given a reasonable opportunity.

Dr. James C. Johnston, of All Saints' Hospital, McAlester, Okla., spoke of the Church at work in hospitals.

Dr. Milton J. Bliem of San Antonio discussed the subject of Low Enforcement. Why should the Church help? How can the Church help? He took the view that it was the first duty of the Church to look after the morals of the land and use every means at her command to see that the laws of morality at least were properly enforced. He accounted for the laxity of law enforcement in this country by (a) the mixed conditions of society due to foreign immigration, (b) the decadence of respect for authority in the home and in the Church, (c) the vast number of the more or less unnecessary laws on the statute books.

At 8 P. M. the missionary play, "The Great Trail," was given in the parish house auditorium under the direction of Miss Margaret Hobart.

The final business session of the Synod came to order at 9:30 Thursday morning. A resolution was adopted providing for the petitioning of the Committee of Racial Episcopate for a Negro Bishop for the Province of the Southwest.

The following boards and committees were elected:

Religious Education: The Bishop of Oklahoma, Rev. James Wise of St. Louis, Rev. S. G. Welles of Chelsea, Okla., Rev. Z. B. T. Phillips of St. Louis, Dr. W. J. Battle of Austin, B. C. Howard of West Missouri, and Judge J. B. Campbell of Muskogee.

Executive Committee: The Bishops of Missouri, Salina, Arkansas, West Missouri, Rev. Messrs. J. Stewart Smith, Philip Cook, H. N. Hyde, Messrs. R. B. Bancroft, Seth Sheppard, Jr., C. B. Howard, Rev. E. H. Eckel (*ex off.*), Mr. C. L. Johnson (*ex off.*).

Social Service Committee: The Bishops of Eastern Oklahoma and West Missouri, Rev. Messrs. Carl R. Taylor and E. Duckworth, Dr. J. C. Johnston, Mr. H. Partee, Mrs. Thomas Dwyer, Mrs. S. G. Welles.

Committee on Constitution and Canons: The Bishops of Salina and Oklahoma, Rev. A. W. S. Garden, Rev. Percy Fenn, Mr. A. B. Riddington, Mr. Hayward.

The Rev. E. H. Eckel presented his report as Field Secretary of the Board of Missions, and acting Field Secretary of the Board of Religious Education. Resolutions were passed urging the War Department to provide chapels in army posts, particularly at Fort Bliss and Jefferson Barracks, and to appoint a chaplain for Fort Logan H. Roots and the Army and Navy Hospital at Hot Springs. Copies of the resolution were ordered sent to the members of congress.

The Bishop of West Missouri presided over the Missionary Conference in the afternoon. The conference leader was the Rev. Arthur R. Gray, D.D., Educational Secretary of the General Board of Missions. Dean Davis spoke on the topic, "In what ways will the new Provincial System expedite the work of Church extension at home and abroad?"

The Rev. Mr. Eckel read the report of the Rev. E. Postell Witsell of Waco on "How can we make an every member canvass practical and successful throughout the Province?" The report showed that a systematic campaign confined to the individual members of the parish would reap encouraging results for the mission work.

Bishop Tuttle made a plea for team-work, which he said had the same relation to the mission field as to the athletic event. He said that each person must stand in his place and do his duty, and

that the great fault with the work was the tendency to do things publicly and in the mass instead of working as individuals.

The Rev. H. N. Hyde of Little Rock, Ark., said, "We must get hold of the leading men of the community and convince them that the mission work of the Church is a mature proposition."

The Rev. James Wise of St. Louis suggested that children of the kindergarten should be taught of the lives of such leaders as Bishop Rowe and Bishop Livingstone, and in later life the mission work would be stimulated without any effort.

The Synod closed with a great mass meeting at 8 o'clock at Beethoven Hall, presided over by the Bishop Coadjutor of West Texas. Splendid addresses were delivered by Bishop Partridge of West Missouri, Bishop Anderson of Chicago, and Bishop Tuttle of Missouri.

Bishop Partridge was the first speaker. Talking of the "Universal Claim of Christ," he showed the universal appeal of the Saviour taking on a most specific phase in the responsibilities of the individuals that go to make the nation. He asserted the law of nature was expressed in the rising and expanding of the life of Christ in the Church and in the individual. The shepherds from the West and the Magi from the East, kneeling at the cradle of the Christ Child, teach us that it is only through Christ that the Occident and the Orient can understand each other.

Bishop Anderson spoke on the subject, "American Responsibilities," saying, "We of the Episcopal Church have people enough, money enough, and brains enough, but not enough consecrated individual responsibility to bring the world to Christ."

Bishop Tuttle took for his subject "The Man of the Hour," whom he described as the man who counts God in, in what he plans and purposes for his daily life. He gave some figures showing that the population of the English-speaking people has increased from 20,000,000 in 1800 to 120,000,000 in 1900, far out of proportion to those speaking other languages, and then showed that of the English-speaking people, 29,000,000 were Episcopalians, 18,000,000 Methodists, 15,000,000 Roman Catholics, 12,000,000 Presbyterians, and 9,000,000 Baptists. This is a challenge to us to stand steady and bear our part of the responsibility of making Christ known to the non-Christian world, to come to the help of the Lord against the mighty. He pointed out that an additional weight of responsibility was laid on the American Church because the splendid missionary forces of the old world were rendered helpless to carry on their work by the terrible war.

At the close of Bishop Tuttle's address an offering was taken for the American Red Cross Society. The choir then sang the Hallelujah Chorus and the Presiding Bishop pronounced the Benediction.

Thus was brought to a close what is undoubtedly the most notable and interesting gathering that the Church has ever held in this diocese if not in the state of Texas.

DR. MANN ELECTED BISHOP SUFFRAGAN OF NEWARK

AT the adjourned meeting of the fortieth annual convention of the diocese of Newark, the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, and president of the House of Deputies of General Convention, was elected Bishop Suffragan. Three ballots were necessary to reach an election, after which it was made unanimous in both orders. Dr. Mann is well known in the diocese of Newark, having served for a number of years at Grace Church, Orange, first as assistant to his uncle, the Rev. Anthony Schuyler, D.D., and afterward, on the death of the latter, as rector of the parish.

The meeting of the convention was held at Trinity Church, Newark, and was largely attended. There was little preliminary business and the determination to proceed to the election of a Bishop Suffragan occurred early in the session. Several conferences of clergy and laity had been held within a month and twenty-six names had been informally suggested. Dr. Mann's name, however, was not mentioned until the nomination was made in the open convention. A request for further information was answered by a clerical member with the assurance that an election to this office would be seriously considered by Dr. Mann.

Dr. Mann was placed in nomination by the Rev. Walker Gwynne and seconded by the Rev. Dr. Frank B. Reazor. Archdeacon James A. McCleary was nominated by William Tyacke, Esq., seconded by the Rev. John S. Miller. Other nominations were: Rev. John Mockridge, D.D., Rev. Ernest deF. Miel, D.D., Rev. Henry H. Hadley, Rev. J. Howard Melish, Rev. Edward L. Parsons, Rev. C. Malcolm Douglas, Rev. D. Stuart Hamilton, Rev. Albert L. Longley, Rev. George D. Hadley.

During the balloting the Rev. C. Malcolm Douglas, the Rev. George D. Hadley, and the Rev. Henry H. Hadley withdrew their names.

After the election had been made unanimous, the following committee was appointed to notify Dr. Mann of his election: Rev. Dr. Edwin A. White, Rev. Dr. Walker Gwynne, Rev. Dr. Frank B. Reazor, Rev. Charles T. Walkley, Dr. Hamilton W. Mabie, Mr. Edward O. Stanley, Sr., William Read Howe, Esq., Mr. Decatur Sawyer.

By improved methods the tellers were able to receive the votes and report the result of a ballot in less than a half hour.

At 4:30 P.M. the convention stood adjourned subject to the call of the Bishop.

In the earlier hours of the convention several constitutional amendments were approved by a majority vote.

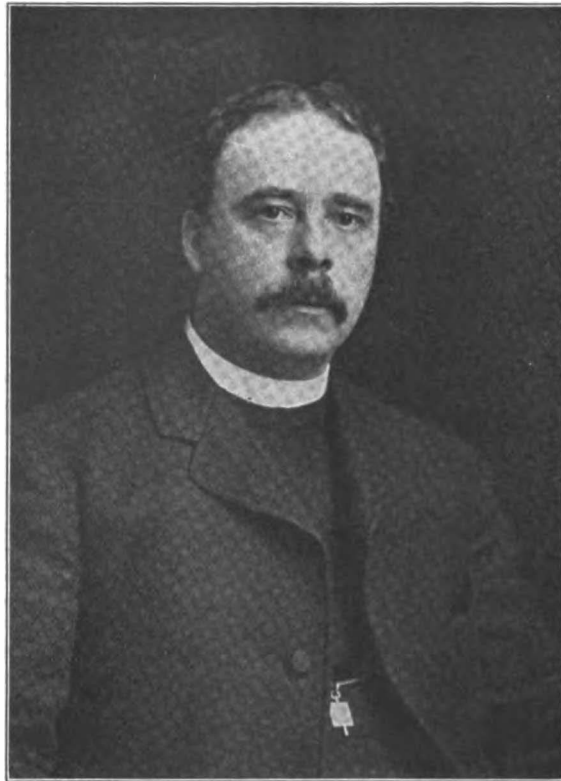
The Rev. Alexander Mann, D.D., Bishop Suffragan-elect, was born in Geneva, N. Y., December 2, 1860, the son of Duncan Hammond and Caroline Brother (Schuyler) Mann. He is a brother of the present Missionary Bishop of Southern Florida. Dr. Mann was graduated at Hobart College with the degree of B.A. in 1881, receiving also the degree of D.D. from the same in 1900. He was graduated from the General Theological Seminary in 1886, in which year he was made priest, having been ordained deacon a year earlier. After serving for a short time at St. James' Church, Buffalo, he became assistant to Dr. Schuyler at Orange, as already stated, succeeding to the rectorship of Grace Church in 1900 and continuing as such until 1905. During this period he was also Archdeacon of Newark. He became rector of Trinity Church, Boston, in 1905, succeeding the late Dr. Donald. Dr. Mann declined an election as Bishop of Washington in 1908. He has served as deputy to General Convention since 1904, and was President of the House of Deputies at the session of 1913.

The vote on the three ballots was as follows:

	1st		2nd		3rd	
	CLER.	LAY	CLER.	LAY	CLER.	LAY
Rev. James A. McCleary....	31	10	24	9	16	7
Rev. Edward L. Parsons, D.D.	12	16	12	14	5	3
Rev. Alexander Mann, D.D....	11	14	37	26	66	48
Rev. Ernest deF. Miel, D.D....	9	4	6	4	5	3
Rev. J. Howard Melish.....	7	1	5			
Rev. Henry H. Hadley.....	6	4	2	3		
Rev. D. Stuart Hamilton....	5	7	1	2		
Rev. John Mockridge, D.D....	4	2	1	1		
Rev. C. Malcolm Douglas....	3		1			
Rev. Albert L. Longley.....	3	5	3	4	3	4
Rev. Henry M. Ladd.....	1		1			
Rev. Wilson R. Stearly.....	1					
Rev. Edwin A. White, D.C.L.	1	1		1		
(Blank)	1		1		1	
Total.....	95	64	94	64	96	65
Necessary for choice					49	33

WHEN LOVE is heard inviting more trust, more love, the encouragement to trust, to love, goes beyond the rebuke that our love is so little, and we take heart to confide in the love that is saying, "Give me thine heart," expecting that it will impart itself to us, and enable us to give the response of love which it desires. For indeed it must be with the blessed purpose to enable us to love Him that our God bids us love Him; for He knows that no love but what He Himself quickens in us can love Him. Therefore always feel the call to love a gracious promise of strength to love, and marvel not at your own deadness, but trust in Him who quickeneth the dead.—John McL. Campbell.

SHE [Annie Keary] did not try to set others right; she only listened to and loved and understood her fellow-creatures.—Eliza Keary.



REV. ALEX. MANN, D.D.

Christ and Nietzsche—A Plea for the Heroic*

By the Rev. CHARLES FISKE, D.D.

IN Professor Cramb's remarkable prophecy of the inevitable war that he felt would issue out of the conflicting world interests of Germany and England there is found a wonderfully acute analysis of Germany's ambition for world power. We are shown how she has rendered vast services and maintained a splendid leadership in all phases and departments of human life and energy. We see how, step by step with this marvellous social, intellectual, and industrial development, shape and substance have been given to a dream of world dominion, a dominion not simply material but spiritual—the ambition to make the German mind, the German genius, the German character, prevail over all the world. "To this end her poets, her orators, her historians, her publicists and politicians, have perpetually drilled into the minds and hearts of the German people the duty and necessity of achieving this lofty and mighty ambition for a great country." . . .

Meanwhile, what of Germany's religion? If German thought and German feeling should now dominate the world, what is the spiritual ideal that would so rule the world's conscience? We need to be cautious in attributing to the German people all that is implied in German philosophical literature. Acute observers declare that Cramb greatly overestimates the influence of Nietzsche and Treitschke, when he identifies Germany's ambition with Germany's religious philosophy. Among the mass of the people, of course, there are God-fearing Christians, of unselfish piety, of deep affection, tender, gentle, self-sacrificing, self-renouncing. Among the higher social classes as well there is still to be found a faith that is very deep and very genuine. One must have a care in drawing indictments against a whole nation. But when all allowances have been made it is at least true that among the ruling military class and the intellectual class whose influence is predominant, the creed of Nietzsche has had a wide-spread acceptance.

And what is Nietzsche's philosophy but a frank exposition of the faith that might makes right? It is a religion that "banishes self-renunciation and finds life's supreme end in heroism, in the doing of great things." Nietzsche feels himself to be one who with arm unafraid is sweeping away the rubbish of a decadent religion. He is clearing the ground of a degenerate and effeminate belief unworthy of red blooded men of strength. No longer shall we say, Blessed are the meek; no! "Blessed are the valiant, for they shall make the earth their throne." No longer, Blessed are the poor in spirit; but, "Blessed are the great in soul and the free in spirit, for they shall enter Valhalla." No more, Blessed are the peace makers: "I say unto you, Blessed are the war makers, for they shall be called, not the children of Jahve, but the children of Odin, who is greater than Jahve." Hence Nietzsche's glorification of war. He considers it a mere illusion and pretty sentiment to expect anything of mankind once we forget to fight. Nothing but the rough energy of conflict has ever been discovered, to call out the heroic in men. Therefore this Germanized Pole glories in the fervor born of annihilating foes. Without the soul-shaking earthquake of war, with its utter indifference to loss and pain, a nation is sure to lose its vitality.

It is not in any spirit of antagonism to Germany that I put this philosophy before you. Ours is a sadder and more serious task than that of accusation and criticism. It is the task of searching self-examination—self-analysis and self-criticism. For what we need to ask is this: whether, though not so carefully formulated or so openly confessed, the same anti-Christian spirit is not abroad among all the nations of the earth; whether with our practical selfishness and our pride of possession and our materialistic standards it is not forming a large part of our subconscious thought in America. In Germany alone has it acquired the clearness and self-consistency of a formulated creed. With the German genius for thoroughness and system, it has been pursued to its logical conclusion and set in an ordered whole; but is it absent from our own religious thought?

On the contrary, how can any candid observer, however optimistic, fail to see two straws which show how the breeze is blowing?

First, there is, amid the spread of a purely conventional religion, a disposition to take our Christianity very easily, to

lose out of it any high standard of self-sacrifice, to let it evaporate into mere respectability and easy-going self-content. We are all of us—or an increasingly large number of us—wholly unwilling to put ourselves to any serious inconvenience or subject ourselves to any real discipline for the things we are supposed to believe. We are unwilling to undergo hardships for the things of the spirit. In our selfish indolence Nietzsche puts us to shame.

That first, and then second, either as the result of this or as an explanation of it (I shall not stop to ask which), do we not feel the gradual spread of a subtle lack of faith in the Christian ideal? Men are beginning to ask whether this lack of a virile religion may not be traced to a fundamental error of Christianity itself. There is a tendency to divide people into two classes—those who utterly lack the heroic and so are out of the running, and those who have it, or admire it, but have gained it at the loss of their religion. Have we not found questions like these troubling our own consciences: Are the Beatitudes really a workable rule of life? Is the Sermon on the Mount a possible standard of action? Has Christianity set up an impossible ideal? Does it so stress the passive virtues as to lead inevitably to a poor and thin conception of human nature? Does it not, or if consistently followed would it not, rob us of the splendid and heroic? Does it not inevitably tend to weakness and failure and degeneracy? . . .

In other words, is not the failure to follow Christ due in large measure to a growing disbelief in Christ's programme and plan—a disbelief which we have not faced or acknowledged, but a disbelief which is really at bottom only a step removed from the Nietzschean substitute for Christianity, a disbelief which has thrown away one religion and has not yet taken on another, because it has not taken the trouble as yet to examine its own mental processes? We differ from Nietzsche, many of us, only in the failure to think boldly and avow bravely what we feel; only in the indolence which has kept us from carefully formulating our real faith.

That is the situation which I want to press home to your consciences. And having suggested its searching question, I want to suggest also a possible answer to the doubt or misconception which it embodies, a remedy for the ill which it reveals. That answer lies in the fact that the Christian character which the modern religion of force scoffs at and scorns has really been caricatured both by its friends and its enemies. It is *not* a religion purely of passive perfection; it has all that the heart can desire of brave and sturdy endeavor.

The Christian character is two-fold. It has softness and it has strength; self-renunciation and self-expression; it is the two-fold character of the Jesus who was meek and lowly, but was also the "Strong Son of God." Its humility is the humility of Him who could bend to the task of a slave and gird Himself and wash His disciples' feet, just because He was so great, just because He knew that He came forth from God and went to God. The Christian character—its meekness and gentleness—are the fruit of its moral greatness; or shall we say that its power is the fruit of its peace? It is rooted and grounded in self-sacrificing love.

And yet—because this foundation robs what rises from it of all self-interest and self-seeking—the Christian character that issues out of this self-surrender, if it is to grow to perfection, must be daring and impetuous, vehement and intense. It is very striking to find how often the inspired writers—yes, our Lord Himself—bring out this side of the Christian's life. St. Paul bids us put on the whole armor of God and gird ourselves for conflict. We must strip ourselves like runners in a race, every nerve tense, every ounce of energy in use. The kingdom of heaven suffereth violence and the violent take it by storm. We are enlisted in a war; more than that, we carry the campaign into the enemy's country; we capture their bristling forts by storm. There must be something about our righteousness that "flashes and glitters and gleams; that smites and stings," like St. Michael's sword—St. Michael as he stands in Perugino's picture, "young, ruddy, strong, triumphant, girt with shining

* Extracts from a sermon preached at the Church of St. Michael and All Angels, Baltimore (Isaiah 2:4): "They shall beat their swords into ploughshares and their spears into pruning hooks."

armor, belted and greaved, yet swift, ready, and at ease." The Christian, to use Scott Holland's words, is "a soldier as well as a sufferer; he carries a sword as well as a cross; he is perfected in meekness, yet wins to himself the grace of force and courage; he bends to receive the humility and gentleness of the Spirit, and finds himself gifted with the sword of the Spirit." . . .

Is it not just here that we have failed? Is it not that we have softened and weakened our Christianity and left out the heroic, instead of trying to disentangle the heroic from all that is brutal and boastful? Is it not that we have supposed the Christian life to mean patient submission, with passions subdued and vehemence moderated, instead of learning that vehemence and strength and passion and earnestness must still be there, only liberated and detached from self-assertion and self-seeking? Have we not forgotten that the spirit of Christ is always a challenge to the heroic? What shames us, what humiliates our Lord, what makes anti-Christian cults grow apace, is that we have allowed our Christianity to become so shrunken and withered, so mean and unheroic, so comfortable and commonplace, so little like the splendid self-sacrifice of our Leader. If we are indeed His followers we must have hearts of tremendous purpose, a very passion for righteousness, an intense and burning zeal, an unflinching persistent determination to live true to the highest and best, a willingness to do and to dare, to suffer and endure and die. . . .

Let me show you three ways in which we may begin to recover this virile Christianity and put it in the place of the religion that has become so commonplace and comfortable and unheroic.

First. There is the way of sacrifice. One wonders sometimes whether it is best for us that we have escaped so much of the disaster that threatened us at the beginning of the war. May it not be that the nations now going through the furnace of affliction will come out purged; freed of the curse of luxury and self-indulgence? May it not be that the suffering of the innocent will prove a vicarious offering for the salvation of a nation's moral life?

But if we have escaped so easily an enforced sacrifice, may we not offer our own oblation? What a splendid challenge there was in that action of the new Province of Washington in its primary synod at Pittsburgh, asking not only that there be no decrease in missionary offerings this year, but that the amount to be raised by the Province be increased more than two-fold! What an appeal it makes to the heroic in us, not simply to do our own work, but to help the Christian missions of the stricken nations to continue theirs unimpeded! What further opportunities lie around us in the calls for help that come from the Red Cross, the Belgian refugees, our own poor! Shall we be content just to divide our ordinary gifts into smaller portions; shall we soothe ourselves into complacent content by doing a little sewing for the sufferers or sending a small donation to the local committee? Or shall we give till we *feel* the giving? Feel it! Ah, yes! Feel it not as a grudging and painful parting with our own in necessary response to "another appeal"; but feel it as the delightful experience of one whose heart is stirred and his purpose clear, and his face baptized in sunshine.

Second. Take it in the way of moral conviction. How many of us are slaves to our surroundings! We do as others do. We are swayed by the crowd. We are swept along by the current. Or, "we insinuate our feeble effort so humbly and weakly that we are brushed aside without hesitation and our action leaves no mark." Here again the spirit of Christ is always a challenge to the heroic in us. He demands moral earnestness, courageous conviction, deep rooted principles, eager enthusiasms, a passionate devotion to truth, an intense and burning loyalty. And all this calls for a soldier's courage. The cry has gone up from every generation of mankind: Would God it were easier to do right! But it is a mistaken cry. Christ did not come to make life easy; He came to make men great. Do we fail in moral bravery? Do we lack the heroic? Is Christianity for us only a veneer of conventional respectability? Or does it mean that we have enlisted for the fight? . . .

Third. There is the way of service. Have we had the courage to see what social service means and where it will lead? How many of us *will* grasp our courage in one hand and follow, wherever it leads, whatever it tells us of industrial injustice, or property rights, however deep it may cut and however hard it may hurt? . . .

Ah! is it not because we have dammed up some of the streams of Christian endeavor, that all the heroic forces of human hearts are seeking an outlet elsewhere? Is it not because

so little of the heroic is left in our Christianity, that men are beginning to question its vitality? Is it not because of this that such a philosophy as Nietzsche's has seized upon so many splendid lives and nerved their hearts? Have we not come to a pass where our first prayer must be for valor—Christian valor—passionate and exhausting persistence of purpose?

Will Nietzsche supplant Christianity and cowardice rob us of Christ? Yes—surely, yes; unless we can swing towards Christ all that is high and noble in ideals and ambitions that are not His. We must beat our swords into plough shares and our spears into pruning hooks—turn into heroic moral endeavor all that is fine and flashing in battle. We must separate the gold from the dross. We must hold fast to the splendid in human hearts, while we take out of it the stain of blood and the curse of cruelty and offer it to the Son of God, who goes forth to war as we follow in His train.

THE APPORTIONMENT AND THE APPROPRIATIONS

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette

IT has been in your columns from time to time that I have commented on the inequalities and anomalies suggested by the Missionary Appropriations and afterward by the Apportionment. When I began, several years ago, writing on these subjects, I was not a member of the Board of Missions, and had not the slightest expectation of ever becoming so. But when the Departments gained representation I began to be on the Board as a representative of the Fifth Department. I am now rather an old member. With me came in many new men, and it seems to me that there has been considerable change in the temper, attitude, and purpose of the Board. But with all this change in temper and attitude, through which we, who used to be insurgents, now find a strongly sympathetic attitude on the Board to many ideas which were once not popular, many of the same criticisms continue to be generally voiced that were made by us at first, and we, the new men, do not seem to have accomplished much.

Committees are now at work, of the Board on one hand, and Provincial on the other, to work out by careful study more equitable adjustments between the Apportionment, the Appropriations, and the various missionary fields. If the study of these conditions is to be adequate, and the results satisfactory, we need a great deal of time. But something ought to be said now to Churchmen at large by way of encouragement, and to disabuse their minds of the idea that there has been any intentional unfairness in the past.

There *may* be unfair men on the Board; there may have been. But there are so many men on the Board, that there is no evidence to my mind that it can be moved to do an intentionally unfair thing. If it is not a good Board, then where are the good men in America? I say this, not as a member, but as a past critic. It certainly is a good Board. Whatever there is to criticise, or is thought to be open to criticism in its conduct of affairs, is largely the result of this general proposition: No Board is infallible, or can always be minutely well informed. And further, the proper information not being before them for *all* fields, and *some* action being necessary, they have to act on the things they know about. This results in piecemeal action, which may be unequal, but is not therefore necessarily inequitable.

1. It must be remembered that the Board is the creature of the General Convention. What the Convention orders done is to be done whether the Board would choose to do it or not. In this way the responsibility for a very considerable percentage of the Board's expenditures is completely taken out of its hands. I believe that the sense of inequality has been most felt in the giving of as much (or more) attention to foreign missions as to missions in our own country, and next in the unequal distribution of the Church's funds in different parts of the country. A good deal of my time and of the time of others once went to such comparisons. I expect to devote more time to it when I get more figures to compare. But when we are working on such figures, showing how we spend so much more proportionately on the few people in Nevada than we do on the many in Springfield, it is not the Board that is primarily responsible. It is the General Convention and the House of Bishops as a whole. Before we make one cent of other appropriations we have to be sure that we have the money for the salaries of our

Missionary Bishops, at rates that are fixed. And as soon as a new missionary district is established, we have to provide the funds for what we may call a skeleton organization. These facts are quite independent of population, area, or probable fruitfulness.

Let us see what these figures necessarily amount to. There are 23 domestic Missionary Bishops. Their salaries are fixed at \$3,000 each and an allowance for traveling expenses of \$300 each. These add up to \$75,900. A skeleton organization can hardly be maintained for less. If you look the accounts over, you will see that each new district is started out with from three to four thousand dollars, which is figured at first, not on population or prospects, which we are not in a position to know much about, but on this needed skeleton organization. This accounts for another \$75,000. And this second sum can hardly be reduced afterward while the district is under missionary charge, because the work is constructive, and a preparation for a coming diocese. It may need to be increased, but we cannot reduce it. Therefore, in discussing inequalities in the appropriations between different home fields, you will find that about \$7,000 has to go to every domestic missionary district, and that our judgment has nothing to apply to till this \$150,000 has been provided.

You may doubt the expediency of spending such and such sums in this or that district, as compared with others, but you will usually find that the matter has been largely taken out of the hands of the Board.

2. After this \$150,000 has been provided for, this Board takes up, after each meeting of the General Convention, as a new Board, the responsibility, first of all, for *going work*. It is manifest at once that going work cannot be roughly dealt with. It has to have justice before we think of new work. The propriety of establishing it in the first place does not come up now. It is "going work" and the Board has no right to act with any such sudden sharpness that in our desire for equalization we begin by killing something. "Going work" must therefore be attended to, and, as a consequence, when we get the vast amount of new information we are now looking for, and have it accurately tabulated so that it is instantly and effectively available, we can make no rapid change in our scale of expenditures. There will be changes, but they will be gradual, and may be quite large before they will be noticed by our public.

3. Thirdly, there is the personal equation of the Bishop in charge. The Bishop in charge is not so related to the Board that he has to adopt a general policy dictated by the Board. We cannot even say to him, "You ought to spend twice as much money on this field as you do," even if we had it. We can only ask his wants, and he states them as he sees them. Bishops have varying visions. These various visions have as much to do with the appropriations as anything else, sometimes more. "Differences of administrations" account a good deal therefore for differences in appropriations.

4. Again, population does not by any means always express opportunity. There may be an opportunity with five hundred people where there is none with ten thousand. We have to work through our opportunities, and in these the principle certainly applies, "first come, first served."

5. And lastly, for the present. If we were able to appropriate to-morrow to some of the fields which have been neglected by our Church, or seem to have been, the sums of money which their relative population might indicate, we would have to give the money to an organization, a Bishop, or a diocese, which might be entirely unable to spend it. We have not the men to do certain kinds of work which would have to be done if we took up among large populations, strange to the Church, any rapid attempt at spreading our organized work.

As a Bishop, I especially need the work of so-called General Missionaries. It is all I do need. I can get good parish clergy; but I do not need parish clergy. My parishes are not all big enough to be entitled to all of the time of a priest. The Bishop is like a wholesaler; he needs un-commercial travelers, missionaries who remember that Christ's first ministry was one of "going about doing good," and that after his Ascension it needed a little persecution to send his followers out "everywhere preaching the word."

The population of my diocese is double that of Idaho, the proportion of communicants much less, the offerings not so very much more. Aside from the Bishop's salary, the Board gives Idaho a little more than it does me. But if they gave me in proportion to the population, I could not spend the money

profitably to the Church or my diocese. Further, the Bishop of Idaho gets many specials, because he has institutional work, which I have not, and his excellent reports show that he makes very good use of all he gets.

So my interest in the study of exact equities is getting more philosophical. The world is full of differences. Even the Lord gives some people one talent, another two, another five. He always does right. Equality is, after all, rather an abstract idea.

This is not to discourage the search for it, in which I am deeply engaged, but to encourage the Church to work toward full justice to her problem by work rather than by criticism. I would rather put some skin on than take it off, and would remind Church people generally who have felt that better results were due, of the old Leadville days, when there was said to be a sign over the organ in one of the church buildings there, "Don't shoot! the organist is doing his best."

"UNTIL SEVENTY TIMES SEVEN"

BY ZOAR

FORGIVE us our trespasses as we forgive those who trespass against us." How thoughtlessly as a rule we repeat these words! Daily, in church, at home, we ask to be forgiven even as we forgive. But let us stop and ask ourselves: Do we really want such a limited forgiveness? And what if only such were granted to us? Have we ever, with supplications and tears, struggled with the bitterness of anger and resentment—"just anger, natural resentment"—and fought on our knees the desire for retaliation, the longing of telling our adversary "just what we think of him"? Have we? If so, we know by experience how hard it was to forgive fully and freely. And if it was so hard to forgive just once, how much harder will it be to forgive a second time, perhaps the same offense with aggravation! How many Christians forgive a second personal injury and, as to a third, why! the man is past redemption, we will have nothing more to do with him, and, drawing our pharisaic cloak around us, we pass on to the other side of the road.

"Until seventy times seven." Hear the voice of our Lord and our Master. "What!" is our answer, "forgive that man again? Impossible!" We no longer can trust him, he has proved himself unworthy of our forgiveness. And our friends, siding with us, pour oil on the fire by praising our erstwhile generosity and applauding our present "firmness of character." They would even persuade us that we did wrong when we forgave, that our forgiveness did more harm than good, in that it encouraged our adversary in his meanness and gave him a wrong opinion of our intelligence. Who does not know this foolish reasoning? Who has never quieted his own conscience in just such a way? Foolish? Surely much worse than foolish: sinful, rebellious arguing against the clear command of our Lord and Master: "I say not unto thee, until seven times; but until seventy times seven."

Oh! let us learn from the divine lips which prayed the sublime prayer: "Father, forgive them, for they know not what they do!" Let us pray for the divine love which filled the heart of Him who died on Calvary! And, if we would really dare to pray: "Forgive us as we forgive," let us ask to be taught the depths, and heights, and breadth, and length of a love which forgives, yea, until seventy times seven.

THIS IS the great business and meaning of our life on earth: that we should more and more yield up our hearts to God's great grace of love; that we should let it enter ever more fully and more freely into us, so that it may even fill our whole heart and life. We must day after day be driving back, in His strength, the sin that doth so easily beset us, and the selfishness that sin has fastened in our hearts; and then His love will day by day increase in us. Prayer will win and keep it; work will strengthen and exercise it; the Bible will teach us how to know and prize it, how to praise God for it; the Holy Eucharist will ever renew and quicken its power in our hearts. And so (blessed be God!), love and joy and peace will grow in us, beyond all that we can ask or think; and He will forgive us, for love's sake, all the failures, all the faults in whatever work He has given us to do; and will bring us at last into the fulness of that life which even here He has suffered us to know; into that one Eternal Home, where Love is perfect, and unwearied, and unending; and where nothing ever can part us from one another or from Him.

—Francis Paget.

IF YOU would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—Arthur Helps.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

AT CHRIST CHURCH, CHICAGO

TN training his people in the faith and practices of the Church, the Rev. C. H. Young of Christ Church, Chicago, endeavors to impress upon them the necessity for putting into operation in their daily lives the great truths of their religion. They often are reminded of St. James' statement, "Faith without works is dead"; and also of the words of Professor James, "No impression without expression."

Christian Service is promoted in the School of Religious Education by assigning to the children of each grade the study of some of the leading social agencies in the diocese. Speakers representing the various organizations for which they work visit them and explain their work to the children.

At Thanksgiving and Christmas the rector invites children from the factory and mill districts to the parish house as the guests of the parish for a dinner and a party, sending them home with personal gifts. As the people of the parish are in very moderate circumstances themselves, this involves considerable personal work on their part. For the young people of the community, especially those who are boarding and who have few opportunities for social life, there is a Wednesday Evening Club, for social enjoyment.

The parish is represented in a number of civic and diocesan organizations (charities, homes, hospitals, law and order, etc.) and takes a live interest in the teaching and practice of the Catholic Religion, and then shows by strong coöperation and good works what it means to be a Catholic Christian.

There is a large club of Boy Scouts and an organization of Camp Fire Girls, each numbering sixty or more, besides numerous clubs and organizations of a parochial nature for both boys and girls.

UNEMPLOYMENT IN NEW YORK

The Social Service Commission of the diocese of New York has renewed the issuance of bulletins dealing with the various lines of its activity. In touching upon the problem of unemployment, which is one of the most pressing in the diocese of New York, the bulletin has this to say:

"The Church is doing all that it can to be of service in this unemployment crisis. The Federation of Churches has taken up the matter in which all of the Churches are coöperating to secure constructive action for both remedial and preventive measures. Our own Church and your commission are represented very conspicuously. Some of the remedial measures at the present time may be mentioned: St. Bartholomew's parish house, Church of the Heavenly Rest, Grace chapel, and the Church Coöperative Association have been giving employment to men for a few hours a day, and furnishing them with luncheons. They have been making bandages and other surgical supplies for the war victims. This is a doubly good work. A large parish outside of New York has a Men's Club which sees to it that no one is out of employment in the entire parish. If anyone needs a position it is reported to the club, and through the acquaintance and knowledge of the members a position is found for him in a short time. You can do the same."

GOVERNOR OF PENNSYLVANIA FOR LOCAL OPTION

Governor Brumbaugh of Pennsylvania, who took his seat on January 19th, has come out unequivocally in favor of local option. In his inaugural message he declared himself as follows:

"I urge upon you, gentlemen of the Legislature, the enactment of a county local option law. The people of this Commonwealth have a perfect right to decide for themselves whether or not intoxicating liquors shall be sold in their several counties. This issue is before you. You must meet it, and meet it openly and fairly. I gave solemn assurance to the people that I favored such a law. Your Governor now asks you to join with him in its enactment. Every consideration of moment favors such procedure. The sooner we do so the better. Let this vexed question be taken from partisan control and given directly to the people. They will solve it better than we can. The selection of Judges in the several districts should no longer

hinge upon this question. It has already worked harm to the judiciary and has lessened the regard of our people for the integrity and capacity of the final legal guardians of the people's sacred rights. It is a dominant issue in the public mind. The party that has given this great State its industrial and educational development has now the sacred opportunity of giving the State a great moral uplift. I trust we shall not fail the people on this issue. I repeat I am unequivocally for county local option."

The Bishop of Pennsylvania asked the clergy of the diocese to offer intercession for the Governor on Sunday, January 24th, suggesting a form of prayer for that purpose. He did so at the suggestion of the Social Service Commission, which is very deeply interested in the Governor's social programme. The action of the commission was inspired by close personal friends of the Governor who said that he craved the support and prayers of Christian men in the commonwealth.

THE OPENING of new avenues of profitable endeavor for women is a matter of considerable importance, and the Maxwell Motor Company of New York is making an effort to utilize them as saleswomen. In a recent communication the president of that company says: "I believe that there is room for women in the automobile business. Women have proved to be good saleswomen and demonstrators in other lines. We believe that they will be particularly successful with automobiles and we are going to take the trouble to find out whether we are right or wrong." The company has accordingly put Mrs. Crystal Eastman Benedict in charge of the saleswomen's bureau and she reports that the women so far employed are proving their value.

THE SOCIAL SERVICE COMMISSION of the diocese of Newark is pursuing three lines of activity at present. First, it is preparing a course of twelve lessons for the older classes in the Sunday school on "What a child ought to know about his state and county." In line with this, the secretary of the commission, Rev. Augustine Elmendorf, has prepared an illustrated lecture on "What every man should know about his state." In the third place, the commission is working on the problems of unemployment.

AMONG other things that the Women's Civic Club of Chicago is urging are bills containing provision for the support of children deserted by their fathers up to the age of 18 years, provision for the support of illegitimate children up to the same age, for the abolition of the fines system as punishment for women of the streets, and confinement for these in a shelter where medical treatment may be had.

RURAL social conditions in Iowa will be studied by the department of political economy and sociology at the State University of Iowa. This will be accomplished by means of township surveys under the supervision of Professors Paul S. Peirce and I. A. Loos.

A NEW Morals Commission has been appointed by the Mayor of Chicago, consisting of Dr. George B. Young, of the Health Commission; Dr. Anna Dwyer, physician for the Morals Court; Rabbi Emil G. Hirsch; Father William J. McNamee, of St. Bridget's Church, and John Kelling, of the United Societies.

A COMPREHENSIVE REPORT ON UNEMPLOYMENT has been presented to the Governor of California by the Commission on Immigration and Housing of that state. It deals with the whole question from the California point of view.

THE *Utah Survey* for December is devoted to the memory of the late Bishop Spalding. It contains the various addresses made at the services held in Salt Lake City.



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 letters shall be published.

CLERGY PENSIONS

[CONDENSED]

To the Editor of *The Living Church*:

It is evident that the question of Clerical Pensions will call out many letters for and against the recommended scheme.

Already we are in danger of allowing ourselves to look on our opponents as adversaries, forgetting we are all brethren desiring only the best workable plan.

Those who have drawn up the present plan under discussion certainly desire the largest measure of comfort for all the clergy alike, but if they cannot see the possibility of an equal division for all, they ask the clergy to accept the plan that seems possible.

If such a plan can be made to yield the sum of \$600 annually as a minimum for all the clergy, a grand advance will have been made, and we may be very unwise in placing any barriers in the way of such a consummation. To oppose such an effort we may find ourselves charged with being like foolish children refusing to accept and enjoy our piece of cake because someone else's is a little larger.

I am thoroughly in favor of all the clergy sharing alike the bounty of all the laity, and I can see objections to the graded plan which in time may manifest themselves and call for correction. But if the starting of a good plan where now no definite plan exists will make it possible for us to have a better plan a little later on, I would say, Proceed at once with the goodwill of all concerned.

If we are to have a graded system I feel it should be graded by years of service, not by the accident of salary received. If we are to assess the parishes, it will be according to their ability to pay, not by the accident of their particular rector's claim on the fund. Are we not using the graded plan as a bribe to the wealthier parishes to draw their larger donations from them? Are we not saying, If we do not promise their rector a little more than the man in the small mission, they will not pay? Are our laity so parochial as all that? If so, we are Protestant with a vengeance, our boasted Catholicism is vain.

I am told positively that the large parishes will not support a scheme to pension all the clergy alike. In all honesty we must acknowledge that as neither scheme has been definitely tried, none of us knows what the laity will or will not support. I think we do know two things: the laity are getting ready to support the plan that appeals to them as the most equitable; and the clergy will find it much easier to preach sermons and deliver appeals for an equal division of funds, feeling within themselves that religion's business is established on high ideals and warm impulses, rather than on cold calculations and a basis of *quid pro quo*.

BERT FOSTER.

Emmanuel Rectory, Grass Valley, Cal., January 23, 1914.

To the Editor of *The Living Church*:

In reference to the point raised about the Pension System by the Rev. Messrs. Bell and Dodshon, is there not another side to the question?

The question that must be raised, if any is raised, is whether the Church is ready for a salary system which shall pay a uniform salary to the clergy, making allowance for experience and for special expenses in special cases. It would seem that the amounts of the pensions must vary as the salaries vary, so long as the vestries pay the salaries and are to be called upon to make the payments on which the pensions are to be based.

Is there any reason why the question should not be discussed whether a uniform salary system would be preferable? At any rate it is a prior one to the question of the kind of payments the Church shall make to pensioners.

If the present competitive salary systems amongst the clergy is just, or even expedient, then it should and must be continued into the pension system, as a matter of justice as well as of consistency.
Cuyahoga Falls, Ohio, Yours truly,
January 25th. W. M. WASHINGTON.

To the Editor of *The Living Church*:

The assertion that the laymen of the Church would never support any other kind of a clergy Pension System than one where the pension is based upon a percentage of the stipend received, is disproved, it seems to me, by the very plan which it is proposed the Church shall adopt, because, by that plan, a large majority of our clergy will receive a flat rate.

According to this plan, the minimum pension to be paid is to

be \$600. To obtain this sum, if reckoned solely upon the basis of a percentage on the salary received, a man's salary, as I understand it, must have averaged through the whole of his ministry \$1,200. What proportion of the clergy have received such an average as that? Is it not a fact that more than 75 per cent. have not received so large a sum? There are ten parochial clergy in the diocese of New Hampshire to-day who receive more than \$1,200 a year. I think I am right in saying that if an average is made of the salaries of these men from the beginning of their ministry, that average, in not more than one case, would be equal to \$1,200. Here is a whole diocese, where practically all of its clergy, when pensioned under the proposed plan, would receive a flat pension of \$600, and New Hampshire is no different from a large majority of our dioceses and missionary districts.

The injustice of the proposed scheme, as it seems to me, is, that 90 per cent. and perhaps more of our clergy must content themselves with a flat rate pension of \$600 a year, while just a few, here and there one, may receive any larger sum up to \$2,000 a year. Of course I have not the advantage of being able to consult the statistics possessed by the Commission on the Clergy Pension Fund. If I am wrong in my estimate, I hope some member of the commission will correct me.

The Commission is right in believing that no scheme can be successful which is not based upon an assessment. They are probably right in basing that assessment upon the amount of salary paid. Canons should be passed, in every diocese and missionary district, requiring each congregation, if it is to remain in union with the convention or convocation, to pay each year a percentage of the salary of its minister to the Clergy Pension Fund, and the payment of this should be enforced, just as the payment of the assessment for the Bishop's salary is enforced.

When the sums from all the dioceses have been paid in to the "Clergy Pension Fund," if the total, after deducting expenses, is equally divided among the beneficiaries of that fund, no layman will object, any more than do the larger parishes object when the Bishop gives more of his time to the weaker places in his diocese, than he does to the parishes which pay the largest assessments for his salary.

It seems to me every portion of the proposed pension scheme should be carried out, just as has been planned, except in apportioning the money after it has been received. I feel sure that the more Christian plan here would be to give every man an equal share, rather than give to nearly all a flat rate of \$600 and favor just a few with up to \$2,000.

Very sincerely,

Concord, N. H., January 23, 1915.

RICHARD W. DOW.

To the Editor of *The Living Church*:

The chief reason given for making pensions proportional to salary is that this is the only scheme that the laity will support. But what the laity will do is a psychological question, which experts in insurance and finance have no peculiar fitness to answer, however conclusively they may show that a percentage of the minister's salary should be paid by each church. Let us look into this psychological question a little more closely.

The supposed attitude of the laity seems to be that they will give to pension their own rector, but not, or not to the same degree, towards pensioning the other clergy. Their supposed attitude rests on the supposed fact that under the present scheme the contributions of the laity of each church will actually go to the rector of that church on his retirement.

This supposed fact is, on the whole, not true. Only a minority of the clergy will ever retire upon pension at all. And if a man does, he may not then be the rector of any of the churches which have contributed most towards his pension. The clergy are, from the nature of the case, changeable. With the younger men especially, changes from parish to parish are all but inevitable. And even when a man becomes rector of one of the great city parishes from which men are not usually supposed to accept calls elsewhere, the chances seem always to be that the particular rector for whom they are at any time contributing will never receive a pension at all, or will be elsewhere when his time of retirement comes. Let me give an example or two among cases with which I am personally familiar.

St. George's Church, New York, had a retired rector to support only during seven years out of about seventy-five. The facts are similar in other like churches. Take Holy Trinity Church, Philadelphia. Its first rector, Dr. Alexander H. Binton, left it to become rector of the smaller Emmanuel Church, Boston, and died there in harness. Phil-

lips Brooks, who succeeded him, went to Trinity Church, Boston, and left that again to become Bishop. His successor at Trinity Church died in active service, and the present rector there has been more than once elected Bishop. I do not think Trinity Church has had to support a retired rector for a hundred years, if ever. Grace Church, New York, seems to be a similar case. No church can reasonably suppose that what at any time it gives for clerical pensions is likely to go eventually to its own rector. And in the long run the laity will certainly realize this.

But even supposing that the motive of providing for their own particular minister were actually, right or wrong, in the minds of the people, would that contribute to greater liberality? This seems more than doubtful. It would probably, in the long run, decrease liberality rather than increase it. The case is analogous to that of missions, where wide experience shows that when liberality is widest it is also deepest, that the congregation that cares most about the wider field will do most for its own. Under a uniform pension system, parishes could, and probably often would, themselves increase the pension of a rector who retired under disability.

There may be reasons why pensions should not be uniform, but vary according to age or need or length of service, or other reasons. But certainly the pension system does not seem the proper place for application of the principle, "To him that hath shall be given," and I believe that the laity of the Church, in the long run, will not think nor feel so. Why should we not hear from them on this subject?

Ashland, N. H., January 29, 1915. THEODOSIUS S. TYNG.

To the Editor of *The Living Church*:

THOPE you will allow the fullest discussion of this subject. It is a healthful sign to see so many of the clergy opposing this scheme which, strange to say, was approved by the General Convention.

Go on with the business methods; but when it comes to distribute to the aged servants of the Church, don't disgrace the Christian religion by giving more to one old man than to another, because one in his active life had a larger salary than the other.

I refuse to believe that this Church—its members in general—will ever uphold such a principle. I believe the aged clergy generally would rather go on in their present suffering condition, bad as it is, than accept what seems so foreign to the teaching of the Incarnate Lord.

W. H. TOMLINS.

Granite City, Ill., January 30th.

To the Editor of *The Living Church*:

WILL you allow me to say a few words on two widely different subjects?

First, as to the pensioning of our clergy. It occurs to me that St. James would have been highly insulted had some "committee" of the Church suggested that he be given a larger "pension" than was accorded to St. Paul (suppose them both "superannuated"), although the former was Bishop of the Mother Church and President of the Synod, while the latter was only a poor missionary. I cannot understand why it should be considered unbusinesslike to provide a flat or horizontal pension, even if it be small; it is beyond the power of any one—or even of the whole Church—to decide what ministers have been of the greatest service in the Kingdom, because the whole facts are known only to Almighty God, who, moreover, has expressly commanded to let both wheat and tares grow together until the harvest. As to the matter of the greater necessary expenses of the city clergy: would it not be right that such be taken care of by the individual parishes which they have been in the habit of serving, as a supplement, perhaps, to the provisions of the general pension fund? This is, if I mistake not, now done, in substance, in many instances. Of course such matters would probably have to be left entirely to the discretion of the several vestries interested.

Now a line on the revision of the Prayer Book. There is one most beautiful passage of the New Testament, spoken by our Lord Himself, which, it seems to me, above all the passages of the Bible, lends itself most readily to liturgical use; and yet we use it only in the Gospel for All Saints' Day and, very occasionally, in the course of the scriptural readings. I am not liturgiologist enough to suggest just where the Beatitudes can best be added to our ritual, but it occurs to me that they could find a place in the baptismal or burial offices or perhaps set over against the Commandments in the order of the Communion.

I hope to see many new prayers for special occasions added—as, for instance, a collect to be used in times of foreign war.

Goldsboro, N. C., January 30, 1915. S. D. NEWTON.

CORRESPONDENCE WORK OF BROTHERHOOD OF ST. ANDREW

To the Editor of *The Living Church*:

WE are receiving frequent inquiries from the parents and friends of young men removing to new homes asking us to correspond with the nearest rector or Brotherhood chapter in order that they may be made to feel at home amid new Church surroundings. Although this is already a feature of our daily mail we shall be glad

if by means of this letter wider publicity is given to this side of our work and consequently larger usefulness.

The Brotherhood of St. Andrew is a convenient organization through which to promote this important side of the Church's work, first, because it is national in its extent, and more especially because this particular kind of work is peculiarly its own.

Letters regarding young men who go to new places of residence, either for college or for business, will receive our painstaking attention. We solicit these only for the good that may be accomplished, for we are glad to render to the Church and her young men this voluntary service. Sincerely yours, GEORGE H. RANDALL, 88 Broad street, Boston, Mass. Associate Secretary.

SAID, NOT SUNG

To the Editor of *The Living Church*:

YOUR correspondent from Burlington, N. J., in his account last week of Bishop Matthews' consecration, was either misinformed or somewhat over-eager. At any rate, he was not correct in saying that "The Choral Eucharist was sung by the Bishop of Southern Ohio, with the Bishop of Ohio and the Bishop of Nebraska singing the Gospel and the Epistle, respectively." The Litany was sung by the Bishop of Delaware. The Decalogue was also sung by the Bishop of Nebraska. Otherwise the office of Holy Communion was "said."

Yours, etc.,

BOYD VINCENT,
Bishop of Southern Ohio.

Cincinnati, January 29th.

LENT:—THE PLEA OF A LAYMAN

To the Editor of *The Living Church*:

MAY a layman venture to suggest to the clergy at the approaching season, the importance of a personal application? We have our Lenten lists, our extra services, and extra preachers (how we dwell on that), and often listen to talk on topics far removed from Lenten discipline and the Church's teaching.

I heard a scholarly sermon last Lent which would delight the student, but which gave no spiritual message. I won't say as to Lent alone, but as to God. It was clever; a highly polished stone handed out as bread.

The Prayer Book clearly shows Lent as a season of penitence, abstinence, fasting, and self-discipline; why then should not this be taught? Avoid generalities and make a personal application and not grasp at the shadow and miss the substance, by making the season impersonal.

I received the greater part of my instruction in the Faith from one of the most eloquent men in the English Church, a friend of the Master—Liddon. During Lent, and more particularly Passion-tide, the full meaning, the reality of the Holy Season, was brought home to one, and crowded week night churches were the result. Yet no attraction, no special music, no florid oratory, but simply penitential services, the *Misereere* sung by kneeling men and women and every word ringing real.

And so, my reverend brethren, I appeal to you to make this Lent real to yourself and thus to your people.

CLEMENT J. STOTT.

Kansas City, Mo., January 30, 1915.

EDWARD VII AND THE POPE

To the Editor of *The Living Church*:

ISEE in your Answers to Correspondents in to-day's issue, that "the story as to King Edward VII. visiting the Vatican is extremely improbable."

King Edward did visit Pope Leo XIII. at the Vatican a year or two after his accession to the throne. Considerable comment arose about his action, chiefly in the Protestant and Low Church papers, but the *Church Times* remarked that if he had not called on the Pope, the spiritual head of so many of his subjects, it would have been a calamity.

UPTON H. GIBBS.

La Grande, Ore., January 23, 1915.

THE UNITARIAN ORDINATION

To the Editor of *The Living Church*:

IREAD some time ago your editorial concerning a service of ordination at the Second Church in Boston. I heartily concurred with your opinions concerning the point of ecclesiastical impropriety of which you spoke.

Trusting that you will be as ready to give a little space to one who ventures to question your policy as to an avowed heretic whose friends regard the *Christian Register* and THE LIVING CHURCH something to be exchanged, I respectfully beg leave to point out why the publishing of the Lawrence letter was a serious mistake.

It seems a safe policy that it is unwise to publish in Church papers any writing from heretical pens. However edifying the Lawrence letter may have been to the Church generally, it was unwelcome to your many Bostonian readers. To publish the letter was to fall into a trap even if it were not intentionally set. The publishing of this Lawrence letter recalls definitely a number of matters

which do not redound to our glory. In the first place, the reference to King's Chapel is an unpleasant reminder that we have lost that conventicle to the Unitarians. Again, by publishing the letter you admitted to print a heretic's slur on the Church of the Advent, a church that is freer from the taint of Protestantism than any other church that we hold in the city.

The whole question of the Second Church in Boston is *res non grata* to Bostonian Anglican Catholics. It happens to be known that a former Anglican priest who is now an Unitarian minister also took part in the ordination service under discussion. Dr. Carter, who is to be the new assistant minister, was also formerly an Anglican. Furthermore, a large number of Unitarians who were being won over to the Anglican communion have been won back by the new movement instituted by the Second Church in Boston. Likewise a number of Anglicans resident in the neighborhood also are known to have been lost to this church.

Lastly, there is certainly no advantage to be gained for the Church in advertising the ministerial merits of Drs. Cummings, Frothingham, and Maxwell.

PERCY J. A. CABOT.

Harvard Club, Boston, Mass., January 25th.

REVISION OF THE BURIAL OFFICE

To the Editor of *The Living Church*:

MANY will second the Rev. Charles Taber Hall's suggestions for the revision of the Burial Office. There has been so much just praise of that office, especially from those who have suffered from denominational funeral ceremonies, that we sometimes forget its defects. These, though minor, are marked.

Every burial service conducted by the Church ought to be a miniature Easter service. The prevailing note should be that of hope and confidence. The inevitable present sorrow of the mourners needs not to be reflected or accentuated, but transcended. That our service should come so close to achieving this ideal makes us the more anxious that it should achieve it wholly.

It cannot be wholly achieved as long as any space is given to proclaiming the ideas of psalmists who did not believe in immortality. There is no point in turning to the Psalms for any direct confirmation of our faith in a joyful resurrection and in personal immortality. The two selections that precede the lesson consequently contribute little to the hope or peace of the believer. But there is some point in turning to the Psalms to find perfect expression of utter confidence in God and in His enfolding omnipotence. That is why the psalms suggested by Mr. Hall (the 23rd, 121st, and 130th) are the kind we want here. They or their like should replace the 39th and 90th, which seem to have been selected chiefly because they sing of human mortality.

Their note of gloom reëchoes in the opening sentences at the grave. There is no need to remind the bereaved that "in the midst of life we are in death." Though a good text in itself, it is superfluous at the grave. The occasion brings home its truth, without need for words. The immediate duty of Christ's Church is rather to proclaim, beside the very bier, that "in the midst of death we are in life."

As to further details, the lesson is too long, and its message at times too choked with rabbinical argument. Why not condense this selection or make a *cento* similar to that sung at Morning Prayer on Easter Day? Again, why not use the correct translation of the American Revision for the passage from Job 19, and not let the errors of the Jacobean scholars mar the beauty of the author's thought?

Finally, why should the Church in several passages give countenance to the theory that suffering and death always come as punishments from God; that when a little girl dies of diphtheria it is because God was justly displeased at her mother? That kind of barbarous blasphemy is now believed only by people who will believe anything; no trace of it should linger in our liturgy.

Rule 1, then, for the future revision is this: In a short service for the comfort of those who grieve, there is opportunity, psychologically speaking, to strike only *one* note. That note ought to be the saving message of God's love displayed with power in the resurrection of His Son.

JAMES THAYER ADDISON.

Nowata, Oklahoma, January 27, 1915.

IS THE GOSPEL PREACHED?

To the Editor of *The Living Church*:

RECENTLY notices appeared in the public press that Billy Sunday would be the topic from three or four pulpits, and from two others lectures would be delivered on the philosophy of war, as expounded by Nietzsche and his followers, and from still another that an ex-burglar is to preach.

In reading these notices the question will arise in the mind of every thoughtful person, is this the gospel of Jesus Christ?

Do we not read enough of war and wandering Evangelists and burglars in the daily press without having them served up from the pulpit?

Are there not sufficient topics in the Gospel upon which Chris-

tian preachers can speak to their people without dragging in such subjects as these?

It was my great good fortune, when an undergraduate in the seminary, to hear Dr. Dix deliver a series of sermons during Lent upon the Beatitudes of our Lord. He preached to crowded congregations, and I am sure that every one who heard him must have felt that he had listened to the Blessings of the Master, and that it was worth all the labor, all the self-denial of a life time, to gain these blessings. Several years afterward, Bishop Lay delivered a series of sermons in the chapel in Easton, Md., on the Mysteries of Providence and of Grace, based upon the eleventh chapter of St. John. The truths learned from those sermons are treasured to this day by many who heard them.

We preachers are sent to be messengers, watchmen, and stewards of the Lord, to seek for Christ's sheep that are dispersed abroad. "And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures; . . . and for this self-same cause ye ought to forsake and set aside, as much as ye may, all worldly care and studies." Here surely is the strong meat with which we ought to feed the people.

Sensational topics may draw a crowd, having ears itching for something new, but the old Gospel of Jesus Christ will draw so long as the world stands.

W. Y. BEAVEN.

Easton, Md.

ANOTHER GERMAN-AMERICAN VIEW

To the Editor of *The Living Church*:

AS a German-American, both of whose parents were born in Germany, and who has spent six years of his life in the Fatherland, I would like to say a few words in reply to the Rev. George H. Mueller, whose letter appeared in the current number of *THE LIVING CHURCH*.

I have lived on the Rhine; and I have studied at the Universities of Leipzig, Berlin, and Strassburg, from which last named institution I received the degree of Doctor of Philosophy. While at Berlin I served for a year and a half as a volunteer assistant in the Royal Museum. I have been intimately acquainted with German professors and with German army officers, from whom I have received many courtesies. At present one of my uncles and one of my cousins are serving as officers in the German army. A large number of my friends—some of them very intimate friends—are either at the front or soon will be under fire.

I premise this to show that I have many close ties with the old home land of my parents.

Now, let me say that, with all of these ties, I certainly do think that, however much I may love these friends and however much I may admire the land whence came my father and mother, and however grateful I may be to the Universities and the Museum that gave me my training, especially to Strassburg, yet there are two objects of loyalty ahead of Germany for me: the United States, my own native land, and this American Church, of which I have the high privilege and the sacred honor of being a priest.

If Mr. Mueller and other like-minded with him—provided there be any—feel that the words of one of our clergy should point for them the way of disloyalty to the Catholic Church of God, all I can answer is that he, or they, do not represent all the German-American clergy and laity of this Church.

It is, of course, open to Mr. Mueller, or anyone else, who can wield as facile a pen as Presbyter Ignotus, to give us an equally picturesque and striking statement of the German side of the present most unfortunate conflict. I am sure your columns would be hospitably open to such an article or letter. But God forbid that any priest should value his wonderful gift of holy orders so lightly, as to allow the personal opinions of any one man, or any number of men, to drive him out of the Church of God.

I think one of my cousins, who is a physician, expressed the view of many German-Americans. When his father came near suffering a shock as a result of heated argumentation about the war, he ordered the old gentleman off to his country home with the remark:

"Father, you claim to be an American citizen and to have given up your allegiance to Germany. Now go home, and keep your mouth shut. Be an American and let the Germans settle this matter for themselves."

I submit, Mr. Editor, that this is the true philosophy of American neutrality, by which we German-Americans are as much bound as our fellow-citizens.

The German Red Cross opens for us one way of showing, practically, our sympathy for the Fatherland; and not a little of *THE LIVING CHURCH* Relief Fund is expended in Germany, and any contribution to it may be designated to be used in that country. Surely, by instituting this fund, your valuable paper has amply demonstrated its own impartiality; and your editorial to which my fellow German-American refers certainly has invited full discussion from the German point of view. I am, Mr. Editor,

East Haddam, Conn.,

Very truly yours,

January 30, 1915.

F. C. H. WENDEL, PH.D.



SOCIAL AND CIVIC PROBLEMS

Working Girls in Evening Schools. By Mary Van Kleeck. New York: Survey Associates. Price \$1.50 postpaid.

Carrying Out the City Plan. By Flavel Shurtleff. New York: Survey Associates. Price \$2.00 postpaid.

Both published by the Pittsburgh Associates. New York: Survey Associates.

These volumes are the further product of the investigations of the Russell Sage Foundation, carrying them forward along the lines carefully mapped out and guided by their director, John M. Glenn, who is also one of the active and dominating factors of the Church's Joint Commission on Social Service.

Miss Van Kleeck, who has given the Foundation careful studies of the artificial flower workers in New York and of women in the book-binding trades, has continued her inquiries to cover evening schools and the working girls who attend them. A thoughtfully prepared list of questions was answered by over 13,000 girls and women who attended evening classes regularly, and the information thus secured was supplemented and checked up by personal interviews with 260 girls in their own homes. The results show the trades from which these workers come and the trades they choose; the varying equipment and responsiveness of the different girls; and significant information on the daily life and labor of these ambitious girls from nearly every land who cap a hard day's work with an evening of eager apprenticeship in learning some more promising trade.

The City Planning Conference, of which Mr. Shurtleff is secretary, is an independent organization, nevertheless for years there has been a close relationship between it and the Sage Foundation and the present volume strengthens that relationship. The reason for preparing the present volume, as Mr. Frederick Law Olmsted points out in his introduction, "is the astonishing variation in the practical efficiency of methods actually employed and prescribed by law or legal custom in different parts of the United States in acquiring land for public purposes and in other proceedings essential to the proper shaping of our growing cities to the needs of their inhabitants."

The questions carefully considered are:

Right of a municipality to acquire land; right of a municipality to acquire land for aesthetic purposes; limitations of the use a city can make of land it owns; procedure for the condemnation of land; special assessments; excess condemnation; differentiated zones for building regulations; uses of land which constitute a nuisance; bill-board nuisance; the city plan commission.

On all these subjects the book is carefully prepared from the legal standpoint without being merely a legal treatise. The authors have also been careful to point out the conclusions they have reached from their study, so we have a digest of facts and an evaluation of them, by men qualified to express an opinion, which it is to be hoped will in due time be shaped into a truly comprehensive and intelligent policy.

The Pittsburgh Survey was the first big undertaking of its kind, and the embodiment of the reports in permanent form is not the least of the results. The present volume, which deals with "the Pittsburgh District: The Civic Frontage," embodies a number of minor reports, most of which have already been published in magazine form. Robert A. Woods (of the Joint Commission on Social Service, by the way) contributes an interpretation of the city's growth, and Edward T. Devine describes Pittsburgh in the year of the survey. Under the title of "Civic Conditions" we find C. M. Robinson's "Civic Improvement Possibilities," Wing's "Thirty-five Years of Typhoid," Miss Emily Wayland Dinwiddie's "The Housing of Pittsburgh's Workers" (Miss Dinwiddie is now in charge of the tenements belonging to Trinity Church, New York). Under the general head of "Children and the City," Miss Beulah Kennard describes the playgrounds; Miss Olcott, the library; Miss North, the schools; and Miss Laittmore, "the city as a foster mother." Paul Underwood Kellogg, the director of the whole Survey, is the editor of the six volumes.

CLINTON ROGERS WOODRUFF.

Municipal Charters. By Nathan Matthews, LL.D., Cambridge, Mass. The Harvard University Press. Buckram, \$2.00.

How shall one judge a book of this sort: as a separate volume, or as a part of a greater whole? If it should be judged solely with respect to its own contents and without reference to the modern municipal movement, it must be conceded to be a well written book, accomplishing the end its author had in view, that is, it gives the

views of an eminent student with a certain amount of practical experience concerning charter making, who believes that the problem is mainly an administrative one.

If, however, the volume should be regarded as a part of a larger movement—for instance that of organizing a modern city on a democratic basis, then a very different conclusion must be reached. In that event it must be pointed out that it is historically and comparatively weak. It fails to recognize the purposes a modern city has in view; the new machinery which has been devised to make municipal government more responsive to the wishes of the people; the aspirations of a people seeking to achieve both democracy and efficiency.

Boston has great interest as a city; but so far its contribution to municipal advance has been relatively slight as compared with, let us say, those of New York, Chicago, and Los Angeles; yet Boston is the one city relied upon mainly to buttress the author's argument, and there is practically no recognition of the very interesting and suggestive experiments that have been carried on in these latter cities, nor is there any adequate reference to the great municipal movement of the past twenty years.

The drafts of two charters that he has prepared, The Controlled Executive Type and the Commission Type, are interesting; but what about city manager or commission-manager form? It is dismissed in a foot-note smaller in size than the note referring to the Newport plan which, so far as we are advised, is in force in only a single small city, whereas the commission-manager form is in actual operation in twenty communities and under consideration in as many more.

Nevertheless there are many points with which one is in substantial agreement, as for instance, in the conclusion that "to secure the maximum amount of public service for a given and reasonable amount of public money is the real problem of municipal administration, and the solution of this problem is not to be advanced by shutting our eyes to the successes and failures of American city government during the past fifty years, or by adopting new and radically different methods borrowed from the experience of foreign cities under entirely different conditions, or invented by socialist unbelievers in the capacity of our people for representative government. . . . The last thing we should do is to adopt revolutionary suggestions for the political constitutions of the city until they have been thoroughly tested by actual experience under similar conditions. Admitting, as we must, that the mistakes and poor results of municipal government in this country are largely due to the adoption of political machinery unsuited to the motive power, the way to improve this machinery is to examine carefully why and where it has failed, and then to mend it in the light of this information; not to throw it away and substitute some different mechanism borrowed from the shorter and still more unsuccessful experiments of other times and countries."

The author has been mayor of Boston for two terms, chairman of the justly renowned Finance Commission of Boston (1907-1909), and a lecturer on municipal government at Harvard; so he writes out of a long experience and a practical knowledge.

CLINTON ROGERS WOODRUFF.

RELIGIOUS

A USEFUL little handbook for those who have the opportunity and the duty of talking to children is *A Suggested Series of Five-Minute Addresses to Young People for Superintendents and Clergy*, to be used as "Talks from the Desk" or Sermons in Church, arranged to accord with the Church year, by the Rev. William Walter Smith, M.A., M.D., secretary of the New York Sunday School Commission, Inc., field secretary for Religious Education, Second Province, secretary New York Diocesan Board of Religious Education, director New York City Sunday School Association. Arranged by months, there are suggestions as to the lines on which such talks should be given, with references to a reasonable number of books and to pictures that may easily be obtained at a small price with which to illustrate them. We are confident that Sunday school superintendents and many others will be pleased to obtain this small handbook. [Sunday School Commission, 73 Fifth avenue, New York. Price 35 cents net.]

WE CANNOT remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—*Westcott*.

IT IS NOT our ignorance and clumsiness that baffle the Almighty—it is our despair.—*Percy C. Ainsworth*.

SUNDAY SCHOOL WORK

REV. CHARLES SMITH LEWIS, EDITOR

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

LENT for the Sunday school is a time for special attention to four things.

First is commonly placed the so-called Lenten Offering. It ought to be called the Easter Offering of the Sunday school for missions. By the time this is in print, the missionary mite chests will be in the hands of the several schools. What of their distribution and use?

As to the former, may we suggest the importance of keeping a record of those to whom the boxes are given, so that there may be a check on their return? It sometimes happens that mite boxes are given out and not returned. This is not always the fault of the children who have them, but it does lay them open to the temptation to use—because it is too late for the offering on Easter Day. Scrupulous honesty in all matters dealing with money entrusted to them can be instilled into the children in this way, by helping them to make their returns promptly and by teaching them that what they have given to God by putting it in the mite chest is His and no longer theirs. In our opinion, the contents of the boxes at Easter should be counted only in a lump. To record that this child gave—or saved, or earned, this sum, and another that, is not, we believe, following the Master's command not to let the left hand know what the right hand doeth.

And then as to the use of these mite boxes. Their purpose is quite clear. It is to serve as helps and incentives for saving up the pennies and small sums for the offering. But they are symbols of something more. They are constant reminders of the great work that the Divine Master has set before His Church to which every child by fact of his baptism is pledged. They are constantly recalling to the boys and girls the great truth that there are countless souls who do not know the Lord Jesus Christ and have not as yet received the blessing of His sacraments, and that there are other thousands who, through their poverty and the smallness of the several groups, cannot themselves have the privileges to which, through their baptism and confirmation, they have a right. The mite chests tell of the missionary work of the Church as it is being fostered and cared for by that particular portion of the Church to which we belong by the Providence of God. This is by no means a small value in itself if it leads to something more. To remind boys and girls of the ideal is in itself a great thing, and when, with the reminder, there is offered a definite, practical way of responding to the privilege, the work is indeed blessed.

But what of the ways for securing large and ever larger sums? We are reminded that the ideal for the Sunday school offering this year is \$200,000. It is not so very much of an advance, but it is still an advance; and in these days of reduced work and lessened incomes, of rising prices and increasing demands, the ideal seems the higher. How can it be fulfilled?

We believe that there is a danger in setting a money ideal before children. The money may be, it is, necessary for God's work; but the money is by no means the most important part, nor will stress on money even bring the largest monetary return.

We are sure that the way to secure results with the children is to fill them with the opportunity that is before them of carrying out Christ's plan and doing what He wants done. The vision we should get for them is surely the vision of the need and the opportunity and how they can help to make the one respond to the other. To this end we would recall the scheme of missionary instruction that was printed in this department last year at the beginning of Lent, copied from the schedule of Christ Church, Chicago. It called for giving up the regular lessons during Lent and spending the entire six weeks upon the subject of Missions. The work was graded to the several classes and there was suitable expression work. It might not be amiss to reprint the main heads of this schedule:

GRADE I—American Indians.

GRADE II—Mountaineers of the South.

GRADE III—Eskimo and Indians of Alaska.

GRADE IV—Negroes of America.

GRADE V—Missionary Heroes of America.

GRADE VI—Mountaineers of the South, emphasizing heroes, etc.

GRADE VII—Bishop Rowe, the Hero of Alaska.

GRADE VIII—Missionary Heroes of the World.

HIGH SCHOOL I—Indians on Reservations Today.

HIGH SCHOOL II—Japanese.

HIGH SCHOOL III—Chinese.

HIGH SCHOOL IV—Bishop Ingle, Missionary Hero of China.

(The full account with text books is to be found in the issue of THE LIVING CHURCH for March 7, 1914.)

A similar arrangement might be worked out from the material recommended for this year by the Board of Missions, or the hand book of the G. B. R. E. on Missions, *Modern Crusaders*. could be studied to advantage.

Whatever method is followed, whether the entire time be given to missions, or not, the way to increase the total of the Easter Offering is to bring concrete cases before the children and make them know what can be done and is to be done. This was most effectively done recently in St. Mary's parish, Burlington, by Bishop Wells, who thrilled with interest a large congregation of children by telling them of the need for the Gospel and how the Church in Spokane has been trying to meet that need.

AND YET when we have done all, this, the most important value of the offering, is not touched on. To increase offerings through increased knowledge, is capital; but that is not the fundamental purpose of Lent. We are in danger of crowding this out unless we stress the missionary offering as a medium for self-denial. Two hundred thousand dollars sounds splendid, and we hope it may be reached; but two hundred thousand dollars would be a dear price to pay for making the children think of Lent as a time to make money for missions. It is a time to deny oneself and to give what has cost something to the service of our Lord. "The blood of the martyrs is the seed of the Church." This is quite as true figuratively as physically. The growth of the Church will be quite as sure if the children's offering represents real doing without, real self-denial, real cost to themselves, even if it does not reach the ideal in figures. Money can cost too much, sometimes. And to put the Sunday school endeavor upon the money basis is sowing, not seeds of missionary enthusiasm, but tares that will crowd out the wheat when the harvest comes. What does not cost us anything, is not apt to be of very much value for holiness in the last analysis.

Let the children use their mite chests as incentives and as inspirations, as reminders and encouragements; let them learn about missions and seek to help in the Church's work; but above all, let them be carefully taught that it is their prayers and sacrifices that will make their offerings most worth while.

A SECOND VALUE of Lent for the Sunday school will be the opportunity that it offers for special emphasis on the religious life with the children. We cannot think that any Lenten schedule of special services is complete unless it makes some sort of arrangement for the children. Practically they may help in serving as a special Lenten choir, or they may have a special afternoon service on some given day, or they may be urged to come to some special service. But whatever it is, there should be definite effort to let Lent quicken their spiritual life. It is about as hard a thing to do as can be imagined, partly because, in this particular, children are so reserved, and partly because so many of us clergymen have forgotten how to deal with children in the intimacies of the soul. We would again recommend for Lent the special service based on the *Method of Ste. Sulpice* which has been described in these columns before more than once. But again we need to be reminded that the children's greatest need is to make their religion natural and simple;

somehow the expression of their real desires, while at the same time it is leading them on to higher levels in devotion.

A THIRD OPPORTUNITY that Lent affords is the opportunity for coming at close hand with a select group of boys and girls through the Confirmation classes. It is quite impossible to lose sight of the value of this opportunity, that part of the purpose of the Sunday school is to train children up to their fuller privileges and to help them to live up to these. Some one has well said that the school is made up of two groups—those who are not yet confirmed and those that have been; and in between them is the class that is preparing. If we are to have such a thing as a measure of proficiency, surely this would be no small part of it: How many of the children who have come to years of discretion have been confirmed? If there should be a large proportion of unconfirmed children in a school, would it not mean that the teaching had not been a training in the essentials, and that in spite of knowledge of many and important things, the inspiration to lay hold on the greatest of the gifts of the Church, the indwelling of God the Holy Ghost, had been neglected?

AND BESIDE THIS there is the other measure of efficiency that Lent with its quickening brings before us. We mean the baptism of the unbaptized. A large number of unbaptized children in a school may mean that the children of the parish are not being baptized as infants; or, it may mean that the school is drawing largely from the children out of homes that lie outside the Church. It may be thus either a sign of neglect or one of splendid missionary activity in the community. But it is this latter only if those children are left unbaptized for the smallest necessary period. We are not coming up to the Church's ideal unless our Sunday schools lead from the font to Confirmation, or, if the child is not yet baptized, through the font to Confirmation; and then on from Confirmation to regularity and steadfastness in the communicant life.

These four—deepened sense of the opportunity to spread the Gospel through self-sacrifice and love; deepening devotion and attendance at services during Lent, increased Confirmations, and the baptism of those not baptized—these four are the school's opportunity for Lent.

TRUE THANKFULNESS

By ZOAR

AN intensely cold morning; snow, ice, and a sharp wind combine to make it a very disagreeable and even dangerous experiment for all who shall have to venture out and face the storm-king. While making ready for the encounter, the thought comes to us of those who have to do so without the proper clothing and food needed for such a venture. Shivering and hungry, they must go into the cold world. "Hungry?" Is it possible that one may still suffer hunger in this Christian land? How unreal it seems, only one who had been through it could tell the experience. And while these thoughts come to our mind, deep thankfulness fills our heart for all the blessings God has bestowed upon us; we lift up our heart to Him in gratitude and in praise. What are we, what have we done that He should care so tenderly for us? And how can we best prove our thankfulness to Him? Surely by doing unto others as we would be done by.

Welcome then the sudden inspiration: "I must help someone *to-day*, someone who has not, like me, raiment, food, and fuel." How then? We may not know of any such. No, but the rector, the curate, the deaconess, know the needs as no one else in the parish does. To them we may send our special thankoffering to be used for those in distress, and send it *at once!*

Would not this be true thankfulness? Would it not help to solve many a social problem if Christians made it a practice to prove their thankfulness to Almighty God by helping—regularly, systematically? Yes! but also spontaneously when the occasion arises; to give, even as God has given to them, with a love that longs to help and cannot rest until it has blessed and is blessed in return, for truly it is more blessed to give than to receive.

LEARN to commend thy daily acts to God, so shall the dry everyday duties of common life be steps to heaven, and lift thy heart thither.—*Edward B. Pusey.*

FROM OUT OF DARKNESS

As when the sun goes down and dusk appears,
And finally the world is lost in night,
So light has gone from me forevermore,
Till God Himself restores my vanished sight.

For me no more the sunset glories flame,
No more the marvel of the budding trees
Can speak to me of spring, and not for me
Gleams now the splendor of the ancient seas.

But in the darkness when I lonely grow
I call my Father and He hears my prayer.
He holds my hand along the weary way;
My steps less stumbling grow through His dear care.

MAUD COOKE.

GOD'S TESTING

By S. ALICE RANLETT

THE chemist in his laboratory added some drops of acid to the bubbling liquid in a test tube; a curdy white substance settled slowly, little by little, as he dropped the acid. When no more of the curd fell, he threw the contents of the tube on a filter which held the solid, while a pale blue liquid trickled through the paper.

"My test has shown me," he said, "what my unknown mixture is composed of; I know that chlorhydric acid must precipitate salt of silver, if there is one present, and copper shows by its characteristic color that it is in the solution."

"And you did not know," I said, "that there were silver and copper in your 'unknown' until you tried your tests?"

"No," he replied, "in chemistry you must apply the right reagent to determine the nature of your mixtures. And I think," he continued, "that in the complex and not understood human character, the true elements are often not known until God applies His reagents. Then, sometimes, surprising qualities are revealed, generosity where selfishness had seemed to be, love in the seemingly cold, and courage in the apparently timid; heroes sometimes arise where nobody had dreamed of their presence. For our sake, that we may know ourselves and others, God uses His character tests; for Himself, He does not need them, for He 'knows what is in man'."

HELPING EACH OTHER

By C. H. WETHERBE

GOD never designed that we should live solely for our own selves. Every community would be in a most unfortunate condition, morally and otherwise, if each resident were to care only for himself. We were made to help each other, and this means that all of us are always in need of some kind of help. The strongest, as well as the weakest, are frequently in need of help from one another. An apostle exhorts us to bear one another's burdens. He does not specify any particular burdens. He leaves that matter to our own discovery or discernment. Some people have certain burdens which are unseen by others; and though we do not see them, it may be that we can help those persons by some cheerful word, by some act of kindness, by a smiling face. There are many sad hearts, burdened by griefs which we know nothing of, and they often long to see a happy countenance, and to hear a gladsome voice. Such service we may render to one another, if we are in the habit of scattering sunshine wherever we go. And even the badly burdened ones may thus serve others. Above all of their secret sorrows they may, by strong effort, throw out a winsome smile, or speak a kindly word, giving comforting help to some one, who may not even seem to need it. And such little service is often a healthy help to the burdened ones themselves. One's burden may grow lighter by trying to lighten the burdens of other people. All of us might lessen the weight of our own mental burdens by our best efforts to help others roll off their mental burdens. In St. Paul's second letter to the Corinthian Christians he wrote that he and others were helpers of their joy. This is a capital thought. One of the most commendable things that a Christian can do is that of being a helper of the joy of another Christian. It is a sobering fact that a great number of Christians are daily suffering from lowness of spirits. They are grieving themselves to death. They need the joy of the Lord in their hearts. They need help to make them joyful, and hopeful.

Church Kalendar



- Feb. 1—Monday.
- 2—Tuesday. Purification B. V. M.
- 7—Sexagesima Sunday.
- 14—Quinquagesima Sunday.
- 17—Ash Wednesday.
- 21—First Sunday in Lent.
- 24—Wednesday. S. Matthias.
- 24, 26, 27—Ember Days.
- 28—Second Sunday in Lent.

CALENDAR OF COMING EVENTS

- Feb. 14—Centennial of Anglo-American Peace.
- Mch. 3-7—Convention of Religious Education Association at Buffalo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

- Rev. C. E. Betticher, Jr.
- Miss O. D. Clark.
- Rev. J. W. Chapman.

CHINA

- Rev. Arthur M. Sherman.

HAWKOW

- Dr. Mary V. Glenton.

SEANGHAI

- Dr. W. H. Jefferys.

MONTANA

- Rt. Rev. R. L. Brewer, D.D.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

SPOKANE

- Rt. Rev. L. H. Wells, D.D.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter of St. Augustine's, Raleigh (available in the North during February and March).

Unless otherwise indicated, appointments with all the foregoing missionaries should be made through

Mr. JOHN W. WOOD,
281 Fourth avenue,
New York City.

Personal Mention

THE Rev. ALFRED W. ARUNDEL, D.D., is officiating at the Church of the Holy Innocents, West Orange, N. J., in the absence of the rector, the Rev. W. D. P. Bliss, who is in the South for his health.

THE Rev. CALEB BENHAM is spending the months of January and February in Florida, owing to ill health.

THE Rev. J. D. CUMMINS has accepted a curacy at St. Paul's Church, New York City.

THE Rev. F. C. CAPOZZI has entered upon his work in the Italian mission at Herrin and Freeman, Ill.

THE BISHOP OF DELAWARE has resigned the presidency of the Court of Review of the Province of Washington, which by provision of the canon now passes to the senior Bishop of the Province, the Bishop of Pittsburgh.

THE Rev. H. PAGE DYER has been appointed a member of the staff of Trinity parish, New York, and is stationed at St. Luke's chapel, 487 Hudson street, New York City.

THE Rev. W. H. FENTON-SMITH has returned from the Hawaiian Islands and is now in charge of St. Luke's Church, Auburn, Calif., residing at the Hotel Auburn.

THE Rev. RICHARD M. HARDMAN, Ph.D., has accepted a call from All Saints' Church, Cameron, Texas, and is already in residence.

THE Rev. J. C. JORALEMON, chaplain of the Soldiers' Home, Hampton, Va., has charge of Emmanuel Church, Phoebus.

THE Rev. FRANK MARSHALL is now in charge of St. John's Church, Hamlin, Wayne county, Pa.

THE Rev. W. A. MASKER of St. Louis has been called to a curacy in St. Paul's Church, Washington, D. C.

THE Rev. GILBERT E. PEMBER has accepted the rectorship of St. Michael's Church, Germantown, Pa.

THE Rev. ORESTE SALCINI has removed from the diocese of Springfield, where he had charge of work among Italians.

THE Rev. and Mrs. HENRY M. SAVILLE of Waltham, Mass., expect to be in New York City until Easter, and are living at 365 West Twentieth street.

THE Rev. EDWIN D. WEED from Michigan has been appointed missionary at Eveleth, Tower, and Two Harbors, Minn.

THE Rev. ARTHUR G. WILSON has accepted a call to St. Andrew's parish, Paris, Ill., and has entered upon his work.

THE Rev. GEORGE E. ZACHARY has accepted a call to Lexington parish, Amherst county, Va., and took charge of the work the middle of January.

ORDINATIONS

DEACON

WESTERN MICHIGAN.—On Septuagesima, in Grace Church, Grand Rapids, diocese of Western Michigan, Mr. FRANK VAN VLIET was ordained to the diaconate by the Bishop of the diocese. The candidate was presented by the rector of the parish, the Rev. G. P. T. Sargent, and the sermon was preached by Archdeacon Huntington.

PRIESTS

DULUTH.—On Wednesday, January 27th, in Grace Church, Royaltown, the Bishop of Duluth advanced to the priesthood Rev. CRANSWICH DE LANCELOT HARRIS and Rev. CLAUDE CECIL THOMSON. The candidates were presented by Archdeacon H. F. Parshall, B.D., and the preacher was Rev. E. Spencer Murphy. There were also present, assisting in the service, and in the laying on of hands, the Rev. T. C. Hudson, the Rev. A. Carswell, the Rev. L. R. Levering, the Rev. F. L. Anderson, and the Rev. Philip Broburg. Mr. Thomson will continue to serve Holy Trinity Church, International Falls, and other Missions on the Rainy River, and Mr. Harris has been assigned to the temporary charge of the parish of the Good Samaritan, Sauk Centre, and the missions of Alexandria, Glenwood, and Melrose.

VIRGINIA.—On Sunday morning, January 17th, in Holy Trinity Church, Richmond, the Rev. W. G. Parker and the Rev. G. B. Palmer were ordained to the priesthood by the Bishop of the diocese. There were present and assisting in the service, the Rev. Dr. Green of the Virginia Theological Seminary, the Rev. Messrs. C. T. Warner of Washington, D. C., G. McL. Brydon, and C. G. Chamberlayne of Richmond, the Rev. Dr. Gravatt, rector of Holy Trinity Church, and the Rev. Thomas G. Faulkner, assistant minister of Holy Trinity. The Rev. Dr. Green preached an able sermon on the ministerial office.

MARRIED

MACNISH-WILLERS.—Married in St. James' Church, Watkins, N. Y., Thursday afternoon, February 4, 1915, by the rector, the Rev. Frank N. Bouck, Mrs. MARY A. WILLERS of Watkins, N. Y., to the Rev. CHARLES W. MACNISH of Ovid, N. Y.

DIED

CROWDER.—At Grace Church rectory, Providence, R. I., on January 25th, MAXWELL ALEXANDER WARFIELD, son of Frank Warfield and Louetta Crowder, in the seventeenth year of his age.

GREGORY.—At Ithaca, N. Y., on the evening of January 21, 1915, GRACE, eldest daughter of the late Ward Gregory of Ithaca, a grandson of the late Francis A. Bloodgood of Albany and Ithaca. A communicant of the One, Catholic, and Apostolic Church, she was faithful in her attendance upon its services, and in her daily life so loving and unselfish she ever found her happiness in the happiness of others.

MILWARD.—At the Episcopal Residence, in Lexington, Ky., January 30, 1915, aged twenty-six days, HENRY KAVANAUGH MILWARD, JR., second son of Henry K. and Louise Burton Milward, and grandson of the Bishop of Lexington and Mrs. Burton.

"Of such is the Kingdom of God."

WASHBURN.—Suddenly on Friday, January 22nd, at Worcester, Mass., MARY ELIZABETH, wife of the Rev. Henry Homer Washburn, rector emeritus of Christ Church, Oyster Bay, N. Y. For twenty-three years, from 1888 to 1911, Mrs. Washburn filled the place of a rector's wife, and

did the work of a rector's assistant in Oyster Bay, organizing and inspiring the various guilds, and endearing herself to all of the people of the village. They looked to her for courage and counsel, and now they mourn her loss, but rejoice that she lived "in the confidence of a certain faith" and has now attained unto the peace and rest of Paradise.

RETREATS AND QUIET DAYS

BROOKLYN.—The annual Retreat for the members of the Catholic Clerical Union, to which others in the district are invited, will take place on Wednesday, February 10th, at 10 A. M., at St. Paul's Church, Clinton and Carroll streets, Brooklyn, N. Y. Conductor, the Rev. Father Bull of Boston. Kindly notify the Rev. A. C. WILSON, 199 Carroll street, Brooklyn, N. Y.

MASSACHUSETTS.—The Rev. Father Huntington, O.H.C., will conduct a quiet day for men and women in the Church of the Advent, Boston, on the First Friday in Lent, February 19th. The first address follows Mass at 9:30 A. M., and the day concludes with the Litany and an address at 5 P. M. There is an intermission for lunch. All are invited.

NEW YORK.—There will be a quiet day for laymen on Monday, February 22nd, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. Dr. Barry. For information apply to the conductor, 144 West Forty-seventh street, New York City.

ORANGE, N. J.—A QUIET DAY or Lenten Retreat for women will be given by the Rev. Shirley C. Hughson, O.H.C., at All Saints' Church, cor. Valley and Forest streets, Orange, N. J., Thursday, February 18th.

Those desiring to attend are requested to notify the Rev. C. M. DUNHAM, No. 40 Valley street, Orange, N. J.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

ASSISTANT PRIEST, wanted at once for a Church of St. Mary Magdalene, Toronto, Canada. Must be unmarried and definite Churchman. Address Rev. CHARLES DARLING, 388 Palmerston Boulevard, Toronto. Temporary assistance would be acceptable.

POSITIONS WANTED—CLERICAL

RECTOR, M.A., B.D., late examining chaplain and rural dean, will be glad to receive two pupils, requiring individual preparation for the Trinity or later ordination. All subjects. Terms moderate. Introductions could be given. Address "E. D.," care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, eighteen years experience, desires parish in United States. Satisfactory reasons for leaving present charge. Good preacher, extempore, and visitor. Address "A4," care LIVING CHURCH, Milwaukee, Wis.

RECTOR with family desires new work. Would prefer position as general missionary and could do it well. Address "A-3," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LAY ASSISTANT WANTED by rector of rural parish in diocese of New York having several outlying missions. Beautiful country and interesting work. Man of some means preferred who could accept small stipend and give entire time. Address MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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

ORGANIST.—Graduate of the Guilman Organ School desires position. Has had experience in choir training. Fully conversant with the Church service. Address MISS HELEN L. MAYNARD, 905 West Third street, Williamsport, Pa.

EXPERIENCED PARISH VISITOR, successful in Sunday school work, desires position anywhere, preferably among working people. Address MISS BRANDON, 1214 Porter street, South Richmond, Va.

ORGANIST and choirmaster wants position. Can show record for twenty years. Thoroughly competent. Address "ORGAN," care LIVING CHURCH, 19 South La Salle street, Chicago, Ill.

EDUCATED CHURCHWOMAN wishes position as housekeeper or companion to invalid. No objection to country or travel. Address B4, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of training and experience desires position as teacher or governess; vicinity of New York and Hoboken. "PERPETUA," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and Choirmaster desires change. English training. Communicant. All references. "CHOIRMASTER," care LIVING CHURCH, Milwaukee, Wis.

YOUNG man (Churchman) wants position as nurse or attendant. References exchanged. C. W. MOFFETT, Haddenfield, N. J.

PARISH AND CHURCH

AUSTIN ORGANS—Recently completed or being erected: Three manual organs in Trinity, Chicago; Trinity, St. Augustine, Fla., and Trinity, New Orleans; two manual, St. Stephen's, Sewickley, Pa.; two manuals, All Saints', Norristown, Pa., and St. Clement's, Wilkes-Barre, Pa.; four manual, St. Clement's, Philadelphia, recently finished; contracted for, St. John's, Jersey City, 49 stops. Illustrated circular of Pan-American Exposition organ, 114 stops, on request. AUSTIN ORGAN CO., Hartford, Conn.

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

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

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

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.

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

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

UNLEAVENED BREAD—INCENSE

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

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

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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.

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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, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

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

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

WE CANNOT CEASE

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans. The responsibilities and liabilities of the Gen-

eral Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter. \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. MCCLURE,

Treasurer.

Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

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

AN APPEAL FOR "POHICK",

THE PARISH CHURCH OF MOUNT VERNON

On the approach of Washington's birthday, the committee having the matter in charge appeals to the Church, and country at large, to make an offering on Sunday, the twenty-first, the eve of Washington's birthday, for an endowment of his old church—the church whose services he attended when a lad—whose walls he rebuilt when a man—and where he worshipped until the end of his life. Pohick was the cradle of Washington's spiritual life, and many of the high ideals which guided the young republic, in the formative period, were given birth and nourished within her walls. The country owes a debt of gratitude to Pohick Church which she might gladly repay by contributing to the endowment which has become necessary, through the changed condition of the parish, for her maintenance. While there is still a good congregation, numerically, the farmers who have succeeded the wealthy land-owners of colonial and revolutionary times are no longer able to adequately support a regular clergyman, and since the death of the devoted Dr. Meade a year ago there has been no regular clergyman in charge. Is it not a reproach to the Church and country for the doors of Washington's church to be closed when a small offering from every parish in the country could so easily raise the requisite amount? If we have no reverence for the past, what can we hope for the future? What inspiration can there be for Church extension, if in a few generations the work done in the present is doomed to neglect and oblivion? Feeding the souls of men ranks surely with feeding the unemployed, or ministering to the war victims. Both are Christian obligations. We pray that the hearts of the people of all the churches may be inspired with religious and patriotic zeal, and that the offering may be universal to Washington's church, and to Washington's memory, on Sunday, the twenty-first, the eve of his birthday.

REV. SAMUEL A. WALLIS, D.D.,

Theological Seminary, Alexandria, Va.

MRS. ELIZABETH B. A. RATHBONE,

Vice-Regent, Mt. Vernon Association,

The Cutting, Ann Arbor, Mich.

MR. HARRISON H. DODGE,

Supt., Mount Vernon-on-Potomac, Va.

MR. ROSEWELL PAGE, Richmond, Va.

MR. PAUL KESTER, Alexandria, Va.

COL. ROBERT E. LEE, Ravensworth, Va.

MISS ELIZABETH M. SHARPE, Accotink, Va.

MRS. LEWIS HERTLE, Gunston, Va.

The Endowment Committee.

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NEW MISSION HYMNAL

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at

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[Any quantity over 10 copies at the same rate.]

35 cents for single copies.

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No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

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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 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

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

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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.

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A. C. Lane, 57 and 59 Charles St.
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Jacobs' Book Store, 1210 Walnut St.
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M. M. Getz, 1405 Columbus Ave.
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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.]

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By Ruth S. True. Price \$2.00 postpaid.

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MACMILLAN CO. New York.

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CHARLES E. GEORGE. New Orleans, La.

The Illegality of the Trial of Jesus. By Honorable John E. Richards, Associate Justice of the First District Court of Appeals of California. *The Legality of the Trial of Jesus.* By S. Srinivasa Aiyar. B.A.B.L., of Mysore. India. High Court Vakil and Editor Madras Law Journal.

EDWIN S. GORHAM. New York.

Visions of God. By Henry Phipps Denison, B.A., Prebendary of Wells, Vicar of St. Michael's, North Kensington. Author of *Thoughts on Penance; The True Religion; Prayer Book Ideals.*
Plain Talks on the Pastoral Epistles. By Eugene Stock.

LONGMANS, GREEN, & CO. New York.

Discovery and Revelation. A Study in Comparative Religion. By the Rev. H. F. Hamilton, D.D., author of *The People of God.* The Layman's Library. Price 90 cents net.

PAMPHLETS

CHURCH MISSION OF HELP. New York.

Fourth Report of the Church Mission of Help. 1915. Points of Agreement.

LONGMANS, GREEN, & CO. New York.

Religion and Morality. The Liverpool Lecture, 1914. Delivered in St. Nicholas's Church, Liverpool, on 9 June, 1914. By the Right Rev. Edward Stuart Talbot, D.D., D.Litt., Cantab., Lord Bishop of Winchester, Hon. Student of Christ Church, Oxford. Liverpool Diocesan Board of Divinity Publications No. IX. Price 20 cents net.

FROM THE AUTHOR.

The Episcopal Bank and the Bishop's Fund. Reprinted from the *Connecticut Churchman.* October and December, 1914. By Samuel Hart, D.D.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY. New York.

Voices from Everywhere.

PAPER COVERED BOOKS

FROM THE AUTHOR.

A Social Survey of the Washington Street District of New York City. Instituted and Conducted Under the Direction of Trinity Church Men's Committee, New York City, October, 1914.

CHURCH MUSIC

BOSTON MUSIC CO. Boston.

No. 1068. *Credo.* By A. Gretchaninof. Price 20 cents.

No. 1124. *Cherubim Song in F.* By A. Gretchaninof. Price 20 cents.

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THE FULNESS OF TIME

HUMAN NATURE delights in things out of season. December strawberries bring fancy prices, not because they are better than the June berry, nor as good, but because they are out of season. It is hard for most of us to wait for the fulness of time for our blessings.

But God waited. Through centuries of wickedness when his people forgot Him, through centuries of suffering, when the sound of weeping drowned the voice of prayer, when the Holy City passed from one heathen race to another, and the vessels of the altar became the booty of the unbeliever, deliverance waited, for the time was not yet ripe. "But when the fulness of time was come, God sent forth His Son," and the prayer of the world was answered.—*Selected.*

PERSIAN LAMB FUR

IT IS SAID that after enormous dangers and difficulties, the secret of producing the lambs from which the Persian lamb fur is secured, has at length been brought to America by an official of the United States Department of Agriculture. This official, Dr. Young of Texas, made extensive investigations in Bokhara, and succeeded in discovering the kind of sheep whose lambs produce the so much sought after fur. Contrary to common belief, the fur is not taken from unborn lambs, but from those a few days old. It is said that there is possibility of our own Department of Agriculture taking up this work also, and that the lambs will be raised both in Canada and the United States.—*East and West.*

THE CHURCH AT WORK

DEATH OF RHODE ISLAND CHURCHMAN

THE DIOCESE of Rhode Island and St. Stephen's Church, Providence, have sustained the loss of a most valuable and devoted Churchman in the sudden death of Mr. Joseph T. A. Eddy, who expired at his home in Providence on the afternoon of January 28th.

Mr. Eddy was a member of St. Stephen's Church and was always found ready and willing to do all in his power to further the cause of the Church, acting on the vestry and as auditor of the parish. For a number of years Mr. Eddy has been treasurer of the Rhode Island diocesan convention. He was president and treasurer of the Union Mutual Fire Insurance Co., and secretary and assistant treasurer of the Firemen's Mutual Life Insurance Co., and a member of several clubs, among them the Churchmen's Club of Rhode Island.

DEATH OF TWO AGED PRIESTS OF VERMONT

TWO OF THE older priests of the diocese of Vermont passed to their rest last week. These were the Rev. Gemont Graves and the Rev. Densmore David Chapin.

On January 26th occurred the death of the Rev. Dr. Gemont Graves in Washington, D. C., at the home of his brother-in-law, Mr. Edward L. Temple, author of *The Church in the Prayer Book*. Dr. Graves was in his eighty-eighth year, and his final illness was of brief duration. He was the oldest living alumnus of the General Theological Seminary, and the oldest priest of the diocese of Vermont, to which he gave his entire ministry. He is survived by six children, all married, the eldest being the wife of the Rev. John Henry Hopkins, D.D., rector of the Church of the Redeemer, Chicago. Dr. and Mrs. Hopkins attended the burial at Rutland, Vt., Friday morning, January 29th.

The Rev. Densmore David Chapin died at his home in Brandon at midnight on Wednesday, January 27th, after an illness of several weeks. Mr. Chapin was born in Connecticut in January, 1833. He was educated at Trinity College and at Nashotah, receiving from the former the degree of M.A. and from the latter that of B.D. In 1862 he was ordained deacon by Bishop Kemper, and was advanced to the priesthood a year later by Bishop Kip of California. His earlier work was in California, where he had several charges, and where also he was for several years editor of the *Pacific Churchman*. His work upon that periodical was among the most brilliant editorial work that the American Church has known. In 1876 he became rector of Stillwater, Minn., a post which he continued to fill until 1881. After that he was engaged in priestly work in Michigan and Kentucky until 1900, when, by reason of ill health and advancing age, he retired from active work, since which he has lived in Brandon, Vt. Mrs. Chapin, his wife, died last summer. Mr. Chapin is survived by one son, the Rev. John A. Chapin, and by two daughters. He was 82 years of age.

TWO WESTERN PENNSYLVANIA CHURCHMEN AT REST

THE DIOCESE OF ERIE has just lost two eminent Churchmen by the death of Senator Hall of Ridgway and the Rev. Henry Mitchell, rector of St. Agnes' Church, St. Mary's, Pa.

The Rev. Henry Mitchell was born in

Plymouth, England, in 1848, coming to New York City with his parents when he was six years old. There he lived until he went to St. Stephen's College, Annandale, N. Y., as a candidate for holy orders. He was made a deacon in 1881 and priest in 1884. He came to St. Mary's as rector of St. Agnes' Church in 1910. He had been in poor health since last summer, when a cancerous growth was removed from his neck. Later a similar growth developed in his abdomen and it could not be removed. He was unmarried and is survived by his only sister, Miss Mary Mitchell, who kept house for him. He was greatly respected in the community and beloved in his parish. He began his ministry as a belligerent Evangelical and ended it an even more belligerent Catholic. He was a remarkable character, brim full of life, and as optimistic as the sun is bright. Even during his lingering sickness when he was suffering continually and acutely and looking death in the face as he very well knew, such were the love and joy and laughter of his life that only his nearest friends knew of his sufferings. Every pain was translated into the grace of uncomplaining patience. The funeral consisted of a requiem celebration of the Holy Communion followed by the burial office, Bishop Israel being celebrant. The body was buried in New York City.

The Hon. J. K. P. Hall was for many years state senator from the thirty-eighth district and a devoted member of Grace Church, Ridgway. He was baptized New Year's Eve, 1899, by the late Frederick Farrar and confirmed by Bishop Israel in 1911, since when he had been a regular and earnest communicant. He was one of the leaders in the formation of the diocese of Erie, without whom it might not have been possible yet to have formed it. In his home parish he was greatly beloved, being a pillar, an inspiration, and a comfort to all. The rector, the vestry, the choir, the Woman's Auxiliary, the Boys' Brigade—all will miss his kindly interest and help and every one in Ridgway, both in and out of the Church will mourn the loss of a friend. The burial was from Grace Church, many of the clergy of the diocese and members of the legislature honoring him by their presence. The services were said by the Bishop and Archdeacon Radcliffe, his rector. During the funeral, the bell of St. Leo's Roman Catholic Church tolled in unison with the bell of Grace Church.

"AMUSEMENT-HALL METHODS" DISAVOWED

AT THE recent annual meeting of St. John's parish, Kewanee, Ill., the rector, the Rev. W. E. Mann, recommended that hereafter the upkeep of the parish be dependent wholly upon the voluntary offerings of the people. "The time has come," said he, "when it should not only be considered beneath the dignity of, but a waste of time and energy for, the rector, the vestry, and a few devoted women to be obliged to devise ways of cajoling nickles, dimes, and dollars from the unwilling and unsympathetic by suppers, bazaars, and concerts, and a lot of ten-cent store and amusement-hall methods. If we cannot carry on the organization our Lord founded and entrusted to us without insinuating into the methods for doing it all sorts of questionable, heart-breaking, faith-destroying and hope-dimming schemes, then let us have at least our honest and honorable defeat. . . . Another scheme we as a parish should disavow, is that of advertising services

as though we were offering a vaudeville performance, and attempting thereby to persuade a vacillating and amusement-seeking public that something special and unusual is being offered which they may enjoy without even feeling the obligation to drop a shingle-nail or a shoe-button into the alms bason." The parish unanimously adopted the rector's recommendations, and the new financial scheme will be inaugurated March 1st.

MEMORIAL OF THE REV. DR. GARDAM

THE VESTRY of St. Luke's Church, Ypsilanti, Mich., has published a very artistic book "in affectionate memory of their late rector, the Rev. William Hothersall Gardam, D.D. The book contains a photograph of Dr. Gardam. Then comes the last message of Dr. Gardam to his people; certain selections from letters and sermons; an account of his last days and burial; the tribute by Dr. Maxon written for THE LIVING CHURCH; the sermon preached by Dr. Maxon in St. Luke's Church on the Sunday following Dr. Gardam's burial; and finally a complete report of all the addresses delivered at the Union Memorial service held on St. Luke's Day at the Methodist church, Ypsilanti. It is a very handsome publication, and one that is amply worthy of the gracious scholar and pastor who is commemorated by it.

REV. J. D. H. BROWNE RETIRES FROM PARISH DUTY

THE REV. JOHN DAVIDSON HAWTHORNE BROWNE, rector of St. Augustine's-by-the-Sea, Santa Monica, Fla., completed a fifteen years' rectorate with the close of the year and, as previously announced, resigned.

The Rev. Mr. Browne came to the diocese thirty years ago from Nova Scotia, where he had held numerous positions of prominence in the diocese, having been secretary, Bishop's chaplain, etc. He has been editing the principal diocesan monthly paper, the *Los Angeles Churchman*, and he proposes to devote much of his time to this duty hereafter. The church in Santa Monica tendered a public reception to its retiring rector and his wife, who is in every respect as popular as her husband. The Bishop and many of the clergy were present, as well as citizens from all walks of life.

DEATH OF REV. WILLIAM MORRISON

THE REV. WILLIAM MORRISON, a non-parochial priest of the diocese of Long Island, died in Ireland on Monday, January 4th. He had been abroad for some time, and had traveled extensively through the cities of the British Isles. Mr. Morrison received holy orders at the hands of Bishop Coleman in 1891 and 1892. For sixteen years he was rector of All Saints' Church, Brooklyn, and after his resignation he held positions for a short term of years under the city government of New York City.

MEMORIAL TABLET TO REV. JOSHUA KIMBER

THE LATE Rev. Joshua Kimber, for many years associate secretary of the Board of Missions, was during the entire period of his ministry a member of the clericus of Queens and Nassau. He was held in such esteem by his fellow-members that they caused a bronze tablet in his memory to be placed

upon the wall of the Church of the Resurrection at Richmond Hill, Long Island. The clericus met on Thursday, January 14, 1915, with the rector of this church, the Rev. W. P. Evans, D.D., when at noonday the tablet was dedicated by the Bishop of the diocese. The inscription on the tablet reads as follows:

IN MEMORIAM.
REV. JOSHUA KIMBER
1835-1912

He was an officer of the Board of Missions for forty-five years. In the earlier part of that time he organized this parish, was rector thereof for two and a half years and remained a communicant therein for thirty-six years, honored and loved by all the people and especially by his brethren of the Clericus of Queens and Nassau, who have erected this tablet.

LECTURE COURSE AT BERKELEY DIVINITY SCHOOL

THE SEVENTH course of "Divinity Sermons or Lectures" on the Mary Fitch Page Foundation will be given by the Rev. Joseph Gayle Hurd Barry, D.D., of the class of 1886, rector of the Church of St. Mary the Virgin, New York City, on Monday, February 8, 1915, and the three following days, in the chapel of St. Luke, after Evening Prayer at 5:30 o'clock. The subject will be: Holiness, a Mark of the Church.

BISHOP GIVES THREE MONTHS TO GENERAL MISSIONS

BISHOP BREWER of Montana has very generously offered to give the Board of Missions three months, from about the middle of January to the middle of April, for speaking on behalf of the general missionary work of the Church. He will make no special appeals for Montana, or for any other field. Everything that he does will therefore be a direct help to the clergy and congregations in their endeavor to give the full amount of their apportionments.

Bishop Brewer is generally known as the father of the apportionment plan; he is an effective speaker, and his long experience in the domestic mission field enables him to tell graphically what has been done and what still needs to be done.

NEW SITE SECURED FOR SHANGHAI SCHOOL

FOR MANY months negotiations have been under way to secure a proper site for St. Mary's School, Shanghai, and to remove it from the grounds on which St. John's University is located. This has at last been done and an attractive site, containing ten acres, has been obtained for \$26,000, which is only a little over half what it was thought would be needed to expend, and those interested in the undertaking are greatly cheered. The next effort must be toward the erection of proper buildings. In this connection one of the teachers in St. Mary's writes:

"Living in awakened China, and realizing the unique opportunity the Church has here to-day, we could not have the heart and courage to go on with our work, had we not faith that the Church at home would make possible the expansion demanded by the times. All around us are heathen schools, started by the government or by private enterprise. These schools are constantly improving in their standards. Unless the Christian institutions can keep pace with such schools in the character and quality of courses offered, the coming Chinese student will prefer the heathen school for its superior advantages. Shall our girls be driven to accept the Western scholarship without Christianity—the empty shell without the kernel, which is the

raison d'être for our work in China? It rests with the Church at home to enable us to meet this wonderful opportunity and to teach the students to know and serve our Teacher and Master, Jesus Christ."

CONFERENCE OF WORKERS IN INDUSTRIAL COMMUNITIES

THE WORK of the Church in industrial communities in the South was discussed at a well-attended conference in the Church of the Holy Comforter, Charlotte, N. C., on January 19th, 20th, and 21st. The work among cotton mill operatives was chiefly dealt with, but other work was touched upon. At the



AT THE INDUSTRIAL CONFERENCE IN CHARLOTTE, N. C.

conclusion of the meeting it was decided to effect a permanent organization.

BANDITS ROB BISHOP AVES

ON THE NIGHT of December 17th bandits entered the residence of Bishop Aves in Guadalajara, Mexico. There were some twenty-five of them and they helped themselves freely to whatever they wished; meanwhile keeping the Bishop and his family under cover of their guns. Threats to abduct the Bishop and his son, and later to carry off Mrs. Aves, were made but no attempt followed to carry them out. No personal injury was inflicted but they took such things as they could lay their hands on. The Bishop writes:

"Our material loss, including three gold watches, jewelry, silverware, clothing, and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

"Though I have written at too great length, I must tell you of a pretty little sequel. When the family was about to retire, an Indian boy, who chanced to be spending the night with us, said to me aside: 'Now, my dear Bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared.' Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back feeling richer than he came. And I too am richer in heart, with the feeling that not a few of these Indians are good and true and Christ-like, and that all can be redeemed."

BISHOP MORELAND ON DIVORCE IN CALIFORNIA

ON THURSDAY evening, January 23rd, Bishop Moreland delivered an address before the members of the newly organized ministerial association of Alameda county on the evils of divorce in California.

The Bishop declared that the state of California has attained a disgraceful prominence in the United States in the rate at which it is destroying the marriage bonds. San Francisco, Los Angeles, and Alameda counties possess only one-ninetieth of the population of the United States and yet one-thirtieth of the divorces of the United States are granted

there. Sacramento county in the last three years has increased its divorces 100 per cent., Los Angeles 400 per cent., and Alameda county 486 per cent.

In 1910 San Francisco broke the divorce record of the world with 1,450 divorces as against 4,266 marriage licenses, a rate of one divorce to every 2.9 marriages. Japan previously held the record of 1 to 3.

The homes of the people of California are being speedily undermined by this terrible evil. In Alameda county in 1906 there were 182 divorces; in 1912 there were 482—an increase of 260 per cent. in six years. The result is found in the orphanages of the state, where 40 per cent. of the children come from divorced parents.

The Bishop suggested that the divorce evil could be fought by securing uniform marriage and divorce laws, by having a public divorce examiner, and a state bureau of statistics, by requiring five to ten days notice in the newspapers before a marriage license is issued, and by a refusal on the part of ministers to marry divorced people. Ministers must stand together and refuse to countenance the evil. The Bishop pointed out that in San Francisco, Alameda, and Los Angeles counties, between 1905 and 1911, Methodist ministers had re-married 1,980, Presbyterians 813, Baptist and Christian 766, Congregational 720, Lutheran 541, Roman Catholics 188, "Episcopal" 54.

CHINA PRAYS FOR PEACE

ALMOST at the same moment that President Wilson was calling this nation to pray for peace, President Yuan Shih-kai of China made a like proclamation. Bishop Graves of Hankow commenting upon it speaks as follows:

"The similarities and the contrasts in the

nearly simultaneous action of President Yuan Shih-kai and President Wilson are most striking. China and America are the two greatest republics, and while both are neutral in the present war, both are vitally affected by the dislocation of trade, and bound to be still more affected by the issue of the strife. The American President acts in accordance with well-established precedents, and from deepest personal conviction addresses his countrymen, who are conscious of security and power, are keenly alive to the issues involved, and whole-heartedly recognize the leadership of their chief executive. The Chinese President is hewing out a new path, unknown to his ancestors; both he and his people are conscious of national danger and weakness, and it is for the most part only the numerically small Christian community who have any idea of how to respond to the government's call. Yet the most striking thing is the fundamental parallel of two great nations, whose convictions and ideals are those of peace and popular government, both turning in prayer, at the call of their chosen rulers, to the Power above nations who alone can order the unruly wills and affections of mankind."

BISHOP SUMNER BEREAVED

ONLY A FEW DAYS after Bishop Sumner had reached his see city, Portland, Ore., news was received of the death of his father, Mr. Charles D. Sumner, at Manchester, N. H. Bishop Sumner was obliged, therefore, to leave immediately for the East.

DEATH OF BUFFALO CHURCHWOMAN

MISS BELLE RILEY, eldest daughter of Gen. Bennett Riley, who was the first military governor of California and for years a prominent resident of Buffalo, died at her home in Buffalo Wednesday, January 27th. She was a most faithful communicant of the Church of the Ascension and her work has been bound up in the history of Buffalo for the last fifty-five years. Miss Riley suffered from a stroke of paralysis three years ago and since that time had been confined as an invalid. She was 78 years old. Always in her place at divine service (frequently the only worshipper present at an early celebration or a week-day service), Miss Riley was also very active in missionary work through the Woman's Auxiliary, and a few years ago a gold watch was presented to her by the Church of the Ascension in commemoration of fifty years of service in the Sunday school at a teacher. She was also a member of the choir for many years and served on the board of the Church Home from her parish. She is survived by her brother, Dudley Riley. The funeral was held on Friday afternoon from the home of her brother-in-law, John W. Crafts, the Rev. Chas. D. Broughton and the Rev. Charles A. Jessup, D.D., officiating.

"CONFERENCES" AT PASSAIC, N. J.

AT ST. JOHN'S CHURCH, Passaic, N. J. (Rev. Gordon W. Bentley, rector), a series of "conferences" is being held during the present week, conducted by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston. There is a series of services during a considerable part of each day, and on two of the afternoons a "story hour" for the children, Dr. van Allen making the addresses throughout the week. The subjects of the evening sermons are, respectively, "God the Father," "The Word of God," "The Incarnation," "The Holy Catholic Church," "The Sacramental Touch of God."

MEMORIALS AND GIFTS

AN ELECTRIC cross placed over the entrance door of St. Peter's Memorial Church, Geneva, N. Y., has been presented by Mr. George W. Turner.

ALL SOULS' MEMORIAL CHURCH, Washington, D. C., has received a fine carved oak pulpit, as a memorial to Conrad Magruder Patten. It was formally dedicated on Sunday, January 24th.

A BEAUTIFUL oak chancel rail with brass standards has been placed in St. Helen's Church, Wadena, Minn., in memory of Frederick Clayton, given by Mrs. George Brown and children of the Sunday school.

A FULL SET of six stained glass windows were recently placed in St. Stephen's Church, Paynesville, Minn. Two of these are individual memorials, one given by the Sunday school, one by the vestry, and the other two by the woman's guild.

EMMANUEL CHURCH, Old Orchard, Mo. (Rev. J. Courtney Jones, rector), has been presented with a large electrical cross, which has been erected on the summit of the nave of the church. This is the gift of Mr. and Mrs. F. C. Thompson, members of the parish.

MRS. HESTER ANN ANDREWS, an aged and devoted communicant of the mission of the Transfiguration, Mt. Gilead, Ohio, who died last November, provided \$300 in her will for the benefit of the mission of which she was one of the founders. Mr. Don B. White, warden of the mission, is named in the will as the trustee of the fund.

THE BEAUTIFUL west window in memory of Mr. C. B. Kountze has been at length erected in St. John's Cathedral, Denver. It represents our Lord on His throne of glory in the firmament, surrounded by angels and archangels, with St. Michael and the prostrate dragon beneath him, and the figures of the *Te Deum* prophets, martyrs, and angels in the other lights.

BY THE WILL of Mrs. Emily G. Steele of Winsted, Conn., which was admitted to probate on January 25th, the General Clergy Relief Fund receives a legacy of \$3,000. St. James' Church, Winsted, receives \$1,000 in cash. The balance of Mrs. Steele's estate, after several bequests are made, is given in trust for St. James' Church, raising the building fund to a total of approximately \$25,000, the first \$2,000 of which Mrs. Steele raised while yet living.

ST. PAUL'S PARISH, Cleveland, Ohio (Rev. Walter R. Breed, D.D., rector), has recently come into possession of three bequests left by communicants, two of \$5,000 each, provided for in the will of Miss Helen Martha Avery, one for parish endowment and the other for the benefit of the Frederick Brooks missionary society of the parish. A third bequest, of \$500 for parish endowment, comes from the estate of Miss Catherine S. Kellogg, whose father was one of the founders of St. Paul's.

A MEMORIAL WINDOW has been placed in St. James' Church, Leesburg, Va. (the Rev. W. H. Burkhard, rector). The window is given in memory of Christian Townley Hempstone, who was for over forty years a vestryman of St. James' Church. The subject is "The Presentation of Christ in the Temple." There had been previously erected in memory of Mary Dade, wife of Mr. Hempstone, a window portraying "The Resurrection." The memorials are gifts from the children and are accounted fine specimens of workmanship in stained glass.

THE STAINED GLASS window depicting St. Margaret of Scotland, which was recently presented to the Church of the Ascension, Buffalo, N. Y., by the alumnae association

of St. Margaret's school, was formally unveiled with a dedicatory service on Wednesday afternoon of last week. The Rev. Charles D. Broughton, rector of the parish, conducted the service; Miss Vine, president of the alumnae, offered the gift which was accepted by the Rev. Mr. Broughton, and the Rev. Dr. Jessup gave a brief history of the school with an account of its patron saint.

ON SUNDAY, January 10th, at the morning service in St. Paul's Church, Springfield, Ill., the rector, the Rev. Edward Haughton, unveiled and blessed a beautiful memorial window. The window is the gift of the parish Aid Society, formerly the "Old Ladies' Society," in memory of the nine founders of the original society. The subject is "The Adoration of the Magi." The window, which is the first double window from the chancel on the south aisle, was made by Willett & Co. of Philadelphia, and is of antique imported glass. This is the second window placed in the new church since it was built a year ago.

THE CORNERSTONE of the parish house for Christ Church, Springfield, Ill., was laid by the rector, the Rev. Geo. C. Dunlop, on Sunday afternoon, January 17th, in the presence of a large congregation. The building is the gift of Hon. Bluford Wilson, the senior warden of the parish, in memory of his wife. It is expected that the building will be ready for use early in May. Mr. George H. Webster of Chicago has given \$500 towards furnishing the building. The chancel of the church will at the same time be very much enlarged and the church connected with the parish house and many necessary repairs to the church will be made.

THE SERVICES at St. Paul's Church, Cleveland, Sunday morning, January 24th, the eve of the festival of the patronal saint of the parish, were of a memorial character to Mrs. Nina Armstrong Murfey, a communicant who died in November, 1913, affectionately esteemed for her benevolence and graces of Christian womanhood. Immediately preceding the sermon and Holy Eucharist, there was blessed to the memory of Mrs. Murfey a new altar rail of bronze erected by her husband Mr. Lewis A. Murfey, in design simple and chaste and executed with a view to harmony with all the other chancel appointments. Following names and dates in the inscription there is a supplication from the litany. "That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments."

ALBANY

R. H. NELSON, D.D., Bishop
Men's Guild Meets in Troy

THE MEN'S GUILD of Christ Church, Troy (Rev. Geo. Carleton Wadsworth, rector), gave their annual dinner in the auditorium of the parish house, Monday evening, January 25th. Vocal and instrumental music was furnished during the course of the evening by members of the guild and their friends. The rector acted as toastmaster and responses were made as follows: "Social Service," the Rev. Milton Butler Pratt, D.D., pastor of the State street Methodist Church; "Religious Education," the Rev. Chas. C. Harriman, M.A., rector of St. Peter's Church, Albany, N. Y.; "Missions," the Rev. Edward A. Loux, pastor of the Ninth Presbyterian Church. Nearly every man in the parish was present.

ATLANTA

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

Taking the Church to "the Man in the Street"—
Changed Date for Diocesan Council

THE SUNDAY night meetings in the Savoy Theatre to take the Church to the "man of

the street" began last Sunday with a remarkable attendance and interest, the building being crowded to the door, in spite of the rainy night. The service was opened with a hymn, followed by prayers, and Bishop Nelson was the preacher. He took for his text, "Repent ye, for the Kingdom of Heaven is at hand," addressed to hypocrites, the indifferent, and scoffers, intellectual and otherwise. The service was given extended notice in the papers, as "evangelistic services of the Episcopalians." In succession, the preachers through February will be Dean John R. Atkinson, the Rev. Dr. C. B. Wilmer, the Rev. Leonard B. Richards. The services are under the auspices of the Brotherhood of St. Andrew.

THE DATE of the annual diocesan council has been changed to May 26th, in Marietta, Ga.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Readjustment of Diocesan Finances—Meeting of the Woman's Auxiliary in Denver

A VERY IMPORTANT mass meeting of the diocese was held in St. John's chapter house, Denver, on January 27th. It voted unanimously to dissolve the Church's trusts and the corporation known as the "Diocese of Colorado," establishing a new and more legal corporation in its stead. As the funds of the diocese are so involved that the present income is less than the annual expenditure, Mr. A. D. Parker, the chairman, explained that this plan had been evolved after continuous hard work by the finance committee with the best legal advice, to enable the committee to pay off the debts and mortgages now crippling the properties of the Church.

THE WOMAN'S AUXILIARY met on January 26th at Epiphany Church, Denver, and commenced the year with reviewing the current number of the *Spirit of Missions*. Mrs. Frank Bishop has been elected president in place of Mrs. Olmsted, who is absent from the diocese.

CONNECTICUT

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

Death of Prof. Andrew W. Phillips—Meetings—Death of Mrs. Marilla S. Olmstead

THE JANUARY meeting of the Hartford archdeaconry was held last week at the Church of the Good Shepherd, Hartford, Archdeacon W. J. Brewster, presiding.

MRS. MARILLA S. OLMSTEAD, widow of the late Rev. Henry Olmstead, D.D., for twenty years rector of Trinity Church, Branford, died Sunday, January 24th, at her home in Branford. Her son, the Rev. Henry B. Olmstead, is curate in St. Paul's Church, New Haven.

ON TUESDAY evening, January 26th, the New Haven and vicinity local assembly of the Brotherhood of St. Andrew met at All Saints' Church, Meriden. After the business meeting, the Rev. Kenneth Mackenzie spoke on "Conservation" and Hubert Carleton made an address on "Prayer."

THE DEATH, on January 20th, of Andrew Wheeler Phillips, professor of mathematics, Yale University, and former Dean of the Yale Graduate School, has removed one of the best loved and biggest-hearted men in Connecticut. Since 1876 he had taught the subject at Yale in which he achieved distinction and won the degree of popularity which is usually accorded by the students to teachers of "snap courses"; but "Andy" Phillips had the faculty of make the boys get after an X or other unknown quantity with the same zest in which they played at their hockey or football. He was a member of St. Thomas' Church, and a trustee of the Episcopal Academy of Connecticut.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Woman's Auxiliary Meets in Wilmington—Quiet Days Conducted by Bishop Kinsman—Services for the Insane

THE EPIPHANY meeting of the Woman's Auxiliary was held in Trinity Church, Wilmington, on January 20th. At the afternoon session an interesting paper was read by Mrs. C. E. McIlvaine, the honorary president of the Auxiliary, and in the evening an illustrated lecture was given by the Rev. C. E. Betticher of the Alaska mission.

BISHOP KINSMAN is to conduct two pre-Lenten quiet days for the clergy of the peninsula this week. On the eve and festival of the Purification he holds one in Trinity Cathedral, Easton, for the clergy of the diocese of Easton, and on Thursday, February 4th, another in Christ Church, Dover, for the clergy of the diocese of Delaware.

REGULAR SERVICES for the patients in the state hospital for the insane are now being held by the Rev. R. W. Trapnell of St. Andrew's, Wilmington, assisted by members of the Brotherhood.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Convocation Meeting in Royalton—Clergyman Heads New School for Boys

THE CONVOCATION of the Mississippi Valley deanery was held in Grace Church, Royalton (Rev. Albert Carswell, priest in charge), January 26th and 27th. The meeting opened on the 26th with Evening Prayer and sermon by the Bishop of the diocese. Wednesday morning, at an ordination service, two deacons were advanced to the priesthood. In the afternoon the subject of "The Board of Religious Education" was opened with a prayer by the Rev. L. R. Levering, rector of St. John's Church, St. Cloud. Another subject of much interest was: "The Every-Member Canvass for Missions," introduced by a paper from the Rev. S. J. Hedelund of Crookston read by Dean Hudson. When the discussion was finished the clergy withdrew to other quarters, while the Woman's Auxiliary opened their session in the church. Delegates were present from Brainerd, Little Falls, and Paynesville, as well as many women of the local parish. A missionary rally in the evening was a fitting climax to the sessions.

DULUTH HAS now a new school for boys, called "The Transfiguration School." The Rev. Edwin D. Weed, formerly of Ironwood, Mich., is at the head of the undertaking. The school is a Church school in the sense that it is conducted by a priest of the Church, and that it will offer courses of simple instruction in Christian doctrine and morals in addition to the usual curriculum. Boys will be prepared for entrance into all the leading universities of the country.

OWING TO the removal of Dean Oehler from the diocese, the Bishop has appointed the Rev. S. J. Hedelund of Crookston Dean of the Red River Valley deanery.

EAST CAROLINA

T. C. DARST, Bishop

Parish Anniversary on St. Paul's Day

WITH THE observance of the Feast of the Conversion of St. Paul as patronal festival, St. Paul's parish, Wilmington, N. C., completed its first year in its new church. At the service on the eve of the feast the Rev. E. deF. Heald, Jr., priest in charge, preached a special sermon on "The Progress of St. Paul's Self-Realization." The Bishop celebrated the Holy Communion at 7:30 the next morning, and dedicated the beautiful new

altar lights, given in memory of the late Dennis Etheridge of Norfolk, Va., by his son, Mr. Wallace E. Etheridge.

ERIE

ROGERS ISRAEL, D.D., Bishop

Woman's Auxiliary Meets in Trinity Church, Warren

THE WOMAN'S AUXILIARY of the archdeaconry of Ridgway held its third annual meeting in Trinity Church, Warren (Rev. W. H. Jones, rector). The meeting began with a celebration of the Holy Communion by the rector, assisted by the Rev. R. P. Ernst of Kane. The sermon was preached by Archdeacon Radcliffe and was a memorial address to the late Mrs. William Howard and Mrs. Josiah Howard, lamented officers of the Auxiliary, who passed away since the last annual meeting. Mrs. Thomas Morrison of Warren, the newly elected organizing secretary, presided. Addresses were made by Mrs. Morrison, Mrs. Israel, Mrs. Lindsey, the Rev. W. E. Van Dyke and the Rev. R. P. Ernst. There was a large attendance and the sessions were most profitable and hearty.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Sunday School Mass Meetings—Churchmen's Club—Archdeaconry

A SERIES of Sunday school mass meetings to be addressed by the Rev. Dr. Cope, general secretary of the Religious Education Association, was arranged for the week-end about St. Paul's Day by the Sunday school committee of the diocese. Among the results have been the determinations by two of the parishes involved to build Sunday school buildings. Dr. Cope spoke at the Church of the Intercession, Stevens Point, at Trinity Church, Oshkosh, at St. Paul's Cathedral, Fond du Lac, at the semi-annual meeting of Fond du Lac archdeaconry in Christ Church, Oshkosh, and at the winter meeting of the Fox River Valley Churchmen's Club at Neenah-Menasha. Large crowds were present everywhere.

THE FOX RIVER VALLEY Churchmen's Club met at Menasha on Tuesday evening, January 26th. Dinner was served at a local hotel to seventy-eight men from the Fox River cities. Mr. Henry Potter of Fond du Lac presided. Addresses were made by the Bishop on "Responsibility of Men for Work among Boys," and by Dr. Cope of Chicago on "The Newer Views of Education." The meeting adjourned at 10 o'clock, to meet in Fond du Lac at the time of the diocesan council in June.

ST. PAUL'S CATHEDRAL celebrated its patronal festival on January 24th and 25th. Solemn Vespers and Te Deum were sung Sunday evening. The preacher was the Rev. Harold Schniewind, rector of St. Bartholomew's Church, Chicago, who preached from the text, "He who gathereth not with me, scattereth," a strong sermon on the responsibilities in a parish of the laity. There were three celebrations of the Holy Communion on St. Paul's Day, one of them a sung service, at which the large women's choir of Grafton Hall furnished the music. In the evening a large dinner was given, at which two hundred and fifty persons sat down, nearly one hundred of whom were Sunday school teachers of the various local communions. Dr. Cope addressed a mass meeting following the dinner.

AT THE meeting of the archdeaconry of Fond du Lac in Christ Church, Oshkosh, there were two discussions beside that on Religious Education, one on "Parochial Missions," led by the Rev. Dr. Somerville of Waupun, an-

other on "The World Conference on Faith and Order," led by the Bishop. A most delightful luncheon was served by the rector, the Rev. William Reynolds.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Archdeaconry Meeting in Williamsport

THE ARCHDEACONRY of Williamsport met for its winter session in Trinity parish, Williamsport. The Rev. Lewis Nichols was re-elected Archdeacon, and the Rev. William E. Kunkel was re-elected secretary and treasurer. In connection with the archdeaconry, the annual dinner was held in Christ Church parish house. Addresses were made by W. R. Butler, Esq., of Mauch Chunk; Gen. C. M. Clement, and the Bishop of the diocese. Three hundred and fifty men were at the tables. The business sessions of the archdeaconry were preceded by a conference on Religious Education, led by the Rev. G. F. G. Hoyt of Columbia. Bishop Wells of Spokane was present and gave much helpful counsel.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop
Bishop Woodcock Celebrates Tenth Anniversary of Consecration

ST. PAUL'S DAY was the tenth anniversary of the consecration of Bishop Woodcock. On Sunday, January 24th, the Bishop preached a special anniversary sermon in the morning at Christ Church Cathedral and one in the evening at St. Andrew's Church, these being the two churches in which he delivered his first sermons as Bishop of the diocese. A special service was held in the Cathedral on the morning of St. Paul's Day at which Bishop Woodcock was the celebrant, assisted by Dean Craik. Immediately after the service, the Bishop conducted a quiet hour for the clergy. That evening was held the annual banquet of the Laymen's League at the Seelbach Hotel, with the Bishop as special guest of honor, and also toastmaster. Speeches were made by the Rev. L. E. Johnston, rector of Grace Church, Louisville, and the Rev. Harris Mallinckrodt, rector of Calvary Church, Louisville, Messrs. Arthur Rutledge and Kennedy Helm. On the following evening, Bishop and Mrs. Woodcock gave a general reception at the Cathedral House for all Church people of the city and other friends. Many called during the evening to pay their respects and the Bishop and his wife were the recipients of many letters, telegrams and messages from organizations and individuals. Among the anniversary gifts received by the Bishop was a hand-wrought pectoral cross, cut from a solid piece of silver appropriately and symbolically engraved and set with amethysts, the work and gift of a former parishioner in St. John's Church, Detroit.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
St. Paul's Church, Brooklyn, Keeps Patronal Day

ST. PAUL'S CHURCH, Brooklyn, kept its patronal festival with solemn ceremonial in its customary manner, including the services of Sunday, January 24th, the eve of St. Paul's Day, and an evening service on the latter day. At the Sunday morning Eucharist the Bishop of Michigan City celebrated and the Very Rev. Dean Larrabee of Neshotah preached the sermon. Bishop White preached at the evening service of the same day, and on the evening of St. Paul's Day, Monday, the sermon was preached by the Rev. Dr. Charles L. Slattery, rector of Grace Church, Manhattan. At this service the Bishops of Long Island and Michigan City, with a number of the clergy of Manhattan and Brooklyn, were present in the chancel.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
Father and Son Banquet in Sault Ste. Marie

A VERY PLEASANT "father and son" banquet was held January 20th in the Sunday school rooms of St. James' Church, Sault Ste. Marie, Mich. (Rev. Stephen H. Alling, rector). Nearly one hundred and fifty men and boys sat down to the meal and afterwards listened to speeches, which dealt with the Sunday school work from the standpoint of the scholar, the teacher, the vestry, the congregation, and the rector. The Bishop of Algoma was the last speaker, dwelling upon duty, responsibility, and discipline as they touched the Sunday school work. A striking result of this meeting was seen on Sunday, when every boy was present and the men's Bible class doubled its membership.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop
Speakers for Detroit Noondays—Diocesan Club Meeting—Convocation Meeting

THE SPEAKERS for the Detroit noon-day services are announced as follows: The Bishop of Chicago; the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee; the Rev. John Mockridge, D.D., vicar of Trinity parish, New York; the Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, Philadelphia; the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill.; the Rev. James Huntington, O.H.C., West Park, N. Y.

THE DETROIT CONVOCATION met in St. Stephen's Church, Detroit, on Tuesday, January 26th. The subject before the convocation was "City Missionary Work," and was handled as follows: "The Stranger," W. Y. Reithard, inter-city secretary Y. M. C. A.; "Hospitals and Institutions," the Rev. John M. Carroll, M.D.; "Parochial Missions," the Rev. C. L. Arnold; "City Missions under a City Missionary," the Rev. C. L. Ramsay; "The Unfortunates," W. H. Venn, probation officer.

THE DIOCESAN CLUB met in St. John's Church, Detroit, on January 25th. The subject of the evening was "The Man of Tomorrow," and the speakers were: Mr. Clarence Lightner, Dean Marquis, and Judge Hulbert of the Juvenile Court, who is senior warden of St. Joseph's Church.

MILWAUKEE

W. W. WEBB, D.D., Bishop
Visit of Brotherhood Field Secretary

MR. FRANKLIN H. SPENCER, field secretary of the Brotherhood of St. Andrew, spent the week of January 10th in the parishes in and about Milwaukee. Addresses were made or conferences held in fifteen churches. He also addressed the annual meeting of the Church Club of Milwaukee. He is to return later to visit some parishes which could not arrange meetings for the January date, among which is the Cathedral. Much interest was everywhere shown in the work of the Brotherhood and chapters are certain to be formed at an early date in some parishes.

MINNESOTA

S. C. EDSELL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.
Semi-Annual Meeting of Diocesan Auxiliary

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese was held in the new St. Matthew's Church, St. Anthony Park, on Tuesday, January 26th. The day was cold but clear and the church, being located between the cities, afforded a convenient place of assembly and the attendance

was good. Mrs. H. C. Theopold took her seat as president, succeeding Mrs. Hector Baxter, who for over twenty-five years has guided the affairs of the Auxiliary. An address of welcome was made by the Rev. C. E. Haupt, rector of the parish. A very pleasing feature of the programme was an impersonation of a Chinese school girl at St. Mary's by Miss Opal Fredrickson, a member of the parish, which made an excellent prelude to the deeply spiritual and inspiring address of Dr. W. H. Jefferys of Shanghai, China. The Rev. C. C. Rollit followed in an account of the work of the Auxiliary in the Province of the Northwest. After the addresses, reports were made by the officers of the Auxiliary, and Mrs. Hector Baxter made an eloquent appeal for the McCall mission in Paris. An offering was taken for the general missions of the Church.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.
Sunday School Conference in St. Louis—Quarterly Meeting of the Woman's Auxiliary

ON SUNDAY afternoon, January 24th, the Rev. Dr. W. E. Gardner, general secretary of the General Board of Religious Education, held a conference for Sunday school teachers at St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, rector). Among other things, he emphasized the necessity of the Sunday school lesson finding expression in the daily life of the pupil.

THE QUARTERLY meeting of the Missouri branch of the Woman's Auxiliary was held at Christ Church Cathedral (Very Rev. Carroll M. Davis, Dean) on Friday morning, January 29th. The meeting opened with Holy Communion at 9:30, followed by a business meeting and an address by the Rev. Charles E. Betticher of Fairbanks, Alaska. Mr. Betticher asked for six hundred pounds of absorbent cotton to be used in the hospital at Fairbanks, individual contributions of a pound each to be sent to the residence of his hostess. The Auxiliary pledged \$165 for his work in Alaska. Mr. Betticher spoke in the evening before the Church Club at the Church of the Holy Communion (Rev. James Wise, rector), and on Monday addressed the clericus. He is also to speak in the various churches in St. Louis and vicinity and will leave Tuesday for Columbia, Mo.

NEVADA

G. C. HUNTING, Miss. Bp.
Robes Presented to Bishop Hunting—Memorials Planned for Bishops Robinson and Spalding

A BEAUTIFUL SET of robes has been presented to Bishop Hunting by friends in California. The Bishop was also given a largely attended reception on Thursday, the 21st, by the ladies of Trinity Church, Reno.

PLANS ARE under way to erect memorials to the Rt. Rev. Henry D. Robinson, D.D., late Bishop of Nevada, and to the Rt. Rev. Franklin S. Spalding, D.D., Provisional Bishop of Nevada at the time of his death. It is desired to erect a Bishop's House in Reno as a memorial to Bishop Robinson. To Bishop Spalding, it is planned to erect a rectory on the Pyramid Lake Indian Reservation. This mission has labored under exceptional disadvantage for the past few years, on account of the fact that there has been no house for the missionary. The Rev. Kendall Severance, who has had charge for three years past, was compelled to give up the work this winter because of the fact that he had no place to live in. For three winters he has lived in a tent, part of the time having his mother with him. This work among the Indians is very promising, and it ought not to suffer for want of a home for the missionary.

NEW JERSEY

PAUL MATTHEWS, Bishop

First Official Act of Bishop Matthews—Honored by Men's Club in Elizabeth

THE FIRST episcopal act of the newly consecrated Bishop of New Jersey was in presiding over the New Brunswick convocation in Trinity Church (Rev. W. S. Baer, rector), on Tuesday, January 26th. Bishop Matthews celebrated the Holy Communion at 10:30, being assisted by Archdeacon Shepherd and the Rev. W. S. Baer. He preached on the text, "Lord, what wilt thou have me to do?" Acts 9: 6. In the afternoon the rural work of the diocese was brought before the convocation, the speakers being the Rev. J. M. Harper of Gladstone, N. J., and the Rev. J. S. Schultz of Liberty, N. Y. Both men brought out in an interesting manner the different phases of rural work.

BISHOP MATTHEWS was the guest of honor of the men's club of Trinity Church, Elizabeth (Rev. W. S. Baer, rector), on Tuesday evening, January 26th. Covers were laid for a hundred and fifty men, who had been invited from St. John's, Grace, and Christ Churches, Elizabeth, and St. Luke's Church, Roselle. Mr. Charles H. K. Halsey, senior warden of Trinity, presided at the banquet. The speakers of the evening were Colonel Shelton Parker, president of the Chilton Trust Company, Germantown, Pa.; the Hon. Charles H. Fuller of Brooklyn, and the Hon. Robert Cary, Judge of the Quarter Session of Hudson county, N. J. When Bishop Matthews arose to speak before the close of the dinner he was accorded an ovation that lasted for five minutes.

OHIO

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

Cleveland Brotherhood Assembly Meets—Dinner in Honor of Dean Abbott—Church History Lectures

FORTY MEN of the Cleveland local assembly of the Brotherhood of St. Andrew attended a meeting at St. Luke's Church, Thursday evening, January 28th. The guest and speaker of the evening was Mr. Franklyn H. Spencer, field secretary of the Chicago district.

ON WEDNESDAY evening, January 27th, the Church Club of Cleveland gave a dinner at the Union Club in honor of the Very Rev. H. P. Almon Abbott, D.D., Dean of Trinity Cathedral, one hundred and twenty-five men being present. Mr. Edward L. Worthington, vice-president, presided, and Bishop Leonard and the Dean made addresses. Several of the Dean's parishioners have recently presented to him a new automobile.

UNDER THE auspices of the men's club of St. Andrew's mission, Youngstown, a series of valuable addresses is now being given on Church history from apostolic times, with excellent attendance and interest. The speakers to date have been Rev. Robert Kell, Rev. L. P. McDonald, D.D., and Rev. William M. Washington, Ph.D. At the close of the address, on Wednesday evening, January 20th, the mission presented to the rector, the Rev. Alfred Izon, in honor of his birthday, and as an expression of the high esteem in which he is held by his people, a private Communion service.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Work of Rev. H. H. Gowen

THE REV. H. H. GOWEN, D.D., for eighteen years rector of Trinity Church, Seattle, who resigned that charge October 1st, and who is continuing work as head of the Oriental department in the University of Washington, is able to give much time also to general

Church work. He has been asked to assist regularly in the services of Christ Church and of St. Clement's, Seattle.

OREGON

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

Bishop Sumner Begins Work—His Father's Death

A LARGE DELEGATION of clergy and laymen was present to meet Bishop Sumner when he arrived in Portland on Wednesday, January 20th. The following morning there was a celebration of the Holy Eucharist at St. Stephen's Pro-Cathedral, and afterwards the Bishop held a conference with his clergy, all being present with the exception of a few living at distant points in the diocese. A largely attended reception was held in his honor the evening of the same day at the Multnomah Hotel, the arrangements being in charge of the lay members of the Standing Committee, Mr. H. D. Ramsdell, Dr. S. E. Josephi, and Mr. R. L. Glisan. Bishop Sumner preached his first sermon at Trinity Church, Portland, before an immense congregation, on the morning of Sunday, January 24th. He did not minimize the difficulties confronting the diocese, but suggested effective ways of dealing with them, stating that the Church in Oregon must expect to support its own institutions and not to live upon the past.

NEWS OF the death of Mr. C. D. Sumner, father of Bishop Sumner, at his home in Manchester, N. H., on Wednesday, January 27th, occasioned deep sorrow in the diocese of Oregon. It seems that Mr. Sumner's illness had been troublesome for three years past and that it had taken a dangerous turn a few days previously. Immediately after receiving the sad news, the Bishop left for Manchester. The sympathy and the prayers of his people went with him in overflowing measure. A number of special events that had been arranged have been postponed until after Easter.

PITTSBURGH

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

Services for Colored People in Pittsburgh—Bequests from Miss Frances Howell

EVENING SERVICE begun in a section of Pittsburgh where many colored people have their homes has prospered exceedingly through the activity of the Rev. Dr. Scott Wood, priest in charge of St. Augustine's mission for colored people, on the north side of the city. At first the service was held in the homes of prominent colored people, and when the congregation became too large for the houses a hall was rented. Now the hall is too small. A lot has been purchased in the "hill district," and it was the purpose to remove St. Augustine's to a place more generally accessible, but litigation concerning the title to the property has put a stop to operations for the present.

MISS FRANCES HOWELL, until her death a prominent member of St. Peter's Church, Uniontown, and a diocesan vice-president of the Pittsburgh branch of the Woman's Auxiliary, by the terms of her will bequeathed \$3,000 to her home parish. The income of the bequest is to be used for the rector's salary and for the support of the music. She also left \$1,000 to the board of diocesan missions, and a like sum to the Board of Domestic and Foreign Missions.

RHODE ISLAND

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

Missionary Day Services—Service of St. Vincent's Guild of Acolytes—Parish House Opened in Manton

MOST OF the Sunday schools of the diocese observed Missionary Sunday and used the

service of thanksgiving set forth by the Board. At St. Mary's, East Providence (Rev. H. C. Dana, rector), a special service was arranged for 3:30 in the afternoon, with the full choir and the schools from Philadelphia and Riverside uniting with St. Mary's in the service. At Newport the schools of the four city parishes united in a grand missionary service at Trinity Church, at 4 o'clock.

ST. VINCENT'S GUILD of the Church of St. John the Evangelist, Newport (Rev. C. F. Beattie, rector), held a special service on the evening of the 21st. Invitations were sent to many of the servers' guilds in other parishes throughout the diocese and Massachusetts and many acolytes accepted. Supper was served at 6:15 and vespers sung at 7:30. The sermon was preached by the Rev. Father Burton of Boston.

THE NEW parish house of St. Peter's Church, Manton (Rev. Alva E. Carpenter, rector), was dedicated on Friday evening, January 15th, by Bishop Perry, assisted by the rector and the Rev. John W. Chapman of Alaska. At the conclusion of the dedicatory service a reception was held and games and refreshments enjoyed. Bishop Perry congratulated the parish on its successful work in the face of adverse financial conditions. The cost of the building is \$7,330.95, of which only about \$150 remains unpaid.

THE REV. GEORGE W. DAVENPORT, secretary of the Province of New England for missions, has been in the diocese continuously from January 20th to 28th, holding a series of conferences with groups of clergymen, laymen, and laywomen at times and places arranged by the diocesan committee on General Missions. The series of meetings closed with a great general meeting at Grace Church, Providence, in the evening at 8 o'clock. At this meeting the Rev. Dr. Bursleson and the Rev. Mr. Sherman of China made addresses. These two clergymen also made addresses at the quarterly meeting of the Woman's Auxiliary held at St. John's Church, Providence, in the morning of the same day. In conjunction with the missionary services there was held on Wednesday, in Central Falls, the "missionary supper" of the Pawtucket convocation, with Mr. Davenport as speaker, and the dinner of the Churchman's Club in Providence on Monday night, with the Rev. Mr. Sherman as speaker.

ON SATURDAY afternoon a missionary play entitled "The Cross Goes Westward" was given by children of the mission station at Coventry, R. I., in Grace Church parish rooms, Providence. Deaconess Dahlgren has trained several companies of children in mystery and missionary plays, and the company of little folks from Coventry do her much credit. The little play made a pleasant close to the series of missionary meetings.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Removal of Diocesan Rooms—Improving Conditions

THE DIOCESAN rooms with the diocesan library, the Bishop's and secretary's offices, have been removed from 514 East Capitol avenue to the Ridgely National Bank Building, rooms 400 and 401. Please address accordingly. The new location is much more convenient and comfortable.

MR. SEAR of the committee on the clergy pension fund met the full committee of the diocese on January 23rd, at the Leland Hotel, and had a long and profitable conference with them.

AT HAVANA, the guild hall of St. Barnabas' Church has been considerably enlarged and a kitchen added. The church has been

redecorated and put in excellent condition on the interior.

AT TRINITY CHURCH, Petersburg, a new roof has been put on the church building. The mission has several hundred dollars raised towards a rectory fund.

THE DEBT on Trinity Church, Lincoln, has been greatly reduced and it is hoped to wipe it out in another year.

THE REV. JOHANNES ROCKSTROH of Danville, Ill., has been appointed vicar-general of the diocese in the Bishop's absence.

WASHINGTON

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

Mr. H. L. Rust Chosen as Diocesan Treasurer—Bishop Howden Visits Capital—Sermon Series—Meetings

MR. H. L. RUST, a prominent Churchman in the diocese, has been chosen to succeed the late William H. Singleton as diocesan treasurer.

BISHOP HOWDEN, the former rector of St. John's Church, Georgetown, D. C., now Bishop of the missionary district of New Mexico, preached last Sunday morning at St. John's Church, and at Evensong at 4 o'clock in Bethlehem chapel of the Cathedral of Sts. Peter and Paul.

THE REV. C. ERNEST SMITH, D.D., D.C.L., rector of St. Thomas' Church, Washington, D. C., is preaching a series of notable sermons on the ethical problems connected with the terrible war in Europe. Last Sunday he preached on "The Mystery of War."

THE REV. RANDOLPH H. MCKIM, D.D., rector of the Church of the Epiphany, is delivering a series of addresses in the parish hall of the church on "The Life of Christ." They have been largely attended, and have produced renewed interest in the study of the life of our Lord.

THE CLEBICUS met at the New Ebbitt Hotel in Washington, Tuesday, January 19th, with Bishop Harding and about sixty-five priests present. The Rev. Dr. McGrew, rector of Silver Spring parish, presided. Bishop Harding said he was very glad to be back at work after his illness, and said he felt perfectly well again. The Rev. Dr. George Williamson Smith said, "There should be Suffragan Bishops to have charge of the work among negroes and also other races in the United States." He said, "In his long life he had seen many ideas adopted, as for example, the provincial system, which at first had been hooted at and treated with contempt." He advised "the young men not to be discouraged if their progressive ideas were not adopted at once."

AT A MEETING of the Cathedral Council last Wednesday, in the Church room in the Woodward building, arrangements were made for a missionary mass meeting to be held early in February.

A JOINT SESSION of the Sunday school institute and the Woman's Auxiliary met in the evening of January 19th in the parish hall of the Church of the Epiphany (Rev. R. H. McKim, D.D., rector). The Rev. Dr. De Vries presided and an address with stereopticon views on missions was made by the Rev. Dr. Bratenahl, secretary of the Province of Washington.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Death of Mrs. W. W. Dresden—School House Missions—Sunday School Conferences

TRINITY CHURCH, Niles, has been bereaved in the death of Mrs. W. W. Dresden, wife of the senior warden, who was buried January

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25th. The many floral offerings instead of being heaped up in the cemetery to wither were sent at the request of Mr. Dresden to all the shut-ins of all the Churches of Niles.

THE RECTOR of the Church of the Epiphany, South Haven, the Rev. Edwin W. Hughes, has started two Sunday schools in district school houses near South Haven. This fruit country is thickly settled and the results have been quite promising.

THE REV. DR. LESTER BRADNER of the G. B. R. E. addressed two Sunday school conferences this week, one in St. Paul's Church, St. Joseph, February 2nd, and one in Grace Church, Grand Rapids, February 3rd, following the annual Sunday school missionary rally of the diocese, held in St. Mark's Pro-Cathedral, January 31st.

WESTERN NEW YORK

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

Annual Mission Study Institute—Mission Study at Hobart College—Auxiliary Meetings in Geneva and Buffalo

THE ANNUAL mission study institute of the junior department of the Woman's Auxiliary of Western New York was held at Trinity Church, Rochester, January 21st, 22nd, and 23rd. The Rev. C. R. Allison, the rector, celebrated the Holy Communion each morning. Classes for mission study filled the mornings, while the afternoons were given over to conferences for new leaders and discussions on how to use the Bible with juniors. A service was held Friday evening, when the Rev. G. F. Williams of Buffalo and the Rev. J. W. D. Cooper of Geneseo delivered the addresses. The institute was closed with a quiet hour conducted by the Rev. D. L. Ferris of Christ Church, Rochester.

PLANS HAVE been made by the laymen's league of Hobart College for the formation of a mission study class directly after Junior Week, to meet for half an hour every Thursday afternoon. The work to be taken up will be open to all men in the college and it is hoped that it will be supported not only by those who are interested in that line of work but also by those who have little knowledge of the work accomplished in foreign fields by ministers, physicians, and teachers.

THE MEMBERS of St. John's parish, Buffalo (Rev. Walter R. Lord, rector), were entertained at the annual reception Wednesday evening last, given by the rector, wardens, and vestrymen.

THE JUNIOR AUXILIARY of the Geneva district met on Saturday afternoon at Trinity parish house, Geneva, to pack its box for Morganton, N. C. The Rev. C. M. Sills, D.D., rector of the parish, welcomed the children. Lantern pictures of the mountain white work were shown by Master William Packard, Jr., following an interesting talk on the same subject by Mrs. Thomas B. Berry, the diocesan educational secretary.

MRS. PHILIP W. NICHOLAS, diocesan president of the Western New York branch of the Woman's Auxiliary, was the guest of honor at a meeting of the Buffalo district in St. Mary's parish house, Buffalo, on January 27th. With Mrs. W. Bowen Moore, the district secretary, presiding, 310 representatives of the city and nearby parishes welcomed Mrs. Nicholas. The Bishop and Mrs. Walker, as well as several of the clergy, made brief speeches. Mrs. Nicholas, in speaking, made an appeal for maintenance of the excellent standards which the diocese has attained. Following the programme the women of St. Mary's served a delicious collation to their guests.

BY THE WILL of the late Ellen W. Stacey of Geneva, the Church Home of that city be-

comes the beneficiary of \$300, while \$100 is left to Miss Anne Bunnell, a former matron of the home.

CUBA

H. R. HULSE, Miss. Bp.

New Chapel on Isle of Pines—Another Needed
ON THE Third Sunday after Epiphany, January 14th, the new chapel at Santa Barbara, Isle of Pines, was formally opened, with special services, the Archdeacon of Havana delivering the sermon. The day was a full one, in all four services being held and four sermons or addresses made, besides about seventy-five miles of auto travel within eleven hours time. Such a work is made possible only by the use of the auto, and the fine roads on the Isle of Pines. It is a pity, however, that the devoted missionary there should be compelled to purchase his car, and to pay for its up-keep out of his very slender resources. In addition to all his Sunday work he is teaching in the local school at Santa Fe five days in every week.

AS THE Methodists who own the building in Nueva Gerona in which we have been holding our services now intend to use it every Sunday, it is imperative that we build a chapel there at once. The town is the capital of the Island.

PORTO RICO

C. B. COLMORE, Bishop

Mutual Benefit Society in Ponce

A MUTUAL BENEFIT society has been organized in the Ponce parish under the name of Holy Trinity Friendly Society. It provides for the colored folk an assurance of help in time of sickness or death, and also brings them together monthly for social intercourse.

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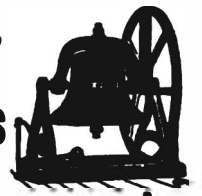
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CANADA

News of the Various Dioceses

Diocese of Ontario

THE ACCEPTANCE of the resignation of Bishop Thornloe of Algoma was refused at a meeting of the House of Bishops for the Province of Ontario, held in Kingston, Jan. 21st. It may be remembered that at the recent meeting of the Ottawa diocesan synod, Bishop Thornloe was elected Bishop of Ottawa. In the first instance he declined, but after some days given to consideration and under strong pressure from the synod he accepted. The diocese of Ottawa will now take steps for the election of another Bishop. The Bishops of Huron, Toronto, Niagara, Ontario, and Kingston were present at the meeting of the House of Bishops.—A HANDSOME silver salver was presented to Mrs. Bidwell, wife of the Bishop, by the members of the mothers' meeting in St. George's, Kingston, on January 14th.—CANON FITZGERALD of St. Paul's, Kingston, has declined the offer of a parish in England, made to him recently.

THERE WILL be no meeting of the diocesan synod this year, owing to the war. As there was not much business of importance to bring before the synod, it is worth while to save the large sum of money which the meeting costs.—THE WEEK of prayer, held the first week in January in Brockville, was very successful. At the second series of prayer meetings in St. Paul's, Brockville, the building was crowded and many were unable to get in.—THE WOMAN'S AUXILIARY branch of St. George's Cathedral, Kingston, showed their esteem for Canon Grout by making him a presentation at the beginning of the year.—BISHOP BIDWELL, preaching in St. George's Cathedral, January 3rd, on "National Righteousness," with reference to the war pointed out some of the flaws in our national life to be repented and got rid of.

Diocese of Huron

THE VEN. ARCHDEACON RICHARDSON gave some interesting facts as to the growth of the Anglican Church in the diocese on the occasion of the dedication of the new mission church in connection with St. James' parish, London, under the name of the Church of the Epiphany. Bishop Williams gave an address, congratulating all concerned in the new building on the speed with which it had been put up and the excellence of all the equipment. Students from Huron College will conduct the services in the mission during the winter.—A FAREWELL service was conducted in St. John's Church, St. Thomas, for the young men of the parish going off with the second contingent.

Diocese of Toronto

THE SPEAKERS at the annual supper of the Anglican branch of the Laymen's Missionary Movement, held in St. John's parish house, January 26th, were Canon Gould, the Rev. E. H. Shortt, on work in Japan, and Mr. L. A. Hamilton.—THE NEW lecturer on Church History in Trinity College, Toronto, the Rev. H. S. Carlton Morris, has arrived and begun his work. He is a graduate of Keble College, Oxford, and is said to be an unusually eloquent preacher.—AT A MEETING of the Church of England Association in St. Clement's school house, January 18th, Bishop Sweeney gave an address illustrated by lantern slides, on "A visit to our Canadian mission fields."

AT THE meeting of St. Simon's branch of the Woman's Auxiliary for January, Bishop Sweeney was celebrant at the morning Communion. The Bishop in his address referred to the death of Mrs. McNab, wife of Canon

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McNab of St. Alban's Cathedral, Toronto, paying a high tribute to her Christian character. An unusual number of missionaries on furlough were present at the meeting, three from Japan, and Miss Strickland from India. St. Simon's Junior Woman's Auxiliary sent money to a missionary in Japan to buy a bicycle.—A MEETING of the Woman's Auxiliary missionary institute took place in the Bishop Strachan School, Toronto, January 19th, lasting till the end of the 22nd. A number of addresses were given on missionary subjects.—A LECTURE was given in St. Anne's parish hall, Toronto, January 11th, by Canon Starr of Kingston, just returned from the seat of war, on "Impressions from behind the Trenches."

Diocese of Columbia

BISHOP ROPEB gave an address at the public service of intercession, held in the Royal Victoria Theatre, Victoria, January 3rd. He also pronounced the benediction. The Very Rev. Dean Doull, Bishop-elect of Kootenay, also took part.

A RESOLUTION was passed at the meeting of the Southern deanery at Victoria, January 5th, congratulating Dean Doull upon his election by the Synod of Kootenay to be the first Bishop of that diocese. The Primate of all Canada has appointed St. Matthias' Day, February 26th, for the consecration of the Bishop of Kootenay. The service will be held in Christ Church Cathedral, Victoria. Bishop Roper held an ordination in the Cathedral, January 6th. The rector of Ladysmith, the Rev. F. Stephenson, was the preacher.

Diocese of Ottawa

AT THE January board meeting of the Woman's Auxiliary in Ottawa, it was announced that their beloved officer, the late Caroline Greene, had made a bequest of \$500 to the Auxiliary to be used as the diocesan executive saw fit for work in the Canadian Northwest. It will be used for the erection of the Pas church, and Woman's Auxiliary members will have an opportunity to contribute to this object as a memorial to Mrs. Greene.

Diocese of Quebec

AN INTERESTING lecture was given in the parish room of St. Matthew's, Quebec, January 13th, on "The Scott Antarctic Expedition."—A PORTRAIT of the late Bishop Dunn, painted by a well-known Canadian painter, Mr. Harris, is, by resolution of the diocesan synod, to be hung in the Bishop's study at "Bishopthorpe," Quebec. The portraits of the four former Bishops of the diocese are already hung there.

THERE WAS a Church parade at Trinity Church, Quebec, January 10th, when a part of the Twenty-fourth Battalion of the Second Contingent marched to the service there.—FOR MANY YEARS there have not been such large numbers present at the meetings during the week of prayer as in the city parishes in Quebec this year.

Diocese of Edmonton

THE FIRST visit paid to Emmanuel Church, Wetaskiwin, by Bishop Gray since his consecration last spring was on the occasion of his recent induction of the rector, the Rev. J. H. Sheppard. The Bishop was celebrant at the Communion and preached at the various services during the day, at which there were large congregations.

Diocese of Niagara

A PRACTICAL address on "How to win the Boy and the Man" was given at the deanery

Sunday school association meeting, in the parish hall of All Saints' Church, Hamilton, January 14th.—THE CHURCH at Cayuga has made a generous donation of flour to the Belgians.

AT THE all-day meeting of the Woman's Auxiliary of the Church of the Ascension, Hamilton, January 6th, an address was given at the afternoon session, by the Rev. Canon Gould, general secretary of the Missionary Society, his subject being "The War and Missions." Bishop Clark presided at the noon-day devotional meeting and gave the address.

Diocese of Saskatchewan

THE SERVICES in Prince Albert on the Day of Intercession, for contrition and thanksgiving, were largely attended. Among the subjects set forth for silent prayer were: The Church and Nation; our allies; our enemies; our sailors and soldiers; the King and all in high places.

Diocese of Calgary

THE YEAR'S report of St. Cyprian's Church, Calgary, is extremely encouraging. There has been a large increase in the attendance at the various services, and in the number of communicants. In addition, all the parish activities are in a flourishing condition.

The Magazines

"WHITMAN in Whitman's Land" is discussed by Mr. Herman Scheffauer in the January *Fortnightly*. "Somehow this shaggy, thunderous phenomenon of literature, with all its pristine force, crudeness, and untrammelled emotion, its lofty, eager stressfulness in living, loving, and laboring, as well as its gigantic greed for fraternity and the greatness of the Republic, has missed its mark in America." The author finds an explanation of this in the fact that the democracy which Whitman glorified no longer exists. Yet "the voice that lives in 'Leaves of Grass' will never grow dumb, that tremendous inward fire will, in spite of all its soot and slang, burn on until, with changing conditions, the proper time arrive wherein the stalwart human bard may become a beacon at which men may kindle many torches."—IN "The War in its Effect on Work and Wages," Mr. J. A. Hobson concludes that if the distribution of wealth at the close of the war should be left to the ordinary play of economic forces, terrible privations would be inflicted upon many through reduced money wages, unemployment or short time, enhanced prices of food and increased taxation. "The prevention of these evils must involve drastic interference of various kinds with the 'ordinary play of economic forces,' interferences which must involve considerable pecuniary sacrifices among the better-to-do classes, reducing the share of the diminished volume of wealth which they will be able to enjoy, so as to safeguard the vital strength and industrial efficiency of the lower grades of workers."

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