

The Living Church

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EDITORIALS AND COMMENTS

American Rights and American Opportunities

WHAT last week was a critical time in the delicate relations of the United States with other world powers is beyond question. That a sense of relief came to most of us when we had read the President's masterly "Note" on Friday morning is quite probable. Mr. Bryan's spectacular resignation had led us to fear something ominous in what was to come. To resign because he did not wish this country plunged into war could carry only one implication—that the government, rejecting his advice, was about to plunge into war.

There is something to be said for Mr. Bryan's specific contentions, some of which have in past months been presented editorially as the view of THE LIVING CHURCH; yet we fail to recognize any necessity on his part to decline to share responsibility for the President's Note.

But we must all look ahead, and we must not permit public opinion in the United States to drift into a state in which war becomes the inevitable result. All of us, and not only the President, must bear responsibility in this crisis.

Our government has served notice upon Germany that it will not tolerate that sort of war-making upon which Germany has deliberately entered; upon Mexico that if rival belligerents do not find a way to set up a government strong enough to maintain peace this government will intervene and do it for them; and upon Great Britain that this government looks with abhorrence upon an avowed purpose to starve Germany and upon the restriction of our legitimate commerce with that country. It is not difficult to see that very decided embarrassment for us lies ahead if eventualities should seem to force us to give effect to each of these views. Let us at least avoid a policy of drift. Let us analyze our national duty in the most critical international issue that has ever arisen for us.

Beyond every other consideration, what we want most of anything is to find a way to stop the war in such wise as to insure justice for each of the parties. If the United States had the physical power to intervene by force, for the sake not only of stopping the war but also of assuring that complete justice to each of the nations in the resultant settlement, few will deny that it would be our duty to do so. Gladly would all of us make any and every conceivable sacrifice for the sake of doing it.

But it needs no argument to prove that this is pathetically impossible. Even the enormous latent powers of the United States in population and in wealth—and the only military power we can claim at all is that latent power—can hardly be so mobilized as to constitute even the determining factor in the war. The embarrassment of the allies is that their assets are chiefly in latent while those of Germany are in active strength. This would in no sense be relieved by adding also the latent but wholly inactive strength of the United States to their own.

Thus the United States is simply powerless to enforce safety on the high seas, however clear to the President and his advisers the legal right of neutrals and of non-combatants may be.

We shall be glad if the German answer to the present Note is as favorable as Washington is hoping for; but we should realize that it may not be. Some gain, possibly, we may look for. But we ought to be under no illusions. Germany must probably fight the way she is fighting, or not at all. It may, in international law and in the interest of humanity, be a very bad way, but Germany's eggs are all in one basket. It is quite conceivable that she may feel that she cannot give Mr. Wilson the assurance that he "deems it reasonable to expect" as to safety on the high seas. We may then have the pleasurable experience of an interchange, more or less prolonged, of a literature of a high order. But sooner or later, whether by word or deed, it must then be made clear to the American government and the American people that the war policy upon which the German empire has entered is one in which the consequences have been fully weighed, and from which Germany cannot recede. From the moment the German army crossed the Belgian frontier, some such incident as the sinking of the *Lusitania*—perhaps many such incidents—became inevitable. The one act was wrong in the same sense as was the other, and both were deliberate. We must exercise the faculty of imagination. We must see, though very many of us must deplore, what is the German position in the matter, and to what extent Germany is now compelled to maintain that position. Moreover, with the numbing of the German national faculties after all that has passed, we must presume that there is simply no conception in Germany of the horror that swept over the American people in the destruction of the *Lusitania*.

So before this unpleasant and shocking intelligence is really made clear to the American people in diplomatic language or in further deeds upon the high seas, if such must be the case, we must prepare ourselves against that frame of mind which will impel us swiftly into war before we have had time to think whether or not we desire war.

There lie several possibilities ahead of us. We can recall our admirable ambassador home from Germany, and can give the erstwhile loquacious von Bernstorff his passports, taking the opportunity to assure his excellency of our profound respect. This would be a highly dramatic chapter in American history. It might sometime be commemorated in a massive painting, perhaps for the capitol at Washington, such as would vie with the historic delineation of Washington crossing the Delaware. It would immediately receive front-page space in every daily paper in what—in the effete language of past centuries—we used to call Christendom. And Mr. Gerard would come home. And then—?

Or we might fight. We could sell bonds by the hundreds

of millions of dollars, we could begin to train men for the trenches of Europe, and we could set myriads of the unemployed at work in digging trenches at home, from Bar Harbor to Galveston. We could seize the German vessels that are now interned in American ports—to the intense relief of the stockholders of the companies that own them, who would then collect their value from the German government while now they represent a heavy pecuniary loss. We could paint up our navy, try to keep the rest of our submarines from sinking, quiet the fears of Bangor, Maine, when they should hear noises at night, and give splendid encouragement to middle western summer resort keepers, who could fill their houses to overflowing by a proper use of the Safety First devices. Yes, we could fight. And what a sorry figure we should make in doing it, and how preposterously we should have overthrown our own opportunity for service to humanity, and how frightfully the structure of Democracy would be shaken, and how we should hate ourselves for violating our own firm intention to keep out of this war, and what would be the risks that would be assumed at home, and how many more possibilities for evil there would be that at this moment we cannot even conceive, the historians for a thousand years to come would delight to depict.

Oh, that the American people would do their thinking *now!* For the next three months of our history will constitute, we venture to say, the most critical period that Democracy has ever experienced, not even excepting the period of the Civil War.

ONCE UPON A TIME there was a Cross erected upon a hill called Calvary. ONE hung upon it who had said, "I, if I be lifted up, will draw all men unto Me."

But why, and for what purpose, should they be drawn to Him?

Because in Him is the principle of unity for the human race. Now the Church of Jesus Christ is the expression of that unity. Its mission is service to all mankind. Its Oneness is a guarantee that the principle of unity is a working principle, which can actually bind the human race together so that there shall be no place for war. Its Holiness points to the way by which—and by which alone—that unity may be preserved. Its Catholicity is the wideness of sympathy by virtue of which the sensibilities of every part of the race are safe from infringement by every other part. Its Apostolicity is the principle of coherence, by which that Church is a living organism and not merely an inchoate idea.

Our Lord never condemned war; He simply introduced the principle that, thoroughly worked out, would make war impossible. And then He gave spiritual impulse and spiritual power to His members to make that principle effective.

The world's diplomacy has tried other principles. With honeyed words, diplomacy has been, even up to our own day, a synonym for intrigue, an affront to considerations of honesty, a violation of principles that are esteemed binding in their personal relations by the very diplomats themselves. What is the extent of this hypocrisy that we term diplomacy is revealed, perhaps only partially, in much of the political biography of the nineteenth century. Even after the outbreak of the present war, one "statesman," commenting on the marked discrepancies between the variegated-color "papers" of the nations, was quoted as saying that no nation was bound, in publishing its diplomatic correspondence, to include any more of that correspondence than was necessary to establish his country's position. Diplomatic correspondence consists chiefly of dispatches between a foreign office and its own representatives in foreign capitals, and no one is in position to point to omissions or emendations that may be made in the published text.

Europe in this year 1915 presents a moving picture of the result of this Diplomacy. It has had full sway since the dawn of civilization. It has always had supreme indifference to considerations of the Christian principle of conduct for nations, and particular contempt for Christian missions. Jesus Christ waited nineteen centuries for those whom He had drawn to Him on the Cross to impress the sign of the Cross upon the diplomacy of their nations. And generation after generation failed Him. This is the result.

Yet the principle that in His lifting up He had drawn all men unto Him is an eternal principle that is true, and that is powerful enough to make war among Christian peoples an absolute impossibility. The Cross, with its eternal agony, is rooted in the trenches of Europe to-day.

THE TRUE FUNCTION of the American people in this world

crisis is one of service. We trust that it may not imply a lack of patriotism when we say that we are not greatly concerned to have the *rights* of American citizens—rights to trade where they please, rights to sail where they please, rights to have their safety and comfort guaranteed to them—made the central principle in our diplomacy. By protesting against the infringement of what we esteem to be our rights, the President has conserved those rights for the future. Everything is abnormal; we cannot expect our own comfort to be the pivot around which the world's activities will revolve. When war is over, our rights will automatically adjust themselves.

But let us subordinate our rights to the opportunity for service, at this critical time. Let us impress upon our government that we, the American people, care more to have our government give itself wholly up to service for those who are at war and for those who are the victims of war, than we do for the most vigorous insistence upon the letter of our rights.

International law has, in large measure, broken down. We cannot appeal to it as though that appeal were conclusive, nor can we force war back to the lines and the conditions that were familiar to our fathers in the nineteenth century. Oh, that we may rise nationally, in this crisis, to the ideal of world-service!

Upon the temper of the American people during these next few weeks depends very much of the history of the twentieth, and the twenty-first, and the twenty-second centuries; depends the answer to the question as to whether Democracy is a finality among the nations of the earth.

THE *Literary Digest* has polled the editors of the religious press in regard to Billy Sunday. Out of a total of 127 replies to their questions, 56 favor Mr. Sunday, 43 give qualified assent, 28 are opposed.

Mr. Sunday and the Religious Press "Those who believe in Mr. Sunday unconditionally," says the *Digest*, "do so because they are persuaded that he comes with a 'divine mission' and with the means suited to his day and generation. They praise him, too, because he preaches the old-fashioned gospel of Redemption through Christ, the doctrines of Heaven and Hell; and because he closes saloons and other evil places in the cities where his meetings have been held. They claim, moreover, that the effects of his campaigns are lasting, despite any insinuations to the contrary. Not only do converts remain converted, but they go further and take up Church work themselves to bring into the fold their neighbors and townspeople. Nor is it true, says one who has studied the aftermath of Mr. Sunday's Wyoming revivals, that he can win only the lower classes to God. His influence is to be noted equally among laborers and business men."

Among those who look favorably upon Mr. Sunday's work are counted the *Christian Herald*, the *Churchman*, most of the Methodist and Baptist papers, many of the Presbyterian and Reformed exponents, and even three editors from the Society of Friends. So also the *Christian Endeavor World* and *Association Men*, the organs of Christian Endeavor and Y. M. C. A. respectively, and two Roman Catholic editors give him their endorsement. Qualified endorsement is given by many of the leading papers in the various denominations. Among those counted as "wholly adverse" THE LIVING CHURCH is in company with the *Spirit of Missions*, the *Congregationalist*, several Lutheran papers, etc. THE LIVING CHURCH is quoted as giving the "concise verdict" that "so much that is questionable or worse in regard to the methods of Billy Sunday has been reported, apparently on excellent authority, that we feel unable to grant endorsement to him or to his methods"; and the editor of the *Spirit of Missions* writes:

"The most I can say is that Mr. Sunday and his methods, as they are depicted in the newspapers (please recognize that this is a wide reservation), are out of harmony with and offensive to my personal religious feelings and those of the Church I have the honor to serve. That Mr. Sunday has roused and stimulated the religious aspirations of many who were careless and hardened in sin I think cannot be doubted. I can well believe that he has rescued 'brands from the burning,' but I am also compelled to believe that he has kindled many fires which have done harm rather than good. Irreverent speech, crude theology, and the methods of a mountebank, when presented as the exemplification of religion, must inevitably be injurious to many. Friends of Mr. Sunday have assured me that he is blasting the granite ledges of case-hardened sin, and must, therefore, use dynamite, but when he explodes dynamite in my parlor he is certain to break something which I value and which he cannot replace. The reverence of children and the respect of older folk for the proprieties of religion are among these valuable things. Yet I am not prepared to denounce Mr. Sunday. I sometimes regret, and

sometimes wonder, and must decline to place him with the exceeding definiteness which he uses with all those who fail to agree with him."

Of course the view expressed by any critic necessarily proceeds from the critic's own point of view as to what an evangelist ought to be and to do. One who deems the Christian religion to consist only in the observance of the ten commandments would naturally take a different view than he who deems Christianity primarily to be incorporation mystically into the Body of Jesus Christ, the Son of God.

We are not called upon to criticise Billy Sunday and his methods, except to the extent that our own Church clergy are invited to join in positive expressions of approval of his work, or to act as his sponsors. We have not been able to feel that it is wise for them to take such action; but we are far from wishing any opposition to be placed in the way of Mr. Sunday's work. To the extent that he can do good to souls, certainly we have only a cordial "God bless you" for him.

WHAT the venerable Bishop of West Virginia has felt it necessary to place the resignation of his diocese in the hands of the Presiding Bishop, owing to the continued ill health from which, at his advanced age, there appears no probability of relief, will bring a feeling of sadness much beyond the borders of his diocese. Bishop Peterkin is blessed with a lovable personality. He has the unusual art of holding and expressing strong convictions while yet radiating affection for those with whom he differs. It is not strange that his diocese loves him with an intensity that is unusual, even where, as in this country, our Bishops have quite generally become rather the father of the Church's family than the lord ruler of a designated district.

Retirement of Bishop Peterkin

The council of the diocese has acted wisely in asking their Bishop to remain, to the end, Bishop of West Virginia, though vesting in the Coadjutor the entire administration of the diocese. We trust it may not be amiss if we add that the whole Church, we are confident, joins in this hope.

THE account printed in last week's issue of the triennial meeting of the General Synod of the Chinese Church is worthy of much more than passing notice. What the Church, in its day of weakness, did for the English heptarchy in creating a national consciousness and thus building a nation, the Church may succeed in doing in China. We are interested in learning of the plan to create a missionary district and to place a Chinese Bishop, supported by the Chinese Church, in charge. We are confident that the American Church would warmly welcome such a step whenever the Chinese General Synod shall deem the time ripe for it—and may that time speedily arrive!

The Chinese Synod

The American Church sends warm congratulations to the Church in China.

UNDER date of May 24th, Archdeacon Nies submits a full report of receipts and disbursements for THE LIVING CHURCH WAR RELIEF FUND supplementary to that printed in THE LIVING CHURCH of May 15th. We have analyzed it and found it to agree with our own records, including remittances acknowledged to the issue of May 1st inclusive. We present his report herewith in condensed form only, the details covering the entire fund from the beginning; adding also the statement of distributions direct from this office:

War Relief Fund

FROM MILWAUKEE	
Total amount received to issue of May 1. Inclusive.....	\$10,997.32
Transmitted to Paris direct.....	\$1,101.18
Transmitted to Rome direct.....	50.00
For distribution per Archdeacon Nies.....	9,846.14
	\$10,997.32
DISTRIBUTED BY ARCHDEACON NIES	
Received as above.....	\$9,846.14 = 51,236.75
FRANCS	
Transmitted to Paris.....	10,926.00
" " Rome.....	10,500.00
" " Geneva.....	7,882.00
" " Lausanne.....	7,700.12
" " Dresden.....	5,163.75
" " Munich.....	3,632.75
" " Florence.....	3,500.00
" " Nice.....	328.00
May 24th, balance on hand.....	1,604.13
	51,236.75

THE following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 14th:

C. E., West Newbury, Mass.	\$ 50.00
"A Friend," New York City	15.00
Jack, Chicopee Falls, Mass. ....	.50
Church of the Ascension, Pittsburgh, Pa.	11.75
J. E. K., Christ Church, Hartford, Conn.	5.00
Trinity Church, Thomaston, Conn.	16.25
Grace Church, Anderson, S. C.	2.58
St. Stephen's Church, Boston, Mass.	5.10
Calvary S. S., Columbia, Mo.* .....	.45
Anon., St. Andrew's Church, La Junta, Colo.†	50.00
Total for the week	\$ 156.63
Previously acknowledged	12,078.06
	\$12,234.69

* For Belgian Relief.
† For work in Paris.

The total for last week should have read \$175.11 instead of \$174.51; making the grand total to that issue \$12,078.06 instead of \$12,077.46 as printed.

ANSWERS TO CORRESPONDENTS

MCI. A.—For the relation of a rector to his wardens and vestry, read *Antic's What Every Warden and Vestryman Should Know* (35 cts.).

W. A. M.—It is a violation of Canon 16 for a clergyman to perform a marriage, even in a private house, within the cure of another clergyman and without the invitation of the latter; though in the large cities, if the parties are not recorded members of any local parish, the provision of the canon may be said to be inapplicable except where parish boundaries are strictly defined by canon.

CHURCHWOMAN.—(1) The posture for the Epistle is unimportant. At formal, or high, services, the people sit; at short, low celebrations, the custom is to continue on the knees.—(2) If the *Nunc Dimittis* is sung kneeling at the close of the service there is no particular reason why the posture should be changed for the *Gloria*.—(3) It would seem fitting that the priest, greeting the members of the congregation at the church door at the close of a service, should first remove his surplice.—(4) It is an awkward practice for the priest to read a versicle while the choir sings the response.—(5) Certainly it is proper to sing such interpolated anthems as the *Benedictus* and *Agnus*; there is some question as to the strict lawfulness of singing the Creed, otherwise than by intoning.—(6) So far as we know, the Society of St. Jude is no longer in existence.—(7) *Jewell's Claims of Christian Science* (25 cts.), *Wolcott's What is Christian Science?* (15 cts.), *van Allen's Falsity of Christian Science* (10 cts.), *Morehouse's The Point of Divergence between Historic Christianity and Christian Science* (1 ct.).

THE PLACE OF THE MINISTRY

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF WEST TEXAS]

ORDINATION to the ministry of the Church is the devotion of one's life to the purpose of making man believe in Christ, by actually exhibiting the living Christ in their lives. . . .

The ministry of the Church is being degraded by the present-day demands of so-called "up-to-date methods" of Church work. Parochial organizations so multiply duties for the parish priest as to change the whole character of the ministry. The qualifications for the ministry to-day do not bear so much upon the power to witness for Christ as they do upon the business ability of the man. The average vestry, I think, has the present-day department store methods more in its mind than the character of the Church's work. The phrases used now to describe the successful rector are, "He must be a good mixer, a social leader, a good organizer, a man who can talk at a banquet, a good golfer, a man's man," etc. These demands have given an absolutely wrong view point to the ministry, so much so that the tendency is to make the ministry a business profession rather than a strong spiritual life developed through persistent and continuous communion with Christ. If a man is succeeding at all as the head of a great parish he hardly has time to say his prayers or to devote himself to the serious study of the Scriptures. The reason of this is not because he (such a man) entered the ministry with the idea of making a business out of it, but rather because he has been thrown upon his own resources and left very much to himself in the work of his parish. The laymen pile up the work that they should do on the rector, and more and more is the demand that the rector should be able to do not only the things that pertain to his sacred office but also the things that rightly belong to the laity. The ministry of the Church must reassert itself and demand that its sacred office of witnessing for Christ must be protected, and this protection can only come through the faithful service of the laymen.

MY LIFE is so strangely free from all trial and trouble, that I cannot doubt my own happiness is one of the talents entrusted to me to "occupy" with, till the Master shall return, by doing something to make other lives happy.—*Charles L. Dodgson.*

PERSONALITY

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

THIRD SUNDAY AFTER TRINITY

PERSONALITY is the greatest force in the world.

What is it that gives persuasiveness to the orator's words? Not merely the purity of his style or the elegance of his diction. They do have force, it is true, but above all is the impress of his own personality. It is the man behind the words, for we seem to know him and to enter into the secrets of his heart.

That is why words spoken with seriousness of conviction carry such weight. They come from the speaker's inmost soul and are a part of his deepest life.

What constitutes the real and permanent success of the true teacher? Not the mechanical assigning of lessons and the grading of examination papers.

It is the inspiration, the nobleness of purpose, the interest in and the devotion to the pupil which make the teacher's influence abiding.

As one looks over his student days he remembers not so much the mathematics or the psychology which he learned, but the teacher's personality as a real transforming power in his life which cannot be estimated.

A king once decreed that he would declare by royal proclamation that subject who had done the greatest service to the state. On the appointed day there assembled the wise and the great of the realm. Councillors of state were there and war-scarred heroes who had brought luster to the crown by blood and carnage.

But it was on none of these the monarch looked. Hidden in the embrasure of the window he spied one unnoticed and forgotten in that brilliant and crowded hall. It was the bent form of his old tutor whom the king now raised by the hand, and whose faltering steps he led to the royal throne. As a hush fell on all the people the monarch's voice was heard, "Behold him who has done the greatest service to the state, for he has made your king."

Again, let us take the influence of a mother's love.

Is it her precepts, however noble, that remain in manhood's years?

It is rather her life, her devotion, her sacrifice, her love.

Her zeal may be misdirected, her opinions may be erroneous, her precepts may be unwise.

Yet the man remembers one thing, his *mother*.

In hours of weakness she is present as an inspiration, in moments of temptation he sees her beside him, and, as in childhood days, he pictures the grief that would overshadow her face should he yield to impurity or dishonor.

A mother's love is the greatest human influence in life.

So it is we come to Christ.

Christ did not emphasize His precepts however divine they were, but He pointed to His own personality as the guarantee of salvation.

"Believe on *Me*." "I am the Light of the world." "I am the Way, the Truth, and the Life." To know Jesus Christ is everlasting life.

Our religion is infinitely more than a set of rules and precepts. Religion is life. Religion is the Christ personality.

How Christ prepared Himself for the exercise of this divine personality! In this we get a lesson on the importance of preparation. He did not come forth into the world to reveal God incarnate in Him till He was fully ready.

In those long years of waiting there were the sin, the evil, the inequalities, the injustices of life which He must have felt so strongly with His clear moral vision. There were the rottenness of society, the glare of hypocrisy, the presumption of aristocracy, the falsehood, the oppression, and the distress which He had come from Heaven to alleviate.

Yet He waited silently year after year till the proper hour when His divine influence should begin to work its mighty transformation.

A weak man or an impetuous man might have plunged in and failed in his great purpose.

The wise man, the strong man, is he who realizes his powers, conserves them, and bides the time of exercising the fulness of his personality.

The life of Jesus in the human soul is revealed by him who has prepared himself by long communion with Him to show it forth to the world.



HERE is a pathetic message, just received from a little friend up among the Dolomites. Italian is her mother-tongue, but, as you see, she writes almost faultless English:

"CORTINA D'AMPEZZO, May 11, 1915.

"MY DEAR FRIEND:

"With my last letter I informed you that we were not affected with war, and that there was no probability of a conflict on this frontier between Austria and Italy. It looks quite different now, and the question whether we shall have the war will be solved in a few days. Think how terrible that all is! You will know from the newspapers that Italy's claims for the reward of her armed and doubted neutrality are exorbitant. Austria and Germany do not seem to agree with them; and we live in a cruel uncertainty as to what will be the result.

"They are mobilizing the frontier, mostly with German troops; they are building entrenchments and fortifications. Men look bewildered, women affrighted, everyone is nervously upset. News and particulars are most contradictory, and the uncertainty is most painful. Our situation is not to be envied.

"I am not frightened yet, though who knows what will become of us? Will war drag us from our happy homes, overthrow our houses, scatter our property, and gather more victims among our people? Shall we be fugitives, ragged, poor, and starved, like the people of Galicia and Belgium, we pitied so much? What a dreadful perspective! And yet it may prove a mere outline of the reality.

"My brother is slowly recovering from his wound. My younger brother was wounded too, but slightly, and yesterday reached the firing-line for the second time. God guide and shelter him and us all. May He take from us this trial.

"Enjoy your deserved rest after the Lenten work, your new motor-car, and, above all, your peaceful country; and remember your affectionate friend,
MARIANNA."

EVEN AS I copy this, I read that Italian troops have entered that lovely Cortina; and another letter from Bianca of Venice ends: "*Viva l'Italia, viva San Marco, e sempre Avanti Savoia!*"

A VIGOROUS letter in the *Guardian* from a loyal Highlandman brings out the extraordinary predicament in which some of our British Jacobite friends find themselves. Prince Rupprecht of Bavaria is, according to Legitimist doctrine, the rightful King of Great Britain and Ireland, as being indubitably the heir-of-line of Charles I. The present possessor of the crown descends from a junior branch; and there are two thousand or more living persons (including the young Grand Duchess of Luxembourg) who are nearer that heirship than George V. But, so far as I can find, not even the most devoted Jacobite urges Rupprecht to-day; and Mr. Fotheringham, in the letter to which I refer, quotes approvingly what the Queen of the Belgians has said concerning her Bavarian kindred: "Between them and myself all is over; a curtain of steel has fallen between us for all time."

WHILE THE English Convocations are showing shameful indifference to the appeal of the King, the Archbishops, and the Government on behalf of abstinence, Conan Doyle, writing in the *Times*, offers some excellent suggestions, which I gladly reprint. The value to the whiskey folk of their own advertisements, let them be ever so false, is plain. False, I say: "W—Whiskey—that's all!" is an example. It is not all, but only a tiny fraction of what could be said about that poisonous distillation. While I think of it, I heard a testimonial for "Billy" Sunday the other day. A brewer from Boston went to Paterson, heard his sermon against booze, and returned, saying he would give \$25,000 to keep him away from Boston!

"ADVERTISEMENTS AGAINST DRINK

"The Government has demonstrated the power of advertisement in the raising of a great army. It is really the result of constant suggestion, which ends by causing an atmosphere and a tendency.

Why should the same thing not be done in the fight against drink? If the walls of our dockyards and factories were covered with well-worded appeals, and if the worker could not enter a publichouse without passing a placard which reminded him of his duty, it would surely produce some effect. If he read, 'Drink to you means death to our soldiers,' or 'They give up their lives for you—won't you give up your drink for them?' or 'The sober workman fights for Britain—the drunk workman fights for Germany,' it would surely move them. Or the appeal might be put on a wider, more general basis. 'You will be happier without it—You will be healthier without it—You will be richer without it. Sign off for the war.' Whiskey sellers know the power of suggestion, as our hoardings testify. Why should it not be used against them?"

A FRIEND from Montreux sends this interesting bit from the parish magazine of the English Church in that lovely Swiss town:

What our chaplains have to suffer from, if they take their work and responsibilities *au sérieux*? Looking over some old records the other day, we came across the following letter, addressed to our chaplain in 1890:

"REV. AND DEAR SIR: It grieves me to find that your beautiful church is another of the great number from which I find myself excluded by the presence of pre-Reformation and pro-Romish accessories.

"In the Lord's Supper the Master ordained two symbols, Bread and the Fruit of the Vine. You have added a third—a molten or graven image of a cross, placed, by a subterfuge to evade the law, on a so-called retable, but practically on the Holy Table.

"I cannot worship before an idolatrous symbol, and above all I dare not join in the ordinance of the Holy Communion in such a presence. Very likely people love to have it so, and there are many Bishops and many clergy who love such evil and anti-scriptural deformations of the House of God, but this does not alter the facts of the institution, or the scripturalness of administration of the Lord's Supper.

"Pardon this protest from one who is not willing that you should suppose that no faithful members of the English Church are opposed to things which are darkening the Gospel to multitudes, and bringing us nearer to apostasy."

Imagine a reasonable, reasoning soul applying to the Cross such epithets as "pre-Reformation" (Is not the Cross a Reformation symbol?), "pro-Romish," "evil and anti-scriptural deformation"!

SOMEWHAT *à propos*, but in a different spirit, a correspondent, writing upon the subject of difficulties in the way of the reunion of the Churches, one of the foremost obstacles being the divergence of views upon what is of faith in the Anglican Church, and the party spirit therefrom evoked, says:

"We, who live upon the Continent, and come so closely into contact with members of the sister Churches, ought to take special heed that we bring no reproach on Anglicanism by parading our unhappy divisions. Yet, wherever English people are gathered together, and set up their altars, there one hears the old terms—certainly not time-honored—'High' and 'Low' bandied about as freely and inconsiderately as ever, bringing with them an inevitable consequence of a spirit of real disunion. We cannot, perhaps, abolish the terms; but it may be possible to invest them with a new meaning, and so, from an ancient sign of disunion, change them, first of all in our own minds, into a noble signification of comprehensiveness. The Church Catholic is High and Low:

"High when she says those great absolving words,
High when she speaks to bless a man forgiven,
High in her faith, her works, but higher yet,
Ecclesia, this is the gate of Heaven.

"Low in her penitence and humble love,
Low in her prayers for pardon she must bend,
Lowly and meek in spirit as was Christ.
The lowly and the contrite sinner's friend.

"Then say not, 'Tis too High!" Our Holy Church
Must higher yet towards perfection steer;
Say not, 'It is too Low!" for lower still
She yet must bend in penitential prayer.

"As all alike we use those sacred prayers,
As with one voice we praise Him here below,
So is our Church an undivided whole,
Not two, but one: she being High is Low."

FATHER STAUNTON, writing from the Igorot Exchange, Sagada, Philippines, sends samples of half-tone cuts of Philippine scenes, made by Igorot workmen at the Mission Press, for sale at three cents each. They are extraordinarily good and any mission enthusiast would rejoice in them.

THE "BABY CARS" OF SWITZERLAND

How the Little Ones Are Cared for in Their Journey

AWFUL CONDITION OF POLAND DEPICTED BY AN EYE-WITNESS

LAUSANNE, Switzerland, May 20th.

AMONG the various agencies devised by the thoughtful women of Switzerland for the more efficient and comfortable handling of the problem of caring for and transporting the French *Evacués* through their country, none is really more interesting and entertaining than the "Baby Car." I have been enabled to penetrate into its inner secrets through the account of one of the interesting foster-mothers who have this department in charge. This is about the substance of the information.

The "Baby Car" is a large freight car, more black on the inside than white, which the Swiss state railway has put at the disposal of the "baby ladies," as the volunteer caretakers are called. To the unnamed and unknown genius who first conceived the idea very sincere thanks are expressed in the form of benevolent smiles on the part of those who do the serving, and of happy crows of delight on the part of the mites who, completely renovated, leave the grimy "bathing palace" on the arms of their caretakers.

The furnishings of this nursery are not patented; a half dozen improvised swathing tables provided with cushions, covers, and other necessaries, and bath tubs and water in plenty. The water tanks are filled at Schaffhausen, near the Rhine Falls; so by the irony of circumstances, the poor French babies must get perhaps their first bath in German water! But they are too young and innocent of harm to worry about it, and "where ignorance is bliss, 'twere folly to be wise."

In place of a waiting room for those whose turn at the bath has not yet come, there is a very large wash basket, in which the baby linen, etc., has been brought in. The new "young mother" assistants are at first a little awkward and timid, but a young matron who has already had the experience of a young fledgling at home gives good hints and bits of advice, with a happy and deserved superiority, and trained nurses superintend the whole.

For most of the young girl helpers the "*Evacué* baby" is a starter in the line of experience in knowing what to do with and for babies. One learns to sail in boldly and not too demurely, because all sorts of surprises spring up in connection with baby existence in particular, just as in connection with life in general.

The unpacking of the little ones is the most difficult matter of the whole. When once the infant has been gotten so far that it lies there in its original and unadorned condition, the worst difficulty has been surmounted. Then soap and warm water work wonders. Very often those who lie there are miserable little creatures—no pattern babies out of a well appointed home, but thin, yellow, with wrinkled little faces, and sometimes broken out with varying eruptions; but there is almost always something beautiful and clear and lovable—the baby eyes in the little heads.

With what zeal and care the washing is carried on, the drying, the powdering, the rewinding! A young directress takes care of the handling of her proteges and keeps her eye on her staff of helpers. If something happens not to suit her, she calls attention to it in a motherly way: "Hold up the baby's head, dear! That safety pin is not just right," etc.

Those who, during their first days, work timidly as though they feared that the tender little limbs were brittle, and likely to snap in their hands, soon become self-confident and work by routine. The bath is great fun for the little ones, and for their attendants as well for that matter. Very naturally, there are some protesting screeches, but the further the renovating and beautifying process goes on, the better the feelings and spirits of the dear little mites.

Very frequent gifts of baby clothes come to the "baby car" committee, so that very many of the children can get almost completely fresh outfits. Now and then the things are of such a size that they can easily be calculated to serve for considerable growth; but that does not matter. The young, transient mammas all wish and hope that their tender little charges may expand most vigorously both in length and in breadth.

But it is not only the outer man that is looked after. The "toilette" being finished, the bottle follows as a reward for good behavior—or bad, for that matter—and, thanks to a vigorous

appetite, the contents of the bottles are soon engulfed in the little stomachs.

It is hardly to be wondered at that not infrequently mothers find some difficulty in recognizing their children again, for the baby looks very differently when wrapped in the ornamental quilt after its bath, with such a bright, clean little face and so satisfied and contented.

What a pity it is that all the sections of France are not so rich in children as these northern departments. Twins are not unusual, and almost every day one finds mothers with six, eight, and even ten children. "Only yesterday," says the "baby lady" through whom this inside information comes, "I met a mother with seven little daughters and one little son. The boy divided the sequence nicely in the middle."

Well, the "toilette" being ended, and no more babies being in the basket which serves as a waiting room, such little dresses as may be still serviceable are handed the mothers in a little bag at the same time that they receive back their babies. It is almost unwillingly that the young interim-mother gives up her little charge, to which, for such a brief while, she has had the privilege of being a parent; who knows whether, when in a few years perhaps she herself may be holding her first born in her arms, her mind may not recur to the baby of the poor *Evacué* mother who looked up to her so thankfully, and whose warm "*Merçi, merci mille fois, Mademoiselle*" may still be ringing in her ears? Poor little baby! Often has his father not so much as seen him as yet—his youngest born; perhaps will never see him. Ere the baby eyes had opened upon the world, the father's eyes may have been closed forever. Fatherless will many babies—yes, very many indeed—have to pass over the borders of their father's native land. Hard fate of war!

Much has been given and sent to fit out these many babies and their mothers at the main Switzerland distributing points of Schaffhausen and Geneva, but much more, very much more, is needed, while mothers and babies and grandfathers come at the rate of a thousand a day. Up to May 15th about 85,000 have come, and that is only about one-third of those expected.

While on the subject of refugees and *Evacués*, I will say that I had a talk the other day with the Count Maurice Mycielski, a prominent member of the Polish aristocracy who had very recently come from Poland. I asked him for some information about the present condition of the compatriots of Paderewski and Sienkiewicz. He held up his hands. How do they manage to live—those that are left—in a country so overrun and devastated? With an ejaculation calling upon the name of the Deity, he explained:

"Live! They don't live. Everywhere myriads are dying simply of hunger. Our country, with the exception of certain territory that has been spared from the backward and forward shifting of the fighting, is now no more than a desert sprinkled with tombs and smoking rubbish. The inhabitants left wander among these, stupefied, hardly comprehending what has come upon them. While waiting for help, which comes so slowly as Poland seems to all the world so very far away, they are keeping themselves alive as best they can on roots and carcasses, shivering in their rags night and day; for they are without any shelter.

"We have committees established at Posen, Cracovie, St. Petersburg, Moscow, in Switzerland (Vevey), and in America, but these committees, up to the present, seem to be all but powerless as against the vastness of the need. The area of Russian and Austrian Poland actually invaded and suffering the ravages of war by the Germans and Austrians on the one hand and the Russians on the other, is as large as six Belgioms combined, and the victims numerous in proportion. The two Polands, Russian and Galician, have a combined population of 21,000,000 Poles, out of which no less than 17,000,000 are directly in the zone of the war. They are so many and their ruin so complete that people cannot be made to take in their situation in this part of the world war. More than two hundred cities have been destroyed, and more than eight thousand villages and hamlets burned, without counting the farms and the isolated chateaux and factories.

"But the worst of the whole situation is that the invaded provinces totally lack food. The requisitions demanded on several occasions by the military authorities have completely denuded them of everything eatable. The armies have taken 4,000,000 head of cattle, 2,000,000 horses, and all their stores of cereals and provender. The destitution which reigns is rendered still more awful by the fact that Germany herself, menaced by the maritime blockade, has closed her frontiers to all exportation. As a result Poland in Russia, for the time being a German conquest, seems inexorably condemned to die of famine unless food can be brought in from other sources than Germany. Moreover, the country is turned upside down from top to bottom. The rails of the railroads have been torn up, the bridges

sprung in the air, the railroad stations burned, and even the pavements torn up from the sidewalks. The invaded districts thus lack ways of communication except such as are in the hands of the military.

"Under such conditions it can easily be understood that there is famine—famine such as raged in the Middle Ages and decimated whole peoples."

It is just the enormous extent and quantity of this desolation and suffering that makes such neutrals as are in touch with information on the subject almost despair of doing anything adequate to help, and seek refuge in trying to forget. Food is needed by thousands of carloads; grain for bread and for seed; cattle and beasts of burden; for some preparation must be made for a harvest.

Another thing badly needed, and in great quantities, is quicklime to calcine the corpses, of which hundreds of thousands have been buried just below the surface of the earth in improvised cemeteries, wherever there were battles. If this is not done epidemics and pestilences will inevitably come with the warm weather, and probably spread over Europe.

To complete this picture of conditions, it must be remembered that Poland has also its refugees and *Evacués*; those who have fled or been driven out of it. "I cannot tell exactly," said the Count, "how many refugees of Russian Poland there are beyond the Vistula, for I don't know what is going on behind the Russian front. There are in Austria over a million and a half who come only from Galicia and Bukovina." (A well-informed Russian gentleman at my hotel tells me there are beyond the Vistula, cared for by the Russians, over 3,000,000 Polish refugees.) "In Bohemia the Government is caring for over 350,000 refugees entirely destitute. There is hardly a little town in Austria and Hungary which does not count some thousands, living as they can on such funds as they may have been able to carry away with them. At Vienna, where there were about 250,000 when I left, the ladies of the Polish aristocracy have opened cheap restaurants to aid their compatriots in their distress. The haphazard clients are served by the daughters of princesses and countesses." When I think of the long time that has passed since the first convoy of refugees from northern France began coming through Switzerland, and that of the 250,000 to be transported at the rate of about 1,000 a day, less than one-third of the whole has passed as yet, I can get a faint—only a faint—conception of the problem of refugees and *Evacués* running into the millions.

What interested me most in the story of Count Mycielski was his first-hand description of the beginning of this remarkable exodus.

"I remember having seen pass, one day, on the street that runs by my house, a long string of carts loaded with the most diverse objects—bedding, furniture, kitchen utensils, etc. The little heads of children stuck out of the straw stuffed into the carts with the other litter. There were also in the wagons women and men, bent over as though prostrated by the heaviness of their fate, and in their eyes the horror of the things they had seen. They were the fugitives who were coming from the north; proprietors, farmers, and peasants—the poor and the rich mixed up pell-mell.

"They had been quietly going about their business at home. The cannon, it is true, rumbled in the distance, for the war had been declared, but the official reports only spoke of victories. An invasion of the enemy, then, was not at that time to be feared. However, one fine morning their village was entered by a multitude of Austrian soldiers who set about digging trenches and installing cannons with a feverish haste. The officers called the notables of the locality and said to them: 'Get out of here quickly! Hitch up the horses which the requisition has left you and hurry off, for in a few moments it will be hot around here!'

"In the semi-obscurity of the early morning there was a dreadful disorder and confusion. Squads of soldiers aided in moving the household stuff out of the dwellings; but in their distraction the *Evacués*, losing their heads, piled into their wagons stuff of little use or value, and heavy, simply because they found it to hand, and forgot the jewelry and valuables in their hiding places.

"All at once detonations broke out, to right and left. The shells fell like hail and provoked a general stampede and panic. The inhabitants of the village were dispersed, directing themselves by chance—some toward the south, others toward the west, while behind them their hamlet already flamed up in the horrible uproar of the battle. It was by thousands that the little cities and villages of Russian Poland and Galicia were deserted under such conditions by their populations.

"Then came the day when it was our turn to be visited by the torment. In the confusion of the flight the members of many of the families were cruelly separated. Our newspapers of Cracovie, and the organ of the refugees at Vienna, contain long columns of adver-

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ANGLO-GERMAN AGREEMENT

Certain Buildings Are to Be Spared by the Armies

BISHOPS AND ARCHBISHOPS ON THE WAR

The Living Church News Bureau
London, June 1, 1915

A HIGHLY interesting and important announcement was made at the special court of the London Hospital day before yesterday. In answer to a question, it was stated by the chairman that information had been received from the War Office to the effect that an agreement had been come to between the British and German Governments for the protection of specified buildings. Such buildings are to be marked with a black and white square and include museums and churches and hospitals and, it was understood, infirmaries.

At their Whitsuntide meeting at Lambeth Palace the diocesan Bishops of England and Wales passed the following resolutions concerning national service in the great war:

"1. Being convinced that the present war is a supreme struggle on behalf of righteousness and freedom, this meeting of the diocesan Bishops of England and Wales desires to endorse heartily the substance of the letter written by the Archbishop of Canterbury on May 15th to the Prime Minister, and calls upon the nation to concentrate upon the successful prosecution of the war the full power of its spiritual, moral, and material resources.

**The Episcopate
and the War**

"2. As a means to this end the Bishops offer to the Government the assurance of their desire to support and forward so far as they can and with all the influence at their command, such measures as the Government may deem necessary in order to bring the energies and resources of the men and women of the country into fullest activity and combination.

"3. Above all, the Bishops call upon the clergy and all faithful people continually to give themselves to penitence, prayer, and waiting upon God in face of the crisis which in His overruling Providence has been permitted to come upon the nations."

Their right reverend Lordships also requested the Archbishops of Canterbury and York to write an Encyclical which may, under diocesan direction, be read in all churches on Sunday, June 6th. The Archbishops' letter, which has been issued, begins as follows:

"BROTHERS AND SISTERS IN THE LORD JESUS CHRIST:

"God is laying upon us, at this hour in our lives, a great trust. Never in the world's history have such things happened as are happening now. And our Heavenly Father trusts us to face the solemn hour in quietness and confidence, with unshakeable resolve, in the power of prayerful hope.

"The Bishops of our English dioceses at their Whitsuntide meeting resolved, in words now made public, that we should do what in us lies to rally Christian folk to loyal service and to persistent prayer. At their united wish we give you this message."

The Archbishops go on to say that what is at stake is not only the honor of our plighted word, but our safety and freedom, and the place entrusted to us among the nations of the earth.

We are bidden therefore to look with confidence to the new Coalition Government, that it shall take, and take with courage, whatever steps it considers to be necessary to summon and control every possible resource which we have of body and brain, of wealth and industry.

But the Archbishops have more to say, and it matters most of all. We are urged to gird ourselves afresh to prayer. What is wanted is a more literal fulfilment of the plain duty of "continuing instant in prayer." Are we putting into the high service of prayer, they ask, anything like the energy and resolution, or the sacrifice of time and thought, which in many quarters are forthcoming with a ready will for other branches of national service? We have in days of quiet made too little of the claim of God upon our lives. But a rekindling of this thought there must be. We should strive to keep openness of mind and soul for such message as the Holy Spirit may reveal to us at an hour when God is judging what is base and inspiring what is best in England's life. "He may speak," the Archbishops conclude, "in the ordered ministry of Word and Sacrament, or in the roar of battle, or in the silence of a shadowed home. He does, for we have all seen it, give to those who lie open to His gift, courage and understanding and patience and high hope. 'O put your trust in Him alway, ye people, pour out your hearts before Him; for God is our hope.'"

A remarkable letter from the Bishop of Pretoria, Dr. Furse, who has just returned from the front, has appeared in

**The Bishop
of Pretoria**

the *Times* newspaper, urging the necessity of the whole nation being under orders. The *Times* states that it has received a very large number of requests, two of which it prints, that the

Bishop's letter should be republished and distributed in pamphlet or poster form. The *Times* has decided to accede to this suggestion, and the letter, printed as a pamphlet in large type, and on good paper, will be on sale at the price of a halfpenny by Monday next. The Bishop preached to the boys in Eton College chapel last Sunday morning (Whitsunday).

In the course of his sermon he said that during the month he had spent with the men who are doing our fighting up in the salient of Ypres, at Hill 60, and in that neighborhood, "I have felt nearer to the spirit of Christ than ever in my life before." That day week the Bishop was talking to some old Eton friends of his who had taken part in that terrible fighting up at Ypres. They had lost, in a few days, men whom they had lived with, had played with, and had worked with for years, ever since they left Eton. There you saw them—they had just put it all on one side. What was the secret of it all? They were ordinary men; they had no special gifts over and above what that congregation had. But they were men who had made the "Great Surrender," and they knew it. They had kept nothing back. They were men under orders—knit together by common service to their King and country.

He thought of a man he saw that day week in hospital; a young officer terribly broken up; he had one leg off and the other was badly smashed. He was lying in bed as the Bishop took the Blessed Sacrament round the ward early in the morning. He had a smile on his face, and when someone consoled with him in his plight he said: "You know, it is indeed extraordinary good luck. I had made up my mind when this was over that I would be a parson, if I was good enough, and you see I can be a parson, I suppose, with one leg." In conclusion, the Bishop said, what he also repeated in his letter to the *Times*, that here in the old country we do not yet realize the greatness of the task before us in this war. We want to be a nation, he said, "where every man, woman, and child is at the service of the State." We have got to realize that we cannot win the war except by the nation placing all its resources at the disposal of the Government—"a nation under orders." We must make the "Great Surrender" and keep nothing back.

The secretary of the Universities' Mission to Central Africa (the Rev. D. Travers), writing about the forthcoming anniversary of the mission in the May number of *Central Africa*, anticipated a record anniversary—let it "speak this year as it has never spoken before," he said. And so the anniversary has spoken, as is probably the unanimous opinion of those who were privileged to take part in the services and meetings. The observance of the anniversary on Thursday, May 20th, began with an early celebration of the Holy Eucharist in the crypt chapel at St. Paul's. At 11 A. M. there was a sung Eucharistic service in St. John the Evangelist's, Red Lion Square, with a sermon preached by Canon Randolph of Ely, a member of the mission committee. The annual meeting took place in the afternoon at the Church House, and was presided over by the Archdeacon of Oxford (Dr. Archer-Houblon). It was agreed that the following cable should be sent to the Bishop of Zanzibar: "We present at the annual meeting express intense sympathy with you and your diocese so grievously afflicted by the war." The chairman urged the need of patience in view of the various matters of difficulty affecting the diocese. Bishop Hine, late of Northern Rhodesia, and a veteran worker in connection with the mission, who was the first speaker, referred to the troubles of the mission in consequence of the war, and expressed special concern for the safety of the treasures at Magila and Masasi—sacred vessels, vestments, and libraries which had been given to the mission at these stations. Hitherto the mission had always been on friendly terms with the authorities in German East Africa. They did not interfere with the administration of the mission from a Church point of view. For ten years or more the German government returned to the mission the import duty upon goods for the mission, regarding it as a civilizing agency. The situation, however, was different now; they could only hope that happier days were in store. Dr. Hine went on to refer to the effect of the war on the native Christian Church, and to the work being done in Rhodesia. There were many English residents in Northern Rhodesia, some of them being old boy choristers of St. Paul's.

The Rev. W. V. Lucas of Zanzibar described the splendid work on Catholic lines at Masasi. The native Christians there paid every penny of the expense of the weekly worship. He instanced the need of more workers by telling of 1,300 African adults who were waiting to be prepared for holy Baptism. The Rev. Dennis Victor, head of St. Michael's Training College, Likoma, stated that the relationship between the mission and the Portuguese authorities had improved since the tragic affair of the death of his predecessor at the college, Arthur Douglas,

priest, a few years ago. At the evening meeting Dr. Scott Holland (Regius Professor of Divinity, Oxford) presided.

The united Home organization of the Indian Missions of the Fathers of the Society of St. John the Evangelist, the Sisters of St. Mary the Virgin, Wantage, and the All Saints' Community Sisters has recently been holding its annual meeting. Bishop Mylne (formerly of the See of Bombay), who presided, said that for many years, as he believed, God had been enabling Church and Nation alike to carry on for Him in India a work which showed that He had not done with us—that we had still a vast work to do for Him. The Bishop of Bombay (Dr. Palmer), who has lately returned to England after an occupancy of his see for four years, Dr. Frere, C.N., and Father Maxwell, Superior General, S.S.J.E., addressed the meeting.

The call for a system of compulsory national service during the great war is rapidly winning wide-spread support among all sorts and conditions of people. There is a notable instance among the clergy. Father Bickersteth of the Community of the Resurrection, preaching the other day at the prominent Church of St. Michael's, Cornhill (in the very heart of the old city), said:

"Until this week I was one of those who believed we might safely depend on voluntary effort. We are all of us proud of, astonished at, and thankful for the magnificent response that has been made by the young manhood of the nation.

"But if we have read with attention that magnificent letter of the Bishop of Pretoria in the *Times* we have realized probably that something else is needed to secure a decisive victory and a lasting peace.

"The whole resources of the Empire must be organized; there is work for all to do. The voluntary system is magnificent, but it is wasteful and extravagant."

J. G. HALL.

THE "BABY CARS" OF SWITZERLAND

(Continued from page 274)

tisements by means of which these unhappy people are seeking, in very many cases in vain, to find each other. Numerous indeed are the mothers who have lost their children, and wives their husbands, whom they have never, up to the present, found.

"Yes, it is a pretty condition of things—this situation of the Polish people. What can one say, especially if one remembers that it is not by any means finished, that the war keeps going on, ever implacable, and that three millions of Germans and Austrians and four millions of Russians are continuing to hurl themselves against each other, from the plains of the Mazourie to the farther side of the Carpathians? It is terrible! It is desolating!"

I expect that my duties will call me away from Lausanne for awhile, but I have the good fortune to have an excellent and most efficient vice-president of my women's guild, Miss Regina Johnston, who, with two sisters, owns and conducts one of the largest and best girls' schools in Lausanne. She will take charge of the guild work and keep it going during my absence. The Americans left in Lausanne now are few, but the guild workers are not few. The non-American helpers are going right on working with us so long as there is need and we can find money for materials. The general oversight of all relief work in this part of Switzerland will be undertaken during my absence by the Rev. Charles M. Belden, who has so ably conducted the large part of the relief work centering in Geneva.

WILLIAM E. NIES.

"THERE IS NO DEATH"

"The Lord promised His blessing; and life for evermore" (Psalm 133:3; Prayer Book Version).

We drift till sunlight into moonlight glide,
As fall the evening shades the waters o'er,
To find, upon the ebbing of the tide,
Our bark safe moored upon the farther shore.

We drift till sunlight into moonlight pale,
From gold to silver-crested glows the deep,
To find, beyond the filmy, parted veil,
Our bark hath reached its haven in our sleep.

We drift till sunlight into moonlight die,
More brightly shine the lights along the shore,
There is no death—we only seemed to die,
Our promised blessing, life for evermore.

I. E. C.

CHURCH WORK FOR UNEMPLOYED IN NEW YORK

City Endorses Plans of Church Co-operative Association

WORK AT ELTINGVILLE IS REVIVED

New York Office of The Living Church }
11 West 45th St. }
New York, June 14, 1915 }

THE unemployment work undertaken by the Church Co-operative Association has accomplished so much in the winter months in the way of efficient help to hundreds of men that it is being continued on slightly different lines. About the first of January Bishop Greer gathered some interested people about him and formed "The Church Co-operative Association in the Diocese of New York." He became its president and the See House, 416 Lafayette street, was made its headquarters. The objects in view were to provide an agency to coöperate with the churches in relieving the distressed, assisting the unemployed, preventing charitable imposture, and improving industrial conditions. By acting as a sort of clearing house for the various parishes in this type of work, an endless duplication of relief work was prevented. The money spent came directly from the churches, and the total receipts were so spent, the small overhead expenses having been entirely underwritten.

The Church Co-operative Association provided work at the See House, the men making bandages receiving a luncheon and money for each day's work. This plan was originated in St. Bartholomew's parish by Deaconess Boyd. After being in use for some weeks by this parish, by the new association, and by other churches, the city authorities, after careful inquiry, found nothing else so satisfactory in meeting the emergency conditions throughout the metropolis. So, once again, did organized Christianity—the Church—show the state how to relieve poor and distressed folk.

Prominent city parishes have recently underwritten the Church Co-operative Association for six months. Should conditions point to its incorporation, steps will be taken for such permanent organization. The objects of the agency are unchanged; Bishop Greer is president and Mr. Thomas S. McLane is secretary.

A new method of relief has been adopted. It is used in helping men to find employment for which they have been trained and for which they are peculiarly suited. Relations have been established with all responsible associations and agencies throughout the city engaged in kindred work. The association guarantees to labor bureaus the fees incurred by each applicant; expecting refunds if or when the applicants are able to pay.

A printed list of vacancies, prepared by these various allied institutions or societies, is furnished to men seeking work, and from these lists the men learn of vacancies they may fill. For men unable to secure jobs on account of age or disability, work is furnished at 416 Lafayette street. Instead of the work heretofore furnished, the association, having entered upon an agreement with a large manufacturing establishment, parcels out the disjointed parts of toys. The men assemble the parts and receive their pay from the association for each day's work. The association deals directly with the manufacturers and with the workmen. For the last two weeks between sixty and seventy men have been helped each day to respectable self-support.

The parish of the Holy Comforter, Eltingville, Staten Island, with a territory of seven square miles, has taken on a new life this spring, and promises soon to be able to support its own resident rector again. On the first Sunday of the present rectorate the attendance was only five, but in three months it has increased to a present average of about forty. The church is in a village of only twenty houses, and the bulk of the congregation have to walk at least two or three miles.

Renewed and energetic interest is manifested and the people are really taking hold. The old and dangerous wiring and lighting of the church have been replaced with a system of semi-indirect light. The organ that was formerly in the Crypt of the Cathedral of St. John the Divine, and latterly in the old Synod Hall, has been moved to the church and fitted with electric attachment. These improvements have been made possible partly by a small legacy received this spring and they were hurried to completion before the annual Confirmation service on June 8th.

The rector, the Rev. Frank R. Jones, is giving as much time to the parish as is possible in conjunction with his duties as chaplain of Willard Parker Hospital.

In contradiction to a statement contained in a recent news item

published elsewhere, it may be stated that three men from the diocese of New York graduated and received diplomas from the General Theological Seminary, and not "one" as incorrectly reported.

Incorrect Statement

Besides other assignments to cures by Bishop Greer, previously reported in these columns, these additional changes in the diocese are announced:

The Rev. Frederic W. White has been received from the diocese of Pennsylvania, and is on the clergy staff of the New York City Mission Society, with special duty at the Manhattan State Hospital; the Rev. Milward W. Riker, formerly of St. Stephen's parish, Washington, D. C., has begun work as curate at the Chapel of the Intercession, Trinity parish, New York City; the Rev. Clifford W. French, who served for three years as curate at Trinity Church, Mount Vernon, N. Y., has been transferred to the diocese of Long Island, and has become priest in charge of St. Gabriel's Church, Hollis, N. Y.

SUMMER WORK IN BOSTON

Provision for Fresh Air Vacations by Several Instrumentalities

OTHER NEWS OF CITY AND DIOCESE

*The Living Church News Bureau }
Boston, June 14, 1915 }*

PLANS for the summer and commencement exercises at school and college fill the air at this time. Apart from these things, one hears little, except, of course, about the war.

Mention was made last week of the opportunities to be provided by the Episcopal City Mission for boys and girls of our mission churches in Boston to camp out at Revere Beach. More and more it is becoming recognized as not only helpful but a necessity for all people to have times of rest and recreation. Our City Mission has for more than twenty years provided such opportunities for some of Boston's poor. It has long maintained the admirable "Mothers' Rest," situated just behind the boulevard at Revere. There is a superb beach, with the waves rolling in from the ocean, making an ideal spot for tired, overworked mothers from the crowded tenements to come with their small children and stay for a week at a time. The Rest has twenty-six bedrooms, a large parlor, dining room, and piazza. Last year it was open for fourteen weeks and entertained four hundred and fifty mothers and a still larger number of little children. Numerous parties for a day's outing are also provided for. It is difficult to overestimate the recuperative effect of a stay in this hospitable house. It is cause of rejoicing that the financial year of the Mission has closed with a balance, so that those in charge can make their summer plans with good courage. The balance from the preceding year was \$1,022.58 and the receipts from April 1, 1914, to April 1, 1915, were \$32,208.35. The balance this year was \$582.11.

St. Paul's Cathedral, beside sending the choir boys camping for a fortnight, is this summer to have a center for its vacation work—a place where all its members who need it may go for a holiday. The Cathedral *Kalendar* for this week of June 13th says of the "vacation cottage," which is planned for: "This kind of social service is one of the best forms of religion in action that we know of. . . . This summer our modest investment in joy for our people is taking the form of a little cottage on the Quincy shore. Here we shall entertain, from June 15th to September 15th, parties of six or more people, besides having many over-Sunday guests, and picnics as well." As the cottage is only distant from town a ten cent fare by trolley, some people who cannot do more can at least go down for the nights and half-holidays. There is a beautiful view and good bathing, boating and walking. It is hoped that this venture will develop into something larger and more permanent.

The Rev. Dr. Mann of Trinity Church preached the baccalaureate sermon in that church to the graduating class of the Massachusetts Institute of Technology, on June 6th. He referred to the close connection between Trinity and the Institute and said that this had been one of the many happy features of his ten years' ministry in Boston. He also expressed the hope that the removal of the Institute to Cambridge would not break this close connection.

The Rev. James C. Sharp, rector of the Church of the Good Shepherd, at Waban, was injured in a motor accident on June 4th. He was riding with a friend who owned the car, when it overturned. Mr. Sharp was taken to the Newton Hospital with various bruises and a fractured leg.

The Rev. Charles Chase Wilson, lately of Burlington, Vt., began his duties as rector of the Church of Our Saviour, at Roslindale, on June 6th, and was welcomed by a large congregation. Before leaving Burlington, where he had been curate of St. Paul's Church, Mr.

Miscellany

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NEW ALTAR AT PHILADELPHIA CHURCH

Enrichment of Mission Church of St. Barnabas

OTHER NEWS OF THE QUAKER CITY

*The Living Church News Bureau }
Philadelphia, June 14, 1915 }*

ALARGE congregation assembled in the mission Church of St. Barnabas on St. Barnabas' Day for the consecration of the new altar which had been placed during the early part of the week. Bishop Rhinelander, immediately after the processional hymn, began the service of consecration, and then the celebration of the Holy Communion. The Bishop was celebrant, the Rev. George William Lincoln, gospeller, and the Rev. William Henry Cavanagh, epistoler. The rector, the Rev. Joseph Manuel, also assisted. Mrs. Mackay-Smith and her two daughters were in the congregation with the donor, Mr. William Ellis Scull. The altar is a memorial to the late Rt. Rev. Alexander Mackay-Smith, D.D., Bishop of this diocese. Bishop Rhinelander preached the sermon on the text: "Ye have not



REV. GEO. G. BARTLETT
Dean-elect of Philadelphia
Divinity School
[Photo by Elias Goldensky]



THE LATE
SAMUEL DICKSON

chosen Me, but I have chosen you." He referred to the noble and saintly character of St. Barnabas and likened Bishop Mackay-Smith's life and character to his. He spoke of the life of holiness, of holy orders and the sacramental system in the Church, and how each is necessary to the life of the Church. He also pointed out how these three gather themselves about the altar, and have their power in it.

A very interesting fact is that the Church of St. Barnabas is in many respects a memorial to three successive Bishops. There is a very large memorial window in the parish house to Bishop Stevens. The church building itself is a memorial to Bishop Whitaker, and the altar to Bishop Mackay-Smith.

The altar was designed by the architects who designed the building, Messrs. Duhring, Okie, and Zeigler; and was accepted in all respects by the Church Building Commission. It is made of solid oak, well proportioned to the size of the chancel and church. A distinctive feature is a wonderfully carved panel of Italian walnut, representing the celebration of the Last Supper. The panel was made under the direction of Mr. Scull while in Italy last summer, and is of exquisite workmanship.

At the back and sides of the altar is a gradine in two parts with a base for the cross in the center. Back of the altar is a magnificent dossal extending up to the sill of the chancel window. This also is the gift of Mr. Scull.

In the evening Evening Prayer was said, and the Rev. David M. Steele was the preacher. St. Barnabas' is the first of the "six churches in six years" to be built in this diocese according to the suggestion of Bishop Rhinelander in his first annual address.

The foundation wall of the Church of the Annunciation has been found to be sinking and the building is in danger of condemnation by the city authorities. The rector, the Rev. D. I. Odell, has sent out an appeal for contributions to a fund with which to build a new wall. The amount needed is ten thousand dollars. The members of the parish have raised \$4,702, and are still working to add to the amount, but since they are all working people the raising of the entire amount among them is an impossible task. If the fund is not secured, the rector says that the church must be closed. This would be a calamity. It has been for thirty years doing a large work in a very difficult field.

Foundation Wall Sinking

A bequest of \$5,000 for the Episcopal Hospital is contained in

(Continued on page 281)

CHICAGO CLERGY OBSERVE ANNIVERSARIES

Dr. Hopkins and Mr. Holbrook Pass Notable
Milestones

OTHER LATE HAPPENINGS IN
CITY AND DIOCESE

The Living Church News Bureau
Chicago, June 14, 1915

It was fitting that the twenty-fifth anniversary of the wedding of the Rev. Dr. John Henry Hopkins and Mrs. Hopkins should have been celebrated so joyfully, as it was. Twenty-five years ago on Trinity Sunday John Henry Hopkins was ordained to the diaconate, and twenty-five years ago on the 10th of June he was married to Marie Moulton Graves, eldest daughter of the late Rev. Gemont Graves of Vermont. For twenty-five years he and his devoted wife have worked together for Christ and the Church in this great Mid-Western field. Dr. and Mrs. Hopkins have long been known as devotees of missions, and this passion for missions has been shown consistently in their parish work wherever they have been. About seven years ago, when the Church made the experiment of missionary secretaries for the departments, Dr. Hopkins was the natural choice as the secretary of the fifth department. In 1910 he resigned his office, after two years of strenuous work, and returned to parish life as rector of the Church of the Redeemer, Chicago, in succession to the Rev. Simon Blinn Blunt. Here his work has had the same high success as in his other charges. For nine years Mrs. Hopkins was president of the Woman's Auxiliary in this diocese, and her zeal and energy in this foremost organization of woman's work in the Church will not be forgotten. In all their work, the devotion of husband and wife to each other has been most marked, so much so that the preacher at the musical festival in their honor on Sunday evening, June 6th, referred to it as a model of the faithfulness so needed in our American life.

The celebration began with this musical festival in the Church of the Redeemer on Sunday evening, June 6th. The combined choirs of St. Paul's, Kenwood; Trinity, Christ Church, Woodlawn; and the Church of the Redeemer, 175 voices in all, under the direction of their choirmasters and organists, took part. About ten of the city clergy were present. The service was choral, and as was to be expected, was magnificently sung. The address was given by the Rev. E. H. Merriman, rector of Grace Church, Hinsdale, who said that he had been led into the ministry by Dr. Hopkins, his rector many years ago, when serving as acolyte at Christ Church, St. Joseph, Mo. The Rev. Irwin St. John Tucker, curate at the Redeemer, read an original poem commemorating the twenty-fifth anniversary of the ordination of Dr. Hopkins to the diaconate. Then Dr. Hopkins, coming down from the chancel, led Mrs. Hopkins to a prayer desk at the choir steps. There they knelt while a *Te Deum* was sung. In the absence of Bishop Anderson, who was out of town, Dean Pond gave the blessing. At the end of the service the rector and Mrs. Hopkins were led by two members of the vestry into the parish house. Dr. and Mrs. Hopkins held a largely attended reception to their friends in the parish and diocese on Thursday afternoon and evening, June 10th. They received many gifts, among them a chest of 540 silver dollars.

About twenty-five of the clergy of the diocese, besides many friends and parishioners, were at the services held at Trinity Church, Aurora, on June 10th, to commemorate the fiftieth anniversary of the ordination of the Rev. Charles A. Holbrook to the sacred ministry of the Church. Mr. Holbrook was celebrant at the Holy Communion at 11:15 o'clock, and was assisted by the Rev. J. H. Edwards as epistoler, and the Rev. Canon Moore as gospeller. The Rev. George Craig Stewart, D.D., preached the sermon. A luncheon was served by the women of the parish afterwards in the parish house, the Rev. J. H. Edwards acting as toastmaster. The Rev. F. E. Brandt, rector of Trinity Church, read extracts from the letters of many absent friends, all voicing their affection for Father Holbrook and telling of his good work in many places. A loving tribute was read from Bishop Anderson, who was to have made an address, but was prevented from being present by some urgent Church business. Bishop Toll spoke of the faithfulness, the constancy, hopefulness, and cheerfulness of Mr. Holbrook. Others who spoke were the Rev. F. S. Fleming, the Rev. H. C. Kinney, Mr. Charles Kilbourne, and Dean Pardee. On behalf of the clergy, Dean Pardee gave Mr. Holbrook a purse of gold, which the latter handed to his wife, to whom, in a touching speech, Mr. Holbrook attributed his success in life. Mr. and Mrs. Holbrook will celebrate their golden wedding on October 4th. Among the other gifts to Mr. Holbrook were a white stole, embroidered by Mrs. Watt of Freeport, and a book of letters of greeting written by the clergy of the diocese.

Fifty years ago Charles A. Holbrook, a graduate of Berkeley Divinity School, was ordered to the diaconate. During these fifty

years Mr. Holbrook has had but three parishes: St. Margaret's, Brighton, Mass.; St. John's, Portsmouth, N. H.; and Trinity, Aurora, Ill. While at Portsmouth he founded the mission of Christ Church, famous now as "The Peace Church," where the service of thanksgiving was held on the signing of the peace treaty between Russia and Japan. In 1883 Mr. Holbrook came as rector to Trinity Church, Aurora, and was in charge there until his resignation in 1905. Of his ministry in Aurora the *Daily Beacon-News* of that city, in an editorial of Thursday, June 10th, says: "Pronouncing a eulogy upon the work of the Rev. Mr. Holbrook in Aurora is like painting the lily white, his activities here having taken him into the homes year after year. The people know him and love him."

The *St. James' Review* has been mentioned before in this letter. For modest spirit and high spiritual and literary tone it might well serve as a model among parish papers. The June issue has a number of especially interesting articles. Among them are "Chicago and the Proposed Revival," a sane and keen comment on "Billy" Sunday; "The 700th Anniversary of Magna Charta," a valuable contribution on the relation of the Great Charter to the Anglican Communion; the fourth and fifth chapters of the "Early History of Chicago and St. James' Church," part of an interesting account that has been running for some time.

St. Andrew's Church has taken the following plan to raise money to reduce its parish debt: The beginning is being made by disposing of certain notes, most of them of long standing, against the church, amounting to something above \$2,000. The plan is to issue bonds to be sold by the vestry to members of the congregation in sufficient number to cover these notes. The bonds are made in denominations of \$10 each and extend for five years from July 1, 1915. They will pay five per cent. interest to their owners, the interest being paid semi-annually on January 1st and July 1st of each year. The bonds may be retired on any interest date at the option of the vestry.

In his convention address Bishop Anderson spoke highly of the work being done among the colored people at St. Thomas' Church. It is one of the churches which have been most faithful in interest in missions and outside charities. At the annual meeting of the church it was reported that \$693.32 had been given to extra-parochial purposes, besides nearly \$150 to parochial missionary work and for the poor. The priest in charge writes that he will "hail with joy the day when St. Thomas' can spend \$1,000 annually for objects outside of their own need."

Grace Church, Oak Park, observed the 13th of June as the 700th anniversary of the signing of Magna Charta. A number of British-American organizations were present. H. B. Gwyn.

SUFFRAGAN ELECTED IN CONNECTICUT

At the convention of the diocese of Connecticut, held in Christ Church, Hartford, Wednesday, June 9th, the Rev. Edward Campion Acheson, rector of the Church of the Holy Trinity, Middletown, Conn., was elected Bishop Suffragan.

The election of a Bishop Suffragan had been made the special order for 10:30 o'clock, Wednesday morning. The convention was bidden to prayer by the Bishop at the appointed hour, and after the singing of the *Veni Creator Spiritus* the canonical separation of the convention into clerical and lay sections was effected. The Rev. Dr. Samuel Hart was elected chairman of the clerical members, and Mr. Charles A. Pease, chairman of the lay members.



REV. E. C. ACHESON
Suffragan Bishop-elect
of Connecticut

The following clergy were put in nomination for the office of Bishop Suffragan: The Rev. Arthur W. Moulton, rector of Grace Church, Lowell, Mass., was nominated by the Rev. George H. Buck, Archdeacon of New Haven; the Rev. E. Campion Acheson, rector of Holy Trinity Church, Middletown, Conn., by the Rev. Philip M. Kerridge, rector of St. James' Church, New London; the Rev. Louis B. Howell, rector of St. Paul's Church, Norwalk, by the Rev. H. B. Phelps, rector of Trinity Church, Thomaston; the Rev. Floyd S. Kenyon, rector of Christ Church, West Haven, by the Rev. John C. France, rector of St. James', New Haven; the Very Rev. Frank L.

Vernon, Dean of St. Luke's Cathedral, Portland, Maine, by the Rev. John D. Skene, rector of St. Andrew's, Stamford; and the Rev. John Lewis, Jr., rector of St. John's Church, Waterbury, by the Rev. George W. Griffith, rector of St. Paul's Church, Waterville.

The result of the balloting by the clergy was as follows:

	1	2	3	4
Rev. A. W. Moulton	54	56	49	33
Rev. E. C. Acheson	25	35	52	79
Rev. Louis B. Howell	6	2	...	1
Rev. Floyd S. Kenyon	3	2	2	7
Rev. Frank L. Vernon	19	17	12	7
Rev. John N. Lewis, Jr.	22	20	16	13
Rev. C. M. Addison	...	...	1	...
Rev. Wm. A. Beardsley	1	...	...	...
Rev. W. J. Morton	1	...	...	...
Rev. G. W. Sargent	1	...	...	...
Rev. M. G. Thompson	1	...	...	...
Rev. E. DeF. Miel	2	3	2	1
Rev. J. M. Plumb	...	...	1	2
Rev. — Matthewson	...	...	1	...
Rev. J. C. Linsley	...	...	...	1
Blank	8	6	4	3
Total vote cast	143	143	140	140
Necessary for choice	72	72	71	71

On declaration of the election, the same was made unanimous by a rising vote of the clergy present, immediately after which the lay delegates met in the chapel of the church and confirmed the election of the clergy.

Mr. Acheson was presented to the convention by Bishop Brewster at the afternoon session in a most gracious and kindly speech, in reply to which the newly-elected Suffragan said: "I thank you for the confidence you have placed in me, and I pray God that I shall deserve it."

Rev. Edward Campion Acheson has been rector of the Church of the Holy Trinity, Middletown, for twenty-three years, going to that parish on April 17, 1892, succeeding the late Rev. Dr. J. Lewis Parks who went to Calvary Church, New York. Mr. Acheson is 56 years old, and was born at Woolwich, England, later removing to Canada, where he was graduated from Wycliffe College, Toronto. He was also graduated from the University of New York with the degree of Master of Arts. He was ordered deacon June 16, 1888, by Bishop A. Sweatman of Toronto, and was advanced to the priesthood in 1889. He is married and has three children. Before going to Middletown Mr. Acheson was assistant under Rev. Dr. Rainsford at St. George's Church, New York. Mr. Acheson is described as a man of marked executive ability and a hard and faithful worker both in his parish and throughout the state. Since his arrival at Middletown, the parish has grown in size and efficiency and a large rectory and parish house have been erected. He has taken a prominent part in the affairs of the city. Mr. Acheson is a member of St. John's Lodge, F. and A. M., Middletown, and has served as grand chaplain of the Grand Lodge of Connecticut for that order.

While in the university at Toronto as a student, in 1885, he was a member of the Queen's Own, a Toronto regiment which was sent into northwestern Canada to put down the second Riel rebellion. On one occasion the British company was forced to retreat after gallantly charging a strong battery. Mr. Acheson saw an officer lying wounded on the ground, returned for him, and carried him off the field and out of danger. For this display of courage Queen Victoria gave him a special medal.

Mr. Acheson has been chairman of the diocesan commission on the Church Pension Fund, vice-president of the Sunday School Auxiliary, a member of the committee on general missions, a deputy to the General Convention of 1913, and an ex-officio trustee of the Berkeley Divinity School, besides holding other positions of importance. He possesses skill as a musician.

Mr. Acheson has accepted his election subject to its confirmation by the Bishops and Standing Committees.

The convention was opened in Christ Church, Hartford, by the Bishop with prayer on Tuesday afternoon, June 8th. at 3 o'clock, at which time the Bishop read a part of his annual address. He told of much aggressive work, asked for endowment and scholarships for St. Margaret's School, spoke of the work of the various national bodies in the Church, outlined his hopes for a future Cathedral—"a diocesan church, no vast and imposing structure, but a people's church, as the symbol of the unity of the diocese, the center of its worship, work, preaching and teaching," and asked for the election of a Suffragan Bishop, pledging \$1,000 of his salary toward the expense.

The convention adopted the report of the commission appointed at the last convention on the Church Pension Fund, and authorized the preparation of a canon to be submitted to the next annual convention, bringing the diocese into line in this matter with other sections of the Church.

By the adoption of a canon creating the diocesan board of religious education the convention did away with the commission on Sunday schools which has been in existence since 1906.

At the afternoon session on the second day, the question came up as to how long the assessment for the Bishop's residence would continue, a question which had been asked the day before, and Rev.

(Continued on page 280)

BISHOP PETERKIN RESIGNS

West Virginia Council Receives the Information and Asks Him to Reconsider

"OLD FASHIONED COUNCIL" IS HELD

THE sad news that their venerable Bishop, the Rt. Rev. George W. Peterkin, D.D., LL.D., had placed his resignation in the hands of the Presiding Bishop owing to continued infirmity, was received by the council of the diocese of West Virginia, in session at Parkersburg last week. The council by vote asked him to withdraw it and declined to accept his suggestion to reduce his salary.

The Bishop sent the following communication, which was read by Mr. B. M. Ambler, while the members of the council reverently stood:

"I give a cordial greeting to the thirty-eighth annual council assembling in Parkersburg, but very much regret that I can take no part in the social functions or religious exercises.

"I have made no visitations for more than twelve months, and there is nothing of that kind to report. I have only been able to learn how, under the direction of the Bishop Coadjutor, and largely through his personal exertions, the work of the diocese has gone on uninterruptedly and successfully. Thank God for the hand at the helm in our hour of need.

"I have availed myself of the kind and thoughtful request of the Standing Committee to consider myself relieved from all work for a year's time. The result has been that after fully diagnosing the case under skilled physicians here and elsewhere, I have with great regret reached the conclusion that I have reached the limit of the work the good Lord has assigned me; and I have therefore placed the resignation of my jurisdiction in the hands of the Presiding Bishop. He informs me that, except under special pressure, it will take until April, 1916, to consummate my purpose. That will allow ample time to adjust and arrange all diocesan matters. In the meantime the Coadjutor can administer the diocese.

"One matter, however, must be attended to at once. I desire to surrender \$800 of my salary in favor of the Bishop Coadjutor. He does the work. He has the responsibility, and \$300 a month is little enough compensation, especially as his traveling expenses, from \$500 to \$700 per annum, have to come out of it. With \$1,200 a year and the episcopal residence the Bishop is very handsomely provided for. It is with devout gratitude to God that I turn over the diocese to the efficient and acceptable hands of the Bishop Coadjutor.

"These statements thus frankly made contain many suggestions which I have not the courage to pursue, nor have I the strength to follow up the sentiments involved. As I look back upon the thirty-seven years of imperfect service I can but pray the good Lord to accept it all.

"I thank the diocese for these thirty-seven years of uninterrupted and loyal consideration, affection, and constant partial appreciation. May the good Lord bless you every one!

Your grateful Bishop,

"GEORGE W. PETERKIN."

The message was referred to a committee which later brought in a report gratefully reviewing the unselfish and noble devotion of the Bishop in the past and declaring that "We do not ask of him that he shall work on our behalf any more. Our hope is that he may rest among us as long as God in His Providence may spare him to us. . . . We wish to call him still our Bishop without any limiting term—not to say 'resigned' or 'retired,' but simply 'the Bishop of West Virginia.'" And resolutions were appended praying the Bishop to withdraw his resignation and refusing to accept his generous surrender of a portion of his salary to the Coadjutor. The report and resolutions were unanimously adopted and the council voted to increase Bishop Gravatt's salary by \$800 making it \$3,600 hereafter.

The council by a large vote refused to approve the proposed amendment to the constitution of the General Convention, providing for the choice of a Presiding Bishop by election.

All the other amendments to canons proposed by General Convention were approved. The committee to which the proposal to join the Province of Washington was referred brought in a divided report. The minority report, signed by Dr. G. A. Aschman of Wheeling, was laid on the table, and a few minutes later the majority report, opposing the proposal, was disposed of in the same way. Thus no action whatever was taken in the matter.

The Rev. Paca Kennedy, D.D., of the Alexandria Theological Seminary, presented the seminary report, showing the largest number of students in the past session attending since the Civil War. Thursday afternoon Mr. Monell Sayre addressed the council in the interest of the Clergy Pension System and after several hours discussion the diocese voted to enter the system and passed the necessary canons with only one dissenting vote. Mr. Sayre's lucid and satisfactory explanation of the system helped largely to bring about this almost unanimous decision.

The committee on the Nation-wide Preaching Mission brought in a report favoring the project and it was adopted. The council also appointed a commission to arrange and direct the mission in the

diocese. An amendment to the diocesan canons was passed securing proportionate representation of the various parishes in the annual council. The committee on the state of the Church reported that the past year was one of the most prosperous and successful in the history of the diocese; 475 Sunday school teachers were reported and 3,782 pupils. Sunday school offerings showed an increase of over \$600. There were 488 confirmations, 319 baptisms of infants, and 147 adult baptisms. Communicants now number 6,488, thus showing a very substantial increase in every case.

Services were held daily at 11 A. M., and 8 P. M., with a celebration of the Holy Eucharist by Archdeacon Chrisman in addition at 7:30 A. M., on St. Barnabas' day. The speakers at the evening services were the Rev. L. N. Caley of Philadelphia, the Rev. Charles C. Durkee of Martinsburg, W. Va., and Mr. John W. Wood, secretary of the Board of Missions. The preachers at the morning services were the Rev. R. E. L. Strider of Keyser, and the Rev. C. B. Mitchell of Clarksburg. Business sessions were held from 9 to 11 A. M., and from 2:30 to 5 P. M. West Virginia is one of the few dioceses which still preserve the old-fashioned council with all its pleasant features of sociability and hospitality, and with ample opportunity for all the clergy and many of the laymen from every section of the diocese to become intimately acquainted and formulate personal friendships one with another. Saturday was devoted mainly to a picnic and steamboat excursion on the Ohio river. The Rev. J. S. Alfriend of Charles Town was appointed to preach at the 11 A. M. service Sunday morning and the Bishop is always the speaker at the evening service that day and delivers his final charge to the council at that time. The next session of council will be held at Trinity Church, Martinsburg (the Rev. C. C. Durkee, rector), beginning Wednesday, May 31, 1916.

SUFFRAGAN ELECTED IN CONNECTICUT

(Continued from page 279)

Dr. Storrs O. Seymour, chairman of the committee, said that "the man from whom the house is rented presents it to the convention with the proviso that the \$12,000 now held towards it be increased by assessment to \$15,000 and that this amount be made a permanent fund for repairs and other expenses in connection with its upkeep."

Mr. Seymour presented the following resolution, which was unanimously adopted by the convention, with a rising vote:

"That the noble generosity of James J. Goodwin be accepted with our deepest gratitude, realizing that any expression of new appreciation is inadequate under the circumstances attending this gift.

"That we also tender to him our sincere sympathy in his present illness and pray that God will spare him to us for a long time to come."

The matter of the apportionment of \$1,408 from the diocese to the General Board of Religious Education was considered at some length. After a reference of this matter to the committee on finance a vote was afterwards taken to pay this amount and raise it by means of a joint committee.

The Rev. Dr. James Goodwin reported for the committee on work among young men and boys, saying that there was as much need for a diocesan organization for them as for the girls. He said the committee had experimented for five years and believed that an organization known as the Knights of Washington would be successful in reaching the young men and boys. He was insistent that a diocesan center be established immediately like that for the girls and that a board of five trustees to serve one, two, three, four, and five years, respectively, and to solicit funds and establish the center, be appointed. It was so voted. Mr. Burton Mansfield, treasurer of the missionary society of the diocese, in his annual report on behalf of the directors of that society asked for an increase in the annual apportionment of \$1,500 to meet pressing needs, and it was so voted. The Standing Committee was reelected.

Deputies to Synod of First Province: Rev. Messrs. J. Eldred Brown, James Goodwin, Ernest DeF. Miel, John N. Lewis, Jr.; Messrs. Harry H. Hemingway, Burton Mansfield, Charles A. Pease, Charles H. Tibbits.

MEMBERSHIP IN PROVINCIAL SYNODS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MARQUETTE]

THE first meeting of our Provincial Synod showed me that these meetings are going to be of the highest importance. Nearly everything that is likely to come before an ensuing General Convention may be taken up in a previous meeting of the Provincial Synod, and is increasingly likely to be discussed there. This brings up again the question of membership in the synod. You may remember that at our last diocesan convention I expressed the opinion that pretty much the same deputation should go from the diocese to both the Synod and the General Convention. That suggestion did not approve itself to the body of the clergy. It was a counter suggestion, if I remember, that we ought to divide the honors, and so they were divided. I have been an attendant now at every General Convention since 1889. The honor of attendance there depends, in my mind, on the question of whether that attendance is use-

ful, and it is not very useful when it is that of an amateur. The growing size of the conventions each three years makes them in my mind dangerous. It is sometimes hard to do anything, and yet on the other hand a great gathering can be stampeded easier than a small one; movements are as hard to stop as they are to start. We need trained delegates. Now the result of our elections to the Synod was that with one or two exceptions an attempt was made to get delegates who had not been elected to the General Convention. With three exceptions all the delegates excused themselves. One who attended was fortunately an experienced member of the General Convention, but we would have had no lay deputy at all, if I had not had a son where he could easily reach the meetings, and I was privileged to appoint him. But he has removed from the diocese and the experience gained at the Synod, while valuable to him, will be of no further use to us.

I would like to see the whole attitude that thinks of honors and recognition abandoned. I admit that it is intensely human, but it is, on the whole, childish, and it really works badly. Take this illustration. One of the western fields had a very close vote for delegate, and in a spirit of accommodation the delegate who was seated gave up his seat to the alternate toward the last half of the convention, just when the important things began to happen. This was both gentlemanly and improper. The first half of the Convention represented an opportunity to form convictions as the result of debate, the last half was the time to exercise these convictions.

There will be no General Convention this year. There will be a Synod. Let us use all the care in electing to the Synod that we would in electing to the General Convention. Attendance on the Synods is not nearly so burdensome as to time or expense as it is likely to be at the General Convention, and an election ought to be contrived so that it will mean attendance.

THE KINGDOM OF CHRIST

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF LOUISIANA]

THE Kingdom first to be extended is that of Christ, into the love, the convictions, the wills of men until they shall be made over into new and Christ-like beings; until they shall be saved from their sins, be regenerated into His likeness, become through His spirit the sharers of His righteousness, the doers through Him of the Father's will. The sure betterment and the true progress of external conditions in human history depends upon the inward conditions of souls, and the first and fundamental concern of the Gospel is with souls, to lift them from the death of sin to the life of righteousness. A heavenly external order will come when the spirits of men are made heavenly in Christ; and the inmost necessity for the nations is that He, the true King of men, shall be made known where His Gospel has not yet been declared and that Christians the world over who are signed with the sign of His Cross will deny themselves and loyally follow Him.

To make new Christians and to make real Christians, that is the need. If ill-will and hate and injury and war are to pass, and be superseded by the age of fraternity, men must be translated out of the age of brute force, out of the negative age where they justify concentration on selfishness by the claim of working no actual injury to others; into the age where, as followers of Christ, they are inspired by a true enthusiasm for their fellows, and self-seeking is supplanted by the positive practice of good will.

No golden age will dawn for man through scientific economics or scientific ethics sundered from Christ, the Son of God, Incarnate, Crucified, Resurrected, Ascended, who sums up the law and the prophets in a commandment which bases love to man on love to God, makes obedience to God the sole secure support of morality and philanthropy, and impels men humbly to represent their common divine Father in ministries to each other.

There is demand, not that men shall turn from Christ when their poor fidelities crumble down and failures and calamities come in like a flood, but that they shall believe in Him the more, and not relegate His reign to some unearthly sphere. There is demand that in each soul faith in Him shall not remain in some background of memory, amidst the shadows of theoretical assent, but be brought into the forefront of life, so that His disciples may truly work with Him and wield the sword of His Spirit, to apply His ideals in this present world and occupy it for the rightful King.

THE EMERGENCY FUND

OFFERINGS to the Emergency Fund during the past week have brought the total up to \$220,000. Included in this is the gift from the diocese of Springfield, which was gathered and presented at the opening meeting of the diocesan convention. Bishop Osborne asked the diocese to give \$1,000, which he thought was the most it could do, but the result was a gift of nearly \$1,200. None of this is to be credited on the apportionment. It represents simply the offering of a diocese as a whole.

There has been some criticism of the plan of asking for a day's income. Some people have felt that they did not care to declare just what their daily income is. While many have accurately figured out and sent in a day's income, many more have stated that what they were sending was more than a day's income, while others have written that they had to send less. The Board wishes to make it clear, therefore, that a person's gift is not considered as a declaration of what his or her income may be, knowing that many are giving more than one day's receipts in order to help contribute for others who perhaps at this time have no day's income.

Interest in the appeal continues to manifest itself. A clergyman has pledged \$5,000, payable before the summer is over. A layman in the Middle West writes: "Every loyal Churchman ought to feel it his privilege, as well as duty, to respond with full capacity, to the emergency appeal of the Board, and I am fortunate enough to have in hand some funds which I feel could not be better used. I enclose my check for \$1,000—but please do not think that it is intended as 'one day's income'—to be applied to the Emergency Fund."

From Utah comes this message: "I am very happy to tell you that our special offering of one day's income was very good, both in our mission and throughout Utah. I think the idea specially appealed here, as we are in the midst of the Mormons, whose tithing is rigidly paid as a rule—and our appeal was for a voluntary offering, leaving our wills free."

A unique gift of \$3.75 came in a tobacco box with the following letter: "As promised for May 31st, I send you this, three days ahead. It is not a large amount, for I am just a shipping clerk. I may say, however, that it has been doubly earned, first by my hands to possess it, and then by my feet to save it. It represents 53 car-fares or 106 miles covered by my feet. Whatever satisfaction this small sum may give cannot be compared with the pleasure I have felt, in working thirty minutes each morning for the Master before beginning my day's work. I know the little tin box is not a missionary article but it has answered the purpose. So please pardon me having it to complete the work."

Equally interesting was a gift of \$1.55 from a Sunday school class of little children who live at "The Home for the Homeless," in Philadelphia. The teacher writes: "I wish you could have seen the light sparkling in their eyes when they were asked to do something for someone else. Please bear in mind that they are school children and are not permitted to go out upon the streets to earn money. The only pennies they receive are from the matron and others for doing little errands."

The dioceses of Iowa and Kansas plan campaigns in the next two weeks.

ANGLICANS GREET THE RUSSIAN ARCHBISHOP

THE Anglican and Eastern-Orthodox Churches Union, having appointed the Rt. Rev. Bishop Courtney, the Rev. Dr. Lowndes, and Miss Isabel F. Hapgood a committee to arrange to meet the new Russian Archbishop on his arrival and welcome him to his new field of work, this committee was received by Bishop Eudokim at the Russian Cathedral on Thursday evening, June 10th.

There were present Bishop Courtney, the Bishop of Harrisburg, the Rev. Dr. Lowndes, the Rev. T. J. Lacey, the Rev. Dr. Wendel, the Rev. Dr. Clendenin, the Rev. John Campbell, Mr. C. K. Farrington, and Miss Isabel F. Hapgood.

Bishop Courtney read the following address on behalf of the members of the Anglican and Eastern-Orthodox Churches Union:

"To the Most Reverend Eudokim, Archbishop of the Russian Orthodox Church in the City of New York,

"MOST REVEREND FATHER IN GOD:

"We are here as members of the Anglican and Eastern-Orthodox Churches Union, to greet you and to extend to you our hearty welcome on coming to take up the work of your esteemed predecessor, Archbishop Platon; and to assure you that we earnestly desire for

you the blessing of Almighty God, without whom nothing is strong, nothing is holy; and the guidance of the Divine Spirit, as a spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and of God's holy fear; that your way may be made prosperous and you may have good success.

"In the Book of Common Prayer of the Churches of the Anglican Communion there is a collect on the subject of Unity in which we deplore our unhappy divisions and pray for the removal of whatsoever may hinder us from godly union and concord. We are persuaded that the existing divisions have been continued and intensified by our mutual ignorance of one another, and we hail the coming of your Grace as likely to afford us opportunities of fellowship and intercourse, without any sacrifice of what either may regard as principles, while enabling each to understand better and to appreciate the excellences of the other, and to encourage an attitude of friendliness and brotherhood in place of indifference, if not hostility.

"One of the most remarkable things in this republic is that it affords the peoples of varied nationalities, living under one government, an opportunity of themselves recognizing and manifesting to the races of the world the underlying unity which holds together in one the different races of the human family; and to us this constitutes an object lesson for all who profess and call themselves Christians, which, if they can learn, will greatly promote the ultimate reunion of Christendom. In doing what we may towards this end, we pray that we may all act in the spirit of the counsel of a Father of the Church, *'in necessariis unitas, in non necessariis libertas, in omnibus caritas.'*

F. COURTNEY, *Bishop,*

ARTHUR LOWNDES, *Secretary.*

"New York, 10th June, 1915."

Archbishop Eudokim replied very earnestly, pointing out that in his opinion the cessation of the war in Europe would prove to be the most propitious time that has ever happened in the history of the Christian Church to promote the cause of Christian union. He emphasized his belief that Christians should confer with one another so as accurately to ascertain their common grounds of belief rather than dwell on their points of difference.

SUMMER WORK IN BOSTON

(Continued from page 277)

Wilson received several valuable gifts.—On July 1st, the Rev. Raymond H. Kendrick, curate of St. Peter's Church, Albany, N. Y., begins his services as rector of St. Martin's Church, New Bedford.—At the recent semi-annual meeting of the archdeaconry of New Bedford, which met at the Church of the Epiphany, Walpole, the Bishop and Archdeacon Dennen spoke on the relation of the Church to other religious bodies in the neighborhood.

J. H. CABOT.

NEW ALTAR AT PHILADELPHIA CHURCH

(Continued from page 277)

the will of Alice H. Richardson, who died May 31st. The money is for the endowment of a free bed in memory of William H. Richardson.

At the morning service in St. John's Church last Sunday, the Rev. H. M. G. Huff, who was appointed to take charge of that church

The Richmond Case

until the election of a rector, was refused admission by the Rev. George C. Richmond.

Under the direction of Mr. Richmond two men were stationed at the gate and permitted entry only to those of whose loyalty to Mr. Richmond they were sure. When Mr. Huff as the Bishop's representative appeared, Mr. Richmond met him at the gate and read a prepared address to him in which he refused to recognize his commission. An appeal to the court for an injunction was made on Monday by the vestry which has been recognized by the Bishop. Mr. Richmond has announced that he will preach and conduct services until he is ousted by the court.

A GOOD MISSIONARY

ONE OF THE reasons why the domestic missionary field does not appeal to the average priest of the Church is because he does not realize the wonderful inspiration and helpfulness of just this kind of work. It involves the principle of being able to do small things in a large way. This principle means that only that man who is great in his heart and large in his vision and generous in his disposition and ardent in his sympathies for humanity can take upon himself such a work with any degree of success. . . . I have received a number of applications from priests of the Church who make inquiry as to the climate, altitude, social character of the people, and general facilities for personal convenience and enjoyment in their work. In every instance where such inquiries have been made, I have discouraged the applicant from further correspondence.—*The Bishop of Western Nebraska.*

IF YOU would advance in true holiness, you must aim steadily at perfection in little things.—*Abbé Guillozé.*

The Democracy of the Church and the Layman's Responsibility

By the Rt. Rev. CHAUNCEY B. BREWSTER, D.D.,

Bishop of Connecticut

Address before the Conference of Church Clubs, Hartford, June 3rd

THE founder of Hartford was Thomas Hooker. To him, rather than to Thomas Jefferson, belongs, according to the historian John Fiske, the title, "Father of American democracy." To his virile brain and soul is to be ascribed the first written constitution of a government known in history, the earliest document to embody in government the democratic idea.

The fact that we are gathered here at the cradle of American democracy suggests to me my subject: The Democracy of the Church and the responsibility thence devolving upon the layman.

The very idea of the Church is democratic. The New Testament word for Church, *ecclesia*, means *called out*. But it was not, as is often supposed, a number of individuals called out of the world in separation. Its origin was in the calling of citizens to the assembly. Essential is the idea of a commonwealth. With the doctrine and purposes of any Christianity that in aim and spirit transcends the limits of a mere sect is wrapped up this popular and democratic principle. It inheres in the Catholic ideal although it has been often ignored and betrayed. Genuine Catholicity is essentially inclusive and democratic. Its mission is to all sorts and conditions of men. Its sacraments bring high and low, rich and poor, privileged and unfortunate, to a common level of fellowship. Its great truths and privileges transcend all adventitious differences, all race and class antagonisms, distinctions, and interests.

This American Church is democratic in that it recognizes, after apostolic fashion, not only apostles and elders but also the brethren. Here the laity, as truly as Bishops or presbyters, have their rights in all legislation. The democratic principle, the right of the people in government, is to be found in this Church in notable distinction from the slight recognition of the laity in certain other bodies on the right hand and on the left. Here the rights of the laity are maintained in due equilibrium with the rights of the presbyterate and the episcopate. Indeed, the only people in the Church whose responsibility might seem to exceed their power are the Bishops.

Privilege implies responsibility. On our laymen rests a responsibility to stand for democracy as against influences that may be described as plutocratic, in business and politics and in the Church. Men like you ought, so far as in you lies, to be making sure that your parish is not in the least like a club of prosperous and congenial people, to which others, less well-to-do, may not aspire to belong except in the position of pensioners. Material things may be symbols. Some churches have pew doors with fastenings. In this city is a church that has not a pew in it. When you build a church, in place of pews put in chairs, and you have taken a long step toward making the Church democratic. If it be a question of private pew versus people, surely you will not hesitate which to abandon.

Gentlemen: Christianity while personal is never individualistic; it is always social. As John Wesley said, "ourselves and others cannot be put asunder." We have now not the democratic ideal alone. From the seething ferment of recent years has been emerging the social ideal beckoning on to better things. The Church ought to illustrate the social characteristic which is essential to the Gospel of the Son of Man.

I do not mean that the Church is to identify itself with any economic or political propaganda, nor, in particular, with the scheme proposed by Socialists. That scheme aims at the economic transformation of environment. The Church's aim is the spiritual transformation of the persons that make up society. I myself am jealous for the personal freedom for which Christ made us free. It is to my mind a question whether the Socialistic scheme, if carried into effect, would not tend to the degeneration of the personal tissue which is the stuff of society, tend toward the withering, by atrophy, of those characteristics of self-reliance, industry, and thrift, and that energy of initiative and sustained endeavor, which are the fibre of robust personality and as such essential to the vigor of the commonwealth.

Moreover, the Socialism that claims to be scientific and self-consistent is professedly based upon the "class-war." It is

my purpose to press upon you the obligation of the Christian layman, as against class-antagonism, to stand for brotherhood. At the beginnings of Christianity fraternity was a very passion, giving well-nigh the aspect of a secret society to "your brotherhood which is in the world." A pressing duty of the Church to-day is to recover that primitive character as the catholic brotherhood and to manifest it to the world. The Church has a mission to proclaim a truce to class war and to make itself seen and felt as the catholic commonwealth of man.

To this brotherhood the Church is bound to bear witness. There ought to be no possibility of mistake regarding the attitude and spirit of a Church that has been teaching each of its children, along with his duty towards God, that his duty towards his neighbor "is to love him as myself, and to do to all men as I would they should do unto me." Our hope should lie, not in the perpetuation of class antagonism, but in bringing closer together interests that seem opposed. It was a labor leader who said, at Yale: "If I were asked to propose a solution of the whole vexed problem of modern industrial life, I should unhesitatingly advise a literal application of the Golden Rule." In that attitude and spirit there would be hope of making the combinations both of capital and labor a beneficent engineery to advance the brotherhood of men. I appeal for faith in the *possibility* of progress in social relations.

As against certain concrete evils all this latent personal power in the Church ought to be lined up on the right side; for example, against the wicked waste of life in child labor. The influence of such men as are gathered here ought somehow to make against anything like what, for lack of a better description, I must call the absentee tyranny which has resulted in such tragedies in Colorado. I am referring to a system rather than to any man or men. There ought not to be any industrial royalty hedged in divinity unapproachable. There ought to be more coming together.

There are signs of the dawn of a new day. Significant in the report to a great corporation is the reference to "the day when employer and employee shall enter into a common administration of industrial interests." . . .

As we see men turning from conflict to coöperation, we get intimations of something else. It is the stirring of impulses and convictions in regard to right dealing, helpfulness from man to man and bearing burdens together. It is that touch of our better nature that even in the industrial world makes men kin. It gives ground of hope for some issue looking toward the conciliation of clashing classes and the re-integration of society as an organism wherein the health of the whole is involved in the well-being of each and every part.

We hear much about social service. We need to be wider awake to social justice.

Men and brethren: The world does not stand still; it moves. In the guidance of this social movement, the Church must do its part. To the Church we must look for the dynamic of the spirit of life and love to vitalize well-meaning intentions and impulses of brotherhood, and to give to methods of social reform the depth and thoroughness of spiritual import and potency.

THE BOYHOOD OF SAMUEL SEABURY

Long, long ago, with brave New London boys
 Young Seabury played. By the serene blue Thames
 He roamed, or marveled at the sea's loud noise;
 And Churchly ways learned well in old St. James'.
 Near Foxen's Hill, he and his schoolmates found
 Arbutus sweet, or watched, on southern slope,
 Some home-built vessel sail, Barbadoes bound—
 The sturdy little colony's brave hope.
 He lived in valiant times, devoid of ease.
 He loved all virtues and all noble ends.
 He loved the little town beside the seas,
 And, loyal friend to all, he loved his friends.
 The godly son of godly sires, his youth
 Was trained in courage, charity, and truth.

ANNA H. FUNNELL.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

AN ENGLISH MAYOR AS BOSS

WE have an idea that the "boss" is a purely American product, but word comes from Dartmouth in England that its mayor purposes to "boss" the show during his period of power. He has begun his career by exercising his undoubted prerogative of presiding at the council's committee meetings, thereby setting aside the duly elected chairman. According to the *London Municipal Journal*, neither threats nor appeals seem to deter the mayor from his purpose. Some time ago, when the chairman of the Works committee arrived at a meeting, he was astonished to see his worship, the mayor, take the chair. The elected chairman made a strong but unavailing protest. The same thing occurred at a meeting of the Finance committee, where his worship announced in reply to a question, that he had made up his mind to act as chairman of every committee meeting at which he was present. One member endeavored to pour oil on the troubled waters, suggesting that the mayor should retain his seat on the committee, but that the duly elected chairman should present his report in that capacity and give the customary information. The mayor, however, refused to act upon the suggestion, and upon an appeal being made to the town clerk, that officer is reported to have ruled that the mayor has the right to take the chair by virtue of his office. In the words of the *Journal*:

"We have no doubt but that the town clerk is correct, and short of kidnapping the mayor or holding him up during the meetings of committees we can see no way out of the deadlock for the gentlemen who hold the barren but dignified honor of chairmen of committees. They might resign, it is true, but that act would not affect the situation. It is clear that the mayor has made up his mind to be cock of the walk at Dartmouth during his term of office, and the best policy for the chairmen of committees is to sit tight until such time as they also are in a position to play the Napoleonic game according to the precedent created by their unconventional predecessor."

INTER-CHURCH ACTIVITIES

A conference on "Inter-Church Activities of Denominational and Inter-denominational Organizations," called by the Federal Council of the Churches of Christ in America, was held recently in Atlantic City. Among the "findings" are these:

"A Commission on Federated Movements such as that outlined in general in the statement presented to this conference on behalf of the Federal Council is urgently needed, and should be organized by the Federal Council. The Commission should be appointed by the Federal Council itself. A part of its members should be selected with special reference to their personal knowledge of and experience in the different phases of federative Christian activities, and a considerable number of other members should be those who in addition to the qualifications already named should represent unofficially the interests of the organizations invited to send delegates to this conference, as listed in the printed announcement. In the case of the latter class of members it is suggested that their appointment be made by the Federal Council after consultation with the organizations whose unofficial representation is desired. The scope of the Commission would be to arrange, within the next twelve months, a conference fully representing the interests of the agencies participating or invited to participate here in these deliberations, of such duration and with such a programme as shall provide for the fullest possible interchange of knowledge concerning the nature of these organizations, their present and projected plans, policies, and programmes, thus promoting mutual acquaintance and goodwill among their leaders, and facilitating such cooperative effort as these organizations themselves may desire to undertake; to make a careful study of the present status of federative Christian activity through state and local federation of churches; to strengthen existing federations by cooperation with their officers and committees; to encourage the organization of new federations in selected places; to make a study of the policies and programmes of local federations; to give due consideration to any other forms of activity that are now bringing churches together in cooperative efforts, such as federations of men's organizations, church athletic teams, etc.

UTILIZING THE IDLE TIME OF FIREMEN

Ordinarily the members of the fire department have a great deal of time on their hands which might with proper guidance and supervision be utilized for the benefit of the community. Mayor Samuel A. Carlson, of Jamestown, N. Y., has devised a plan for the utilization of this spare time. In order to avoid so far as possible the element of waste in public departments in that city, he has introduced a plan under which a certain number of fire men of each company perform the work of flushing the paved streets during the summer. Each company sends out parts of its force three hours each day for flushing purposes, and with each group of firemen there is also sent one of the auto fire machines, which is constantly in close touch with the firemen during operations, so that when an alarm is given they can be immediately conveyed to the scene of the fire, the auto machines being equipped with all the necessary fire fighting apparatus. The efficiency of the firemen as a fire fighting force is in no degree impaired. In commenting on his plans, Mayor Carlson says:

"I might say in this connection that I have met with considerable opposition, not only from politicians who are opposed to firemen performing double service, but there has been some opposition made by the Board of Fire Underwriters, who have expressed the fear that the innovation introduced in our city might not be carried out successfully in other cities, and as a consequence might prove detrimental to insurance companies; but these fears are entirely groundless, inasmuch as the firemen are always in readiness regardless of street flushing; and as a further fact there is always a reserve force at the station, during the hours of flushing."

CIVIC STUDY FOR WOMEN

Some of the active women connected with the suffrage movement in Philadelphia, feeling that they should know more about public questions, have organized a series of Monday conferences on legislation, in the conduct of which they will have the cooperation of such organizations as the College Club, the Civic Club, the Home and School League, and the New Century Club. Among the questions to be considered at these conferences during the month of February are: state aid to charities, care of the insane and feeble-minded, and prison reform. Among the questions to be considered during the coming months are: the city child, the city home, public charities and correction, and city government.

This affords a striking illustration of how women can inform themselves concerning the questions of various kinds, federal, state, and city, that are before the legislatures for determination.

RULES FOR CITY DANCE HALLS

Here are the rules Chicago Clubwomen favor for city dance halls:

- The very latest dances properly supervised.
- The West Point ruling, demanding that dancers keep five inches apart.
- Decent music.
- Minimum age, 14 years.
- Enough chaperones.
- Twelve o'clock closing hour.
- Careful dressing of dancers and chaperones.
- Saturday night dances.
- Closed galleries to prevent love-making on the side lines.
- Investigators to watch where the girls and boys go after "twelve bells" have sounded the close of the municipal dance.
- Dance halls for Negroes.
- Supervision of every dance hall in Chicago by competent clubwomen.

To the great regret of THE LIVING CHURCH, the account of the well-known *Mohawk* Conference printed last week in this department referred to the conference by the name *Mohawk*.



CORRESPONDENCE

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

THE PANAMA CONFERENCE

To the Editor of *The Living Church*:

WILL you kindly allow me to express my agreement with the able article in your issue of May 29th on "Problems in South America"? The action which the Board of Missions has taken at its May meeting in deciding to send representatives to the Panama Conference will be a discouragement to all who are praying and working for the unity of Christendom.

It might well be questioned whether the Board, already burdened with large obligations and unable to meet the demands made upon it for the work in the western field, among the negroes in the South, in Alaska, the Philippines, in China and in Japan, should at this time assume new responsibilities in South America.

But the Panama Conference is founded on a narrow basis, and, as you have pointed out, gives an affront to a large and important section of the Christian Church. The entrance of the official missionary organization of the Church which has hitherto made unity its watchword into a partisan and narrow movement such as the proposed Panama Conference will take the ground from under the feet of those who have been praying and working for a better understanding of questions of Faith and Order.

It is with great reluctance that I make this criticism of the Board at this time, when all the dioceses are at great sacrifice endeavoring to reestablish its financial strength. The members of the Board work at disadvantage as they reside in different parts of the country and meet only a few times during the year, but I cannot believe that they realized the gravity of their action when they disregarded the clear and unambiguous decision of the General Convention in refusing to the Board of Missions authority to cooperate with other Christian Boards. The sectarian character of this proposed Panama undertaking shows the wisdom of the General Convention's action.

Let us hope that the Church will, through its dioceses, generously support the Board at this critical period of its history; but in return the Church must demand that the Board will not ignore the policy laid down for its guidance by the representatives of the Church assembled in General Convention. For making the issue clear, the Church owes to you, Mr. Editor, and to the Bishop of Tennessee in his letter published in your issue of June 5th, a debt of gratitude.

FREDERICK BURGESS.

See House, Garden City, L. I., June 10th.

To the Editor of *The Living Church*:

I BEG to express my unqualified approval of your attitude toward the recent unauthorized action of the Board of Missions in appointing delegates to the Panama Protestant conference to represent—or rather misrepresent—the branch of the holy Catholic Church to which we belong; and my high appreciation and gratitude for your steadfast loyalty to her principles and doctrine. It is about time that some means should be found to check the growing lawlessness in the Church.

Wilmington, Del., June 11, 1915. EDWARD G. BRADFORD.

To the Editor of *The Living Church*:

I HAVE conversed with a number of friends native to different parts of Central and South America, Cuba, and Porto Rico, most of whom are not members of the Roman Catholic Church. I have shown them the statements preliminary to the Panama conference. They have nearly all agreed in a feeling that the statements are at least unfortunate and that the result of such statements will be seriously to prejudice and hamper the progress of the very work for which this conference has been designed. Page 10 of the pamphlet is certainly most unfortunate. The whole of South America is there featured as a pagan country. I can readily imagine the feelings of a cultured gentleman of Buenos Ayres, a citizen of Rio de Janeiro, or a graduate of the University which so long antedates any we have in our own country, when he reads: "In South America there is one ordained Missionary for 200,000 people, and in China one for 400,000."

"The Statement (condensed)," printed on page 24, "adopted by a conference on Latin-America, New York, March, 1913," signed by Eugene R. Hendrix, John W. Wood, James B. Rodgers, W. F. Oldham, committee, is in my judgment one of the most vicious, and if I may be permitted to say so, unintelligent I have ever read. No distinctions whatever are made. The whole continent is considered as

one. When one realizes the difference in progress among the different nationalities of that great region, the difference even in language, in race, in education, in culture, one is appalled at a statement which so generalizes and which contains such language as this:

- "1. Millions of people are without the Gospel to-day."
- "2. The percentage of illiteracy is from 50 per cent. to 85 per cent."
- "3. The percentage of illegitimacy is appallingly high."
- "4. Agnosticism, if not infidelity, almost universally prevails in all the universities."

Do the gentlemen who sign such a statement expect that they will, by such language, pave the way for the missionaries they desire to send there?

Will the producers of this book state to me what they mean by this on page 25: "The progressive and liberal administration of General Porfirio Diaz began in 1876"? I wonder what the feelings of a native Mexican would be concerning "the liberal administration of General Porfirio Diaz"?

Do the writers expect us, for instance on page 45, to understand that there are only twelve churches in the city of Buenos Ayres?

I am entirely sure that the writers did not intend to convey the impression that the only religious work going on in Latin America is Protestant work; but I am entirely sure that in spite of the title, "Mission and English Services, Latin-America," the impression the impartial reader will be given will be that only Protestants are doing anything for the cause of Christ in those lands.

I have listened to many of our own Church missionaries who have returned to tell the story of their work in so-called Latin-America. I have always been edified by the fact that none of those whom I have had the pleasure of listening to have ever indulged in attacks on the Roman Catholic Church. They have always made it clear that their work and their reason for going into that work was to carry the Gospel to those not reached by that Church, every one of them having been positive in stating that they did not believe in proselytizing. It has been, I think, one of the glories of our Church there that we have not followed the custom of some of the denominations and indulged in attacks on Roman Catholicism. To join in a conference which stands on the platform which this one apparently does is simply to reverse in an instant the time-honored policy of the Episcopal Church. I protest against such reversal. I do not believe that any one of our well informed missionaries or Bishops approves of such reversal of policy.

In the last issue of *THE LIVING CHURCH* the Bishop of Atlanta makes this statement: "It is a good formula—'If you cannot stop a movement, head it; if you cannot lead it, use your best efforts to direct it.'" I am afraid the Bishop of Atlanta is too sanguine. A conference was held January 12 and 13, 1914, in the City of New York. We shared in it—at least the president of the Board of Missions was in attendance and made an address. The chairman of the conference referred to "The period during which Christianity was engaged in a life and death struggle with an all powerful Roman Catholic hierarchy." I have read the stenographic reports of the conference, and no one, not even our own president of the Board of Missions, uttered a protest. How much leadership and how much direction did we have there? How much shall we have in Panama? We agree that we do not approve of attacks upon the Roman Catholic Church here or elsewhere, but these churches seem to make such attacks part of their propaganda. Is it not time that instead of weakly supposing that we are assisting in stopping such attacks by sitting on a platform without protest while they are uttered—is it not now time, having failed in that method, to try the method of saying "We are willing to confer; we wish to be at one with all our Christian brothers, and by *All* we mean *All*; but we shall decline to be party with any who indulge in un-Christian and railing accusation against any of our Christian brothers whether they be named Protestant or whether they be named Catholic, or whatever their name may be"? I think our chance of accomplishing something is far better by the latter method than by the former.

I have the very greatest respect and affection for the Bishop of Atlanta, but I must confess that as an expert on Latin-America I prefer Mr. John Barrett. I entirely agree with Bishop Nelson in what I think he means when he asks the question: "Is Roman Catholicism the only conceivable objective of militant Christianity in Latin-America?" My objection to the Panama conference is that that conference would answer that question by saying Yes.

MILH H. GATES.

To the Editor of The Living Church:

MAY I join with many others in thanking you for your strong words of dissent regarding the late action of the Board of Missions?

Time will show, I am sure, that in attempting to commit the Church to the Panama Protestant Conference they have not only over-stepped their powers, but will find that a majority of the Board of Missions represents only a minority of the Church.

One of the saddest results of this unwise action of the Board of Missions is to give a shock to the kindly feeling fast spreading on every side between us and nearly all Protestant Communions; for if the Union of Christendom is to be brought about only by first being seemingly disloyal to our own standards, then I am confident that an overwhelming majority of the American Church will be unwilling to pay the price.

F. M. CLENDENIN.

The Rectory, West Chester, New York City.

To the Editor of The Living Church:

BBETTER even than writing letters of protest to the Church press, since only a few can ever be published, against the action of the Board of Missions in appointing representatives to participate in the "Panama Conference," would be the sending of such protests to our Provincial members of the Board. They represent us, and through them we speak.

Bishop Gailor's letter in the current issue of THE LIVING CHURCH is both sane and clear, and has pointed out the suggestion I here make.

The members of the Board from the Province of the Mid-West are the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, Marquette, Mich.; the Rev. Dr. Delany, 637 Marshall street, Milwaukee; and Mr. W. R. Stirling, 10 South La Salle street, Chicago.

Faithfully, THOMAS JENKINS.

St. Paul's Church, Fremont, Ohio, June 4, 1915.

To the Editor of The Living Church:

THE action of the Board of Missions in regard to the proposed Panama conference is a matter of very grave concern. A conference which stigmatizes as non-Christian a great branch of the Catholic Church, which appeals to the separated forces of Protestantism as the only agency for its conversion, should have no official recognition from the American Church. Our government is now making special effort to draw closer the bonds of this country with South America. The proposed action of the conference could have no other effect than to loosen or break those bonds. The only power which can give authority to the board for official representation at such a conference is the Church, and the Church in General Convention has directly refused to grant such power to the Board of Missions.

The board was not under the least necessity to enter such a conference. No one could possibly be hurt if the Board refused to exercise a power which had not been granted to it, whereas multitudes of loyal Churchmen are deeply distressed and indignant at their recent decision. Will not such an action have the effect of reviving another agency to dispose of the missionary funds of the Church? For many years the Evangelical party had its own missionary organization. It would be a serious step backward if the unity of our missionary work should again be broken by this arbitrary and, I believe, unlawful action of our Board of Missions.

No one would wish to place difficulties in the way of the Board of Missions; but in this they are taking trouble to themselves absolutely unnecessary and not called for by the Church under whose authority they act.

CHAS. EWELL CRAIK.

Louisville, June 12th.

To the Editor of The Living Church:

THE Board of Missions have lately sent out an appeal for money to make up a deficit in their appropriations, and the Church at large has responded well to that appeal. The board obligates itself to do certain work in the mission field, and looks to the Church to back up that work financially. There can be no doubt in the mind of those who receive the constant appeals of Mr. King, that it is no easy matter for the board to meet the demands made upon it, and I suppose we can have no idea how much anxiety the treasurer is compelled to endure.

Such being the case, it seems to me that this latest action of the Board of Missions, to have the Church represented at the Panama Protestant conference, is the height of folly, and they are casting a fire brand into the Church by committing her to this sort of thing, which the House of Bishops, by a large majority, absolutely refused to sanction at the last General Convention.

There can be but one result to this action of the Board of Missions if it is allowed to stand, and that is, the worst deficit they ever had. Moreover, this action is in direct defiance to authority, and is sure to create untold disturbances throughout the Church.

It is devoutly to be hoped that the next General Convention will frame a canon that will protect the Church from any act of the board that can in the slightest degree commit her to this or any similar mad course which the members think they ought to take.

Birdsboro, Pa., June 12, 1915. (Rev.) HARRY HOWE BOGERT.

THE ADMINISTRATION OF CONFIRMATION

To the Editor of The Living Church:

AN article, unsigned and so presumably editorial, in the current issue of one of your contemporaries, entitled, "Episcopal Vagaries," cites as one such the laying on of both hands in Confirmation, and says:

"In so doing, the Bishop seems to be following the rubrical direction given in the Order of Confirmation in our Book of Common Prayer. But, as a Bishop, he is bound to know that at no time has it been the rule, anywhere in all Christendom, that more than one hand, namely the right hand, should be laid upon the head in administering Confirmation; that such use of the right hand only is the rule in the Church of England, from which we are pledged not to depart; that the plural form of the word *hand*, as it stands in the said rubric, is a misprint and one of the many printers' errors which marred the Standard Prayer Book of 1793; and that the phrase, "laying on of hands," in the sub-title of our Confirmation rite, as also in the New Testament Scriptures, refers to the hands of several administrators of Confirmation."

While the word "hands" may have been a printer's error in 1793, it appears to have been deliberately retained since. In view of the number of rubrical changes made elsewhere in the Office of 1883-92, it is hardly probable that this was left unchanged by accident or oversight.

As a matter of fact, is the American Church "pledged not to depart" from details of English use? The Preface invites examination of the Book itself, as evidence of not "intending to depart," etc., but as for a *pledge*, was not the only recorded pledge along that line the one given by Bishop Seabury to his consecrators, that we *should* depart from the English use in the wording of the canon?

As to the word "hands" in the New Testament referring "to the hands of several administrators," how about τὰς χεῖρας in Acts 19:6?

May I add a personal reminiscence? When I was confirmed, under one of the most careful rubricians I ever knew, the candidates "in order knelt before the Bishop, sitting in his chair near to the Holy Table," and he laid on them his hands—both of them. Also, the Bishop (and he alone) said the Amen to the "Defend, O Lord," and the Our Father. It was the most rubrical Confirmation (according to our, not the English or the Roman, rubrics) I ever witnessed.

Nashville, Tenn., June 12, 1915.

JAMES R. SHARP.

AUSTRIA VERSUS RUSSIA

To the Editor of The Living Church:

FORTY-FOUR page pamphlet of great importance has just appeared, *Austro-German Hypocrisy and the Russian Orthodox Greek Catholic Church*. It is written by a Russian priest of the staff of the Russian Cathedral in New York, and secretary of the Consistory. Its object is to combat by present fact and by history certain false accusations, which are being given wide circulation by Austro-German agents in America. Both for justice sake and for important information on the subject of the great Russian Church and its mission in America this should be read by all Churchmen. It gives a good account of the constitution and government of the Church of Russia, with the latest statistics of the whole Eastern Orthodox Church and of the Russian Church in America. It expands the spiritual ideal of the Russian mission in our country, and it treats at some length the much misunderstood matter of the Russian Uniates in Austria, their treatment by the Roman Catholic Church in Europe and America, and their reconversion to Orthodoxy. This pamphlet may be obtained, I find on inquiry, from the author, the Rev. Peter Kohanik, 15 East 97th street, New York, by sending a two cent stamp to cover the postage.

THOMAS BURGESS,

(Sec'y Book List Committee of the Anglican and Eastern Orthodox Churches Union)

FATHER MATURIN

To the Editor of The Living Church:

IHAVE read the homily in THE LIVING CHURCH headed "Maturin," also a letter of a lady who would seem to be one of those who followed Fr. Maturin to Rome. I derived more pleasure from a short article written by Fr. Convers and published in the *St. Clement's (Philadelphia) Magazine*.

For a number of years preceding Fr. Maturin's unhappy defection I knew him well, and was his companion on his first visit to Rome and Jerusalem, and I know how disillusioned he was with what he then saw in Rome. I shall never believe that at any time of his life it tallied with his ideal. Fr. Maturin was impulsive, at times to the verge of unreason. It was temperamental; he could not help it. He was well instructed and knew often better than his impulses led him to do.

Those who have known him best will, I think, have no illusion about what in the midst of a useful career suddenly carried him over the dividing line between Catholicism and Romanism, a plunge that practically ended his usefulness and made him later a more or less lame apologist for his course. The one thing that stands out is, that in spite of his great personal influence and lovable traits, he had so grounded the majority of those he had helped to a fuller and truer Christian life that only an handful, and they mostly of the

least reasoning sort, followed him. The talk of peace found in 'verting to Rome always seems more than silly. A Christian is a fighter from baptism to death and the type of peace so dear to 'verts is apt to be the peace of apathy that Rome fosters in lay people. It is such quitters who want to be relieved of personal responsibility and so will always have advocates.

Fr. Maturin's life work practically ended when he left the Church of his youth and mature years, a useful life blasted by the unhappy divisions of Christians for which neither Rome nor Canterbury can be held blameless, and his earthly life ended by an act of atrocity resulting from the cleavage between Christian principles and those drawing their origin from German anti-Christian materialism with which the world has been coquetting, until now it has brought all civilization to the brink of ruin, and the lives of countless men, women, and children are the price. May we not hope that lives so sacrificed may bring to our American people the dread of a world governed by a return to paganism and lead us to a truer personal following of the world's best Friend, the Saviour? If Fr. Maturin's sad end should lead any of those he so devotedly labored for to work more earnestly, it would certainly be better than squabbling over the question of peace by 'verting, or what his defection cost or netted. That God may grant him true peace and rest we can all join in asking.

W. C. HALL.

Philadelphia, June 7th.

THE CLERGY PENSION PLAN

To the Editor of *The Living Church*:

THE letter of Dr. Foley in your issue of June 5th interested me very much. I am glad to see that there is at least one man in the Church who is not afraid to be thought "queer" just because he has a different opinion from those who follow others blindly without thinking for themselves.

I do not suppose that my opinion is sought, and I have serious doubts about its being accepted, but if you will allow me a little space I will give it: In discussing the question of pensions for the clergy, it seems to me that we are beginning at the wrong end. The starting point is salaries, not pensions. Give a clergyman a salary that carries with it a profit for his labor and like any other man, business or professional, he ought to be able to lay by enough to insure himself and family against the evil days of sickness and old age. Most of the clergy receive salaries which barely cover the cost, if I may apply that word to the ministry, and we all know that any business or professional man who did business at cost would invite receivership. This working at cost which is imposed upon the clergy invites the pension system.

I am very pessimistic about the pension system or insurance plan, or whatever it may be called. If the laity are unwilling to pay larger salaries, simply because it means more expense, I fail to see why we can expect the laity to provide for pensions, because pensions, too, mean additional expense. If this seven per cent. assessment goes through we may expect the laity to cut down the present salaries so as to make the assessments lower. The ministry will then be living on futures, on hope deferred.

A man who has received a good salary based on scientific calculation performed, not by some layman, but by the clergy themselves, ought to save enough to be independent of any pension, if he lives as long as he thinks he will if his health continues. A man who has received a good salary for thirty years in the ministry ought to be independent of a pension. A pension in that case would be needed only by the prodigal. The man whose health breaks down, or is injured in the service, before he has had time to save, is the man who is entitled to a pension. Pensions for all, the high-salaried and the low-salaried, the sick and the well, just because they happen to be Bishops, priests, or deacons, is anything but just, and I for one cannot feel myself becoming enthusiastic about the plan as it is being passed around for endorsement.

Sincerely yours,

Indianapolis, June 7th.

GEORGE G. BURBANK.

THE NATION-WIDE PREACHING MISSION

To the Editor of *The Living Church*:

FROM every part of the country, from Bishops, clergy, and laity, comes a hearty and enthusiastic response to the call of the commission. That the present is the psychological hour is evidenced by many of these letters, which indicate that already before the call was issued dioceses in some instances and communities in other instances were preparing for some such evangelistic work, to be undertaken either in Advent of this year or in Lent of 1916. The call was issued to all of the Bishops of the Church and thus far several of the dioceses have officially appointed commissions. Requests pour in asking for detailed information, for literature, etc., and hardly any exception has been taken to the plan on the ground of its extensiveness. Already in the diocese of New York, so Bishop Greer advises us, "a religious movement or revival in connection with the summer tent campaign" has been inaugurated and "as a preparation for this, conferences and prayer meetings are being held every week." It is worthy of note that the first of these devotional meetings was held at the Bishop's house. In other dioceses, similar

meetings are being planned. The first large expression of the mind of the clergy is one of yearning desire to see the whole plan put into operation. In answer to the many inquiries for literature and larger direction, I beg to say that through the assistance of some of our leading Bishops, clergy, and laymen, a compact manual will be issued in mid-summer and it is hoped that the best literature on the subject of missions will be indicated to the several diocesan commissions and made available at a low cost. Nothing could be more desirable (and the work cannot begin too soon) than to have, as in the diocese of New York, devotional conferences conducted under the auspices of parishes and many of them might, with peculiar profit and for the wider extension of the work, be held in private homes. It is the commission's desire to have any general plan so flexible that it may be adapted to the local needs, not only of the diocese but of the parish. Two briefs that the secretary of the commission has used with great profit in missions he has conducted are Dr. J. H. Jowett's *Passion for Souls* and Dr. Stuart Holden's *Price of Power*. Dr. Holden is vicar of a leading church in London. Both books are published by Revell. Already it seems to be indicated that, in the face of every difficulty, the Church at large will enlist in this nation-wide evangelistic campaign. In some instances it may be necessary to group parishes in given centres, but local commissions can largely determine this matter.

JAMES E. FREEMAN,
Secretary of the Commission.

DANTE

1265—1915

[The Poet predicts the deliverer in Purg. xxxiii 431 under the symbolic number of *Five hundred, five and ten* (DVX), probably referring to Henry VII. of Luxemburg, the expected avenger. The prediction failed, and the following verses carry on the poet's hope to the Christ, Who is described in the Sibylline Oracles (I. 326) under the symbol of *Eight hundred and eighty eight, t. e.*, as the inaugurator of the new era of humanity.]

I.

O sovran bard! indignant, proud, austere,
Scorched with the murky heat of evil days,
Yet keen to see, large, luminous, and clear,
The stars above thy dark, tormented ways!
How didst thou cry for Heaven's predestined Duke,
(Five hundred, five, and ten his mystic sign),
The lion, wolf, and leopard to rebuke
And save thy Tuscany with stroke divine!
Alas, how broke thy vision! Exile thou
From more than Florence! Up the toilsome slope,
Thy bread salt-savor'd, care stamped on thy brow,
Questing at alien gates, unstay'd by hope;
Yet spurning peace which was not brotherhood,
Content within the fires to wait th' eternal good.

II.

O strong and stedfast soul! be with us all,
To gaze beyond the age's ravaging ire,
Beyond the world, like thine own hell, where fall
Thick as the snows, dilated flakes of fire;
To hail that heaven, as once within thy Mars,
Where shines the Cross of Love with saving ray,
Beyond the light of earthly sun and stars,
Th' auroral glow of Christ's new-breaking day.
Oh, join with us to voice the passionate cry,
That all the triple-octave note may hear,
The harbinger of heaven's immortal harmony.
So we, as by thy lady's smile so dear,
Shall lifted be, to see, as through our tears,
The golden harvest-fruit of all the rolling spheres.

HERBERT H. GOWEN.

CHILDLIKENESS, in its Scripture sense, is a perfectness of trust, a resting in a Father's love, a being borne on in its power, living in it—it means a simplicity which resolves all into the one idea of lowly submissiveness to One in whom it lives; a buoyancy of spirit, which is a fountain of joy in itself, always ready to spring forth afresh brightly and happily to meet the claims of the present hour, not looking lingeringly back to the past, nor making plans independently, as of oneself, for the future; a resting contented in one's lot, whatever that lot may be; a singleness of intention; a pliancy, a yielding of the will, a forgetfulness of self in another's claims. To be thus childlike in the pure sense of such an ideal, is to be living in God, as one's Father, one's Preserver, one's Guide, felt to be a perpetual Presence and Providence.—*Carter*.

TO BE OUT of harmony with the things, acts, and events, which God in His providence has seen fit to array around us—that is to say, not to meet them in a humble, believing, and thankful spirit—is to turn from God. And, on the other hand, to see in them the developments of God's presence, and of the divine will, and to accept that will, is to turn in the opposite direction, and to be in union with Him.—*Thomas C. Upham*.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

IT is suggested to Educational Secretaries and Auxiliary officers in general that they preserve in a sort of working scrap-book, the ideas which are being exploited by branches all through the country and which appear on this page in the accounts of diocesan and parochial reports. For the past few weeks, and perhaps for the next few, these stories of the life of the Auxiliary as it is lived in different parts of the land may be read, each with its record of trial and achievement. While they sound very much alike in some cases, there is generally a note of individuality which may furnish to some alert woman the very thing that suggests itself as being worthy of trial in her own Auxiliary.

THE MAINE BRANCH of the Woman's Auxiliary is one of the oldest. It has just celebrated its thirty-seventh year. From a correspondent comes this letter:

"The annual meeting on May 20th was begun with the corporate Communion in the Cathedral in Portland. The business, transacted in the parish house, was conducted by eighty-seven delegates, representing twenty-nine parish branches. One new branch was reported. The work of the various departments showed no diminution of interest in spite of the complex conditions of the past year. The box value was somewhat in excess of that of last year, and the Treasurer announced a small balance, which was promptly and cheerfully voted to diocesan missions. One gift was received for the fund for an automobile for use in the central Maine missions. The Juniors announced the good news of the completion of a part of their work, the fund for a church at Macnahoe. The Juniors this year have accepted the plan of organization adopted at the last Triennial. The President of the Branch reminded the meeting that the previous year she had signified her intention to retire from office. Tributes to her five years of faithful service were presented by the Honorary President, with the request that her name be added to the Advisory Board. The election of officers followed. The new President is by no means new to Auxiliary work in Maine. She is cordially welcomed by her co-workers. The feature of the meeting was the address of Miss Emery, the General Secretary of the Auxiliary, who made a stirring talk on the purpose of the Auxiliary. By describing fields of work widely separated by conditions, but one in object, she showed that the Auxiliary is a reminder of opportunity, faith, courage, enterprise. A rising vote of thanks was given the speaker. At the close of the meeting, lunch was served by the ladies of the Cathedral branch."

AT THE ANNUAL MEETING of the Missouri branch of the Woman's Auxiliary, held in St. Louis on May 28th, this resolution was passed:

"Resolved, that in the organization of the provincial Auxiliary, our delegate be instructed to favor a simple organization for the purpose of unifying the working forces of the Province."

The Provincial Synod meets in Kansas City in January next, when this matter will be decided. The Missouri branch is one of the few which can boast a mission of its very own. In the Virginia mountains is the little church in Blackwell's Hollow, St. John's, built by this branch. Conjointly with the Auxiliary of Pennsylvania, it has also built a school and home for the deaconess, on the same lot.

THIS DEPARTMENT is in receipt of a carefully written letter on the subject of the comparative salaries of Church workers. It is a very interesting and just document, substantiated by quotations from official sources. The tone of the latter is to the effect that many of the Church's workers are prevented reaching their greatest efficiency by the smallness of their pay. "Better have fewer with better pay" is the writer's conviction. The case is cited of a United Offering worker on \$500 a year who did all the heavy work for an official of the Church who was receiving eight dollars a day. Having, as an experiment, lived on the former sum for a year, the correspondent feels that enthusiastic and productive work cannot be achieved under such conditions. "A man or woman feels a desire for service and is willing and glad to give their life; but if the Church can

only offer a field where one's energy is dissipated and one's efficiency reduced as result of inadequate salary, and some other field, social service, etc., offers opportunity for work without such handicap, in the long run the persons best fitted for such work will be lost to the Church." The writer thinks that women having more representation in Church affairs is one of the things which might help, but could not wholly change such conditions.

THE PROMISED BOOK on *Missionary Work in the Southern Mountains*, by the Rev. Walter C. Whitaker, rector of St. John's Church, Knoxville, Tenn., will be warmly welcomed by the Auxiliary. Plans for the use of it by Auxiliaries cannot be made at the close of the present season owing to the fact that the book will not come from the press much before October. But any well-organized branch will be able to use it without previous planning. The book will be about two hundred pages—nearly one hundred pages less than the *Social Aspect* which so many of us have just finished—superficially it must be confessed, in many cases. The mountaineers have gradually grown into the vision of Churchwomen, and the fact that it is an American subject, in a distinctly American year, seems to insure popularity for this book. From a letter written by the author to an Auxiliary desiring information, is quoted: "I am about to enter on a three months' vacation from my parish work, in order that I may, by giving it my undivided attention, give an account that will be reasonably worthy of the theme."

MISS RUTH HALL, Educational Secretary in the diocese of Albany, sends from her report to the Auxiliary branch these recent experiences of Mission Study Class Work:

"In my office as Educational Secretary, which sends me in quest of mission study done this year in our diocese of Albany, I find results that are probably more or less typical. Some of these classes met monthly, some fortnightly, and most of them weekly throughout Lent. One began with monthly meetings, but found them so interesting the members did not wish to wait, and came together every other week.

"In a few cases there were elaborate and well-constructed programmes, these mission study meetings lasting from autumn until spring. A large percentage of the classes studied *The Social Aspects of Foreign Missions*, a few took *The Conquest of the Continent*, and others *The Emergency in China*. One brave little branch, 'having had no experience, hardly knew how to begin,' but laid out a course for itself, divided the leadership between four members, and chose the missionary districts of the Eighth Province for consideration, with the aid of leaflets, the Church almanac, *The Conquest of the Continent*, and the *Spirit of Missions*—'that blessed magazine!' says my correspondent in parentheses. She adds, 'By the end of the winter we knew the Eighth Province thoroughly!' I am asked for advice, but I think the root of the matter is in that Auxiliary which learned its way by trying.

"In a certain city several parishes combined to form a class. In a small village the coalition was made with the Presbyterian and Methodist missionary societies. This latter method of approach has its obvious disadvantages. We do not admit our closest friends to our family councils, and there must exist reserve, even with the kindest of outsiders, when we would glory in the Church's advance or lament her failures. For the mission study class is intimate, familiar although not flippant, discursive yet not irrelevant. In one parish I am told, 'We had, sometimes essays, sometimes readings, but always talk'—and 'always talk' is of moment.

"Because of its peculiar value one accepts reluctantly the substitute—no matter how good—of lectures by the rector, or formally prepared papers. Excellent as these may be, they do not take the place of the free and easy (and not too easy) discussion of mission work and mission workers. In one branch at roll call each member responded with the name of a Missionary Bishop. In another at every meeting was discussed how to expend a supposititious sum of money and where to advise an imaginary missionary to offer himself for service.

"The reasons given for failure to start a class are varied curiously. In two parishes the death of the rector acted as a deterrent; in another the death of an Auxiliary officer; in one branch

it was the president's illness; in two her absence. One active organization did more than its wont in raising money and filling barrels for Southern schools, but 'let the time slip by' without the usual class. The excuse, however, most often reiterated—and it comes again and again—is the lack of a leader. This does not seem an insuperable obstacle. I have repeatedly urged attendance at a summer conference where normal instruction may be obtained. If this is impracticable, still, with abundant and comprehensive literature to be had for the asking, every Auxiliary should find one leader—and one leader is best—for the task.

"But if this difference is beyond removal, there are alternatives. There is the lecture method, with the rector called to the rescue; or, as has been done in a large town, one parish may join another, and even in the country, now that motor cars eat up distance and are as thick as autumnal leaves that strew the brooks in Vallambrosa, cannot several branches come together for study?

"When the importance of the class is more generally understood, every group of earnest, devout Churchwomen—and we have so many!—will indeed long to join the reflection of Mary and of Martha, and give both back to the Lord."

"AFTER MANY DAYS"

BY MRS. J. D. H. BROWNE

TWO women who had been neighbors in Canada years ago met in a hotel in Los Angeles, Calif. They were mutually glad to see each other and were soon deep in a conversation, recalling the events and friends of their old surroundings.

One of these women had belonged to a Baptist family, but had married a member of the Church of England and had, in a half-hearted way, attended the services of the Church in the "township" in which she resided. The rector of this parish—one of the old S. P. G. parishes of Nova Scotia—had a weekly Celebration after Morning Prayer. The services were well attended, and it was a sight to be remembered, as church time drew near, to see the people for miles around, wending their way to the old church in its grove of spruce trees, a landmark for the whole countryside.

In the Los Angeles hotel the two women who had so unexpectedly met recalled those old days and in their mind's eye saw again the quaint church which was connected with many memories of the past.

"And how about the dear old church?" said Mrs. X. "I hope it is kept in good repair."

"Oh, yes, indeed!" said her friend. "We are very proud and fond of it. It is in excellent condition and a number of beautiful memorials have been placed in it since you were there."

"And you have learned to value the Church? I am sure it must be so."

"I have indeed; and I have always longed to see you again and to tell you who it was that first helped me to value it and to realize what it should mean in our lives."

"Who was it? I am so glad."

"It was *you*," said Mrs. S. "We had been talking one day about the weekly Communion. It meant so little to me then, and I said: 'I cannot think why Mr. A. has introduced it here. If he thinks it so sacred, why does he make it common by having it every week?'"

"You said nothing for a minute of two and then you quietly asked me if I said my prayers every day."

"Of course I do!" I said, rather indignantly.

"And do you read your Bible?"

"Well!" I said, "I hope I am a Christian!"

"Are you not afraid of making them too common?" you asked. That was all, but the words somehow sank into my heart. When I knelt to pray that night it seemed as if a new light had come to me. If it was right to pray and to read the Scriptures daily, it must be right to obey Christ's command: 'Do this in remembrance of me.' My mind opened to the thought.

"You left shortly after that talk of ours, and I have always hoped that we might meet again, that I might thank you. I put myself under the rector's instruction, and was confirmed shortly afterwards. And now—the Church means more to me than I can ever say."

Mrs. X. was deeply moved. A sense of thankfulness and deep humility brought tears to her eyes. The thought that she had been made an instrument to help another soul to a nearer approach to God was a joy too deep for words.

This is a true story and has a moral. If God gives us the opportunity of speaking a word of comfort or guidance to one of His children let us not hesitate to obey His voice.

CHRISTIAN TRAINING

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

THE great need of the age is Christian training. A trained people are wiser in the things of God than an organized people without training. Organize by all means, but never to the neglect of or at the expense of training. The Church has nothing greater to fear than ignorance on the part of children in matters of faith and practice.

We shall make no mistake in putting first things first and keeping them there. How necessary to keep up our communicants classes and to carefully prepare our people for receiving the Holy Communion! What has taken the place of the old and helpful practice of catechising the children openly in the church? How long since one has heard an instruction on Holy Matrimony and the Church's law regarding divorce? In all cases where people have erred in divorce and transgressed the canons in remarriages after divorce, which have been referred to me for godly judgment, those so affected have pleaded ignorance of the canons of the Church. How infrequently one hears a sermon on the call to the ministry! Yet how sadly we need men for holy orders! Many young men say that they never have had their attention called to this matter. It requires a whole life to develop Christian character, and men have a right to expect the Church to educate them in spiritual things. Whatever encourages men to regular and frequent communions saves them from carelessness, non-attendance, and non-support; if prayer be neglected, then worship and service decline. Conditions in modern parochial life require too much time of our clergy in serving tables and many deplore the demands which leave them so little time for the hungry sheep which look up to be fed. Let us not remove the pulpit to make room for more tables.

EXPERIENCES OF A RECTOR

I AM BROUGHT face to face with moral tragedies that pass description. One day a man called who bore every mark of education and culture. He confided in me that he had served a term in prison. He was the son of a clergyman. As I talked with him I discovered that twenty years ago I sat next to him at dinner at his father's table and I can even now recall the attractive lad of the household then in his teens!

"Will you let me have five dollars?" said a good woman who came to the office accompanied by her little boy. "I am going upstate. My husband was to meet me with the tickets. I have missed him and am short of change. I will send the money back." She was a woman of refinement, had attended services and taken part in the Sunday school, was an ardent advocate of the duplex envelope and though disappointed that the system was not in vogue with us, she had secured a bundle of our simplex envelopes, not one of which was ever turned in to the treasurer. I made the loan expecting confidently its return without delay. The date was February 16th. I have never received my money nor have I heard one word from this parishioner. She simply disappeared from her pew and from the neighborhood. My only explanation is that she must have been among the unidentified in some railroad wreck or perhaps a victim of the *Lusitania* disaster!—*Rev. T. J. Lacey.*

FATHER MATURIN'S LAST MOMENTS

FATHER MATURIN died as we should have expected him to die—a hero's death. In Dublin is a lady survivor who owes her life to his self-sacrifice. He put her into one of the boats and then stood back upon the deck, perfectly calm and collected. Just as the boat was pulling away he caught sight of a baby child. There was just time to pick her up and throw her into the lady's arms, with the words, "Try and find her mother." And to her joy she was able to fulfil that last injunction of the dying priest, for on the quay at Queenstown was the baby's mother, landed from another boat. As long as there were boats to be launched and life-belts to be served out, Father Maturin worked hard for others. And when no more boats could be got away he was seen standing quietly on the deck, white as a sheet, but as calm as if he were in his study at Oxford. To the last he was giving absolution to his dying fellow-passengers and doing all he could to keep them calm. By nature he was exceptionally nervous—before sailing he wrote to a friend in London saying how anxious he felt about the coming voyage—but when face to face with actual death he was one of the calmest men aboard the ship. A week after the catastrophe his body was washed up at Crookhaven. His face was perfectly peaceful. He had made no attempt to divest himself of any of his clothing, and he wore no life-belt. Evidently he realized that there was no possible chance of being saved. His body was taken in a tug to Queenstown, where it was robed in Mass vestments and carried in procession to the church amid the fervent piety of a Catholic people.—*The Tablet.*

PRAY TO BE calm and quiet and hushed, and that He will vouchsafe you the sense of His blessed Presence; that you may do all things beneath His eye; to sit with Mary calmly at His feet and hear His voice, and then calmly rise and minister to Him.—*Pusey.*

ANNUAL CONVENTIONS

SUMMARY

THE DIOCESE OF EASTON assumed its place in the Province of Washington. A temperance resolution was passed without dissent. The pension system was referred to a committee which will report next year.—LEXINGTON adopted the pension system and made plans for the Nation-wide Preaching Mission. It also planned an annual fall convocation and arranged an increase in the Bishop's salary to take effect on his twentieth anniversary next January.—WESTERN MICHIGAN approved the plan for the pensioning of the clergy. Resolutions of greeting and concern were sent to President Wilson.—WEST TEXAS endorsed the clergy pension system and adopted a canon providing for the establishment of three rural deaneries.—SPOKANE convocation listened to a sermon by Bishop Wells reviewing the district's history. Bishop Page defined his policy. The convocation emphasized the need of Church schools.

EASTON

ALL BUT one of the clergy entitled to seats were present when the forty-seventh annual council met in St. Paul's Church, Centerville, Tuesday, June 1st. There was a large attendance of lay delegates at the two days' session.

The convention sermon was preached by the Rev. George C. Sutton, D.D., rector of Holy Trinity parish, Oxford.

Early in the session of the first day the matter of joining the Province of Washington, which was so overwhelmingly defeated last year, was taken up, and after a short debate it was unanimously decided to join the Province, and the following delegates were elected: Rev. Messrs J. G. Gantt, H. C. Potter, George C. Sutton, D.D., and Louis L. Williams; alternates, S. S. Hepburn, David Howard, W. H. Darbie, and H. B. Bryan. Lay delegates, W. M. Cooper, Col. W. H. Gibson, E. S. Valliant, Hon. J. A. Pearce; alternates, E. W. McMaster, Dr. W. A. Smith, Hon. W. H. Adkins, George H. Bevans.

At the same session a temperance resolution was accepted without dissent.

The Bishop's address dwelt feelingly on the terrible condition of affairs now existing in Europe, and directed attention to an increase in spiritual affairs, showing that more than \$10,000 had been spent on improvements and repairs during the year, also that there had been an increase of more than \$600 in the diocesan clergy relief fund.

A committee was appointed to consider the Pension Fund of the Church and report next year. Several changes were made in constitution and canons, and the secretary was instructed to have a new edition printed.

After a very pleasant session, convocation adjourned to meet in Salisbury, June 6, 1916.

LEXINGTON

WITH ITS associated meeting of the Woman's Auxiliary, the twentieth annual council was held in St. Paul's Church, Newport, Ky., June 2nd and 3rd. The work of each day was begun with a celebration of the Holy Communion. That on the first day was a corporate Communion for the members of the council and of the Auxiliary administered by the Bishop, assisted by the rector of the parish, the Rev. L. L. Riley, and the Rev. Alexander Patterson, senior priest of the diocese.

The dispatch and earnestness of purpose

with which the council transacted its business was in measure due to the note which the Bishop sounded in his address. Thanking the diocesan officers for the manner in which they had attended to their several duties, he asked the council, as it rounded out twenty years of diocesan life, to endeavor to bring to reasonable completion whatever business other councils had begun, and that everyone take the council itself seriously. "No diocesan council," said the Bishop, "has a right to assemble and undertake any portion of the business of the Church of the living God, except in so far as conscientiously and resolutely it relates itself to the tremendous task which Christ has undertaken as declared in the prayer assigned for its meetings. In the spirit of that prayer and with a call to this council to rouse itself to a self-consciousness of its dignity and of its weight of responsibility, I would humbly lead you over the threshold of this twentieth council of the diocese of Lexington into the business which requires our devoted attention and the exercise of a divinely illuminated conscience and judgment."

The pension system; the twentieth anniversaries of the establishment of the diocese and of his own consecration which are to be celebrated next January; efficiency in the Lord's business; matters which had been referred to committees by the last council; were touched upon by the Bishop. Coöperation was urged in the Nation-wide Preaching Mission, and action with reference to the Emergency Fund. Among other new matters to which he called attention was the importance of pastoral visitation and the use of the office for the visitation of the sick. "It is no mere matter of social visiting—or ringing doorbells, as it has sometimes been scornfully styled. It is a vocation that needs as much general preparation as does preaching, and as much specific study in individual cases as is required of a physician in his profession. We may well imagine the necessity to a pastor of a profound knowledge of what we call human nature, with all its perplexing and kaleidoscopic mysteries. All the modern developments of psychotherapy, with their many unscientific and unchristian vagaries, suggest a field in which there must be some truth for the Church to follow in her practice of the pastorate, and thus prevent the wandering from her fold of souls that are disordered and depressed."

The address closed with a tribute to the late Miss Mary E. Harrison, first president of the diocesan Woman's Auxiliary, and at the time of her death its president emeritus. It was followed by a brief memorial service conducted by Dean Massie. The council then adjourned to attend a commemoration of Miss Harrison by the Woman's Auxiliary in charge of Miss Kate Scudder, the diocesan president, at which a review of the life and work of Miss Harrison was given by Miss Laura Clay. The council afterwards authorized the publication of a memorial to Miss Harrison consisting of the Bishop's tribute to her and the addresses of Miss Scudder and Miss Clay.

The report of the commission on the twentieth anniversaries and the consideration of the Church pension system were a special order for Wednesday night. The report of the former was most encouraging. The commission is hopeful of being able to raise every penny of the \$4,000 thankoffering which it desires to present at the time the anniversaries are celebrated.

The council adopted the Church pension system with only one dissenting vote.

The authority of the trustees of the diocese was enlarged so that the corporation may

in the intervals between councils execute liens, if it shall become necessary to use such credit for diocesan purposes, upon real estate, the title to which may be in it, excepting, however, churches and the land immediately covered by them.

The Cathedral Chapter was requested to take into consideration the whole matter of the expenditure of the funds from the diocesan church extension treasury for the assistance of parishes and missions of the diocese unable to support regular work by their own contributions, and to draw up such regulations for the conduct of work in such parishes and missions as shall in the largest measure possible make such work increasingly effective, with a view toward its ultimate self-support where possible. Such power was given the Chapter as shall enable it to require such accounting of all the funds used in the administration of those parishes and missions, or their deposit with the treasurer of the Chapter, as shall in the judgment of the Chapter best conserve the interests of the diocese in general and the work of the parish or mission in particular.

Resolutions were adopted embodying a response to the call of the commission on a Nation-wide Preaching Mission; a request that the Bishop issue a formal charge to the clergy and laity upon the subject; and a general plan for making the call effective within the diocese.

Plans were adopted for the creation of an annual fall convocation. Also a schedule of places for holding the diocesan councils during the next ten years.

The committee on the state of the Church made an exhaustive report upon the small number of confirmations in the diocese and upon the fluctuation in their number from year to year. In regard to the last point, the records show that while there is considerable fluctuation from year to year, yet taking the history of the diocese in periods of five years there is practically no fluctuation. It was the unanimous opinion of the clergy to whom enquiries were addressed that there is need of more definite Church teaching and a more aggressive missionary spirit. The report was accompanied by an exhaustive analysis and tabulation of statistics bearing upon the subject.

Provision was made for bringing the diocesan organization into harmony with the organization of the Province and of the general Church, thus avoiding the duplication of boards and committees, in respect of missions, religious education, and social service.

The committee on efficiency in the Lord's business recommended a system of parochial reports.

An increase was voted in the Bishop's salary to become effective on the anniversary of his consecration.

The Standing Committee and all the diocesan officers of last year were reflected.

The following were chosen deputies to the Provincial Synod: Very Rev. R. K. Massie, D.D., Rev. J. M. Maxon, Rev. J. J. Gravatt, Jr., Ven. F. B. Wentworth, Rev. W. R. Dye, Rev. J. H. Gibbons, and Messrs. A. E. Stricklett, J. T. Shelby, C. M. Harbison, A. D. Cole, E. Galatti, and Prof. F. L. Rainey.

The Woman's Auxiliary meeting was largely attended, and excellent reports were rendered by the officers and by parish branches of work accomplished during the past year.

WESTERN MICHIGAN

HARDLY A YEAR passes when this diocese fails to hear a valedictory of some kind from a clergyman or layman moving to Chicago.

This time two hundred delegates to the diocesan men's club and the diocesan convention men for their annual dinner at the Occidental Hotel of Muskegon and heard the president of the club, Mr. William Hatton, bid them farewell in an amusing speech. He introduced Bishop McCormick, who complimented the club on what they had done and were doing for the diocese; also the speaker of the evening, Mr. Frederic Cook Morehouse, who said that religion had not failed but European diplomacy, which had always disdained and looked down on religion and missionaries, had failed. What was needed now was a diplomacy which would carry out the teachings of the Saviour. "While men and nations fought for supremacy the work of the Christian missionaries went on. Unselfishness would conquer in the end."

Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew, in the parish house of St. Paul's Church (Rev. William Galpin, rector), appealed to the laymen of the convention to form brotherhoods and adopt the rules of prayer and service required from Brotherhood men. Mr. W. R. Stirling of Chicago, advocating the work of the emergency committee of the Board of Missions, arose and said that he commenced his Church work in the Brotherhood of St. Andrew. He said the Church could do more if thoughtful men understood that it cost six cents to collect every dollar secured for missions from Churchmen, that the affairs of the Board of Missions were conducted in a highly efficient way, and that men ought to give to missions far more than they do now.

Pensions for aged and infirm clergy as advocated by the committee of the General Convention were approved.

The matter of parochial efficiency was referred to the committee on the State of the Church, which was given power to act.

After prayer the following resolution was passed by a rising vote and ordered forwarded to Washington:

"The members of the forty-first annual convention of the diocese of Western Michigan, assembled on Wednesday, June 9, 1915, in St. Paul's Church, Muskegon, send respectful greetings to the President of the United States and beg to assure him of their sympathetic interest and concern in the present grave condition of international affairs. They have offered up intercessions on his behalf and they pray that wisdom and guidance may be given him and that all things may be so ordered and settled by his endeavors, that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

The following were elected members of the Standing Committee: Dean Francis S. White, Rev. G. P. T. Sargent, Rev. George Huntington, Rev. Dr. James Wilkinson, Mr. Jacob Kleinhaus, Mr. Thomas Hume, and Dr. Charles Hooker.

Those elected deputies to the Provincial Synod were: Very Rev. Francis S. White, Rev. G. P. T. Sargent, Rev. Walter Lockton, Rev. Dr. James Wilkinson; Messrs. Jacob Kleinhaus, M. P. Carney, A. A. Anderson, and Dr. Charles Hooker.

WEST TEXAS

THE COUNCIL, which was held in St. Mark's Church, San Antonio, on Wednesday and Thursday, June 2nd and 3rd, opened with the celebration of Holy Communion at 10 o'clock Wednesday morning. Bishop Johnston celebrated, assisted by Bishop Capers, gospeller, and the Rev. Dr. Hutchinson, epistoler. Bishop Capers gave a short meditation, after which the offertory was taken for the Emergency Fund.

The business session convened in the parish house at 11:30, when Bishop Capers read his charge, which embodied a very definite

and comprehensive programme of work for the coming year.

The following officers and committees were elected:

Secretary: Rev. C. B. Bowden.

Treasurer: Mr. William Kendall.

Registrar: Rev. A. W. S. Garden.

Chancellor: Mr. Ed. H. Wicks.

Standing Committee: Rev. B. S. McKenzie, Rev. Philip Cook, Rev. John Ridout; Messrs. O. J. Woodhull, Judge A. W. Seeligson, Judge S. G. Tayloe.

By unanimous vote it was decided to endorse the Clergy Pension System.

A devotional meeting was held in the interest of Sunday school work in St. Mark's Church, Wednesday evening. An interesting feature of the occasion was the "Living Catechism" presented by pupils of the Sunday school, under the direction of the Rev. Philip Cook.

"The Place of the Sunday School in Church Work" was discussed by the Rev. C. H. Reese. He asserted that the Sunday school should be made the source of supply for Church enrolment; that the child should be impressed with the idea of the motherhood of the Church as co-equal with the natural mother. "The Responsibility of the Church for the Sunday School" was the subject of an address by the Rev. B. S. McKenzie.

On Thursday morning a canon was adopted providing for the establishment of three rural deaneries, as follows: The deanery of Corpus Christi, to include the counties in the southern part of the diocese; the deanery of Gonzales, to include the counties in the eastern part of the diocese; and the deanery of San Antonio, to include the western counties. The Rev. Dr. Sykes was appointed Dean of Corpus Christi, the Rev. Dr. Bates of Gonzales, and the Rev. John Ridout of San Antonio.

A canon was passed providing for a diocesan board of missions, to consist of the Bishop Coadjutor, *ex-officio* president, the Archdeacon, the three rural deans, the treasurer of the diocese, and two clergymen and five laymen to be appointed by the Bishop Coadjutor.

The Rev. A. W. S. Garden was appointed Archdeacon.

The council adjourned to meet on the 7th of June, 1916, at Corpus Christi.

The delegates to the council and the Woman's Auxiliary were entertained at St. Mary's Hall as the guests of Mrs. Capers and the ladies of the several city churches.

SPOKANE

IN THE "historical sermon" preached by the Rt. Rev. Lemuel H. Wells, he gave the following figures, which show the striking contrast between the condition of forty years ago and those of the present time. He said: "When I arrived in Walla Walla as a missionary in 1871, I found five women and one man as the whole number of communicants in the district of Spokane. When I arrived as Bishop of Spokane, I found about 500 communicants, 4 clergymen at work, 2 parishes, 10 missions, 9 churches—no rectories or parish houses—10 schools, and property valued at \$175,000 and an indebtedness of about \$40,000. The four clergymen were Mr. Lane, rector of All Saints', Spokane; Dr. Law, rector of St. Paul's, Walla Walla; Mr. Coltier, missionary at Sprague; Mr. Goss, missionary throughout the rest of the district. When I turned over the district to Bishop Page in February, 1915, it had 3,022 communicants, 5 parishes, 42 missions, 18 active clergymen, 38 churches, 18 rectories, 5 parish houses, 3 schools in full operation, one hospital with 100 beds, one Church Home for Children with 25 in its care; property and endowments valued at \$750,000 and an indebtedness of \$55,000."

In his report, Bishop Wells said: "During the part of the year I was your Bishop I confirmed 82 persons. I received \$8,720.32 and disbursed \$8,713. That was from May 1, 1914, to January 29, 1915."

Bishop Page emphasized the importance of the Sunday school work by calling a Sunday school mass meeting during the convocation.

In the Bishop's charge, Bishop Page gave an interpretation of the *Zeitgeist* of our century and warned his hearers of their share in promoting the spirit of selfishness, greed, and pride which is essentially the war spirit. He made a strong plea for Church unity.

Bishop Page in his address before the convocation defined his policy for the administration in plain, vigorous, courteous terms. He said: "There seems to be considerable confusion of thought in regard to the corporation known in law as the trustees of the Protestant Episcopal Church in the jurisdiction of Spokane, their method of appointment and their powers. When this corporation was once chartered, it became a state institution, perforce governed by the articles of its charter. These articles no convocation could alter. It is apparent that the trustees are in no sense legally responsible to the convocation of the district. No legislation by any convocation could affect or limit their powers as a corporation, nor could it in any way take the place of their articles of incorporation. Any change would have to be made either by changing the laws of the state or through application by the trustees to have the articles amended. It is my ambition as the head of this district to be identified with such financial methods as shall commend themselves to all thoughtful men and women. A proper report ought to be made by the trustees at each convocation; also there should be a careful examination by some recognized accountant of funds and securities which the trustees hold."

The Bishop reported that he had celebrated the Holy Communion eight times, and conducted alone four other services. He has delivered 81 sermons and addresses, attended 123 meetings and conferences, and confirmed 62 persons.

The reports of the various missions were on the whole encouraging in spite of the hard times and the many disasters which have come upon the people of the district.

The Woman's Auxiliary and the convocation held a joint service. Mrs. Page, Mrs. Mynard, and Mrs. Lemuel Wells read papers.

The convocation emphasized the need of Church schools as of great missionary value in educating workers for the Church. Instances were cited where graduates from these schools had been the mainstay of weak parishes and missions. The importance of making the Church institutions strong and effective as a vital part in the education of Church people in the practice of Christianity was discussed.

Among the delegates was a fair proportion of women who took an active interest in the proceedings. On the committees and commissions women were nominated and elected.

The women in the district take so large a share of the expenses of the Church upon their shoulders that the Bishop favors having women on the board of trustees of the various missions.

THE SEVEN CORPORAL WORKS OF MERCY

To FEED the hungry and give drink to the thirsty.

To clothe the naked.

To harbor the stranger and needy.

To visit the sick.

To minister unto prisoners and captives.

To visit the fatherless and widows.

To bury the dead.

THE CHURCH AT WORK



SYNOD OF THE CHINESE CHURCH
[See issue of June 12th, page 258]

RECTOR AT MUNICH RESIGNS

THE RECTOR of the American Church at Munich, Germany (the Rev. Webster Wardwell Jennings), has felt it necessary to resign his work. It is necessarily of a delicate character at this critical time, the congregation being composed very largely of non-Churchmen, Germans, English, and Americans. In a resolution of the wardens and vestry relating to the rector's resignation it is said: "A rector of less adaptability than Mr. Jennings would have been less successful in carrying on a work which for many years has been of inestimable worth to the cause of Christianity, and an honor to the American Episcopal Church in Europe. The congregation of the Munich church has grown in numbers from year to year and the church has had under consideration plans for the enlarging of the church rooms. It also speaks volumes for the successful work of Mr. Jennings that the total income of the church and library has increased from \$2,540 to \$5,000 during his rectorate. This is exclusive of money raised by subscription for a new pipe organ and two stained glass windows."

Archdeacon Nies has gone to Munich from his post at Lausanne, Switzerland, in order to arrange for carrying on the work until permanent arrangements can be made.

A PARISH FREED FROM DEBT

ST. PAUL'S PARISH, Springfield, Ill., has through the generosity of one of its communicants been entirely freed from debt. To complete the magnificent plant according to the plans of Architect Sutcliffe it was necessary to build the rectory and to borrow \$12,000 to do it. This was done about a year

ago and a mortgage placed on the Harts' house, a fine frame building which was on the property when the parish bought the present site, and was moved on the back end of the lot, thoroughly improved, and used for a rectory until the new one was completed. Now Mrs. Jessie Taylor Smith Brown has assumed the entire indebtedness and makes the new rectory a memorial to her mother, Mrs. J. Taylor Smith, lately deceased. At a meeting of the vestry held on June 4th the generous gift was accepted and a committee of the rector and wardens was appointed to draw up suitable resolutions and to arrange for a memorial tablet to be placed in the rectory. The parish under the leadership of its rector, the Ven. E. J. Haughton, has accomplished what seemed an impossible task in less than five years, having moved from its old site away down town to one of the most prominent and best adapted locations on South Second street, in the very heart of the residence section. It has exchanged its old and gloomy buildings for the present beautiful church, parish house, and rectory, which have been built at a cost of nearly \$150,000, including the lots. The parish is now free



BUILDINGS OF ST. PAUL'S PARISH
Springfield, Ill.

from debt and has the Harts' house and lots as an asset of at least \$10,000. Many memorials have already been placed in the church and others are in sight.

G. F. S. AT CAMBRIDGE CONFERENCE

THE GIRLS' FRIENDLY SOCIETY is among the agencies that have place on the programme of the Cambridge Conference. In addition to the class which will be conducted by the National Secretary, Mrs. H. C. Bolton, there will be a special conference on Thursday, July 1st, at 2 P. M., in Paine Memorial Hall. At this meeting Bishop Rhinelander and Father Huntington will speak, as well as Miss Edith Hadley, vice-president of the New York diocesan G. F. S. A.

The class work will take place during the second week from 9:50 to 10:55 of each morning, the leader being Mrs. H. C. Bolton.

AN EXPOSITION PRAYER

THE DIOCESE of California is trying to inject a little religion into the atmosphere of the Exposition. The whole Exposition is wondrously beautiful, but mainly with the purely sensuous and pagan beauty of color and curve and climate. The statement is true that there is practically no sign of the cross about the Exposition. Bishop Nichols has set forth the following prayer for use in the diocese during the Exposition:

"O Almighty God, Thy pathways are in the great waters. It is Thou who hast used the modern genius of man to join ocean to ocean in the era-making of this great canal. As Columbus in his Atlantic vision of new worlds and as Balboa and Fletcher in their sense of Thy Providence on the Pacific first

consecrated our American shores with prayer and thanksgiving, so we render Thee high praise for all the great things Thou hast done for us in our generation. Our heart has been enlarged by the sparkle of the seas. Through dry land Thou hast gathered their waters together in new century channels. And in all this Exposition of exalted human achievement inspire us and all its promoters with a deepened sense that Thine is the greatness and the power and the glory and the victory and the majesty. Make wars to cease in all the world. Bring the nations to Thy fold and add the heathen to Thine inheritance. And grant us Thy peace all the days of our life. Through Jesus Christ our Lord. Amen."

THE JUVENILE COURT AND THE CATECHISM

THE LAST meeting of the Detroit clericus was held on Monday, June 7th, at St. John's parish house, and was addressed by Judge H. S. Hulbert of the juvenile court, who is also senior warden of St. Joseph's Church, and a member of the reorganized social service commission of the diocese.

Judge Hulbert said that he had made a study of forty-two Church boys who were brought before him this year, and emphasized two facts: that the boys had no touch with the clergy and no conception of the Ten Commandments. He found that the boys knew the Sunday school superintendents well, but in many cases did not even know the names of the clergy. In regard to the Commandments and the Catechism very few of the boys, even of those who had been confirmed, could repeat the Commandments, some had no conception of what they were and in only two cases did any of the boys realize any connection between the Commandments and life.

The judge said that in almost all the homes of these boys, representing every class of society, religion was greatly neglected, and that in talking to parents he had found it impossible to get any satisfaction in this regard. The judge found that in the case of boys who had had definite religious training the task of reclamation was tremendously accelerated, and he urges a very definite teaching of the Catechism and the close application of it to the conduct and life of the children.

CHURCH BEGUN AT INDIANA HARBOR, IND.

ON THE morning of Whitsunday ground was broken for the erection of St. Alban's Church, Indiana Harbor, Ind., in the diocese of Michigan City. At the commencement of the late Eucharist the choir and congregation left the parish house, where services have been held during the four years that have elapsed since the opening of the mission, and, singing Charles Gounod's processional anthem, *Praise Ye the Father*, marched to the place where arrangements had been made for the ceremony. The first shovelful of earth was removed by the priest in charge, the Rev. M. M. Day, the second by the warden, the third by one of the building committee, and the fourth, completing the Cross, by Master Arthur Murton, the first boy to serve at St. Alban's altar. The procession then returned to the parish house for choral Eucharist and sermon. St. Alban's started four years ago with eleven communicants, and an unfinished parish house on which there was a heavy debt. All encumbrances on the church property have now been cleared off, there are ninety-eight communicants enrolled, and it is expected that the new church will be built with no more than \$3,000 of debt. Work upon the church, which is being built in accordance with plans and specifications drawn up and presented as a free-will offering by Mr. Wm. Horatio Day, architect, of New York City, is being pushed

with all reasonable rapidity, and it is hoped that the cornerstone can be laid during the octave of St. Alban's Day.

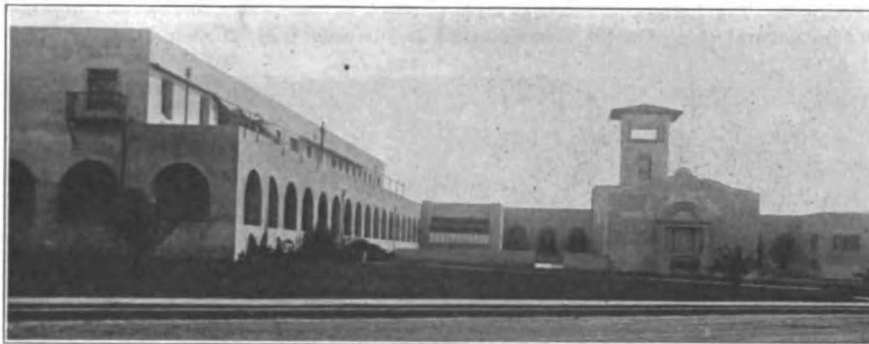
MUNIFICENT GIFT TO LA JOLLA

FAR DOWN the coast of California, within some fifteen miles north of the Mexican border, just above San Diego, La Jolla (*The Gem*, and pronounced La Hoyah), looks out over the Pacific ocean. Perched high up on the cliff brink, this beautiful little town has become the mecca for many of the visitors to California, and those who have discovered its charm and wonderful climatic advantages either remain as permanent residents or at least make yearly pilgrimages in search of its quiet and peaceful hospitality.

Some five years ago, Miss Virginia Scripps deeded to the school several acres of land, which command a rare view of the sea and

president; the Rev. W. H. Marshall, secretary; and Dr. R. E. Smith, treasurer. The colored clergy of the diocese, four priests and one deacon, and several lay delegates were present. The sessions occupied Monday and Tuesday, the last day closing with a reception by the parishioners of St. Cyprian's. The parochial school as an agency in Church teaching and Church strengthening was one of the subjects dealt with, while the Sunday school was deemed of sufficient importance to be assigned a separate hour or two on the programme.

The Woman's Auxiliary and Daughters of the King met apart from the men this year. The Bishop has prepared a constitution for the Auxiliary, which will now be known as the "Florida Branch No. 2 of the Woman's Auxiliary." Mrs. Isabella Whitsell of Jacksonville was appointed president of the Woman's Auxiliary, and Miss May E. Lofton



THE BISHOP'S SCHOOL FOR GIRLS, LA JOLLA, CALIF.

the hills, and the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the diocese of Los Angeles, was not insensible of the great advantages which such a gift afforded for the benefit of those who should be fortunate enough to become pupils in an institution situated as this would be, in a place removed from the distractions incident to a large city, and yet having the advantages of such an one within easy reach.

A comprehensive group of buildings was planned, and two of these were erected at that time, through the generosity of Miss Ellen Browning Scripps. A few weeks ago Miss Ellen Scripps, realizing that the time had arrived when accommodation for a larger number of students had become a positive necessity, donated the sum of \$50,000 to the Bishop towards the erection of another building, to be used as a dormitory, while the central building will hereafter be known as Bentham Hall, after the daughter of the Rev. and Mrs. Charles E. Bentham, who recently passed away within a few days of one another, and who contributed in so many ways to the success which has attended this school during the first five years of its existence.

Miss Margaret Gilman of Cambridge, Mass., who for the past two years has been with Radcliffe College, and prior to that was principal of the Lincoln School at Providence, R. I., has been secured to take the place made vacant by the recent death of Mrs. Bentham. Miss Gilman will assume charge on the opening of the school in the autumn.

COLORED WORK IN FLORIDA

THE PRELIMINARY convention called by the Bishop in November last year met on the 16th of May in permanent organization as the Jacksonville archdeaconry, in St. Cyprian's Church, St. Augustine (Rev. P. W. Cassey, minister in charge). Evensong was sung and the president delivered his annual address, the other clergy present assisting in the service. On Monday morning the Bishop celebrated the Holy Communion and preached the sermon, after which he organized the convention by appointing the Ven. M. E. Spatches,

of the same city, president of the Daughters of the King.

The convention will meet next year in May, the time and place to be decided on later.

An archdeaconry for colored Churchmen with a convention of their own brings into relief, as the diocesan council cannot, the special problems that beset this part of the Church's work. And it affords the Bishop an opportunity to organize and utilize forces which, without it, would be of little effect.

The pressure of home needs very naturally claimed a large portion of the convention's time; but a gleam of the wider missionary vision was admitted each day by the intercession for missions.

The convention adjourned on Tuesday, and on Wednesday the clergy and those of the lay delegates who were accredited to the diocesan council went to Trinity Church for its two-day session.

THE REV. A. T. SHARPE

AFTER AN illness of some six months, the Rev. Andrew Trowbridge Sharpe died recently at the rectory of St. Stephen's Church, Jacksonville, Fla. The funeral was conducted by Bishop Weed on Monday, June 7th. He was assisted by Archdeacon Wyllie and the Rev. I. H. Webber-Thompson.

Mr. Sharpe was born in Goshen, Orange county, N. Y., in 1848. Graduated from the General Theological Seminary in 1877, he was made deacon by Bishop Horatio Potter the same year. He was advanced to the priesthood by Bishop Robertson of Missouri in 1878. He was the founder of St. Philip's Church, St. Louis, and for some time was in Oak Park, Chicago. A missionary in Cuba from 1900 till 1904, he became Archdeacon of West Florida in the latter year, but returned to Cuba in 1907 to become warden of the theological seminary in Havana, where he remained till 1913. For two years he served in All Saints' Church, South Jacksonville, Fla., and last January he became rector of St. Stephen's Church, Jacksonville.

DEDICATION OF PARISH HOUSE IN OGDENSBURG, N. Y.

BISHOP NELSON visited St. John's Church, Ogdensburg, N. Y. (Rev. Charles White, rector), May 22nd, and dedicated the new Hoard-Howard Memorial parish house. The building is the gift of John C. Howard and the late Charles DeV. Hoard, each contributing \$10,000. It is a memorial of the mothers of the donors. For its endowment, the Hon. George Hall gave \$5,000, and Frank Chapman, George F. Darrow, Andrew Irving, Levi Hasbrouck, and Edward L. Strong, \$1,000 each. The parish house is a two-story structure with basement. It is built of native blue limestone with Indiana limestone trimmings and harmonizes with the construction of the church and chapel. The building is 70 feet long by 40 feet wide. On the first floor there is a large guild room for the women's societies, also a kitchenette, coat room, and work room. The woodwork on this floor is white enamel. The halls and stairways are finished in natural oak. On the second floor

extended and full account of his life than has previously appeared in these pages.

The Rev. Mr. Bishop was born in Greenport, Long Island, January 24, 1849. When he was eight years of age his mother died, and he came to live with relatives in Boston, where he was educated in the public schools. He attended the services and Sunday school of the First Baptist Church on Somerset street. But it became his desire to enter the Church, and he was baptized in St. James' Church, Roxbury, by the Rev. George S. Converse, D.D., of Boston, president of the Standing Committee, who was ever his friend and adviser. On the Sunday following the day of his baptism he was confirmed by Bishop Eastburn. Having felt from an early age a vocation for the Christian ministry, by the advice and under the guidance of his rector he entered upon a course of preparation for holy orders.

Graduated from the Berkeley Divinity School in 1876, Mr. Bishop was ordained to the diaconate by Bishop John Williams of

met the body at the front of the church, proceeding to the chancel, where the burial office was read by Bishop Lawrence. The lesson was read by the Rev. Mr. Fitts and the Creed by the Rev. Mr. Scott.

The pall bearers were Cutler C. Crowell and David W. Weaver, wardens of the parish; Albert B. Fales, clerk of the corporation; John Colwill, representing the Sunday school; Harry A. Cox, parish treasurer; and Daniel W. Webster representing the men's club.

THE REV. HACHALIAH BURT

BISHOP BILLES writes of the death of one of his aged missionary priests:

"On Tuesday, June 8th, the Rev. Hachaliah Burt fell on sleep. Forty-three years ago, as a young man, a graduate of Hobart College and of the Berkeley Divinity School, Mr. Burt came to Dakota Territory. When Bishop Hare first came to the district of Niobrara, he found Burt already at work. The Dacotahs were then still savages; the Church's influence had hardly begun to reach them. Only with the greatest difficulty and with real risk of life did the missionaries come among them. Burt faced the difficulties, accepted the risks, and for forty-three years lived among the Sioux. He was the most modest and simple of men; gentle, patient, absolutely sincere. When the present Bishop was elected, the first man to offer sympathy, support, and loyalty was the veteran missionary—Burt. The Bishop could not have done without that loyalty; he hardly knows how to go on without the aid of his always loyal friend and helper, Burt.

"The Burial office was said, in the presence of hundred of Indians, in the Dacotah tongue, in St. Mary's Church, Crow Creek, by the Bishop, the Rev. Dr. E. Ashley, and the Rev. E. B. Mounsey, who succeeds Mr. Burt as priest in charge of the Crow Creek Reserve. A touching incident of the great missionary's passing was that his successor, chosen by himself, formerly a Congregational minister, celebrated the Holy Communion for the first time, by the death-bed of Mr. Burt. The newly ordered priest, his son in the Faith and in deep affection, gave Mr. Burt his viaticum.

"The dear and great faithful servant lies in the shadow of the cross which marks the Indian graveyard at the Crow Creek Agency. He is the only white man buried in the Dacotah graveyard. He is survived by a widow, who for more than thirty years has been indeed his helpmeet, by Mr. Burt's sister, who has been for a generation a servant of the Indians, and by his adopted (Indian) daughter, Miss Elizabeth Thompson.

"Dear loyal Burt! 'Well done, good and faithful servant!'"

DEATH OF REV. W. E. EVANS

STRICKEN with apoplexy while at supper on the evening of Friday, May 21st, the Rev. William Edwin Evans died early on the following morning at his home near Doswell, Va. Mrs. Evans had been called from home a few days previously by the death in an automobile accident of her brother and his wife, and Dr. Evans was alone at the time of his death, except for the presence of his son, Mr. William Evans.

Dr. Evans was a native of Baltimore, and served in the Methodist ministry with credit and efficiency for some years before he was ordained to the diaconate by Bishop Jackson in 1892. Bishop Wilmer advanced him to the priesthood the following year. Serving in Alabama for a length of time, he afterwards went to South Carolina, where he served as rector of Trinity Church, Columbia, till 1900. At that time he accepted a call to the Monumental Church in Richmond, Va., and remained there for six years, when he went to



HOARD-HOWARD MEMORIAL PARISH HOUSE
St. John's Church, Ogdensburg, N. Y.

is a large assembly hall, finished in North Carolina pine, and a kitchen. This room has a movable stage and is connected with the chapel for Sunday school purposes. A safety deposit vault of reinforced concrete and steel has been built to house the parish records. There is a high basement, part of which will be used later for shower baths.

In connection with this improvement a men's club room has been fitted up with a fire place; also a room for the Boy Scouts has been set apart.

The parish now has the equipment for a considerable social work. During the past year \$11,000 has been added to the endowment fund of the church. Part of this represents the endowment of a free pew by Mrs. William C. Cooper and Charles E. Cooper, in memory of the late James Cooper and his wife, who were life-long communicants of the parish.

On this visitation Bishop Nelson confirmed a class of fifty-eight persons and received three already confirmed into the communion of the Church. During the past three years 268 persons have been confirmed in this church.

THE REV. N. K. BISHOP

ONE WHO claimed him as rector for many years, and who was later presented for ordination by the late Rev. Nathan Kendrick Bishop, who passed away on May 19th, offers a more

Connecticut, being advanced to the priesthood in the following year. He served as assistant in St. James' Church, Lancaster, Pa., for nearly a year, thence going to Emmanuel Church, Somerville, where he served for one week as deacon, and the following thirty-eight years as priest and rector. During those years five men entered the ministry from his parish.

He is survived by a sister, Jane K. Bishop, who made her home with him, and by an adopted son, Granville P. Rogers of Winthrop.

The body was taken to the church on Friday night, where it was viewed by hundreds of the parishioners and friends. The body rested in the casket in Eucharistic vestments. Prayers were said at 7 o'clock by the Rev. Mr. Scott; at 8 Evening Prayer was read; at 9 the Litany of the dead was recited. During the evening and all night the body was guarded by members of the guild of St. John the Evangelist in relays of twenty minutes.

On Saturday morning, the day of the funeral, the first requiem was celebrated at 6:30 by the Rev. Mr. Scott; at 7:30 a second celebration by the Rev. William H. Pettus, assisted by the Rev. F. L. Beal; at 8:30 the third requiem by the Rev. Mr. Fitts, and at 9:30 the final requiem was said by the Rev. Mr. Le Ferre. At 11 the full vested choir entered from the sacristy to the choir while a second procession formed with the clergy headed by the cross bearer, Mr. Farwell, and

the Church of the Advent, Birmingham, Ala. About three years ago his failing health drove him from active service, and he returned to Virginia, where his priestly work was confined to that in two small churches. A year ago he took charge of St. John's Church, West Point, and gave up that work only with his life.

He has published some fiction and poetry, as well as sermons, and was the author of books entitled *Henry VIII* and *The Era and the Man*.

All the clergy of Richmond were honorary pall bearers at his funeral. The services were in the Church of the Holy Trinity, Richmond, on Monday, May 24th, and the rector, the Rev. Dr. J. J. Gravatt, officiated, with the Rev. Dr. E. L. Goodwin of Ashland.

HOFFMAN-ST. MARY INDUSTRIAL INSTITUTE

THE HOFFMAN-ST. MARY Industrial Institute at Keeling, Tenn., had its closing exercises June 7th. There were no graduates, but an excellent programme was rendered. Over forty girls were in attendance during the year.

Bishop Gailor moved this school from Nashville to Keeling three years ago, having purchased one hundred acres of rich farm land beautifully located on the L. & N. R. R. After paying for the land the Bishop was unable to complete the school building, which is only partly finished at the present time, and has few facilities. More than \$1,000 is needed to finish the building, and as the room is greatly needed it is hoped that the work can be completed in the early winter. Branches of the Woman's Auxiliary, guilds, parish societies, or individuals desiring to help in this work may obtain information from the Ven. E. Thomas Demby of Keeling, who is the Archdeacon for colored work.

DR. FISKE ACCEPTS ELECTION

THE REV. CHARLES FISKE, D.D., rector of the Church of St. Michael and All Angels, Baltimore, Md., Bishop Coadjutor-elect of the diocese of Central New York, has signified his acceptance, conditional to the consent of the Bishops and Standing Committees of the Church. He will visit Bishop Olmsted in Utica on Wednesday and Thursday, June 16th and 17th, and will spend Thursday evening and Friday in Syracuse.

THE BIBLE IN THE SCHOOLS

THE FOLLOWING resolution was introduced in the Minnesota diocesan convention by the Rev. C. E. Haupt. It was adopted.

"Resolved, That for the promotion of public morals, and the restoration of the religious liberty guaranteed to every citizen of the state under the constitution, this Church in council assembled calls upon the Christian consciousness of the citizens of Minnesota to demand that selections from the Bible may be read in the public schools in any community desiring it, provided that the child of any parent or guardian objecting thereto may be excused from such reading."

MEMORIALS AND GIFTS

A NEW sanctuary railing has been placed in the Church of the Redeemer, Biloxi, Miss. (Rev. C. B. Crawford, rector), in loving memory of Mrs. Charles T. Howard, who was for many years a generous contributor to the financial support of the parish. The railing is given by the members of the parish.

ON SUNDAY, June 6th, a service of benediction was held for the interior of Bethlehem chapel within the Pro-Cathedral Church of the Nativity, South Bethlehem, Pa. An altar, altar rail, altar cross, dossal, missal,

missal rest, linen, credence and Bible, all memorials, were blessed by Bishop Talbot. An address was made by Dean Beckman.

ON THE Feast of Corpus Christi a beautiful hand-made quartered oak altar, highly polished, was presented to St. Elizabeth's mission, at Elizabethtown, Pa. (Rev. L. C. Morrison, minister in charge). The service began at 7 P. M., with procession of the choir of St. Luke's Church, Mt. Joy, followed by the acolytes of St. John's Church, Marietta, and the clergy. Full choral Evensong was rendered. The Rev. Herbert B. Pulsifer of Marietta preached the sermon, and assisted by the rector and Mr. Snell, the lay reader, pronounced the words of benediction. The altar is of goodly dimensions and has a tabernacle. It is the gift of twelve ladies, as attested by a brass plate attached. The brass cross and candlesticks as well as the Prayer Book stand for the altar are the gifts of Mr. Snell.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Council Honors an Aged Presbyter

THE REV. DR. THOMAS J. BEARD of St. Andrew's Church, Montevallo, Ala., received the congratulations of the diocesan council on the recent attainment of his eightieth birthday. It is now fifty-five years since he was ordered deacon.

ATLANTA

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

Death of Auxiliary President—Increased Apportionment—Lenten Offering

IN A TRAGIC automobile accident Miss Mary Ayres Pearson, president of the Junior Auxiliary of the diocese, was suddenly killed in Macon, June 7th. The funeral service was held by Bishop Nelson in Christ Church, Macon. The death of Miss Pearson has caused state-wide sorrow. She was the beloved young president of the Juniors, and by her intense interest and activity, and her deep spiritual devotion, had been a power for organization and development in the diocese.

THE DIOCESAN board of missions has so increased its apportionment for diocesan work as to enable the Bishop to put another minister and more teachers in the field among the missions in remote parts of the diocese. This increase in diocesan missionary work is most encouraging in a difficult financial year. There was no retrenchment in either diocesan or general missionary pledges.

THE SUNDAY SCHOOLS of the diocese raised over \$1,000 by their Lenten offerings.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Gifts to Newly-Ordained Rector

THE REV. J. LYON HATFIELD, who had been ordained to the priesthood at Rome on June 4th, on the night after his return to his parish at Sackett's Harbor was entertained at the home of the Rev. H. S. Smith, chaplain of the Third Infantry, and escorted home to the rectory, where he found his parishioners assembled for a surprise reception. In the course of the evening there was presented to him a set of Eucharistic vestments, made and embroidered by the people of the parish, a cassock girdle and biretta, and a gold cross.

CONNECTICUT

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

Conference and Dinner in Connection with the Convention

A DIOCESAN missionary conference was held in connection with the annual diocesan convention in the Church of the Good Shep-

herd, Hartford, on Tuesday morning, June 8th, preceding the convention. There were about three hundred Sunday school and Woman's Auxiliary delegates present. From 10 A. M. until 1 P. M. an excellent programme of addresses was listened to by an audience which filled the church. After the speeches, limited to half an hour each, a short discussion took place on the topic considered. One of the most interesting talks was that of Mrs. Panoast of Philadelphia, who spoke with the ardor of an enthusiast of the work of Dr. Teusler and St. Luke's Hospital at Tokyo, Japan, and the Christian movement in that country as fostered by the wonderful work of the doctor. "Japan has set the open door before us which no man may shut," she declared. "Japan lacks something. It is not commercial success, nor education. It is Christianity. Back of the opportunity of St. Luke's Hospital lies the personality of Dr. Teusler. The power of a consistent life is one of the lessons taught by this man working in the East."

THE ANNUAL diocesan "dollar dinner" has become an accepted affair in connection with the diocesan convention. The ball room of the Hartford Club was filled to overflowing, Tuesday night, when 326 of the clergy and laymen of the Church sat down to the annual dinner of the diocese of Connecticut. It was a Church affair from the time when the flash light of the camera man burst like a snell up to the last words of Bishop Brewster, thanking the Trinity quartette for their singing. Two of the quartette were sons of Bishops, Harding of Washington and Edsall of Minnesota. Among the selections sung was "Germany Land, Where the Wurzbürger Flows," but to offset this "Tipperary" followed. Thus was neutrality preserved by the collegians. The last speaker was Bishop Lines, who, in discussing the effect of the war upon the world, said, "A new and larger world is being born. This great war will do for the world what the Civil War did for this country. Out of it all there is coming a new world with new duties, especially for the Church of God. Is the Church going to be large enough to rise to this new opportunity?"

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Anniversary Services—Two New Parish Houses

PROPERTY in the rear of St. Andrew's Church, Wilmington, has been purchased for the erection of a parish house. It is expected that the new building will be begun soon, and that the parish house, when completed, will be one of the best fitted in Wilmington.

ON SATURDAY, June 5th, Bishop Kinsman laid the cornerstone of a parish house for All Saints' mission, Delmar. Work for this was begun three years ago by the Boys' Club of Delmar, whose effort was approved and furthered by the Bishop. Sufficient money has been raised to provide for a small building, which seems likely to be much used by the people of the town as well as members of the mission.

THE MONTH of June sees a succession of anniversary services in the oldest of the Delaware churches. On Trinity Sunday, the congregation of Trinity parish, Wilmington, met to celebrate the two hundred and sixteenth anniversary of the mother-church of the parish, Old Swedes'. The services were conducted by the rector, the Rev. F. M. Kirkus, and vicar, the Rev. R. L. Wolven, the sermon being preached by Bishop Kinsman.

ON SUNDAY, June 6th, was held the annual Sunday service in Old Christ Church, Broad Creek, built in 1771, the mother and grandmother-church of seven churches in the southwestern corner of the diocese. Services were conducted by the Rev. C. T. Pfeiffer of Laurel.

and the Rev. C. L. Fischer, D.D., of Seaford. The sermon was preached by the Bishop.

ON SUNDAY, June 13th, Old St. Anne's, Middletown, celebrated its two hundred and tenth anniversary. The morning sermon was preached by the Very Rev. H. B. Bryan, Dean of Trinity Cathedral, Easton, who assisted the rector, the Rev. P. L. Donaghay, in the services. In the afternoon an address was delivered by the Hon. James Penniwell, chief justice of Delaware.

ST. ANNE'S CHURCH, Middletown, will celebrate its two hundred and tenth anniversary on Sunday, June 20th. At 10:30 A. M. the Rev. Henry B. Bryan, Dean of Trinity Cathedral, Easton, Md., will preach, and at 2:30 the Hon. James Penniwell, justice of the state supreme court, will make an address.

DULUTH

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

Mission Opened in New Duluth

THE REV. C. E. MALTAS of Duluth has opened a mission at the steel plant in New Duluth and gives regular services there Sunday afternoons.

ERIE

ROGERS ISRAEL, D.D., Bishop

Death of Archdeacon Taylor—Summer School

THE DEATH of the Ven. Francis M. S. Taylor, D.D., Archdeacon of Meadville, which was briefly noticed last week, is a sad and serious loss to the diocese and the whole Church. He came to Erie a little over two years ago from the diocese of Springfield, of which he had been for many years the efficient Archdeacon, in order that his mother might spend her closing days in her old home. She passed away about a year ago. His own death was due to an attack of angina pectoris which appeared after preaching a mission in Farwell a few months ago. He delivered the Memorial Day address in Union City the day before his death. The effort to speak out of doors to a great gathering of people was followed the next day at noon by an acute attack, from which he died before medical help could reach him. He loved men generously and they as generously loved him. He evidently anticipated his death, for he had left on his desk a note with directions for his funeral, in which he summed up his life in the words of St. Paul: "I have fought a good fight; I have kept the faith."

THE FIRST summer school for Sunday school workers in the diocese was held at Exposition Park, Conneaut Lake, from May 31st to June 4th. Nearly fifty of the clergy, superintendents, and teachers from the dioceses of Erie, Pittsburgh, Ohio, and Western New York were in attendance. The school was held under the direction of the boards of religious education of the Province of Washington and of the diocese of Erie, but the success of it is greatly due to Bishop Israel, who sent out a pastoral letter urging it upon the attention of clergy and teachers, and to the Rev. E. J. Owen of St. John's Church, Sharon, who was chairman of the committee of arrangements. Each day opened with an early celebration of the Holy Communion. The mornings and the latter part of the afternoons and the evenings were given to instructions and conferences and illustrated lectures. The first part of the afternoon was left free for recreation. Every department of Sunday school work was ably presented, Miss Helen Jennings of Pottsville taking the work of the primary teachers, Mrs. John Loman, diocesan visitor of Sunday schools of Philadelphia, taking the work of the juniors, the Rev. Howard Diller teaching the seniors and Dr. Mitman teaching the adult Bible class teachers. In addition to these were special lectures by Dr. Bratenahl of Washington and Dr. Gardner of New York.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Twenty-fifth Anniversary Noted

THE TWENTY-FIFTH anniversary of the ordination to the priesthood of the Rev. Arthur R. Taylor, rector of St. John's Church, York, was celebrated on Sunday, June 6th. The special preacher was the Rev. G. F. G. Hoyt, rector of St. Paul's Church, Columbia. Mr. Taylor has been rector of the church in York nearly ten years. During that time much progress has been made in that historic parish. A debt of nearly \$13,000 has been extinguished; a splendid organ has been given and installed; a substantial endowment has been established by bequest; provision has been made for a boys' club house at a cost of more than \$2,000; a vigorous institutional work has been established and developed, reaching now about five hundred boys and girls; the Sunday school has been practically doubled; the parish library has been extended from a small thing to a distinct and considerable community benefit; the work at Norway Park has constantly grown and additions and improvements have been effected which have almost re-made St. Andrew's, a mission of the parish.

IOWA

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

Miss Smith Made Deaconess

ON TRINITY SUNDAY, at St. John's Church, Keokuk, Bishop Morrison set apart as deaconess Miss Emma J. Smith. Miss Smith has assisted the Rev. Mr. Sage in the mission fields connected with St. John's nearly two years past. Previous to that time she spent a year at St. Elizabeth's Indian School, South Dakota, and for some years assisted the Rev. Mr. Haupt at St. Mark's, Minneapolis. Bishop Morrison has assigned Miss Smith to continue her work as assistant to the rector of St. John's, Keokuk.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Convention of Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary held its annual meeting at St. Paul's Church, Marquette, on June 8th, 9th, and 10th, in association with the convention. The opening service was a corporate Communion at 11 o'clock on Tuesday, when the Bishop was the celebrant and also made an address. There was a business meeting in the afternoon in the Morgan Memorial chapel which was brought to a close in time for the Auxiliary to visit St. Luke's Hospital. At eight in the evening there was a presentation of the drama *The Call of the Little Blue Box* in the guild hall. Wednesday morning the women held a conference on mission study in the chapel.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Parish Celebrates Seventy-seventh Birthday—Memorial Service—Luncheon to the Clergy

ON TRINITY SUNDAY the Sunday school of the Church of the Ascension, Baltimore (Rev. R. W. Hogue, rector), celebrated its seventy-seventh birthday. The service was held in the church at half past three, and the Chinese Sunday school united with both the morning and afternoon sessions in a beautiful service of carols, hymns, and prayers. The address was delivered by the Rev. Charles L. Atwater, vicar of the chapel of the Advent. The rector asked all to lift their hands who had been in the Sunday school a year, then those who had been two years, and so on until at last the call for those who had been with the school for seventy-seven years showed the

uplifted hand of Mr. John Black, now a vestryman of the church. Miss Mollie Focke has a record of forty years with the school.

ON THE EVENING of the First Sunday after Trinity, June 6th, a very beautiful and impressive service was held at St. Paul's Church, Baltimore, in memory of the late rector emeritus, the Rev. Dr. J. S. B. Hodges. All the music for this service was of Dr. Hodges' composition, except the glorious anthem, "I heard a voice from heaven," written by his father, Dr. Edward Hodges, and "Man that is born of a woman," which were sung in place of the Psalter. The music throughout was of the highest order, fully maintaining the high standard for which Dr. Hodges labored. The rector, the Rev. Dr. A. B. Kinsolving, made a brief address, speaking of the great debt of the Anglican Communion to Dr. Hodges, whose music, he said, issued out of his devotional life as a priest. Bishop Harding of Washington, who for five years was associated with Dr. Hodges at St. Paul's, then paid a high tribute to his former rector and close friend. He spoke of the combination of progressiveness and conservatism which marked him and how he had stood for the highest standards in the worship of the sanctuary. The church was filled with a large and representative congregation.

A NUMBER of the clergy of Baltimore and vicinity, together with a few lay guests, were very delightfully entertained at luncheon at the Green Spring Valley Hunt Club, Baltimore county, by the Rev. Hobart Smith, rector of old St. Thomas' parish, Garrison Forest, on Monday, June 7th. The Rev. Roland Cotton Smith, D.D., rector of St. John's Church, Washington, D. C., read a paper on "Paradoxy," which was afterwards informally discussed.

AT A RECENT meeting of the vestry of the Church of the Ascension, Baltimore, a petition was received signed by a large number of the most earnest workers and devout communicants of the parish, in behalf of the use of individual communion cups. The petition was worded and presented in a reverent spirit and was based on the ground that the laws of health are the laws of God, and that it is wrong to compel the people to use a common cup, with its danger of carrying contagious diseases. Three physicians of the parish gave strong testimony to the risk of contracting certain malignant diseases from the use of the single cup, as well as its uncleanness. Another important reason given was the increase of the practice of turning the chalice by the people before receiving, thus making the sacredness of the service give way to the thought and fear of contracting disease. The vestry expressed appreciation of the motive and spirit of the petition, and with the rector presented the matter before the Bishop. Bishop Murray gave it his endorsement, stating that some change from the present custom would undoubtedly be allowed in time and that the proper procedure was to memorialize the General Convention through the convention of the diocese, and this the vestry will do at the next diocesan convention.

MILWAUKEE

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

Meeting of Girls' Friendly Society—Every-Member Canvass—Auxiliary Chooses Officers

THE ANNUAL meeting of the Girls' Friendly Society for the election of officers was held in All Saints' guild hall on Saturday, June 5th. Mrs. Guy D. Goff was elected president; Mrs. Stuart Hyde, vice-president; Miss Helen Buchanan, secretary; and Miss Marion A. Gray, treasurer. The opening of the Holiday House at Green Lake, Wis., on June 28th, was announced.

ON SUNDAY, June 6th, a committee of

twenty-five men from the men's club of St. Stephen's parish, Milwaukee (Archdeacon Blossom, rector), started from the church in automobiles and visited every family in the parish, soliciting the one day's income for the Emergency Fund. The result was nearly \$300 contributed for the Emergency Fund and for diocesan missions, and nearly \$200 in increased pledges for current expenses.

THE JUNE meeting of the Woman's Auxiliary was held at Whitewater, Tuesday, June 8th. Holy Communion was celebrated in the morning, followed by noon-day prayers, the Rev. James Slidell officiating. The business meeting was called to order at 2 P. M. by the new president, Mrs. E. A. Wadhams. The Rev. James Slidell welcomed the Auxiliary to the parish. The programme was as follows: "The United Offering," Mrs. Wm. Simonds; a paper prepared by Mrs. E. R. Williams on "The Apportionment"; "Mission Study," Miss Mary Clarkson; "The Work of Section B of St. James' Parish," Miss Winkler. The president read an appeal from a new library at Amherst, Wis., asking for magazines. Miss Clarkson spoke of the work of the senior department. Mrs. Rice sang a group of songs. Archdeacon Hood spoke of the work being done in his field. The secretary read the names of the Executive Board: Mrs. Ed. A. Luedtke, St. John's, Milwaukee; Mrs. A. M. Anderson, St. Andrew's, Milwaukee; Mrs. Laura Litchfield, St. Paul's, Milwaukee; Mrs. F. C. Morehouse, All Saints' Cathedral, Milwaukee; Mrs. R. K. Rockwell, Beloit. The president appointed Miss Mary Clarkson chairman of the educational committee, Mrs. W. C. Sargent, chairman of the box committee.

MISSISSIPPI

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

Archdeaconry Meeting—Endowment for All Saints' College

THE ARCHDEACONRY of the work among the negroes will meet in annual session at St. Mary's Church, Vicksburg, on June 18th. Delegates both of the clergy and laity are expected to be in attendance from all parishes and missions of the colored work in Mississippi.

THE REV. C. E. HINTON, field agent of All Saints' College and former rector of Christ Church, spent a few days in Vicksburg during the commencement exercises of All Saints' College. He has accepted a call recently extended to him to become rector of Lallington chapel, Locust Valley, L. I., but expects to give four months during the winter and spring to his work on the \$100,000 endowment for All Saints' College. All Saints' is doing a splendid work under the wise guidance of Bishop Bratton and the efficient principal, Miss Trapier, and should claim the support of all who are interested in the education of our young women of the South.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Bp. Coadj.

Convention Date—New Rector at Dillon—Other News

THE TWELFTH annual convention meets in St. Peter's Church, Helena, on Sunday, June 20th. Bishop Faber will preside. The convention sermon will be preached by the Rev. Gaylord G. Bennett of the Church of the Incarnation, Great Falls.

BISHOP FABER has been away for about a month on his visitation of the northern part of the diocese. He was over five hundred miles away from home in the northeastern part of the diocese, and again about the same distance from home in the northwestern part. He is getting acquainted with the vastness of his field.

THE REV. CHARLES H. LINLEY of Christ Church, Kalispell, resigned his charge in May and accepted a call to St. John's Church, Dillon. But his vestry refused to accept his resignation, and finally persuaded him to remain as their rector.

St. JAMES' PARISH, Dillon, has at last secured a rector, the Rev. Hugo P. J. Selinger, Ph.D., of Snohomish, Wash., who entered upon his work on June 13th. The parish has been vacant since January, but the services have been kept up by members of the Brotherhood of St. Andrew, and the apportionment and all pledges and obligations have been paid in full.

IN HAVRE a roof has been put on the basement of the prospective stone church, and it has been fitted up into a commodious and comfortable place for holding services and Sunday school. It is found a great improvement on the desolate hall where they formerly held their services.

THERE IS a prospect of building eight churches in Montana during the current year, besides a parish house. It is not certain that all of these will be built, but several of them will be.

NEWARK

EDWIN S. LINES, D.D., Bishop

Anniversary Celebration

THE REV. DAVID STUART HAMILTON, rector of St. Paul's Church, Paterson, N. J., celebrated the twentieth anniversary of his rectorship on Trinity Sunday. He preached a historical sermon at the morning service. In the evening Bishop Lines visited the parish and commended the rector for his long and faithful service. One hundred and forty-six adults were confirmed at this service—the largest class in the history of the diocese. On Thursday evening there was a special musical service, at which more than two hundred and fifty choristers in vestments from neighboring parishes were present and assisting.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Summer Church Destroyed by Fire

HOLY TRINITY CHURCH, Jefferson, a summer church in the White Mountains, was destroyed by fire, at a loss of \$10,000, partly covered by insurance. The building of this church was the work of the late Rev. T. G. Littell, D.D., who took an intense interest in this mountain region. Through his efforts this summer church continued its influence throughout the year by furnishing funds to support a permanent worker in the northern part of the state. The Rev. H. E. W. Foscroke, D.D., of Cambridge serves as priest in charge during the summer.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Committee on Cathedral Foundation—New Rectory—Meeting of State Federation of the Board of Education—Other Meetings

THE COMMITTEE on the Cathedral Foundation which was appointed by Bishop Matthews at the last convention is making rapid progress in carrying out the lines suggested by the Bishop. Chaplains have been appointed to look after the sick and needy in the state and municipal institutions and a special effort is being made to look after the foreign population of the diocese.

CHRIST CHURCH, Trenton (Rev. Robert W. Trenbath, rector), has purchased a handsome home opposite the church on Hamilton, at the cost of \$9,500, to be used as a rectory. The rector and his family have taken possession.

The former house used as a rectory is on the market.

THE STATE FEDERATION of the board of education meet in the State House on May 22nd to consider future legislation and school interest throughout the state. Twenty-one counties were represented. The sessions were attended by 250 people.

THE PLAINFIELD District Sunday School Association meet in St. Paul's parish house, Bound Brook (Rev. A. S. Phelps, rector), on June 3rd. Forty-five representatives from the Sunday schools in this district were present. The Rev. T. A. Conover was the principal speaker. Afterwards a symposium was held on the ways and means of teaching. The Rev. C. C. Silvester of St. John's Church, Somerville, was elected president.

THE ANNIVERSARY committee on the ordination and consecration of the Rt. Rev. John Croes, D.D., the first Bishop of New Jersey, announce that special services will be held in Christ Church, New Brunswick, on Friday, November 19th, at 10:30 A. M. The Bishop has requested that recognition of this event be made in all parishes and missions on Sunday, November 21st.

THE PLAINFIELD CLERICUS had as its guest on June 9th, at Roselle, the Rev. William T. Manning, D.D., rector of Trinity Church, New York. Dr. Manning spoke on the topic, "Give the Prayer Book a Chance." The election of officers resulted in the naming of the Rev. Clarence S. Wood, president, and the Rev. Henry Messier, secretary and treasurer.

NORTH CAROLINA

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

Organization of Standing Committee

THE STANDING COMMITTEE has been organized by the election of the Rev. A. B. Hunter as president, and the Rev. M. A. Barber, rector of Christ Church, rectory, Raleigh, as secretary.

OHIO

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

Churchman Graduates as Japanese Physician

MR. SAMUEL E. CHIU, a Japanese Churchman who has for some time taught a Bible class for young Japanese men at Trinity Cathedral, graduated in medicine from the medical college of Western Reserve University, Cleveland, the middle of June. He also took vocal training, and in Cathedral hall, on Wednesday evening, June 9th, gave a graduating recital to an appreciative audience. He returns to Japan to practice medicine.

PITTSBURGH

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

Old Historic Church Reopened—Relief Work—St. Barnabas' Home

ON SUNDAY, June 6th, after being closed for several months for extensive repairs and redecorations of the interior, St. Luke's Church, Woodville, one of the oldest church organizations and buildings in the diocese, situated among a rural population, was reopened by the Bishop. The music was furnished by the vested choir of the Church of the Atonement, Carnegie, and addresses were made by the Rev. Mr. Speers of Wilkinsburg. Archdeacon Bigham of Pittsburgh, and Bishop Whitehead. The work is now under the care of the Rev. John Fairburn of Carnegie, and services will be provided on Sunday afternoons during the summer season by him and Archdeacon Bigham.

THE DIOCESAN branch of the Woman's Auxiliary held an all day sewing on Wednesday, June 9th, at Calvary parish house, Pittsburgh, in behalf of the Surgical Dressing

committee of New York, when the time was spent in making bandages, dressings, etc., according to sample kits furnished by the committee. The week has also been observed as "Bread Week" in Pittsburgh and adjacent towns, and a thorough canvass has been made of the city and many of the suburbs and neighboring towns. One hundred and forty thousand dollars has been raised in four days, to be invested in flour to be used for the starving Belgians. It is hoped that by the end of the week enough money will be in hand to provide for a shipload of flour. Committees of women visited the residence sections of Pittsburgh, and offices and business houses were canvassed by prominent business men. Children also took part in the campaign, and much enthusiasm was displayed and good work accomplished.

ST. BARNABAS' HOME celebrated its anniversary on St. Barnabas' Day by services throughout the day. The Home is situated on a beautiful plot of ground on one of the hills in the neighborhood of McKeesport, and provides a comfortable abiding place for convalescent and incurable men to the number of about sixty. The superintendent is Mr. Gouverneur P. Hance. The services of the day began with an early celebration of the Holy Communion for the inmates of the Home, in the chapel of the institution, by the Bishop. At 11 o'clock there was a second celebration of the Holy Communion for the officers and visitors, at which time the Bishop preached. Dinner was served to all the visitors, and in the afternoon brief addresses were made at 3 o'clock, after a short service, by Bishop Whitehead, the Ven. Archdeacon Radcliffe of the diocese of Erie, the Rev. A. C. Howell of Sewickley, and Dr. Theodore Diller of Pittsburgh. Supper was served, and Evening Prayer was said at 8 o'clock, with addresses by the Rev. J. H. Fairlie, the Rev. Dr. Scott Wood, and Superintendent Hance. Strenuous efforts are being made to complete the building fund now being raised for the erection of a fireproof building, on the lot adjoining that on which the present Home is located.

RHODE ISLAND

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

Death of Faithful Sexton—Twenty-five Years in the Ministry—Guild of St. Barnabas for Nurses—Outing of Clerical Clubs

TRINITY CHURCH, Newport (Rev. Stanley C. Hughes, rector), records the death of William Gottlob Schwarz, who for nearly thirty-six years held the position of sexton of this historic parish. Mr. Schwarz died on the 20th of May, a reverent communicant, a sexton who "performed his duties with scrupulous care, and with great dignity and propriety."

THE REV. ALBERT M. HILLIKER, rector of Christ Church, Lonsdale, celebrated the twenty-fifth anniversary of his ordination on Trinity Sunday, special music being rendered by the choir, the evening service closing with a festival *Te Deum*. The choir also presented Mr. Hilliker with a beautiful green stole. The vestry and the heads of the other parochial organizations arranged a reception in Lonsdale Hall on Wednesday evening, June 9th. Bishop and Mrs. Perry, with the rector and Mrs. Hilliker, were in the receiving line. Many clergymen were present, and a large company of townsmen and friends, to offer their felicitations.

THE SPECIAL preacher at the annual service of the Guild of St. Barnabas for Nurses, Providence branch, was the Rev. Frederick J. Bassett, D.D., rector of the Church of the Redeemer. The service was held at St. Stephen's, Providence, Sunday evening, June 6th.

THE JUNE meeting of the Clerical Club of Rhode Island (the last meeting of the sea-

son) took the form of an outing at "Austin Priory," the summer home of the diocesan deaconesses, about eight miles from Washington village, which is the nearest railroad station and the terminus of the trolley line from Providence. Automobiles carried the party from the village out into the country to the Priory. The old farm house which the deaconesses are fitting up for their summer work amongst the country girls was found to be undergoing repairs, but was duly inspected and the future uses of all the rooms, including the little oratory off the living room, were duly pointed out. The clergy then went to the Austin's farm, about an eighth of a mile distant, where lunches were eaten upon the lawn, and a business meeting held. After the beautiful little Union chapel on the grounds had been inspected the party embarked in the autos and returned to the village, where the trolleys were taken to Providence.

SOUTHERN OHIO

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

New Church in Columbus—Canon Powers Made Dean—Guild of St. Barnabas for Nurses

THE LAYING OF the cornerstone of a new church, St. John's, Columbus (Rev. Harry C. Robinson, rector), took place on St. Barnabas' Day. Bishop Reese and many of the clergy were present. The parish is not two years old, having been a mission of Trinity, but has shown splendid growth. The church being erected is to be of stone.

THE JUNE meeting of the Cathedral Chapter was marked by the election of the Rev. Stuart B. Purves as Dean of the Cathedral. Canon Purves has served as vicar of the Cathedral since February, 1911. Much satisfaction was expressed at this recognition of faithful service. The missionary work of the Cincinnati convocation is to continue under the care of Archdeacon Reade, who is also superintendent of the City Mission Society, and the Cincinnati convocation will be revived and once more take an active interest in local affairs.

THE GUILD OF ST. BARNABAS FOR NURSES, Cincinnati branch, now numbers eighty-seven active members, associates and priests associate. On St. Barnabas' Day a corporate Communion was held at the Church of Our Saviour, the Rev. J. Hollister Lynch, rector, and an associate officiating. In the afternoon a brief service, with address by the chaplain, Canon Reade, and the admission of the rector of the parish, the Rev. George Heathcote Hills, as a priest associate, was held at Grace Church, Avondale. The annual meeting was held in the beautiful rose gardens of Mrs. Caspar H. Burton near by, followed by a social hour. Mrs. Harry L. Woodward was re-elected secretary, with Mrs. Palmer as her assistant, and Mrs. C. A. L. Reed as treasurer.

WASHINGTON

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

Trinity Sunday Events

ON TRINITY SUNDAY an interesting missionary meeting, at 5 P.M., was held in St. Thomas' Church, near Dupont Circle, of which the Rev. C. Ernest Smith, D.D., is rector, at which the speakers were Bishop Williams of Marquette, the Rev. Patrick Murphy, city missionary, and the Rev. Joseph E. Williams, curate of St. Thomas'.

AT TRINITY CHURCH, Third and C street, N. W., of which the Rev. G. W. Van Fossen is rector, there was a reunion service for all former members of the church whose change of residence to distant points of the city made it inconvenient for them to continue their membership at Trinity. The gathering on the occasion was large.

AT EPIPHANY CHURCH (Rev. Dr. R. H. McKim, rector) the 4 P.M. Sunday school had a closing service for the summer. Prizes were given to the scholars for efficient progress in studies and for punctual attendance; and in the evening Dr. McKim delivered a sermon on the Triune God.

AT ST. MARGARET'S CHURCH, of which the Rev. Dr. Herbert Scott Smith is rector, there was an assemblage of the Sunday school of four hundred pupils, an increase of one hundred pupils since the previous Trinity Sunday. Books and other prizes were awarded to the scholars.

AT ST. JOHN'S, on Lafayette Square, six young men, of the ages of 17 and 18 years, were received as members of the Junior Brotherhood of St. Andrew, at the afternoon service.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Meeting of the Worcester Convocation

THE JUNE meeting of the Worcester convocation was held Tuesday, June 1st, at the Church of the Reconciliation, Webster (Rev. S. Wolcott Linsley, rector). The Dean, the Rev. Walton S. Danker, celebrated Holy Communion, assisted by the rector. The Rev. Father Corma, priest of the Polish National Church, was vested in the chancel. The Rev. Arthur W. Moulton, rector of Grace Church, Lawrence, preached a sermon on "The Human Side of the Immigrant." The business meeting was held in the splendid new parish house, recently dedicated, and reports of all missionaries in the convocation followed. At luncheon the Rev. Robert Keating Smith, secretary of the provincial committee on the various races, gave an illuminating address on "What can the Church and the Prayer Book do for the Foreign-Born in our Industrial Centres?" This was followed by discussion, and at the afternoon business session a resolution was passed that the convocation should do all in its power to help the building fund of Holy Trinity mission, Southbridge. The policy of the convocation was defined as being to concentrate all efforts on one mission at a time. Holy Trinity plans, after ten years of existence as a mission, to erect a church as a memorial to the late Bishop A. H. Vinton, first Bishop of Western Massachusetts, and asked for the help of the convocation. A committee of the Dean, the Rev. S. W. Linsley, the Rev. George H. Southworth, the Rev. B. C. Roberts, Messrs. Robert K. Shaw and N. T. Hurlbut were appointed to raise funds. A committee of two, the Rev. C. E. O. Nichols and the Rev. R. M. D. Adams, was appointed to confer with the Bishop in regard to action about the call to the Church by the Commission on a Nation-wide Preaching Mission. The convocation was attended by some fifty delegates, and was a thoroughly live and stirring meeting.

Educational

THE BACCALAUREATE address at St. Mary's, Knoxville, was delivered in St. Mary's chapel, Sunday, June 6th, by the Rev. Dr. C. W. Leffingwell, the rector. The commencement exercises were held in the study hall of the school on the following Wednesday morning, the usual recitals, class day exercises, etc., having been held in the intervening days. The graduation class numbered ten, with four others in special departments. The address was delivered by the Rev. William C. De Witt, D.D., Dean of the Western Theological Seminary. The cross of honor was conferred upon the class by Dr. Leffingwell, a duty he has performed annually for forty-six years, the school having been founded by him in 1868, the first class being the following year. The

Bishop of Quincy, Dr. Fawcett, delivered the diplomas to the graduates. During the exercises Dr. Leffingwell announced the presentation by the graduation class of a set of one dozen tablets representing flying cherubs, being reproductions of the bronze tablets over the altar of the Cathedral of Padua. These tablets are given a place on the wall over the stage of the study hall, and add greatly to the already beautiful interior. A meeting of the trustees of St. Mary's was held Tuesday evening, at which an encouraging increase in the missionary scholarship fund was announced. The Rev. G. H. Sherwood and Mr. H. A. Williamson, whose terms on the board of trustees had expired, were reelected. Dr. Leffingwell announced the completion of the gift to the school of the land facing the school, and other holdings, promised last year. St. Martha's Girls' School, auxiliary to St. Mary's, also closed a successful year the week previous. Miss Emma Pease Howard, principal of St. Mary's, is also the head of St. Martha's.

BROWNELL HALL, the diocesan school for girls in the diocese of Nebraska, celebrated its fifty-first commencement June 8th. It is the oldest school for girls west of the Mississippi River, and is one of the oldest in the United States: it has the distinction of having graduated a class in 1868, prior to the graduation of a class in any of the Eastern colleges for girls and women. The baccalaureate sermon to the class of 1915 was preached in St. Matthias' Church, the college chapel, on Sunday, June 6th, by the Bishop of the diocese. A notable feature in connection with this service was the ordination to the diaconate of Mr. Elmer Darling of De Witt, Neb., and Mr. Carl M. Worden, who is to be placed in charge of St. Matthias' Church. The commencement service on June 8th was conducted by the Bishops of Nebraska and Western Nebraska, the Very Rev. Dean Tancock, and the Rev. Carl M. Worden. The Very Rev. Dean Delany delivered the address. Bishop Williams presented the diplomas, excepting that to Miss Alice Frost, which was presented by her father, the Rev. William H. Frost, rector of St. James' Church, Fremont. Miss Frost received the Mary E. Cunningham gold medal for excellence in Bible study. She has spent five years at the school and has taken every course presented in Bible study. Miss Marguerite Vernet Brown of Council Bluffs, Iowa, was the honor member of the class. Brownell Hall, under the able management of Miss Euphemia Johnson, principal since 1911, has been making marked progress, and hopes within the near future to erect a large, well-appointed and eminently modern college building on a beautiful tract of land a little to the west of the city of Omaha.

AT BETHLEHEM CHAPEL, the beautiful crypt edifice of Washington National Cathedral, a Communion service in connection with the closing exercises of the Cathedral School for Girls was held on Trinity Sunday, at 8:15 A. M., at which Bishop Williams of Marquette, Mich., was the preacher, and Bishop Moreland of Sacramento, Calif., was the celebrant, and the Rev. Christopher Sparling, rector of St. John's, Georgetown, D. C., assisted in the service. At 10 A. M. Bishop Williams conducted the service, assisted by two candidates for the diaconate from St. Alban's parish, who, later on in the forenoon, were ordained by Bishop Harding. At 4 P. M. another service was held in the chapel, conducted by Archdeacon Williams, at which Canon Bratenahl again preached. At 8 P. M. the chapel had commencement services for the Cathedral School for Girls, at which Bishop Harding delivered the baccalaureate address and presented the diplomas: Bishop Moreland preached the sermon, while Archdeacon Williams, Canon Bratenahl, and the Rev. Christopher Sparling assisted in the

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services, the music being rendered by the fine organ and choir of the chapel, under the direction of Mr. Priest, Cathedral organist and choirmaster. An interesting event in the near future at Mount St. Alban will be the inauguration of the summer school for Sunday school workers, at Cathedral Close, on Monday, June 7th, at which the Bishop of Washington and the Bishop of Maryland will be present.

THE EIGHTIETH annual commencement of the Hannah More Academy, Reisterstown, Md., the diocesan school for girls, was held on Tuesday, June 8th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's chapel, on Sunday morning, June 6th. On the evening of June 3rd a musicale was given, in which the junior members of the school participated, and on the evening of June 7th, a musical recital, in which the chorus class and fifteen other pupils took part. On Tuesday, at 10:30 A. M., the pupils, graduates, and teachers marched to the chapel, whence, after Morning Prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The principal address was made by the Rev. William A. McClenthen, D.D., rector of Mount Calvary Church, Baltimore. After the report of the examiner and the announcement of honors and prizes, Bishop Murray made an address and presented the diplomas to the class of ten graduates.

BETHANY HOME SCHOOL FOR GIRLS at Glendale, Ohio, held its third annual commencement exercises on St. Barnabas' Day, with five graduates who have passed through the equivalent of a high school course. A solid foundation has been laid for college work or for immediate activity in many lines with fine strata of religious instruction of a definite character. The Rev. Stanley M. Cleveland of New York preached the baccalaureate sermon, and the Rev. Canon Reade presented the diplomas. A recent scientific test of the children of the Home made by a noted physician and a psychological expert, showed that they averaged from one to two years ahead of the generality of children in intellectual tests, while their physical conduct was greatly above the average, particularly in chest measurement. The Rev. Mother Eva Mary and the devoted band of sisters have certainly every reason to be proud of this work.

THE FORTY-EIGHTH annual commencement exercises of the Porter Military Academy, Charleston, S. C., were held from June 4th to 8th. On Friday there was the Glee Club concert, declamatory contests, and awarding of medals, followed by dancing. Saturday afternoon the annual field sports took place, and in the evening there were class day exercises and an address of welcome by the president, Cadet Captain C. C. Hawes. The baccalaureate sermon was preached on Sunday morning by the Bishop of Florida. At 4 P. M. on Monday the competitive drills took place, and in the evening the annual commencement day hop to the graduates. The commencement day exercises were held on Tuesday morning, and in the evening the annual alumni smoker was held in Butler Hall.

A CLASS of goodly size was graduated at Howe School on Monday, June 7th, in the presence of a large number of alumni, parents, and friends. The annual address was given by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, while the Bishop of Michigan City, as president of the trustees, also delivered an address prior to the presentation of diplomas. At the Sunday services of the previous day the Bishop of Indianapolis was preacher. Howe has closed another very successful year



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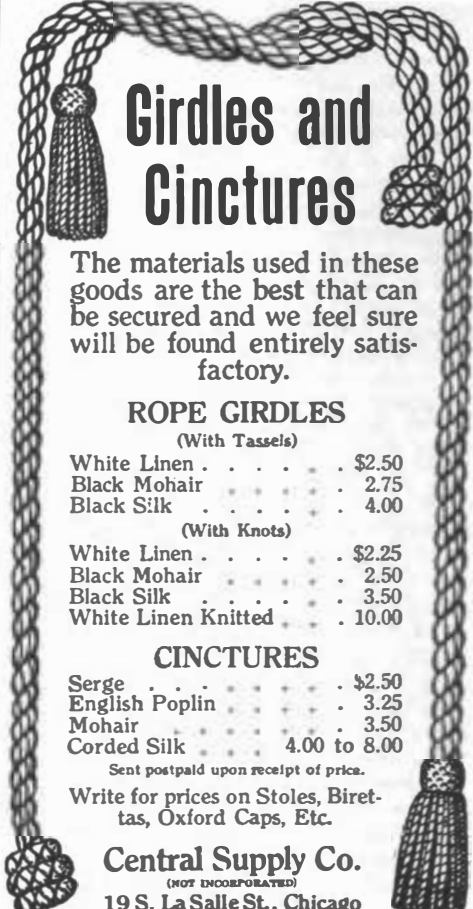


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THE COMMENCEMENT exercises for St. Raphael Institute for social workers, missionaries, and postulants, at Monterey, Tenn., began with a baccalaureate sermon by the Rev. M. P. Logan, D.D., of Nashville, Sunday, June 6th. On Monday night the commencement proper was held at St. Raphael House, Dr. H. J. Mikell, D.D., delivering the address. A large vested choir of students rendered the service, and the diplomas were delivered by the president of the institute, the Ven. Archdeacon T. D. Windiate. A number of postulants have been in attendance the past year.

THE BACCALAUREATE preacher at Lehigh University on June 6th was the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. Following the custom of fifty years standing, Bishop Talbot, Dean Beekman, Canon Byron (who is also Lehigh chaplain), and the Cathedral choir were in the chancel.

THE THIRD annual session of the Seabury summer school began on June 8th. There was a good attendance of clergymen, with more to come. At the opening service the degree of Doctor of Divinity was conferred upon the Rt. Rev. Paul Matthews, Bishop of New Jersey.

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