

The Living Church

VOL. LIII

MILWAUKEE, WISCONSIN.—SEPTEMBER 11, 1915

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GOD IS EQUALLY present in the streets and in the houses, in the fields and in every other place, be it sacred or profane or noble or vile.—Segneri.



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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 11, 1915

NO. 20



Preparing for the Panama Congress

MUCH has been said in THE LIVING CHURCH and elsewhere in regard to the forthcoming gathering at Panama of a Congress to discuss Mission Work in Latin-America. Presenting our own protest against participation by our Board of Missions in a gathering that seems to us foreign to the spirit of Anglican Churchmanship, we have, in recent months, afforded the hospitality of our columns to many correspondents who desired to express their views, refraining, for the most part, from any further comment of our own. We had hoped that in this interval there would be an authoritative presentation of the subject on behalf of the missionary administration, so that the Church might know precisely what is proposed, how it is officially interpreted, and what it is hoped to gain thereby. Except for a brief and very conservative editorial in the *Spirit of Missions* for July, such a statement has not yet appeared, so far as we have observed. While, therefore, each of us is obliged to draw his own inferences as to these matters, it seems to us proper that the steps taken preparatory to this action should be published.

More than two years have elapsed since the first steps were taken in the interest of what is now known as the Panama Congress—the latter term having been officially substituted for the word *Conference* that was used at the outset.

The supporters of the movement even trace its genesis back to the great Edinburgh Conference of 1910, at which (at least in theory) representatives of all Christendom were brought into friendly relations in discussing methods and needs of the non-Christian world. That conference was made possible only by the rigid exclusion of topics relating to Christian missions against other Christians. The Edinburgh principle was therefore an all-Christian principle, in which recognition was made of every form of Christian endeavor, and which was inclusive in its scope of all branches of organized Christianity.

But that spirit of inclusiveness meant that South America was treated, like North America and Europe, as normally Christian. Missions to that continent, except such as had to do with pagan aborigines, were necessarily excluded therefore from the subjects of discussion.

There were those to whom that spirit of inclusiveness was not pleasing. They desired that South America be treated as practically in the same category with China, Japan, or Central Africa. They did not desire the recognition of Roman Catholicism in any form, but desired rather that the Edinburgh Conference should stand for a glorified Protestantism, and that no distinction be made between the form of Christianity in the one land and the Buddhism and other cults of the others.

Between the party of inclusion and the party of exclusion a battle royal was fought in advance. It is to the credit of Anglican Churchmanship, English and American, that it was firmly arrayed on the side of inclusiveness, to the extent that, as was well recognized, the Anglican representatives would have

had nothing to do with the enterprise unless the spirit of inclusiveness prevailed. And it did prevail.

But the party of Protestant exclusiveness, though defeated, was not broadened thereby. Since South America consisted for the most part of Christian countries, though devoid of Protestantism except for the missions that had been introduced from foreign lands, those latter missions were debarred from glorification at Edinburgh. It was determined therefore by the recalcitrants that a second conference should be had for the express purpose of discussing mission work in Latin-America. Roman Catholicism would not be admitted as a factor in that work. Thus the glorification of Protestantism as opposed to Catholicism, which had been signally defeated at Edinburgh in favor of a policy of inclusiveness, should finally prevail in a new conference on Mission Work in Latin-America. So far, then, from this later conference being planned on Edinburgh lines, as has been alleged, it is on diametrically opposite principles.

In narrating this same story of the genesis of the proposed Congress from the dissidents of the Edinburgh Conference the *Missionary Review of the World* (September 1915) frankly puts first among the reasons for the exclusion of Protestant missions to Roman Catholic countries at Edinburgh, "the desire to obtain the coöperation of all Protestant Christians, including the High Church party of the Church of England." Thus it was perfectly recognized by Protestant Christians that at least those Churchmen whom they are pleased to call the "High Church party" could not with loyalty to their historic position participate in a gathering of the scope now proposed for the Panama Congress. It was with full recognition of that fact that the latter was planned, and nobody knows better than these leaders of Protestant thought that Anglican Churchmen are both surrendering the point upon which their representatives insisted at Edinburgh and also stultifying the historic position of the Church, in participating in this present movement.

IN MARCH 1913—we quote from Bulletin No. 1 of the Latin-American Missionary Conference, dated January, 1915—

"A conference was convened in New York City to consider Mission Work in Latin-America. At the conclusion it seemed desirable to arrange for the continuance of its work with a view to securing larger coöperation among the missionary agencies at work in Latin-America and with a view also to arousing more interest at home in the work in these fields. A committee on coöperation in Latin-America, composed of L. C. Barnes, Baptist Home Missionary Society; Ed. F. Cook, Board of Missions of the Southern Methodist Church; W. F. Oldham, Board of Missions of the Methodist Church; John W. Wood, Domestic and Foreign Missionary Society of the Protestant Episcopal Church; and Robert E. Speer, Chairman, Board of Foreign Missions of the Presbyterian Church in the United States of America, was organized accordingly. This committee subsequently grew into a larger and more representative body; there are now serving on it

(i.e., January, 1915), representatives elected by almost every American missionary agency at work in Latin-America."

By January, 1914, the movement was so far advanced that it received the consideration of the annual Conference of Mission Boards, which was then held in Garden City, Long Island, and at which Bishop Lloyd and Dr. Burleson of our own Board are recorded to have been present. The result of that conference, as also of the view of the "Committee on Coöperation in Latin-America" as the earlier committee was now called, is stated in a circular letter of the latter committee addressed "To the Missionaries in Latin America," and bearing the signature of the committee members in their official capacity, including that of John W. Wood as representing the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. The contents of that circular, stated in much abridged form, were as follows:

With respect to the Garden City conference, in which, as stated, the President and one of the secretaries of our own Mission Board were named as among those participating, it is stated that "there was a unanimous feeling that the situation in Mexico had presented an occasion for a careful re-study of the missionary work in that country and for such rearrangements as would increase its efficiency and provide more adequately for work throughout the whole country. After full discussion the following conclusions were reached with the understanding that, while every Board might not be able to participate in every one of the measures proposed, each Board would do all that it could, and would encourage its missionaries to carry forward the principle of coöperation to the fullest extent in the readjustments of the work in Mexico after the Revolution." Among the principles thus unanimously accepted were: That there should be only one missionary paper in Mexico, one set of Sunday school lessons and helps, one mission press; that there should be combination of the various theological schools and classes, coöperation in arranging property titles, coöperation, if not union, of the girls' schools in Mexico, redistribution of territory between the various Protestant Mission Boards, a conference of missionaries in order that the work might be studied, a statement to be addressed to the Mexican nation by those missionaries, and a system of transfer of Church members between the different denominations.

All this is stated by the committee, of which Mr. Wood was a member, to be embraced within the "unanimous feeling" of those who participated in the conference. The committee also addressed a number of questions to the missionaries in Latin-America, to whom the letter was sent, and who must naturally be presumed to be those of the various Protestant Boards, in which inquiry was made as to what steps might be feasible toward carrying all these principles into effect. A similar plan was enunciated with respect to Brazil, and the plan for the now proposed Panama Congress of 1916 was explained.

THAT SOME QUESTIONS should have arisen as to the wisdom of official participation by the officers of our own Board in conferences having purposes such as these, is not strange. The principle "unanimously" enunciated could be tenable only on an hypothesis that the various mission bodies at work in South America, as distinct from the national Churches of that continent, were able to make common ground among themselves as occupying an identical position in their work; united among themselves, antagonistic to the Churches of the several lands. Among those united bodies was our own Board of Missions, while the others were the various Protestant boards of the United States. We should make every allowance for the committee's recognition that "every Board" [represented by the signers] "might not be able to participate in every one of the measures proposed," though "each Board would do all it could and would encourage its missionaries to carry forward the principle of coöperation to the fullest extent." We should also interpret the participation of our own officials by an editorial printed in the *Spirit of Missions* for February, 1914, page 85, where it was stated: "Certainly no delimitation of missionary territory was proposed in the last General Convention, nor has the Board of Missions or any of its officers ever urged such a plan." This editorial was printed in the issue for the same month in which was issued the circular signed by Mr. Wood and others, relating the plans of the gentlemen who had "unanimously" agreed upon those various principles. But after making all due allowances for these considerations, and assuming that our own representatives were good-naturedly seeking rather to promote a unity between other missions than to commit our own Board to a position that it would have been suicidal for it to

avow, that would greatly have exceeded any authority that the Church had reposed in these officials, that would be revolutionary as a policy to be adopted by this Church and would be perfectly certain to disrupt the Church if it were seriously proposed and to make it forever afterward impossible for the missionary administration to receive the confidence of others than the extreme Protestant wing of the Church—assuming all that, as we must, we are yet bound to express the view that, in participating in a movement of that sort, the members of our missionary administration yielded to exceedingly unfortunate judgment. Placed in their important offices, as they had been, with the unanimous confidence of the Church behind them, their commission was to administer the missions of this Church; and when they proceeded beyond that, in their official capacity, to do something else that at least was of highly debatable wisdom, and which certainly the Church had not commissioned them to do, they did, we fear, a grievous injustice to the cause which the Church had laid upon them.

We blame ourselves now for not seriously presenting these facts to the Church and making our own protest when they first came to our attention, in the spring of 1914. But inquiry at the Missions House brought out the information that there had been some misunderstanding in regard to the printed report that had contained Mr. Wood's signature, with the others, that Mr. Wood had not intended to commit either our Board or even himself to the position avowed by the Committee on Coöperation in Latin-America, and finally, that he had resigned his membership on that committee. We were more than ready, therefore, to make allowance for mistakes that appeared, in good faith, to have been made; though our anxiety in regard to the participation of our representatives in conferences whose avowed purpose seemed to us so foreign to the position of this Church, was not wholly relieved, and we were not enthusiastic over a course of action that had made such mistakes possible. But with Mr. Wood's resignation we assumed, perhaps too hastily, that our missionary officials had reached the conclusion that the scope of the movement had progressed beyond what could safely receive their official coöperation, and that, having already been a little compromised, they had determined that the Committee on Latin-America and the Panama Conference, for which that committee was now actively engaged in promotion, were matters that simply had nothing to do with the missions of the American Church, and that the officials of that Church would keep out, it being none of their affair. For us, by open criticism after it was over and after their several fingers had obviously been burned, to "rub it in," seemed unnecessary, and the alarming condition of the missionary treasury was such that we did not feel willing to make what, if made at all, must necessarily have been a rather severe criticism of our missionary administration. If mistakes had been made, at least—so it seemed to us—the effort was afterward made to repair them, and the resignation of the secretary from the committee was, we believed, evidence that we should hear no more about it. So THE LIVING CHURCH was silent on the subject when, as we can now see, our silence rested upon a misconception of facts. We cannot think now why Mr. Wood should have resigned his membership in that committee, the administration being now, evidently, in entire accord with it.

Nearly a year elapsed from that time, during which nothing whatever was said publicly on behalf of our missionary administration on the subject. Then came the February meeting of the Board of Missions, when—the Church at large not having been taken into the confidence of the administration at any time—it was proposed that the Board of Missions should be represented at the Panama Conference. The proposition was, however, laid on the table. Apparently it was settled again.

In this office we received the report that such a resolution had been proposed with the greatest surprise. Remembering what had transpired a year previously, ending in Mr. Wood's resignation from the preliminary committee, we were first amazed that the administration should have been willing to permit the Board of Missions even to consider so dangerous a line of action without warning them that they were on dangerous ground. Learning later that, by reason of a regrettable illness, the President of the Board had been unable to attend that meeting, we concluded that some of the members of the Board, hearing of the proposed conference without knowing what had gone before, had broached the subject without the knowledge of the administration and that only the fact that the resolution had been laid on the table had saved the administra-

tion from the greatest kind of embarrassment. Commending the Board for not passing the resolution, we took occasion to say (THE LIVING CHURCH, March 13th), "in our judgment this was the only decision that was possible to the Board." We added also:

"The last General Convention refused to adopt a resolution expressing the opinion that the Board 'has full authority to take such steps as it may deem wise to cooperate with other Christian Boards of Missions in this country and elsewhere in united efforts to arouse, organize, and direct the missionary spirit and activity of Christian people,' etc. We do not hold that failure to adopt the resolution is equivalent to a formal ruling to the contrary, but it does undoubtedly indicate that a large section of the Church deems such formal cooperation to be at least of very questionable wisdom; and the Board would certainly have precipitated a very unpleasant controversy upon the Church, at a time when it was asking for united effort to clear away existing encumbrances, if its action had been otherwise."

Still nothing was said to the public in regard to the attitude of the administration on the subject, though we learn that before the May meeting of the Board of Missions the members of the Board were informed that the question would be reconsidered at that meeting. So it was reconsidered, and, as an administration measure, strongly urged by the President of the Board, the resolution committing this Church to participation in the Latin-American conference was adopted. Shutting their eyes to all that had gone before, the members of our Board declared this proposed Conference to be "on the same general lines as the World Missionary Conference in Edinburgh in 1910," although exactly the opposite is the fact. Shutting their eyes to the fact that a year earlier the missionary secretary had felt it necessary to resign from the preliminary committee after his signature had been given to an unfortunate document, they resolved that the Board "authorizes any of its officers who may be asked to do so to serve upon committees in connection with the conference." And then, as though to "save their face" in thus conspicuously committing the "vice of incompleteness" and casting in their lot with affiliated Protestantism in pursuance of the policy that was defeated at Edinburgh, they added to their resolution the weakest sort of a proviso to the effect that "whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America." Whether that proviso had any serious meaning will be shown by the action of the Board at its October session.

Then the Board adjourned for five months.

THIS IS THE STORY of what transpired up to the time of the passage of those resolutions at the May meeting, which have drawn from the Church such storms of disapproval. Next week we shall seek to analyze the subject rather more fully than we have done heretofore, this presentation of the background being necessary for a full understanding of the subject.

But before we pass to the consideration of the Congress itself, one particular phase of the subject may be treated here. In creating the very dignified office of President of the Board of Missions and electing a Bishop to fill that position, the Church took a step that, it was hoped, would give us leadership in the missionary enterprise, and would rally the Church away from partisanship into a splendid, united support of the forward movement in missions.

Differences there must be. But when, from the spring of 1913 to the spring of 1915, the administration thus created was actively engaged in promoting this step, as appears from the papers we have quoted, and yet deemed it unnecessary to say one word about it publicly to the Church at large, there would seem to be such a failure to rise to the opportunity of leadership in the Church as can hardly be overlooked. The Church provides the missionary administration with a monthly magazine, and the Church press—certainly THE LIVING CHURCH—would at all times deem it an honor to present the policies of the administration to the Church. If sometime during 1913 or 1914—especially between the resignation of Mr. Wood from the Latin-American committee and the formal request for action by the Board of Missions—the President of the Board had taken the Church into his confidence, presenting the subject in the light in which he saw it, telling what steps were proposed and what good ends were hoped for, and allaying any misgivings that might arise, there would have arisen a healthy discussion, in which his own leadership would have had great weight, and which would have brought out the pros and the cons with the

utmost good feeling. The Board of Missions then, being invited to take action, would first have felt the pulse of the Church and would act intelligently according to its best judgment.

Perhaps we can make this clear by stating a supposititious analogy.

Suppose that on the fourth day of March, when the last Congress expired, it had transpired, after adjournment, that on the recommendation of the President of the United States the Senate had confirmed a treaty that bound the United States in alliance to one of the two belligerent groups in the present war; suppose that it had transpired that for two years prior to that date negotiations had been carried on looking to that end, though not one word had been uttered publicly by officials on the subject and there had been no discussion in the newspapers; suppose that sometime during this two-year period a cautiously expressed resolution had been introduced into Congress affirming the general right of the President and Senate to negotiate treaties of amity with other nations, but that even in that vague and harmless form one house of Congress had directly negated the resolution—

Suppose all that: What would be the sentiment of the American people on the fifth day of March when, Congress having adjourned and its members gone home, the story was printed?

Whatever is the answer to that question states also the way great numbers of Churchmen feel with respect to the present analogous condition in the Church.

THE following is the list of contributions for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, September 6th:

| | |
|---|-------------------|
| Mrs. W. H. Sanford, Omaha, Neb..... | \$10.00 |
| V. B. Houghton-Burke, New York..... | 5.00 |
| Anon., Dorchester, Mass..... | 3.00 |
| In Memoriam, George F. Ockford..... | 2.50 |
| "A St. Clement's Church boy," Philadelphia..... | 2.00 |
| L. M. K., Philadelphia..... | 10.00 |
| "A woman of St. Mark's Church, Philadelphia"..... | 10.00 |
| A friend, Watertown, N. Y.†..... | 5.00 |
| Total for the week..... | \$47.50 |
| Previously acknowledged..... | 14,360.32 |
| | <hr/> \$14,407.82 |

* For Belgian relief.
† For use in France.

ANSWERS TO CORRESPONDENTS

CHURCHMAN.—(1) The House of Bishops has declared the office of the Benediction of the Blessed Sacrament to be unlawful.—(2) Dr. John Wright is author of quite a number of books and pamphlets.—(3) For clerical addresses see the *Living Church Annual*.

APOSTOLIC CATHOLIC.—(1) The Disciples of Christ, or "Christian" sect, teaches the divinity of Christ.—(2) We have no particulars.

INQUIRER.—Two cruets are used at the Holy Communion, one containing water, the other wine, both being used in the ablutions.

PILGRIMS MUST sing for their own sakes. Songs are the appointed helpmeets of the journey, and if we reject them the road doubles its length. "If the way be weary, tell it Him in song." and in the very telling some of the weariness will have fled. In one of the most powerful of his poems Wordsworth describes a marvelous sunset which he saw from the cliffs on the northwestern coast of England. And this is how he says he felt: "Wings at my shoulders seemed to play." And those are the very wings which play upon the shoulders of pilgrims who pace the highway of the Lord singing the songs of Zion. The song fills the soul with a sense of lightness, and gives nimbleness to the heavy feet. Even Mr. Ready-to-halt "footed it well" when Mercy began to play upon the lute, and melody was heard upon the road.—J. H. JOWETT, D.D., in *The Christian Herald*.

UNTO THEE, O LORD, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital; by the woe brought home to the hearts of mothers, and by the orphan children's need—hasten Thou the coming of the ages of good-will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Christ, whose kingdom is our heart's desire and whose will for men is love. Amen.—*London Standard*.

THE STILL SMALL VOICE

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

FIFTEENTH SUNDAY AFTER TRINITY

WHEN God speaks to the heart of man it is always in that still small voice which may be so easily unheeded. Our ears may be too dull to receive the divine whisper.

It is true that sometimes the storm and the tempest may be necessary to clear the atmosphere of the soul and to make it responsive.

It may be the tempest of trial when our hearts are made strong and brave.

It may be the storm of sorrow when the human heart is made tender and sympathetic.

It may be at this hour that the soul hears the still small voice, and life becomes new and holy because it has heard the whisper of God.

How responsive Christ was to the divine voice!

At His baptism His ears heard the message from the sky, "Thou art My beloved Son, in whom I am well pleased."

As we go forth in life, do we hear God say, "Thou art My beloved child in whom My heart delighteth"?

He does speak those words to us, and if we do not hear them it is because our hearts are too dull.

What a difference between the life which hears God speak and the life which does not!

In the dark hour of Gethsemane when our Lord utters the sublime prayer, "Thy will, not Mine, be done," He hears the angelic voice which brings comfort and ministration.

So we too, when our will becomes God's will, hear voices from the skies whispering peace and calm.

The great life is the life that hears; the little life is the life that catches not the voice divine.

How strikingly is this illustrated in the perfect serenity of Jesus' thought.

His peace was the consciousness of the divine voice within Him speaking approval and comfort.

We cannot deny that perfect happiness is the highest object of life.

But perfect happiness is perfect peace.

We do well amid the pretensions of modern theories to ask who can give peace? It is not won in the pursuit for it. Christ promises peace in divine consecration to service. He says, "My peace I give unto you. Not as the world giveth give I unto you."

From worldly standards His life seems antithetic to the bestowment of such a boon.

Poor and despised and regarded as a fanatic and a social disturber, one who had already proclaimed that He had not come to send peace but a sword, one whose sociological teachings, if unchecked, would cause disruption to the power of Rome, the Jewish hierarchy, and the social distinctions of the age, yet He promises to bring rest amid unrest, for He hears God's voice.

Jesus Christ was more than a reformer. His weapons were aimed at the very heart of the then existing institutions.

Yet what is His legacy to those who have been faithful to Him? Not wealth, not power, not prestige, not worldly honors, but something infinitely greater, *peace*. He who had no place to lay His head promises the *summum bonum* of life, *His own peace*.

Then He adds these words interpreted only in the light of days to come, "Not as the world giveth give I unto you."

He knows His faithful ones are to receive little of what the world calls peace. He knows they have not yet heard God speak in that still small voice.

He knows their future persecutions, trials, and martyrdom, and, as if His words might find echo in their hearts amid trouble, and pain, and death, He anticipates their questionings with the comfort, "Let not your heart be troubled, neither let it be afraid." It is then they will hear God's whisper as their Master heard.

The peace of Jesus is to be our peace.

Whether the still small voice comes to us in the sunshine of prosperity, in the clouds of adversity, in the gloom of affliction, in the storm of temptation and trial, in the hour of self-denial, may our ears be opened to hear it and may we obey its divine call.



THIS letter has lately been received from a devoted parish priest, who has suffered, evidently, from the quarrels of Euodia and Syntyche! The point he makes is clear, and needs no expounding. But I cannot forbear adding an article I have just found in a Western paper, by way of illustration:

"Perhaps in 'Musings' you will treat of a proportionate use of woman's strength, mental and material, for the Church. I mean of the most helpful uses of such strength. I have in mind a definite case, a woman whose husband has an income of perhaps \$4,500 and a comfortable position here.

"Posing as a vigorous and trained 'Catholic,' she denounces work in our parish sewing-school where seventy-five poor girls, mostly Germans and Poles, and not of our Church, are carefully trained without cost to the Church. Work in the Sunday school by conscientious teachers who attend all weekday services and two or three Lord's Day services and give much time to preparation for their work she snubs, and quotes a Sister in a former parish as justifying neglect of Sunday schools. Criticizing our altar guild's simple rules and work, she attends one Sunday service and boasts her attitude towards the Woman's Auxiliary, which to her is incomparable to the 'Ladies' Aid' in which she shines as ready to serve suppers!

"The whole matter of a Christian use of strength looms up: the importance of first things first. Imagine women of relatively comfortable financial ability exhausting themselves nerve-wise to run money-making schemes for the Church instead of quietly giving in the New Testament way and as thousands of denominationalists are doing for their various expenses. A woman, whose hats cost from ten to twenty dollars, incurs the need of a physician, stays from church to recuperate, has no time or disposition to make friendly calls on sick or afflicted, cannot think of teaching in the Sunday school, but sends postals to dozens and telephones scores to attend or 'furnish' for a supper! The matter from an economic standpoint is so evidently wasteful. I pass over the possible instance of poor women who have no pocket-money. To-day generally our women, wives of vestrymen, have purses. Money and not commodities is the thing used to purchase necessities. A proportionate estimate of the Christian value of time and strength would seem to me to suggest that women pay cash systematically, as St. Paul suggested, for the material needs of the Church and use the time at their disposal in higher work, like visiting the sick, reading to shut-ins, getting hold of children for the Church, accompanying new persons to Church, meeting in guilds to learn of the work of the Church and to pray for special needs, etc. As rector I encourage new persons just received by Confirmation to give for the Church in their duplex envelopes and to work as I approve for the Church. It does not help strengthen their love of the Church to be visited by Churchwomen only to be solicited for quantities of materials which, being sold, will net hardly anything over actual cost.

"Soon the autumn will be here, when the feminine question in many a parish will be a problem to be considered: the waste materially and intellectually, and the absolute failure socially through petty rivalry and jealousy, among women dead tired out and whose homes must put up with nervousness 'because mother has to get that church supper thing ready' or 'mother got so tired at the parish house serving ice-cream to pay for a carpet.' Granted that some struggling mission somewhere at some time was helped by cheerful workers with mince-pies and crullers, do we want to encourage such a dissipation of energy among people who, by a little self-denial, could easily treble their cash offerings and out-distance in total their supper 'profits'?

"Can you not show some ideals of woman's helpfulness in higher ways? A farmer's wife, a communicant, is slowly dying; the rector walks miles to see her. The call cheers her. Her daughter, recently confirmed, does all the housework and nursing in the house. Would not a motor-trip from the owner of any one of many cars in a parish, to call on that sufferer, read a chapter to her, pray with her, be truer and more dignified Church work than vying with a restaurant for imaginary profits? Do call attention to such really useful Church work, as worthy the time and strength of Churchwomen."

This is the illustration, an echo of real life, alas!

"CONGRATULATIONS"

"It had been a night of triumph at Capua, N. Y. As the little band of workers gathered around the box office receipts, Mrs. G. S.

Pubbleby (the defeated candidate for chairman of the entertainment committee) raised her voice and spoke substantially as follows:

"Well, it was just grand—just grand. You girls that got it up ought to be proud of yourselves! It was a credit to the First Combined Church; you cert'nly couldn't have done it better; the talent was just splendid.

"That skinny little pianist from Syracuse was simply perfect—simply perfect! She didn't look as if she could play a bit, and nobody expected anything of her, but my! she did make those keys travel! I thought she was a perfect wonder, especially in that piece where she broke down—you remember!

"And that awfully good-looking soprano! Weren't you lucky to get her? I never saw a more stunning creature in my life—such a pity that she flatted all the high notes! They say she comes originally from New York, and wore tights in a comic opera till some broker—but that's the way it goes; you can't pick and choose the past life of your talent. It's too bad that Mrs. Brown—the Baptist Mrs. Brown, I mean—knew all about this creature.

"But naturally the prize of the evening was that impersonator. Wasn't he funny? And how did he think up all those jokes about Capua people? I just laughed myself sick when he told about George Moore being so absent-minded that he put his umbrella to bed and stood up himself all night in the hall. And that joke about Mr. Hinkly, the constable—no use to vaccinate him—he couldn't catch anything! But I thought the best joke of the lot was the one he sprung on fat old Mr. Simms. You remember that, don't you? Why, the young fellow said that Mr. Simms came down to his bank one morning and was taken sick with appendicitis, and the doctors had to hold a consultation—they didn't know whether to operate or to blast. I thought it was a shame when Mr. Simms got up and went out mad and said he wouldn't contribute a blessed cent to the building fund. . . . Well, good-night! Splendid success, wasn't it?"

I HAVE often spoken about the impropriety of using technical terms in a non-legitimate connection. It brings about confusion, it darkens counsel, and it is impliedly an acknowledgment of false pretence. Of course there are words which are common property, so to speak; which have no definite and limited connotation, even though they may be used with special emphasis. Thus, any organization may call itself a society, even though "The Society" means one alone to the disciples of Ignatius Loyola; and its chairman may well be the president, without infringing upon the dignity of The President in Washington. But words like Church, Bishop, Abbot, Mass, and others, have no other significance except a Christian one; and to use them loosely of non-Christian or anti-Christian persons and things is inexcusable. In a less degree, the same principle holds of honorific titles: to call the Grand Master of a Masonic Grand Lodge "His Majesty," or the President of the Board of Aldermen "His Excellency," would be patently absurd, these titles having a well-understood limitation.

These remarks are inspired just now by the programme of the "International Buddhist Congress," held in San Francisco, August 2nd to 7th, in connection with a "Buddhist Church" on Pine street, presided over by "Ven. Rt. Rev. Sri Mazzinianda Maha Thero." Why this Oriental gentleman should find it desirable to borrow titles from an Archdeacon and a Bishop to describe himself adequately, I know not. The Dalai Lama at Lhassa, Mounq Fathanabaing of Burmah, and "Rt. Rev. Sri Dhammananda Maha Thero" are each described as "His Holiness"; a Japanese resident of San Francisco masquerades as "Rt. Rev. Bishop Provincial Uchida, B.P."; and, mingled with various "Rev.'s" (one further described as "D.N."), I find several more "Rt. Rev. Bishops," one "Most Rev. Archbishop Asahi," two women who are "Rev. Dr.'s," and one "Rt. Rev. Archbishop N. N. New," who seems to be our old acquaintance, John Fair New, inventor of "Newtianity" and prophet of "Newthot."

Of course it is a free country; and Buddhists, "Newthotists," Swamis of every color, and Dr. Paul Carus, are quite at liberty to propagate their religious ideas as widely as possible. But why they should call their worship "Solemn High Mass," and wear purple stocks and borrowed plumage to commend themselves to potential disciples of the great Denial, passes my guess. It is ridiculous and unprofitable, from every point of view; perhaps the crowning absurdity of that district of the "Palace of Education" where the Rosierucians, "Pastor" Russell, Theosophy of the Annie Besant label (no followers of "Mme. Katharine Tingley" need apply) and "The Order of the Star in the East" jostle one another in adjoining alcoves.

I SOUGHT thee at a distance, and did not know that thou wast near. I sought thee abroad, and behold, thou wast within me.—*St. Augustine.*

THE ENGLISH HYMNAL ASSAILED

Bishop of Chester Disputes Its Orthodoxy

ALTAR CONSECRATED IN ANCIENT ABBEY

The Living Church News Bureau
London, August 20, 1915

THE Bishop of Chester has issued a long letter to the Archdeacons and Rural Deans of his diocese on the subject of ecclesiastical discipline in which he avows a position truly deplorable in one who has been admitted to the Apostolical Succession in the Church of God. His Lordship seems to be almost relentlessly disposed to revive the policy of persecution and prosecution against good Catholics and loyal Churchmen that mid-Victorian Bishops were so ill-advised as to practice, while his *bête noire* seems to be *The English Hymnal*. Having regard to "particular hymns and to the cumulative effect of its tendencies in more than one dangerous direction," the Bishop is convinced that the book—even in the abridged edition which bears the sanction of the Bishops of London and Winchester—is of "sinister omen to the Church of England and alien from the sober Scriptural standard of the Prayer Book." Its musical merits and the fact that it conveys "unwholesome teaching under 'cover of hymns'" make it, in his opinion, the more seductively dangerous.

The Bishop's fulmination against *The English Hymnal*—which by general expert opinion is by far the best collection of hymns and hymn melodies in the English language—has attracted considerable public attention and provoked a very able and spirited reply both in the *Guardian* and *Church Times* from the pen of Mr. Athelstan Riley, one of the distinguished compilers of the hymnal. In the absence on foreign service of the Secretary of the Committee of *The English Hymnal* (the Rev. Dr. Dearmer) it falls to him, he says, to reply to the Bishop of Chester. What follows an opening statement in his letter Mr. Riley writes on his own responsibility. It is most distasteful to him to have to engage in a religious controversy with a Bishop at such a time as this, when our country, with all we hold dear, is in grave peril, but no option is left—the Bishop must have his reply. Proceeding, Mr. Riley says:—

"The Committee of the English Hymnal, and the Bishops, clergy, and congregations all over England and the Colonies who use the book stand, I believe—certainly I do—for two main positions, the Creeds in their original sense, and the Incarnation of our Lord God, and they are both vital to the Anglican Communion. If the Bishop of Chester had the courage and the candor, instead of trying to throw dust in the eyes of his clergy by talking about Rome and the Council of Trent, he would have admitted that some of the very hymns which meet with his deep disapproval were actually written by saints and primitive Christian authors, before the earliest appearance of the phrase the Communion of Saints, in which we are called upon to express our baptismal faith. If the Bishop of Chester could get a hundred other twentieth-century Bishops to agree with him, let these be set against the Bishops of Christ's Undivided Church and we shall know which side to be on. The Bishop of Chester fears Rome; I do not doubt it if he is prepared to throw over the Church of England's appeal to the ancient fathers and doctors, her one and all-sufficient bulwark against the Papacy."

Mr. Riley then turns to the transcendent mystery of the Incarnation. Here the issue is clear and admits of no compromise whatever. The Bishop's charge is that we put the Blessed Virgin Mary into the position of her Son. That is the real offence, and Mr. Riley admits it is a substantial one; we do put St. Mary the Virgin into the place occupied by her Son in Modernist and contemporary Protestant theology:

"To us Jesus is not merely the Christ, the Son of God, whose father may have been Joseph and whose Body may have been stolen away by His disciples according to the teaching, of sinister omen, which is eating like a canker into the English Church. To us He is very and eternal God, and Mary is to us the Virgin Mother of God. And though she is more honorable than the Cherubim and infinitely more glorious than the Seraphim, to us there is no difference in kind between her and the humblest supplicating Christian; but between her and her Divine Son, though the Flesh He took of her now reigns in Heaven, there ever remains the abyss between the creature and the Creator. The Bishop of Chester should know this, and that the position given by all historic Christendom to the Blessed Virgin which he arrogantly terms Mariolatry (and with scant consideration for propriety) is the safeguard, and it would seem the only durable safeguard of the Incarnation. Neither in the Eastern nor the Western Church would they tolerate teaching respecting our Blessed Lord's Person which is to be found in the Chester diocese even amongst those thought worthy of preferment."

The *Morning Post* of last Saturday devoted its "Church

Notes" mainly to a consideration of the Bishop of Chester's letter and his chief indictment of *The English Hymnal*, and to Mr. Riley's reply to the Bishop. That there should be a truce on all questions involving religious and political controversy has, it is pointed out, been generally accepted. For this reason Church people must regret the publication of the Chester letter. As to the points raised by his Lordship, any attempt, says the *Morning Post*, to act on the decisions of the Privy Council with regard to the Eucharistic Vestments and other matters would "cause an irreparable split in the Church of England, and it is undesirable that these questions should be raised now." With regard to the Bishop's fulmination against *The English Hymnal*, the *Morning Post* writer says:—

"The *English Hymnal* was compiled by men whose names are held in high estimation in the Church of England. It was put forth as 'an attempt' (in the words of the compilers) 'to combine in one volume the worthiest expressions of all that lies within the Christian Creed, from those 'ancient Fathers' who were the earliest hymn-writers down to eontemporary exponents of modern aspirations and ideals.' The 'Office Hymns' are translations from those appointed in the ancient choir services of the English Church, and the compilers claim that they have made complete provision for the liturgical requirements of Churchmen, while they have added many modern hymns of the first rank which have not hitherto been at their disposal."

After referring to Mr. Riley's vigorous defense of *The English Hymnal*, this journalistic writer goes on to say that public discussions which would involve the question of the orthodoxy of the hymns to the Blessed Virgin Mary in our accepted hymn books is much to be deprecated at the present time:—

"The War and the religious ministrations which it necessitates are altering the views and the outlook of large numbers of the laity as well as of the clergy, and the experiences of this great testing time will be invaluable in the future consideration of all these complex questions which have threatened the peace of the Church at home for so long."

This is all admirable as coming from such a great and influential London daily journal as the *Morning Post*.

The President and Council of the English Church Union, who have perhaps in this matter taken a cue from the action of Churchmen in the United States, have appointed a Committee to examine the books used for teaching history in schools.

A Committee Appointed

It has begun its work and has already found that the question deserves serious attention, since there are many history books and readers which present the teaching and position of the Church in England in an entirely erroneous manner.

Quite a number of large bequests have recently fallen to the Church, notable among which are the benefactions to the Universities' Mission to Central Africa and St. Augustine's Missionary College, Canterbury. The late Rev. Sir James

Some Notable Bequests

Stuart, for twenty-four years rector of Portishead, near Clevedon, Somerset, and fourth Baronet, after leaving £200 to the S. P. G., in addition to other bequests, bequeathed the main residue of his estate, which will probably amount to £40,000, to the Universities' Mission. *Laus Deo!* A Churchwoman, Miss Ellis, bequeathed £2,500 for the foundation of a scholarship at St. Augustine's College, together with £10,000 and the residue of her estate, amounting to over £20,000, to the general purposes of the College.

It appears that the Bishop of Buckingham (Suffragan in the diocese of Oxford) has recently consecrated an altar in the old Chapter House of the Abbey of the Blessed Mary of Burnham, and the Holy Eucharist was offered here for the first

"After Many Days"

time after the long interval since the dissolution of the greater monasteries in 1539. Burnham Abbey was a convent of the Order of St. Augustine, and was founded by Richard, King of the Romans, brother of King Henry III, in A. D. 1266. According to tradition he was moved to do this as an act of thanksgiving for the ending of the Barons' War. The service of consecration of the new altar was preceded by a procession which followed the pathway of the original cloister, singing the "Song of Mary the Mother of Christ," the words based on S. Augustine (No. 638 in the *English Hymnal*). The Vicar of Burnham assisted the Bishop, several of the clergy of the neighborhood were present, together with the Rev. Mother Superior of the Community of St. John the Baptist at Clewer, and about forty friends interested in the work already done, and in that which is to come according to the Lord's will. The *Church Times* correspondent says there is no intention of attempting to restore

the remains at Burnham on the original lines, but the work of reconstruction is proceeding patiently and steadily, "feeling its way, as it were, towards a goal not yet in sight, that is to say, the purpose for which this ancient home of religion is to be used is not yet defined." And he adds, "We are waiting upon God's providence, believing that there must be some appointed use for a place which has witnessed this service on a site which was a farmyard a year ago. *Domine non nobis.*"

J. G. HALL.

TRIBUTE TO BISHOP FERGUSON

Honor Won by Half Century of Service

New York Office of The Living Church }
11 West 45th St.
New York, September 6, 1915 }

ANNOUNCEMENT had appeared in the daily press that the Board of Missions has decided to aid in the erection of a building for St. Thomas' parish, Monrovia, Liberia, West Africa, as a tribute to the Rt. Rev. Dr. Samuel David Ferguson, Bishop of Liberia.

Dr. Ferguson was born in Charleston, S. C., seventy-three years ago. In 1848 he emigrated to Liberia with his parents. He was ordered deacon, and ordained to the priesthood by Bishop Payne, fifty years ago. In 1885, he was consecrated Bishop for the American Church's Mission at Cape Palmas and adjacent parts, and has served in this station for thirty years.

The Bishop is well known in the Church circles of New York and vicinity. He has attended many General Conventions, and has always been a conspicuous and dignified figure in missionary gatherings.

NEW BISHOP OF (BRITISH) COLUMBIA CONSECRATED

IN an impressive service at Christ Church Cathedral, Victoria, the Venerable Archdeacon Augustine Scriven was consecrated as Bishop of the Canadian diocese of (British) Columbia on St. Bartholomew's Day, August 24th, at 10:30 A. M. It was the second time within the year that the church had been used for the same purpose, and the auditorium was crowded to the doors with a congregation of clergy and laity both of the Church and of the denominations. Five Bishops were present and participating, most of them from the western district of Canada.

The Rt. Rev. Bishop du Vernet, Bishop of Caledonia, and Metropolitan of British Columbia, officiated, and others who took part were the Rt. Rev. Dr. A. U. de Pencier, Bishop of New Westminster, who read the Epistle; the Rt. Rev. Dr. Stringer, Bishop of the Yukon, who read the Gospel; the Rt. Rev. Dr. Doull, Bishop of Kootenay; and the Rt. Rev. Bishop Wells, former Bishop of Spokane. The Rev. C. R. Littler acted as chaplain to the Metropolitan; the Rev. H. T. Archbold was chaplain to Bishop Wells; Principal Vance to the Bishop of Yukon; Principal Seager to the Bishop of New Westminster; the Rev. A. E. Nunns to the Bishop of Kootenay; and the Rev. J. S. H. Sweet and the Rev. the Hon. T. R. Heneage to the Bishop of Columbia. The Lord Bishop of Caledonia was the celebrant, and the Rev. F. L. Stevenson, rector of St. Peter's, Quamichan, B. C., preached the sermon.

On the evening before the consecration of the schoolroom of the Cathedral was the scene of a gathering of the friends of the Bishop-elect, who had met to offer their congratulations and gifts to the guest of honor. After an address of introduction by the Dean of Columbia, who acted as chairman, Sir Clive Phillips-Woolley presented the Bishop-elect with two sets of episcopal robes on behalf of the laity. The Rev. J. S. H. Sweet for the clergy presented an address of congratulation and an episcopal ring. The women of the diocese, through the Rev. C. R. Littler, offered a pectoral cross and chain of Columbia gold. A purse filled with the surplus of subscriptions after paying for these gifts was the final gift, after which addresses of felicitation were made by the Metropolitan of British Columbia and by the Bishop of Kootenay.

IT IS NOT "The Lord is *partly* my portion," nor "The Lord is *in* my portion," but He Himself makes up the sum total of my soul's inheritance. Within the circumference of that circle lies all that we possess or desire.—*Spurgeon.*

HAPPY is the man which hath obtained to be the master of his own heart.—*Bishop Hall.*

GOVERNORS' CONFERENCE CLOSSES

Discussions of "Preparedness" and "Capital Punishment"
MISSIONARY APPORTIONMENT EXCEEDED

The Living Church News Bureau }
 Boston, September 6, 1915 }

THE eighth Annual Conference of Governors, attended by about forty present and former Governors, came to an end last week. A general criticism has been that so many entertainments are now provided that the real purpose of the conference—the discussion of civic needs—was rather crowded. However, the conference is of value in bringing together prominent men from all sections of the country, and a number of important matters were dealt with. The two leading topics this year were military preparedness and capital punishment. The state militia was mobilized and more general commendation for its "fitness" and there was a review of a large part of the American Navy. The Governors, even those from the interior states, seemed agreed that the country greatly needs a much better army and navy, if we are to maintain a due position in world politics. Governor Walsh of Massachusetts, said that it was the duty of every government, national and state, not only to educate its young men to be good citizens in times of peace, but also to be good citizen soldiers.

From the talks on capital punishment, it was evident that there is a growing aversion to it, though there was considerable debate on this subject.

Leading infants, physicians, to the number of thirty-five, held an important conference last week, on the Floating Hospital. This hospital furnishes clinics on infants' diseases, far better than other local institutions, and many valuable conclusions were reached. Another important feature of the Floating Hospital is found in the close relation between the bacteriological laboratory on board and the reach of the biological chemist. This cooperation of service is of the greatest value in the diagnosis and treatment of cases and the Floating Hospital is said to excel any other hospital in the country in this respect. The hospital is at present crowded to its utmost capacity in every department, and this is particularly true of the milk laboratory. In the case of the poorest families, the hospital provides properly modified milk as long as necessary, and without cost, even after the child has been discharged from the ship.

The Floating Hospital

One interesting gift the good ship received this week, was a ragged dollar bill, that came anonymously and was "all that a widow of a former veteran felt she could send."

Before a gathering of 6,000 parents and friends, the pupils of the Cambridge playgrounds gave a demonstration of their work recently. The folk-dancing by the girls was regarded as quite remarkable in grace and correctness.

Children's Doings

Hundreds of children, representing the school and neighborhood houses of Greater Boston have been attending the annual show of products from children's gardens, held lately in Horticultural Hall. About three hundred varieties of wild flowers, a vast number of cultivated flowers, and all sorts of vegetables raised by the children in vacant lots were on exhibition. It was an impressive illustration of the good of undertaking useful occupations for the city's poor children during vacation.

Mr. Henry J. Ide, chairman of the Diocesan Committee on General Missions, reports that Massachusetts has exceeded its missionary apportionment of \$71,874, and has also contributed so far \$20,801 to the Emergency Fund, making a total for the year of \$92,636. Money is still coming in and it is believed that by September 1st, the total amount from this diocese will be at least \$95,000.

Apportionment Exceeded

The new Memorial Tower being built on the Church of the Good Shepherd at Wareham is nearly finished and will be dedicated September 19th. The only large public clock in the town will be in this tower and as the church is on a hill, it will be visible a long distance. Bishop Lawrence will dedicate the tower and will at the same time administer the sacrament of Holy Confirmation.

Memorial Tower at Wareham

The betrothal of the Rev. Charles Chase Wilson, rector of the Church of Our Saviour, Roslindale, to Miss Mary DeF. Clark of New York and Burlington, Vt., has been recently announced. Mr. Wilson, before coming to Roslindale on June 1st, was curate at Burlington to the Rev. George Y. Bliss, now Bishop Coadjutor of Vermont.

J. H. CABOT.

THE CAMPAIGN FOR A DRY CHICAGO

Federation Working Toward that End
DR. STEWART WILL REMAIN IN EVANSTON

The Living Church News Bureau }
 Chicago, September 6, 1915 }

OPINIONS may differ as to the methods of limiting the drink evil, but all intelligent people are agreed as to the elimination of the saloon. The local option campaign is practically universal in the United States, and the saloon is being assailed even in such a stronghold as Chicago, where there are 7,152 saloons. There is a Dry Chicago Federation with headquarters at 106 North La Salle street, of which F. Scott McBride is president, Walter W. Strong is secretary, and G. F. Rinehart is the superintendent. It numbers among its members several of the Roman Catholic clergy, some of the leading Protestant ministers, and some of our own clergy, and many leaders in civic law and order work. Its campaign cry is "A Dry Chicago in 1916." A temperance parade is planned for the "loop" district on the afternoon of October 9th, and meetings for arrangements are already being held in the different wards under the auspices of different churches. Official representatives have been appointed for each church or denomination, that the parade may be better advertised and organized. The Rev. H. B. Gwyn of St. Edmund's Church is the representative of our Communion. It is hoped that the parade will be a great public demonstration and object-lesson for the cause of temperance in Chicago. As a result of the passing of the Injunction and Abatement Act "social evil" in Chicago has been curbed. That is, what men called the impossible has been achieved. It is just as possible to make a dry Chicago, as it is proving possible to make a pure Chicago. Men and women of the same intelligence, determination, faith, and hope can accomplish a saloonless city. The need is for more of them, and the Federation naturally seeks for them in the churches. Many of our congregations are already taking an active part in the work of preparation. At the Church of the Redeemer, Hyde Park, on Whitsunday night, a united service was held in which "A Dry Chicago" was the theme. The Federation has issued a valuable manual, which may be had on application to the secretary. It contains some information which one can heartily endorse. The booklet is intended to be authoritative; nearly all the scientific and medical citations are from Senate Document Number 48, Sixty-first Congress, First Session, issued by the United States Government as a public document. The legal citations can be found in any law library. The right hand of prostitution is drink, and now that the Red Light evil in Chicago has been curbed it is logical and necessary that the saloon evil be also curbed there. Of this effort, as of all such, there are those who say it cannot be done, yet—

"He started to sing as he tackled the thing
 That couldn't be done—and he did it!"

Much satisfaction has been caused in Evanston through the declination by Dr. Stewart, rector of St. Luke's Church, of the executive secretaryship of the Joint Commission on a World Conference which had been offered to him. Dr. Stewart received the offer some weeks ago and has had it under advisement during his vacation. "I am clearly and positively convinced that I ought to decline," writes Dr. Stewart to Mr. Gardiner, secretary of the commission. With Mrs. Stewart, Dr. Stewart has now returned to his parish.

An Offer Declined

Dean De Witt of the Western Theological Seminary has been spending the summer in northern Wisconsin. The following telegram recently sent to him is one of many testimonies that one so often hears of the excellent work done through him at the Western.

Dean De Witt

BERKELEY, CALIF., August 19th, 1915.
 Bishop Keator and Sumner; Fleetwood, Wallace, Gill, and Fleming, gathered at Synod representing thirteen Western Theological Seminary's graduates in Province, send loyal greetings and best wishes to you and Seminary. It is source of great satisfaction to alumni to learn of Seminary's splendid progress under your wise leadership.

F. W. KEATOR.

H. B. GWYN.

I BELIEVE that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

Missions and Missioners

By the Rev. JAMES E. FREEMAN, D.D.

Secretary of the Commission on the Nation-Wide Preaching Mission

ONE of the large questions raised by the clergy in connection with the Nation-Wide Preaching Mission has to do with the seemingly insuperable difficulty of securing missioners. "Where can we get competent men, men of experience and fitness for so important a work?" This query comes to us daily from all parts of the country. Obviously, if the efficiency of the Mission were to be determined by the supply of experienced mission preachers, the cause would languish and the great purpose of the movement be defeated. To assume that our Church is wholly unable to meet such a call at such a critical time would be to confess weakness and to insure the failure of so large an undertaking.

There are a number of men in our Church who have proved themselves singularly gifted as mission preachers. Their numbers are few, largely because our Church holds missions so infrequently. The old Parochial Missions Society for many years did a valuable work, not only in prosecuting parochial missions but in cultivating and developing a group of zealous and earnest preachers whose gifts were generously displayed in this important work. That there is need for the revival of this organization or something analogous to it is made evident to-day. Several years ago Bishop Nichols, of California, with peculiar wisdom, asked the question, why, in connection with our Board of Missions, with all its splendid machinery and ample facilities, such a department could not be created. To use his own suggestive language, he inquired why, instead of being solely a "finangelistic board" it should not also be an "evangelistic board." If large sums of money were required for our great missionary enterprise, then what could be more sane or reasonable than to promote and stimulate those generous impulses that are generated by strong, evangelistic preaching?

As a matter of fact our whole method is at variance with the Christ method. We seek to create a parish or diocesan enthusiasm for missions through agencies entirely removed from the Church's inspirational ministry. There is evidently a crying need for change of methods here, and we hope that out of this nation-wide awakening something in the way of a revived and uplifted vision of our obligations to redeem a world for Christ may come.

To answer the question, "How shall we have a mission without an experienced missionary?" is not altogether difficult. *Where it is impossible to command the services of an expert in these things, let the rector himself undertake the work in his own parish.* One of the most successful missions we have ever known, judged by the most critical standards, namely, the deepening and quickening of the spiritual life of the Church and community where the mission was held, followed by extraordinary accessions to the Church's communicant strength, accessions that were not spectacular or demonstrative but deep, sincere, and permanent, was conducted by the rector of the parish in question, unaided by any other agencies than those easily at his command and within his own parish. The rector cited felt at the outset that he had no particular gifts that fitted him for such a service, but the experience proved epochal in his own ministry and in the life of the parish. We speak with certainty in saying that the results of the two weeks' intensive work in this case are evident to-day after the lapse of nearly ten years. There ought to be few if any priests, however endowed they may be, within the Church, more competent to undertake a parish mission than the rector of the parish in which the mission is held. If our message has grown "stale" or our pulpit ministry become perfunctory, nothing will do more to revive the ancient prophetic gift than a prayerful, painstaking preparation for a mission to our own people. We rest this declaration on the promise of Him who gave such power to hesitating and wavering disciples that they literally "turned the world upside down." There are obscure men, obscure so far as the world's testimony of them is concerned, laboring with unselfish fidelity and heroic consecration in difficult fields, who under the mighty impulse of such a nation-wide movement would disclose gifts and capacities of which they themselves are unconscious. Amos the herdsman of Tekoa became the mighty champion of God to a dissolute and apostate age. Repeatedly, God has raised up His

consecrated witnesses, and through His Holy Spirit has endued them with gifts and powers of signal distinction. Every man, says some one, "has stops in his organ that he has never drawn and that may contain his finest harmonies." Invoking the Spirit's utterance, pleading for the privilege of being channels riven by His power, what an army of prophets may not this age witness! "Not by might, nor by power, but by My Spirit," is the only guarantee of efficiency in these mighty tasks that are challenging us to-day.

It is unquestionably true that there are "diversities of gifts," and that some men have aptitudes and powers that are not as fully given to others; but, notwithstanding this, every prophet of God is under orders, that may not be lightly or inconsiderately put aside, to "preach the word in season and out of season." Paul admonished Timothy to "stir up the gift" that was in him. Is not the great Master with finer persuasion calling us to a like service to-day? Preaching is a conspicuous part of such a Mission as we are urging, but it is not the only part. The whole parish organization should be called into service; choir, Sunday school, guilds, yes, every home should be taxed and laid under obligations to "hasten the Kingdom." A community catastrophe or misfortune enlists the generous sympathy and ready assistance of every individual; why should not a claim that so vitally affects the whole life of all the people call forth a like ready support? We believe it will, but only when the Church rises through its clergy to the full measure of its high and sacred obligations. Said a great New England preacher: "The world will take religion seriously when the clergy take it seriously."

We have a situation wholly different from any that the world at large has ever experienced. There are deep searchings of heart going on to-day, and men and women are confronted with issues that reach down to the very foundations of society itself. Commerce seizes every opportunity for advancing its claims, a world-war does not stay its clever and adroit enterprise, even now it is pushing its campaign to every part of the world. Is there to be no other enterprise that shall rise to seize the mighty opportunities of this august hour? If there is "a tide in the affairs of men which taken at the flood leads on to fortune," then we believe there is a tide of like opportunity for the greater claims of Christ's redemptive religion.

There is not a village, hamlet, or city in this land that is not pulsating with new and strange emotions now. The world is a-tiptoe with expectancy, waiting eagerly and with peculiar yearning for the new day of better things. The great Church of Jesus Christ dare not hesitate in such an hour. Every part of its machinery, every energy of its clergy and loyal people must be called into action for the pressing forward of the frontiers of His Kingdom. As ambassadors for God we are under bonds, and limitations, however consciously recognized, may not be submitted now for recreancy to self-evident duty.

No one may venture to lay down any plan for another in this supremely important work, and yet if the whole line is to advance there must be some definiteness of order and organization. In cities where there are many parishes, plus the preaching of special preachers and the direction given by each several rector to his own parish campaign, there might, with much wisdom, be an interchange of pulpits among the clergy. Lay preaching may also prove of inestimable value, especially in dealing with men. Centers for down-town noonday preaching will also serve a valuable purpose, and, where practicable, outdoor preaching and preaching at shops or factories will extend the influence of the Mission.

The church out-of-doors, bringing its message to marketplace and mart of trade, must command the respect and reverence of men. Groups of the clergy, preferably in twos, after the manner of the Apostles, may be designated for this important work. Conferences of the clergy in given centers (assuming that the city is divided into districts) might be held with reasonable frequency for prayer and counsel as to methods, plans, etc. Such conferences would serve to unify the work and give inspiration to the workers. Where lay helpers are engaged they should enter into these periodical conferences. Obviously, a chairman and other directing officers should administer the de-

tails and fix the appointments. Neighborhood devotional meetings in both churches and private houses should form an important part of this inspirational and intensive work. The whole city, carefully districted and planned in this way, with committees on personal work, publicity, outdoor preaching, preaching centers, etc., with a general chairman and executive committee to whom all reports might be made, would serve to correlate and render efficient the city-wide Mission, and at the same time stimulate and inspire each individual worker.

In rural communities, where practicable, contiguous towns might be grouped in a similar plan and the whole field carefully ordered and supervised. Here, too, exchanges among the clergy, without impairing or curtailing rectorial supervision, would prove helpful, especial care being given to orderliness and sequence in the presentation of the message. Daily celebrations, morning services as frequently as seemed wise, for women, where the large spiritual concerns of the home and child life might be discussed with frankness and Christ-like candor and simplicity; afternoon meetings for children with intimate talks on the relation of Jesus to childhood and an endeavor to relate the youth to the vital things of the faith; culminating in an evening meeting with its evangelistic message, would make a day replete with inspiring and stimulating services.

Such a program is not too large for a Mission that has as its end the salvation of men. If it be urged that it is too great an undertaking, we reply, the exigencies of the hour call for large and daring plans for Christ and His Church. Everything should be planned to lead up to and culminate in a personal declaration for a deeper, more demonstrative, and more vital religious life. Profession plus practice, the clearly defined relationship between a faith of the lips and a faith of every-day service that touches and transfigures every near and remote concern of life's occupation, should be the aim of the Mission. Baptism, confirmation, the deeper recognition of sacramental grace, the greater value of corporate worship as well as of individual piety, all these must follow as the flower and fruit of the sower's carefully planned and consecrated service. The key-note of the Mission should be: "There is none other name under heaven given among men whereby we must be saved."

To hold up before the vision of America to-day the uplifted Christ and to make Him so evident that men shall not discover the human instrumentalities, this is at once our exalted privilege and our solemn obligation. The first disciples dared, in the face of a rebellious age, to use heroic measures that His Kingdom might be advanced; can we be less faithful in an age trembling with expectancy? The great captain has given His command, "Your Lord expects every man to do his duty." The issues are with Him. Ours is the privilege and the joy of service.

What must accrue to the clergy and their parishes as the result of such unified action? What new fellowships created, what sense of federation promoted, what consciousness of comradeship in the vast concerns of a common ministry shall stir and stimulate hearts that are burdened with what to-day is an almost wholly insular and lonely ministry?

In his charming book, *The Ship of Stars*, Quiller-Couch relates the incident of an aged priest of the Church who was seated one evening with his little son upon his knee reflecting deeply upon the service of the day. Suddenly the lad called him from his reverie, as pointing to the old ivy-covered tower of the church that stood hard by he asked: "Father, how long has yonder tower stood?" Across the vision of the aged priest passed the successive ministries of centuries as he responded: "Yonder tower, son, has stood for nigh unto five hundred years." Then lapsing into deeper thought he whispered: "O God, make men as towers!"

May this be the prayer of the Church to-day; and in these towers built of "lively stones," may the clear light of the eternal Gospel burn, lighting the world back to Him who declared: "I am come that they might have life, and that they might have it more abundantly."

Jesus Christ expects every man to do his duty.

As a drop of water, poured into wine, loses itself, and takes the color and savour of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sunbeams, seems not so much to be illuminated as to be light itself; so, in the saints, all human affections melt away, by some unspeakable transmutation, into the will of God.—*Bernard of Clairvaux.*

In the breast of man is the Spirit of God.—*Ovid.*

EMERGENCY FUND NEARLY COMPLETED

But Still Lacks \$40,000 of Completion

THAT AMOUNT MUST POSITIVELY BE RAISED

THREE hundred and sixty thousand dollars is the point reached by the Emergency Fund on September 4th. The closing week of the fiscal year brought an increase of \$21,000 to the fund and found the apportionment keeping abreast—and perhaps a little ahead of—last year's record. It is not possible at this writing to make an exact report.

Honolulu has been heard from again with reference to the Emergency Fund. Nearly \$1,000 has come in to augment what that missionary district had previously given. The Church of the Epiphany, Washington, is leading the parishes in that diocese in giving. It has paid an apportionment of over \$2,200, and has sent about \$1,200 more for the Emergency Fund.

A gift of \$1, in the nature of a bequest, has come from a southern city. The bill was wrapped in a piece of paper upon which had been written in pencil, "Foreign and Domestic Missions." The Bishop's wife, in sending it, writes, "It was found just as it goes to you in the trunk of an old lady, after her death. She had for many years been an inmate of the Old Ladies' Home in Jackson, Mississippi. She never forgot her contributions to missions from time to time, and I am sure she would like this to be added to the fund."

Four little girls, the oldest eight years old, had of their own accord, labored industriously for some days to earn some money for charity. But on hearing Bishop Tuttle's letter read aloud, they joyfully decided to send the money to the Emergency Fund, "that they might help in teaching some little heathen child about Jesus."

The church may well feel gratified in many ways over the year's showing. In spite of the unsettled times and the many appeals for aid on every hand, the Board of Missions is able to report that not only has there been no falling off in the usual receipts on apportionment, but an extra \$360,000 has been given for the Emergency Fund. It is a wholesome sign of an increased zeal for the Church's business, a richer interpretation of the Master's missionary commands, and a deeper realization of the great opportunities to claim nations for Christ. There is no doubt that the "One Day's Income" appeal to raise the extra \$400,000 has done much to make the present apportionment record possible. And back of it all are the prayers which are daily being offered for the success of the work and of the Emergency Fund.

But the Emergency Fund is still \$40,000 short of its goal.

After such a great measure of success, backed by such enthusiasm, sacrifice, and prayerful generosity, the raising of this amount is, surely, not far away. The end of the fiscal year does not end the Emergency campaign. Humanly speaking, nothing can end it except the needed \$40,000. Let no one think that it is now too late to send in his gift.

The Emergency Fund MUST be completed if our splendid record on the year's apportionment is not to suffer.

LINDEN HUSTED MOREHOUSE

BY THE RT. REV. T. F. GAILOR, D.D.,

Bishop of Tennessee

THE death of Mr. L. H. Morehouse takes from the militant Church a high-souled, generous, and consecrated layman, whose work for the extension of the Kingdom of God was crowned, during his own lifetime, with blessing—evident, definite, concrete—such as is rarely vouchsafed to men. He left his mark, deep and true and lasting, upon the world in his generation; for he was a good man, and he also had the wisdom that cometh from above.

He saw that the pressing need of the Church was Christian education. As a young man he caught the spirit of De Koven; and with fine ability and true insight he hewed to the line. All the publications over which his company had control were intended to strengthen the Church by teaching her people. Church schools, colleges, seminaries everywhere were the objects of his interest and encouragement.

He was a great layman, with a great purpose—a great vision: and God blessed him. "Right dear in the sight of the Lord is the death of His saints"; "and their works do follow them."

THE AITKEN BIBLE

BY THE REV. JOHN KELLER

PRIOR to the publication of the edition of the Holy Bible which was recommended by the Congress of the United States in 1782, two complete Bibles had been published in the colonies. The Aitken Bible was the first to appear from a printing press in this country in the English language. The story of an alleged American edition of the English Bible which was reported to have been printed surreptitiously at Boston has been carefully examined, and the decision has been reached, "Till a copy of the pretended American edition is produced no credit can be given to the second-hand story." (*Vide*, Thomas's History of Printing, vol. i., pp. 107, 108. Also, Bancroft's History of the United States, vol. v., p. 266.)

At the charge and with the consent of the Corporation in England for the Propagation of the Gospel amongst the Indians in New England the first was printed at Cambridge in 1663. This is known as the Eliot Bible.

The second Bible to be issued from an American press was printed in the German language at Germantown (then a suburb of Philadelphia) in 1743 by Christopher Saur. This book has a beautiful rubricated title-page, and the edition is usually known by the Anglicized spelling, the "Sower Bible."

The third Bible printed in America was the "Aitken Bible," 1782. It was purely American for the very paper was made in Pennsylvania, and but little paper was of domestic manufacture in those days. It was usually bound in two volumes, a small duodecimo, printed in brier (modern eight-point). The whole page measures 6 inches long by 3½ inches wide. The printed paper is 5½ inches long and 3¼ inches wide. The "Resolutions of Congress," adopted September 12th, 1782, follow the title-page, and occupy one and a half pages.

This Bible is now the rarest of early American editions. Perhaps twenty-five copies are in existence; only nineteen or twenty have been located. The Library of the General Theological Seminary, New York City, possesses a fair copy.

As much as \$900 has been paid for a copy. A much larger price would be asked to-day for one in good condition or not.

The copy in the British Museum has a significant note. On the back of the title-page of the first volume, in the handwriting of Robert Aitken are these momentous words:

"The first copy of the first edition of the Bible ever printed in America in the English language, is presented to Ebenezer Hazard, Esq., by the Editor."

The following interesting and quaint advertisement is copied from a public print of the time:—

The Aitken Bible.
(Advertisement)
ROBERT AITKEN

Printer, bookseller, bookbinder and stationer, at Pope's Head, in Market Street, near the Coffee House, Has just finished, and has now ready for sale, a new and very correct edition of

The Holy Bible;

With which booksellers, storekeepers and others in town and country, may be supplied by wholesale and retail on the most reasonable terms the times will admit.

The serious Christian will be pleased to find, that the scarcity of Bibles, of which he has so long had reason to complain is now removed; and the Patriot will rejoice at the advance in the arts, which has at length produced *The First Edition of the Holy Scrip-*

tures, in the English language, ever printed in America; each of these will allow the merit due to so capital an undertaking; and the trader will find his interest in affording his patronage and encouragement to this work, as several circumstances, particularly the largeness of the type, and the remarkable good quality of the paper, render this edition superior to any of the same size imported from Europe.

N. B. The Bible will be sold either bound or in sheets, and a suitable discount allowed to those who purchase large quantities.
Rob't Aitken.

Thoughts on the action of Congress.

"How interesting is a history of the early circulation of the Bible in this country!

"What moral sublimity in the fact, as it stands imperishably recorded and filed in the nation's archives."

The Aitken Bible, with the verbatim recommendation of the Congress of the United States, printed by authority following the title-page, is a landmark that marks the brightest epoch in the history of our Republic. It was when the first Congress of the States acted the part of a Bible Society long before such an association had been formed.

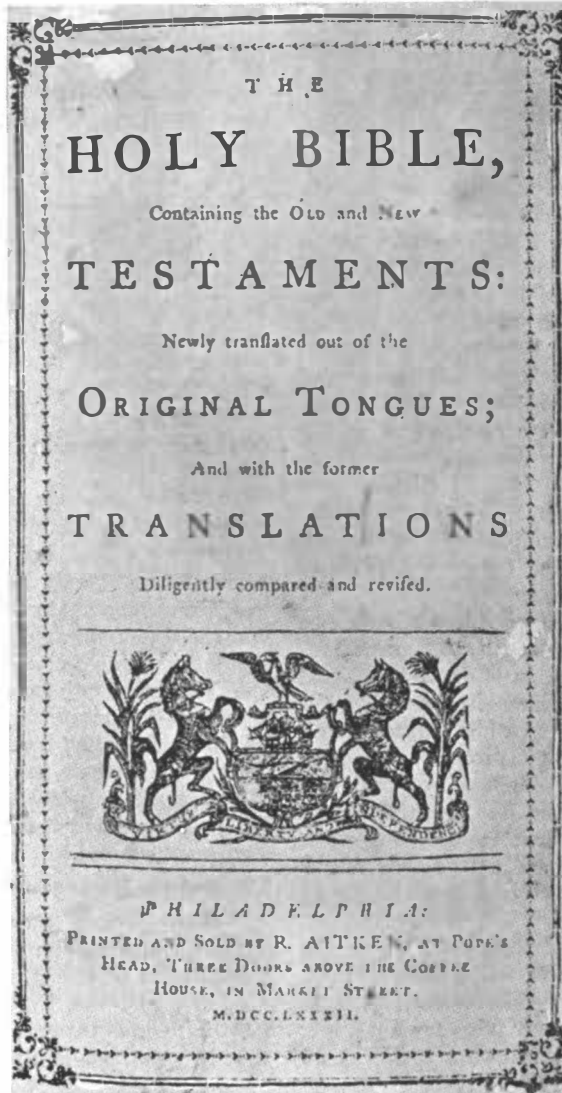
EMPIRE BUILDERS

A HALF CENTURY ago boys of my time were in case similar to yours. A great war was closing. Of our young men, many were dead or disabled, our country well-nigh ruined. Upon our young shoulders was laid the task of building a new America, of changing bitter hatred into loyal patriotism, of binding up wounds, of building the nation anew, of reconciling hostile foes, of conquering materially the continent still largely unexplored. We bent our backs to the burden. Some things we have done well. We have a nation one and indivisible, we have harnessed mighty forces, and changed the face of the hemisphere. We shout to each other over vast spaces, we rush with impetuous speed so that miles have become inches. We fly from peak to peak with the freedom of the eagles. In the realm of morals, of intelligence, of human brotherhood, perhaps we have done something; but the achievements of this sort are less creditable. Now, upon your young shoulders is to be laid the burden of the world, of a world rent and torn, confused, pleading, agonizing, almost dying. Streaming up toward the palace of the dead are thousands and hundreds of thousands of brave

young souls wondering, I suppose, why they were called upon to die, shouting with joy that their country thought them worthy to die: mistaken, many of them; perhaps all of them. Loyal, gallant, and true whatever their errors or their success.

But for you who remain, what a mighty task! Possibly you shall not escape this catastrophe of war and fury which is in the eastern hemisphere. But if you do, then becomes it your task to build as we tried to do a new civilization, sweeter, nobler, purer, truer than that which now is passing. And it seems to me that you should be thankful and proud to be alive with such a task as this to engage your energies. Men who are old enough to preach to you cannot help you much. It is for you, with the strength and power of self-sacrifice, the sense of obligation which you have gathered from your experience of the years that are gone, to build up that new world which God surely means to bestow upon His children. You are to make a new civilization—a civilization of peace, let us hope, but not, we pray, a mean, sordid, money-getting, cowardly peace—a civilization of brotherhood, but of a brotherhood that is not mawkish sentimentality; a civilization of righteousness, a civilization of religion pure and undefiled before God the Father.—From a Commencement Address by *Flavel S. Luther, LL.D.*

EVIL is with us all day long, in our hearts; around us all day long, in our society. If we hate evil, we must love God, even as if we dread and dislike the darkness, we must welcome and long for the light.—*Goulburn.*



TITLE-PAGE OF AITKEN BIBLE

Christianity in the Philippines

A Paper Read Before the Litchfield Archdeaconry, July 13, 1915.

By Major HENRY SWIFT, Chaplain U. S. Army, Retired

IN the year 1521 Magallanes, or Magellan as we call him, discovered the Philippine Islands, where he was murdered by the natives. The expedition met with many mishaps, shipwreck included. Among the flotsam incident to the wreck there was washed up on the shore of the bay of Cebu, one of the larger islands of the group, a little wooden image of the Christ Child, the Santo Niño or Holy Child of a later period. This was found by the natives and became the object of a heathenish cult, of whose particular character we have no further particulars. In 1566 an expedition under Legaspi, despatched from Mexico, and accompanied by three Augustinian monks under the leadership of Urdaneta, landed at Cebu (what is now the city) and took possession of the island in the name of Spain. This was followed by the speedy occupation of the greater portion of the archipelago, and the Spanish flag waved for exactly 333 years over these islands until it was hauled down at Manila in 1898, and somewhat later at Iloilo, the capital of the island of Panay.

With Urdaneta began the conversion of the coast tribes throughout the greater portion of the group; and this is just where the Santo Niño or Holy Child comes in. Urdaneta learned, shortly after landing, that the natives there resident had a peculiar form of worship, and curiosity drew him to the spot where they were engaged in their rites. To his surprise he found that the object of their cult was this same black wooden image, which was undoubtedly that of the infant Christ. He thereupon told them, as well as he could, the story of the Christ and of the cross, explaining that what they ignorantly worshipped was the image of Him who was adored by them; and he offered to teach them the true and acceptable method of the Church, of which he was a priest and messenger. He soon gathered about him a little group of converts, a church was built, and the Santo Niño, which was to become the patron saint of the Archipelago, was enthroned in due state. Up to this very day this same image is preserved as a sacred relic in the city of Cebu, and is visited by pilgrims from all of the islands; and, by way of passing, it has been visited by myself.

The success of the Augustinians, as well as of the Recollets, Dominicans, Jesuits, and others who came later, was phenomenal. The religion of the Malay natives was an obscure kind of animism, recognizing the existence of the departed, and their influence over their own destinies. The Igorrot word Anita, in other dialects Anito, translated "idol" by the Roman priests, is defined however in the Bicol: "Llamaban a las de sus antepasados, a los cuales hacian figuras de madera." "So they call the souls of the departed, of whom they make wooden images." In Malay the word *hanta* means *ghost*, from which we get our English word "haunt." The anita (or anito) was the object both of their fears and their prayers: but it presumed a belief in another life, in the immortality of the soul. The preaching of the cross won many converts. The people were ignorant, timid, savage, preying constantly on one another, grouped in little settlements in remote fastnesses, dependent for subsistence mainly on the chase, on fishing, and on the abundant fruits and products of the jungle. They were (some of them at least) a grade, however, above our North American Indians, and even employed a unique alphabet, syllabic in character, whose forms have been handed down by the earlier friars, but leaving no inscriptions nor literary monuments. Dean Worcester discovered quite recently that these characters are still in use among some of the savage hill tribes.

The work of these early missionaries covered every field. They gathered their converts into towns, whose foundations were contemporaneous with the establishment of the faith; arranged for their self-defence and municipal discipline, taught them the arts of civilization, the building of houses, the raising of rice, tobacco, maize, sugar, etc.; the arts of weaving, working in brass and iron, carpentry, and the like; while the various dialects were reduced to writing, and the children taught both in these and in the Spanish. In each town were built on a central plaza a church, convent and town-house (or tribunal); while the more pretentious structures occupied the other parts of the plaza, and the humbler dwellings spread out from these as a centre. The Jesuit missions of Canada, the Franciscan missions of California, had their counterpart, only to a much

vaster extent, in these islands, named Philippines after Philip of Spain.

In no long time Roman Catholicism was dominant throughout the group, with splendid churches, schools, colleges, hospitals, convents, nunneries, etc. The college of St. Thomas, Manila, was a flourishing institution before ever any step had been taken for the colonization of North America. There was only one exception, namely in southern Mindanao, and in the Sulu Islands, where in the fifteenth century a Mohametan invasion had firmly established the crescent, where the Roman Church could obtain no footing, whose people are commonly spoken of as Moros (*i. e.*, Moors).

In 1898 the chances of war brought our fleet into Manila Bay. Their object was not missionary; it was not to redress the grievances of an oppressed people. It simply came there because the orders of the Secretary of the Navy had been to seek the Spanish fleet and destroy it. Our people had first put in at Subig Bay, and, failing to run their quarry to earth there, they had steamed past Corregidor into Manila Bay, where they found and sank the Spanish squadron. The capture of the naval station, Cavite, and subsequently of the city of Manila, were necessary strategical sequences of this vicinity. The after occupation of the group, and the establishment of a firm government, are matters of history; they belong to a political province which has no place in this essay. Two things only need to be made clear, which I will touch on briefly; first, that there is no such thing as a Philippine race. The term is purely historical and geographical. The islands, some 3,000 in number, are held by a number of diverse tribes and languages, some semi-civilized, many in the interior being composed of savages of higher and lower (sometimes very low) intelligence. These tribes are largely jealous and hostile one to the other. Even single septs, like the Igorrots, are divided up into communities in deadly hostility one to another, with head-hunting an ancient and honorable custom, existent almost to the present day, and only repressed by the strong hand of the law. The Moros of the South are foes to all the Christian elements; and it has only been since the American occupation that any stable government could be established. The (so-called) Filipinos are as homogeneous a people as, let us say, the Alaskan tribes, the Sioux, the Navajos, the Mayans of Yucatan, and the inhabitants of Terra del Fuego. Thirty or more languages are spoken among them. The civil government preserves order by having a company of (say) Moro scouts among the Bisayans, Macabebes among the Tagalogs, etc. These are ready and willing enough, when given leash, to fall upon, to preserve order, and to discipline those whom they have always counted their natural enemies.

The other contention is that we never purchased the Islands as such from Spain. Such a transaction is unthinkable. What we did pay \$20,000,000 for (and we got them at a bargain), was the title in fee simple to all the palaces, forts, arsenals, barracks, hospitals, store-houses, offices, dwellings, light-houses, etc., many of them magnificent constructions, and owned by the crown of Spain. It was simply an honorable business deal on our part. Nor, with the exception of a gift once of (if I remember aright) \$3,000,000, voted by Congress to relieve a great and threatening distress, due to the ravages of the rinderpest among the native cattle, has the administration of the islands cost the United States anything. General Otis carried on the government at the expense of the island treasury, and his successor, General MacArthur, handed over a large accumulation of savings to Governor-General Taft, when the civil succeeded the military regime.

With the arrival of our troops in the islands came the chaplains of the various regiments, whose first thought and duty it was to minister to the men and officers of their commands. But it was inevitable that their influence should extend further. To one of our chaplains, the Rev. C. C. Pierce, whose station was Manila, work came that was fairly thrust upon him. Up to this time, for 333 years, the Roman Church had had exclusive domain. Throughout the length and breadth of the archipelago no Christian ministrations but theirs were known or tolerated. The so-called Aglipayan movement belongs to the post-occupation period. Even in their cemeteries none but Roman Catholics could be interred. Marriage was only legal at the hands

of a Roman priest, or civil justice or official, who was necessarily of that Church. None could be baptized save into the Roman Church. A strict censorship was kept over literature, and none permitted that was on the Index. The scriptures were not in circulation: but neither were the writings of Paine, Ingersoll, Renan, Volney, Voltaire, etc., etc., which were abundantly current in the Spanish, after the bars were let down. It is true that the major portion of the inhabitants were Christian, with the exception of the hill-tribes, whom the missionaries had failed to reach, the Moros, whom it was death to convert, and a sprinkling of Chinese and churchless foreigners. The Malay Roman Catholics were extremely devout. Their vast and commodious churches were packed at the services; while family devotions were customary everywhere. I have often seen their pathetic little shrines in even the humblest huts; while at night the sound of chanted litanies would penetrate to my quarters from one and another residence. Their faith was simple, but it seemed to be sincere (who shall be the judge?), and but little or not at all affected by modern thought. Their religion, even in its music, was mediæval, even pre-tridentine. Even when there was no service you could not enter a church (always open, not locked and barred like so many of ours) without finding men and women on their knees engaged in their devotions. Religious processions were of constant occurrence, while their fiestas, prolonged for days, were largely religious in character. We talk a great deal about social service; in the islands this finds its demonstration everywhere in the interweaving of the Church in nearly all innocent human activities.

But there were other elements, particularly in Manila, that were practically excommunicate. There were a considerable number of English merchants, shippers, factors, and bankers; a sprinkling of Swiss, Germans, French, although the latter were mainly Roman Catholics. Among these churchless people, especially the English, there was found at once a field. There were children to be baptized, candidates for confirmation, communicants hailing with joy the advent of an Anglican priest, the last offices to be said over their loved ones in the (unconsecrated) grounds called the English and the Chinese cemeteries, and later on in our military cemetery at Pasay, a suburb of Manila. There came a demand for education other than that to be obtained in the convent schools. Chaplain Pierce soon inaugurated Church services in the spacious reception room of one of the English residents; later on in a large room in the barracks called Cuartel de España. These were attended by a large following of residents, as well as by officers and soldiers, as well as by the members of their families. In no long time it was felt that the accommodations were insufficient, and money began to be raised for the erection of a church. And now the Church at large began to take hold; but too much praise cannot be given to the army chaplains, especially to Pierce, Marvine, and Walkley, who held the fort until they were replaced by the incoming contingent despatched by the Board of Missions. Soon a frame structure was erected to meet the increased and growing needs, denominated St. Stephen's mission. Then, as a steady stream of Americans poured in, largely young men, working under the government, or engaging in business, most of them receiving salaries far greater than their wildest dreams could hope for in the States, the town full of temptations, extravagance the rule, drink, gambling, and worse assuming every alluring form, the necessity was felt for the establishment of a men's club, and for social and settlement work. This necessity, later on, had its satisfaction and realization under Bishop Brent, in the Columbia Club, which with its splendid equipment reaches and influences a thousand men and homes; a work self-sustaining now, and having long since overpassed its original bounds. The laws were modified so that marriages by all clergymen became legal. A fine cemetery was set apart by the city, as largely used by Roman Catholics as by others. Colporteur work began under both American and British boards, and the scriptures were circulated in many of the Malaysian languages.

With the erection of the Missionary District of the Philippine Islands and the consecration of Bishop Brent a more vigorous advance was made. Settlement work was begun among the very poorest and the uncare-for in the District of Trozo. The Cathedral of St. Mary and St. John arose, a magnificent monument, whose original foundations were laid in spirit by our army workers. The old Pro-Cathedral, St. Stephen's, was moved down into Trozo, and became the first Tagalog church in the Church's pioneering. An orphanage was established. The University hospital, with a big outlook ahead, arose; while work was inaugurated among the non-Christian tribes of the North,

and other work begun in the South. Recently there has been begun a work among the Moros, which has before it great possibilities.

There could not have been a finer or more efficient missionary sent to occupy this difficult field than the man that was chosen. Bishop Brent is one of the most remarkable men of our Church and time. He is a strong and loyal Churchman, as well as, what goes for a great deal to-day, a sympathetic athlete, a scholar of broad attainments, a natural orator, a man of infinite tact and broad vision, while his personal life is one of cheerful sacrifice and self-abnegation. The Church is to be congratulated that he has on two occasions refused flattering calls to easier and more eminent dioceses in this country.

The problem that confronted him on assuming charge was beset with difficulties. To the denominational mind, and even to some of our own body, these difficulties did not seem to exist. To them the rights of the Roman Catholic Church seemed to be a negligible factor. One of high position in the West said to me about the early part of the century (perhaps somewhat slangily)—that with him they cut no figure at all. And yet the fact remains that the Roman Catholic Church was a missionary in untrodden fields, and that for 333 years it carried on that work alone; that whatever civilization existed was due to it; that whatever religious foundations there stood were of its building; that the creeds which we profess were also taught by it, the sacraments administered. Nearly six million people were Roman Catholics of a very devout and loyal type. Was their work to be ignored, reconstructed? To the denominations they were simply that many ignorant idolaters—this term was freely current among such; and there was not lacking an element in our own Church which considered them fit subjects for aggressive action. A convention was entered upon early by the denominations by which the islands were partitioned among them, each agreeing to confine itself to its own particular field; the Methodists to one, the Christians or Campbellites to another, the Congregationalists, Presbyterians, etc., each to their own bailiwick. This proposition was not accepted by our own Church. By the other organizations aggressive work was begun against the Roman Catholic Church, and converts from its fold eagerly welcomed.

But our Bishop, conscious that there was a vast and abundant field, if full of material difficulties, felt that to attempt proselytizing among a people already sincerely and humbly Christian was a misdirection of effort, while it might place the Church in a very compromising situation. Where there were the unshepherded, well and good, there could be no hesitation as to what course to pursue. There were the untouched and savage heathens of the hills and mountains. There were the Moros, to labor among whom required all tact and courage, and was to invite martyrdom. There were the Chinese, the army posts, the thousands of men, women, and children of foreign birth. There were schools to be established for natives as well as foreigners. There were orphanages, hospitals (of which of first class order we cannot have too many), and there was all that which comes under the broad classification of social work. As we consider the vastness of the area, the difficulty in reaching and supplying stations, the variety of directions in which energy must be expended, we may realize somewhat the bigness of the task that lay before our workers: and we can see how all could be done, and more too, without poaching on fields already occupied or antagonizing unnecessarily other branches of Christian work.

There is, I think, one fallacy (or so at least it appears to me); and that is that the banner of the Church inevitably follows the flag of our country. In other words, where our army makes a way, there perforce must the Church erect her standard. That such invasions may furnish an *opportunity* is not to be denied; that it imposes an obligation is a different proposition. It is a collocation of Church and State that seems foreign to the character of our constitution; as well as a contention in which we can claim no monopoly, but would open a fair field to every denomination.

It was my good fortune to be with the first expedition of the Spanish American War under General Shafter. While we were steaming along the coast of Cuba none of us knew whither we were bound, to Santiago, Porto Rico, or to Spain. As it turned out we went to Santiago. Had our destination been Madrid, there would not have seemed to be any call for the Church to follow the flag. I trust that in every instance a higher motive must determine our actions. In 1899 it was for a time toss-up

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The Protestant Episcopal Church and the Masses

By the Rev. HERBERT B. GWYN, M.A.,
Rector of St. Edmund's Church, Chicago

ALMOST everywhere in the United States we are told that the Episcopal Church is an aristocratic Church in a democratic state, though there are those who try to disprove this statement so often as to suggest apology or excuse. If she were the Church of the people, the fact would proclaim itself. Theoretically the Episcopal Church should be the people's Church. Our national charter of liberties, her Catholic heritage, and her constitutions, should assure us that she is the Church of the masses; for she is the Church of the apostolic ministry, the open Bible, the simple faith as contained in the Apostles' Creed, the sacraments ordained by Christ "as generally necessary to salvation." These essentials, preached and taught by the Church from the beginning, have won liberty for the masses. The history of the Christian era will show that the Catholic principles of faith have been the wellspring of the liberties of the people in Western lands. The Anglican Church inherits these principles of faith, yet the Protestant Episcopal body in the United States that claims the first President as a communicant, that had many of her sons signers of the Declaration of Independence, is not the Church of the people. Why not?

The Episcopal Church in America has always been something of an exotic, and the reason is not far to seek. The first English aristocrats, the landowners of Virginia, brought with them the mother Church. After the War of Independence she was, therefore, naturally associated in the minds of the people with the foreign tyrant, and all that Washington and his fellow patriots could say or do availed little in removing the prejudice against her. It was the Church of England which caused the exodus of the Puritans, and the early New England democracy associated the Church with the hated monarchy and aristocracy. The so-called Non-conformists claimed the allegiance of the people. Congregationalism, Presbyterianism, and, in time, Methodism, were for the most part openly the champions of the poor and the unfortunate. Their churches were the churches of the people primarily, and they were ardent professors of liberty. It is true, however, that when these non-conformists came into power they persecuted the English Church as it was then known in the colonies. But with time old prejudices ceased and the Episcopal Church was given fair play according to our constitutional principles and the practice of religious liberty.

Since those days the Episcopal Church has grown in wealth, in influence, and in numbers, and is no longer the despised body she was. She is recognized as a great religious force and as having an influence altogether out of proportion to her numbers. For out of a computed thirty-six and three-quarters millions (in round numbers) of Christians in the United States, the Protestant Episcopal Church has but one million, or, according to the figures compiled in 1913 for the *Christian Advocate*, by Dr. H. K. Carroll, late Special Agent of the United States Census office, she has 980,851.

Nevertheless she is not a popular Church. Her strength is in the great cities and centers of population, and even in her strongholds she is not the people's Church. An old resident and Churchman of standing and recognition in a metropolitan city recently said that when Episcopalian congregations grew rich and strong they built chapels for their poor, being content to minister to them at a distance, because the average pewholder did not care to worship with the poor in the chapels he was supporting. To some this may seem an extreme statement. One would like to feel that this condition is the exception, not the rule. We do know, however, that this condition and spirit of snobbishness obtain in many parishes to-day. True there are some congregations where rich and poor worship together in large numbers and "all are equal in the church's gate." Nevertheless we have to confess that the Roman Catholic Church and the Protestant bodies claim and have the people more largely in the United States.

According to Dr. H. K. Carroll's figures for 1913, the Roman Catholics have 13,881,034 souls, and all the Methodist bodies a membership of 6,905,095. All other Protestants, *i. e.*, omitting the Episcopalians, aggregate in the United States a membership of 15,455,637. Of course the basis of enrolment of the Roman Catholics and the Protestants is different, the

Roman Catholics enrolling all baptized people, and the Protestants only those whom they count technically members.

These figures show manifestly that the Episcopal Church is not reaching and keeping the people. What was once her reproach she now, alas, boasts as her strength—she is the aristocratic Church in a democratic state. Statistics prove that in the cities she has within the last ten years made creditable gains in proportion to the Protestant bodies, but her leakage is disproportionate to that gain in the *faithful* adherents—one does not say *nominal* adherents. This fact any parish priest knows by comparing for any period of years the number of communions at Easter (when canonically all communicants are required to make their communion) with his list of communicants and those confirmed.

More and more in government and in social life the reign of the people is coming. Monarchies and aristocracies abroad, and oligarchies and aristocracies at home, are tottering, and though at times the situation seems dark even in America for democracy, the power of the people here is increasing. The Church of the future must be the Church of the people, and with all our boasted Catholic heritage it does not seem that ours is or will be in its present state the democratic Church. Rather the people will continue as of old to number us with the rich and the aesthetic of an aristocratic bias. Why this distressing fact?

Without mincing matters, let us be fair and acknowledge that we lack zeal for our principles. The Episcopalians claim that they have the whole deposit of the faith, but certain it is that we are ignorant of our heritage, we have neglected our wealth. The Roman Catholic church and the Methodists are doctrinally like us, Christo-centric bodies. Both the Roman Catholic and the Methodist have the habit of prayer and devotion. The Roman Catholic approaches Christ primarily through the service of the Mass, and from it and about it proceed his prayers. The Methodist, with an equal fervor and devotion to our Lord, approaches Him "directly through the Bible," as he says, and rejoices in what he calls his free access to Him. The similarity in both is the habit of prayer and of worship. Each has a passionate devotion to *Christus Redemptor* (compare the hymns of the Wesleys and those of St. Bernard). Both have the strength of concentration and the enthusiasm of concentration. There is zeal in a Roman Catholic mission, there is zeal in a Methodist revival and there is a frequency of both. Our missions and revivals are sporadic, and when they are held we sometimes doubt whether or not they are good form, so starchy are we in our expression of religion.

The Episcopal Church's great need (and one might suggest that other bodies share in this need) is enthusiasm, better love for the faith and for the people, a well-balanced emphasis in the teaching and the practice of the faith, solidarity (however much we value the elasticity that is ours from the various schools of thought permitted in our communion), and a reasonable discipline.

A burning love of souls is the first need. The apostles compassed land and sea, not to make a proselyte, but actually to save a soul for Christ's sake, and for the soul's sake. Herein was missionary enthusiasm at its best. Some of the missionary motives of the early Jesuits may not have been so pure as those of the apostles, but as soldiers of the great Church army they were filled with zeal (*cf.* the labors of St. Francis Xavier in India and some of the Jesuit fathers in Canada and the United States). Likewise the early Methodists had enthusiasm, and their Church has it still, misdirected though some may feel it. We have missionary fervor within our own Church, but it is not so markedly a corporate love despite our having a mission board representing all the parishes of the country. Our missionary spirit is seen locally in certain leaders, lay and clerical, and in certain parishes and dioceses, but essentially we are most parochial in missionary zeal. No one questions our interest and often leadership in social and civic betterment, but this interest is quite distinct from missionary zeal. Imagine a typically fashionable church, an aristocratic congregation corporately having a burning love of souls for Christ's sake. Such a love would be very inconvenient to most in it, besides shockingly bad manners. The stranger who visits our Church

is impressed by the order, the dignity, the beauty of the services, and about these things he generally talks, not of our marked passion for souls. The English Church, one of its Bishops has said, is dying of dignity, and it would seem that the American Church is sick with the same fatal disease.

A second reason for our not being the Church of the masses is a wrong emphasis in the matter of teaching the faith. We are a *preaching* rather than a *teaching Church*. Notwithstanding the fact that as a communion we support more private schools in proportion to our numbers than any other body except the Roman Catholics, yet there is with us a marked decrease in candidates for the ministry. As a result of a computation of the figures of the *Living Church Annual* and the reports of the General Convention, one sees that whereas the increase since 1901 of the communicants of the Church is 35 per cent., that of the clergy is but 12½ per cent. And this 12½ per cent. is not drawn from our own native body largely, but from the English Church, the Canadian Church, and from men of the Protestant bodies, who have come over. It is true we look with pride to the efforts of our Sunday school commissions and religious education boards, generally a justifiable pride. The weak point of our teaching is its compromise. We don't teach the whole faith. All kinds of isms seek refuge in the Episcopal Church. Ministers and people seek it because the Church has a reputation for "liberty and breadth of thought" and practice. As a result of this reputation, there has been evolved a system of religious anarchy within our Church. It is hard to discover an average Episcopalian's faith because he believes what he pleases, and he has acquired this habit from listening to clergy who teach to a large extent what they please.

Another reason of our failure to reach the masses is our lack as a Church of solidarity. Why not be frank and confess our congregationalism? It is sad but true that the Church is divided into local camps or geographical party lines.

"East is east, and west is west,
And never the twain shall meet."

In doctrine Anglicans, Romanists, Sacramentalists, Protestants, and Free-thinkers all riot together, and all declare that they are true to the Prayer Book, which often means their individual interpretation of the Prayer Book, whether that interpretation is or is not based upon a knowledge of it.

Another reason for our lack of popular appeal is our lack of sufficient discipline. The Roman Catholic Church in its government is the lineal descendant of the Holy Roman Empire, is an army and has discipline, despite its faults. The Methodist Church is an army and has its system and discipline. We have the army idea and proclaim it lustily whenever we sing "Onward Christian Soldiers." We have military organization, but who will say we have sufficient discipline? Discipline is distinct from tyranny and rigidity. It is just, sane, and righteous. It is government born of the practice of self-control in leaders and in people. None can object to this kind of discipline, though the weak and the selfish may chafe under it. Our Bishops and priests for the most part are not disciplinarians. When each does what is right in his own eyes there is individualism, and "like people, like priest." True discipline that comes of patience, of prayer, and of regular use of the Church services, is not popular among us.

Wherein lies the remedy for our failings?

1. If we lack a corporate love of souls, we must more largely cultivate personal religion, and, having found our Lord for ourselves, seek our brethren for Him. We must have the missionary spirit, the vision of the saints and of the prophets, and teach and preach the glad tidings all the time. Thus we shall be brought nearer together in understanding and in sympathy.

2. If we have no definite belief, in all honesty let us go elsewhere. If we do not teach the whole faith because we are cowards or ignorant, let us see to our courage and to our learning. Less of what we are pleased to call activity in parish work and social service, and more praying, reading, and teaching, are the clergy's needs. If the clergy don't know first principles and teach and express them in a familiar way, the people will not learn them.

3. If the curse of parochialism, of local and social snobishness, of the love of money and what it buys, and of doctrinal and of geographical jealousies, makes us practically the most un-Catholic of Churches, notwithstanding our boasted Catholic heritage, we must cultivate a larger outlook, and larger charity, which will cast these devils out, and prompt us to open our church doors to the common people. We must make

it more easily possible than now for men of the poverty of our Lord when on earth, and of the social status of His apostle St. Peter, to give themselves to the ministry of the Church.

4. If we lack sufficient discipline, Bishop, priest, and people must get the moral courage which comes of self-sacrifice, and represses individualism, not individuality nor personality. "The lovers of the cross are few," says St. Thomas á Kempis, yet more cross-taking and more cross-bearing can alone make us the people's Church. "If any one will come after Me, let him deny himself and take up his cross and follow Me."

CHRISTIANITY IN THE PHILIPPINES

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whether to withdraw our forces and flag from the Philippines or no. Fortunately at that period no work had as yet been inaugurated that could not have been abandoned without loss: for the Church should follow the flag, were the proposition true. But had there been, had there stood churches, schools, missions, etc., and had the flag been withdrawn, what then? And right here comes the question of what is going to happen if, as I myself sincerely hope will not occur, at least at present—if the independence of that mythical and shadowy concept, the Filipino people, race, nation—call it what you will—is declared by act of Congress, and all of our troops withdrawn; if the discordant tribes of the islands be left to their own sweet devices, what then is to become of our Church, with all its apparatus and equipment? If we are only there because the Philippines are an appanage of the United States, then our reasons for remaining would be of the flimsiest. We could expect but little welcome from the legislative assembly, the majority of whom are staunch Romanists; nor from the mass of the people, who have in them every element of savagery, even if it be covered over with a thin veneer of civilization. We remember how it was just prior to the American occupation. There was a wide-spread conspiracy of the secret society known as the Katipunan (a bastard form of masonry apparently, including both men and women in its ranks) by which it had been arranged to massacre every man, woman, and child of foreign (white) birth, including the Spanish clergy and friars; an insurrection happily nipped in the bud. The Filipinos have no sense of attachment to us as Americans. Towards Spain there is a very different feeling. In the hearts of many of an older generation survives a strong sentiment of loyalty and affection to that country, as well as to the Church it established. I do not believe that the independence of the islands would materially affect the status of that Church; but we have every reason to fear for the other establishments, which are anything but friendly to the Church of Rome. Of course each would have its following, but a following insignificant in comparison with the vast body of the Roman Catholics. The influence of the latter on legislation would be very powerful, and we and the others would be practically at their mercy. While this is, I acknowledge, no argument against granting them independence, it is well that we should make some forecast of ulterior consequences, so far as the Church is concerned.

ONCE THERE was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose-trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you." This is just what Christ is doing all the time with poor human lives.—*Selected.*

O, THIS MERCY of God! I am told it is an ocean. Then I place on it four swift-sailing crafts, with compass, and charts, and choice rigging, and skilful navigators, and I tell them to launch away, and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north; this to the south; this to the east; this to the west. They crowd on all their canvas, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, "Have you found the shore?" And they answer: "No shore to God's mercy." Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly; but then come back and fold their wings at the foot of the throne, and cry: "No shore; no shore to God's mercy."—*Talmage.*

What is Social Service in a Parish?

By the Rev. JAMES SHEERIN

HERE is what may be called a standard parish. Its distinguishing marks are probably these: At least two or three services, besides a school for the children, each Sunday; services at appropriate times in the week days; a vestry active in financial matters; a Woman's Auxiliary branch; a Men's Club; a Girls' Friendly Society; possibly a Boys' Club, and perhaps a chapter of the Brotherhood of St. Andrew. Such a parish can hardly be described as "institutional"—certainly not in the usual sense of that term. It might not deserve the adjective "social" in any of that word's ordinary meanings. It could even be known as "dead," or simply as "standing pat" in the customary dignified and conservative manner of certain "Episcopalians."

But there are other ways of regarding it. On the one hand, it could be with such organizations keenly alive to all personal Church work and zealous for "the salvation of souls." On the other hand, it could be as thoroughly and strongly effective in the community as the most completely equipped of the so-called social or institutional Churches, and it could do this without neglect of old-fashioned "Gospel" faith or method. In other words, it is not the kind of organization that makes a parish do social service, but the kind of leadership it has in clerical and lay workers.

In fact, the social and spiritual atmosphere of a parish is usually created by a rector who sets himself to it. No social service secretary coming from without can make the parish do social service. No amount of organization to that end will suffice. Social service as a rule rises and falls with the rector. If he is a man who boastfully or indifferently casts all appeals and suggestions into the waste basket, without due consideration by himself, or without giving his parishioners opportunity to do so, he is perilously near to the unsocial individualist rather than the true Catholic. Doubtless all clergymen get more of these documents than is reasonable, but many of them are worth while as opportunities of interesting groups here and there among parishioners now standing socially idle in the parish for mere lack of information as to ways and means.

Given a rector who is himself interested in a public larger than his immediate congregation, and it is impossible for a parish to avoid doing "social service work," with or without the normal organization of the average Church. He could make it a powerful social service parish with the altar and the pulpit alone. His message and his influence would be felt in every department of parish life from pulpit to pew, from pew to home, and from home to city and state. If he had a Men's Club, it would not remain for long a mere gathering for personal amusement. It would realize that even funmaking is an important social work. It would become, with the rector, a clearing house of social opportunity, aiding the unemployed to get work, seeing that the lonely and the sick are cared for, and taking part in the larger community life in manifold little ways, making a total of social service beyond the possibility of statistics to present. If there were a Woman's Auxiliary, it would learn a breadth not always associated with world views of mission work. There would be a new vision of wider outlook on home problems. If there were a Girls' Friendly Society, it would be incited to pray and work for friendliness everywhere. Each organization would feel the same social impulse. It would be a natural evolution that such a parish should enlarge its borders in many directions. New societies would be formed, not because other parishes had them, but because their imperative need had been seen. Every vital social demand would find its response in committees of the vestry and of every recognized organization. The work would inevitably take the form of social effort, because it is the spiritual air of the Church and could not be held back if members tried to do so. If promiscuous dance halls vitiated the environment of the youth of the parish, there would not only be protest and efforts to suppress; a live Church would see to it that its gayest young people were given opportunity in its own building and under proper chaperonage. If street gangs hurt the boys, then rival church gangs and contests would be organized to keep them busy and loyal. If romantic and lonely young couples were forced to meet in clandestine ways, measures would be taken to provide meeting places quite as attractive but less tempting to wrong.

The work of social service would grow simply because the

need of social help is limitless to the heart that is open. It would be organized and made institutional only to be made stronger and permanent. The service would be let go with indifference to organization in itself the moment its work was done and its effort no longer needed.

No parish is able to keep out of social work if it have the spirit of Him who went about doing good. The note is heard in every sermon. The signs are seen in every movement for the public good. It is comforting to know and believe that such parishes are not limited to two or three in each city. It may have been more or less of a mere trench digging campaign all along, but it is good to feel that the Church of England and the American Episcopal Church were the first to go into the field and begin to dig in this war of social good against social evil.

These, then, are among the elements of social service that have grown up in parishes: to give or sell old clothes to those in need, to feed the hungry, to find employment for those out of work, to bring healing to the sick, to take city sufferers to fresh air and green fields, to subsidize deficient incomes, to see that the old and the feeble are pensioned, to take part in every effort of organized charity to relieve distress, to have a sympathetic share in every thing that tends to further social progress, and to make every heart lift itself up in renewed personal and social hope. It is a great thing that religion to-day is concerned as never before in these and similar methods of social amelioration. But the story would only be half told if another organization were left out of the catalogue of useful social institutions in a parish.

It is possible that an "associate mission" of unmarried priests may be necessary and advisable in certain districts of great cities unable to support a rector and his family. There would be advantages in such a system. Each missionary could sally forth to his duties among the people unhampered by the anxieties and cares of the ordinary home. It would also be more economical in money if not in work. But, if generally adopted, there would be a distinct social loss. It would be the loss of a real example of family and home influence not to be replaced by any community or settlement, however sacred and useful.

The silly gossip that finds the minister's family producing a scapegoat son is seldom justified by the facts. Usually the rectory is the home of cleanliness, economy, morality, and joy. To set down in the midst of every struggling district of unfortunate people a family of education and refinement, endeavoring to live simply and healthfully on small means, not losing touch with the larger world of culture in art, music, and literature, never hinting at snobbish superiority and always encouraging and sympathetic in its hopeful relations to the community—this may be hard on the family, but it is the most God-like piece of real social service possible. To make it a success, all that is wanting is the family willing and glad to do it, regardless of the hardness of the service or the indifference or aloofness of friends. So intricately bound up with all larger social problems are the petty blunders of the home, and so far off and unreachable seem the so-called better homes of the city, there is no missionary work more productive of lasting good than this of a clergyman's home, seemingly able to touch both extremes of a troubled society with a sympathetic hand. The rector's home becomes the mediating power of a social kingdom not yet come to its own. He and his family are connecting links between higher and lower civilizations. His own social effectiveness is nowhere more clearly seen than in his opportunity and ability to become the only recognizable "reference" the poor outcast has when looking for reinstatement in decent life. To him comes the growing youth for a "recommendation" as he makes application for a place in the world of manhood and work.

If there is added, as we know there must be so often, the rector's wife who perforce must "do her own work," there are infinite possibilities of extra social helpfulness. Brought up among books, loving beauty and comfort, she is never so busy amid dish washing and ironing as to forbid the poorer neighbor and parishioner the easy back door entrance for a comforting talk on the ways of a recalcitrant husband, a tale of the runaway boy or the wayward girl, or a revelation of the trials of

motherhood in general. This may not be Church work in the strictest sense, but it is a "kitchen confessional," and a model equalling any in its potency for good. Without their attractive social features, it is a work unmatched for immediate social effectiveness by any monastic or university settlements, though never mentioned in popular magazine articles nor in the halls of charity conferences. Through this his "helpmeet," the rector gets more at the heart of his parish than he can by other means. By her aid he is made more fit to meet the serious requirements of an ambassadorship from the kingdom of God to the clashing kingdoms of an imperfect social life.

BISHOP GRAFTON ON PAROCHIAL MISSIONS

[EXTRACTS FROM "A JOURNEY GODWARD," BY THE LATE BISHOP OF FOND DU LAC]

IN my parochial work I found help occasionally, with a number of years' interval, in having a parochial mission. Parochial missions have now become common. When Fathers Benson and Lowder first introduced them into England, we of the Cowley Fathers were sometimes called Methodists. Our spiritual opponents were found chiefly amongst the old-fashioned High Churchmen, who disliked all enthusiasm, excitement, and the need of conversion. One wrote me complainingly, saying there was no authority for it in the Prayer Book. I cited the Conversion of St. Paul, and the prayer in the office for the Visitation of Prisoners, where Christ is appealed to as "accepting the conversion of sinners on the Cross," and a prayer is made for the person, that he "being converted and reconciled to Thee, may depart in peace." Evangelicals agreed with us as to the necessity of conversion, but did not accept our teaching on confession.

After a number of missions had been given in England it was thought wise to hold a conference of mission preachers and others. So about twenty came together at the invitation of the Father Superior of Cowley, assembling at Oxford. I remember that Dr. Maclagan, afterwards the Archbishop of York; Dr. Wilkinson, who became the Bishop of St. Andrews and Primate of Scotland; Dr. Bright, Professor of Ecclesiastical History; and, I think, Lowder, and many others were present.

The whole day was taken up in the conference. Questions relating to missions, having been carefully analyzed and put forth on paper, were discussed one by one. Each person was requested to give his opinion. Dr. Maclagan was the scribe who noted what was important and the general principles arrived at. In reply to the question, "In what churches should missions be given?" it was held that those should be avoided where the chief object sought by the rector was merely to revive decaying work. The mission was not to resuscitate or galvanize dead parishes into life, but to build up souls in Christ. It should be given in a parish where the rector himself, being a spiritual man, would carry on the work of spiritual guidance. The mission was to be a preparation for future work. A careful preparation also was necessary. The people should be made to understand it was their mission, and success depended upon their efforts. If they were not willing to throw themselves into it with their efforts, it had better not be held. They were to agree to lay aside all other duties, and agree to a daily attendance at the services. They were to say a daily prayer for the mission, and make their Communion for its success.

I cannot here dwell upon the various means to be adopted to secure a congregation and especially to bring in outsiders. In factories permission may be obtained to address the employees at their noon hour. A hymn may be sung, along with a short address. I remember being with Father O'Neil when, standing on a chair, in an East End London square, he began by shouting out: "Good people, an auction! A soul for sale!" Then he described the different offers Satan and Christ would make for it.

Beside the special mission sermon in the evening there would, of course, be the daily Eucharist and meditation for the devout, and perhaps a series of services for children. The mission sermon should not be too long. I have known congregations dissipated by its length. Some of the most effective of Mr. Moody's addresses were only twenty-five minutes long. A peculiarity of the mission sermon was that it was followed by an "after-meeting." The method of conducting it varied with the general method and abilities of the mission preacher. Sometimes it took the form of an old-fashioned prayer meeting. Sometimes the men and women were divided into classes and

separately addressed. Sometimes there was an intercession service in church, accompanied by acts of faith and penitence, which all made together. Sometimes the mission priest would go amongst the people and speak to individuals, and pray with them.

And here I notice a method adopted by Father O'Neil. In a place where people could only come out quite late, or were able to stay on late in the evening, he held what he called a Crusade. He invited his hearers to join with him in a twelve days' effort against sin. They simply pledged themselves to come to the meeting every evening, and he desired them to say one short prayer for themselves and others. Presently, in his evening instructions, he got on to the subject of sin and its varieties and our temptations. The Crusade was for men, and men only. After he had made an address and a warm exhortation, he would announce that now Father Grafton would make a few remarks, while he retired into the vestry. As he went thither he touched the man nearest the door and beckoned him in. In this way he began his individual work. He would ask some kindly questions about the state of a person's soul, etc. He would probably make an appointment with this person to come and see him at some other time. I have known, such was the necessity of the case, of his making an appointment as early as three o'clock in the morning. On the man's leaving he would tell him to send the person sitting next to him into the room, as he wanted to see him.

During the service cards would be given out, having on them such statements as: "I want to be baptized," or "confirmed," or "to see the mission priest." These might be dropped in a box at the door. There would be also another box in which questions relating to religious matters or Church doctrine might be placed, and which the mission priest or some other might answer before the sermon.

Again, persons would be invited to make special resolutions in conference with the mission priest. At the end of the mission those who had been benefited by it were requested to show their thanksgiving to God by a public renewal of their baptismal or confirmation vows. The mission would end with a thanksgiving service and perhaps, also, in some cases, with a procession, each bearing a lighted candle. The conference at Oxford led to the publishing of a little book on missions, and not long after the first great London mission was given. Rightly used, and not too frequently, missions may be a source of much spiritual power and blessing to a parish.

THE TRIUMPHS OF PEACE

IT is significant that the names of Drs. Findley, Carrol, Reed, Lazear, and Agramonte are not among the list of thousands of persons and things dwelt upon in the last edition of the *Encyclopaedia Britannica*. And yet these men, through their discovery of the means by which yellow fever is spread, and by establishing the means of preventing it, made a contribution to society which has already saved thousands upon thousands of lives and millions upon millions of dollars.

In the same encyclopaedia you may search in vain for the name of Nicholas Senn, a surgeon who, by his own work and especially by his teaching, has directly and indirectly put life-saving knowledge to work for the everlasting benefit of mankind. And yet considerable space is devoted to acquainting students with the prize-ring accomplishments of Tom Sayers, one-time champion pugilist of the world.

Again, you may find long lists of names of minor poets, painters, and essayists, the very existence of many of whom would long since have passed from recollection were it not for such memorials as the encyclopaedias furnish.

It is singular how values in knowledge and service and success have been and are still being gauged. Let a man slaughter enough in warfare and his name and fame will be perpetuated. Let him, however, by personal sacrifice of money, health, or even of life itself, secure life, health and wealth to others, and his name will be glorified by his own craft and guild—if at all.

Why should we not begin to exalt men of peace, particularly when we see where men of war are leading the world today? And in the pursuits of peace, what labor is more worth while than that which prevents disease and robs death of its sting? No accomplishment of an individual, of a community, or of a state can surpass that of saving the lives and insuring the health of one's fellow beings.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

SOCIAL SERVICE UNDER DIFFICULTIES

THE following letter from the Rev. Philip Cook, the successful rector of St. Mark's, San Antonio, Texas, gives a striking account of social work in a scattered diocese. I speak of it as "Social Service under Difficulties," but I wonder if it would not be more apt to call it "Social Service under Ordinary Circumstances and as usually followed out."

"One of the chief difficulties with us lies in the fact that there are so few of the clergy to do many things, that a clergyman in such a place at this has to be—or pretend to be—an all around expert. I have the management of a parish of over 1,000 communicants, and no assistant. That is my first duty, and enough to occupy my sole attention if I could give it my whole time. In addition to this pastoral work with the communicants, I have a large Sunday school and have given very largely of my time to the organization of a good school, training of teachers, etc., and working with the General Board of Education. Then there are the missionary agencies of the Church that must be directed, diocesan organizations, and the work of the school board which has charge of the two diocesan schools takes a great deal of time.

"I am stating all this, not by way of excuse, but simply to indicate what a diversity of interests one is called to enter upon in a diocese of this kind and to explain the attitude I have found it necessary to take toward our Social Service Commission. As a Commission we do very little work, simply because we desire to avoid the creation of new boards or multiply machinery. We have no time for that sort of thing. As individuals we do a great deal and draw our people into the work in which we are interested and upon which we are engaged. We combine with the social forces that are already in existence to minister to the city life. Dr. Venable, a member of our Commission, does considerable political work in a quiet and effective way, never seeking office but working with the best element for better political organization. As a member of the Bexar County Medical Association, he works with them for better sanitation and the breaking up of the quack doctor system. He is a prominent member of the Free Clinic Association. I am a member of the Free Clinic Association, on the executive committee of the Associated Charities, an active worker in the Rotary Club which takes a great interest in the city work, belong to the Ministerial Union which is struggling with the problem of social purity, and as rector of St. Mark's find myself drawn into about everything that is started in the city for social betterment. We throw our strength into these things and bring our people with us as far as we can. We combine with the people of other churches because in a place of this size such combinations are doubly necessary.

"This past year there has been one exception. We had the Synod here last January and the Rev. Edmund Duckworth of St. Louis made a splendid presentation of the work done in St. Louis along the lines of city mission work—so familiar to us who know New York and Philadelphia; but practically unknown here. He stayed and preached for me the Sunday following along the same lines. My congregation took the matter up and since that time we have been holding services each Sunday in the institutions of county and city, the hospitals and poor farm, and we are now ready to include the city prison and county jail. Out of this is growing a regular city mission work with an organized society and the Rev. Mr. Barber, of San Antonio, will be our city missionary, giving most of his time to this particular task. Those who have engaged upon this have become much interested and not only come to the services, but take up the individual cases they find in these institutions to work upon. This is a thing I have wanted to inaugurate for a long time and rejoice to see it under way at last. It has been started as a St. Mark's enterprise, but I expect all the parishes of the city to be drawn into it.

"As to the city itself, the social forces have been very poorly organized. San Antonio has been very slow in these matters, but is waking to its needs and responsibilities. The housing conditions among the Mexicans are deplorable, but there is great agitation along these lines just now and a popular outburst in favor of 'a clean-up.' Two different agencies have undertaken to establish free milk and ice stations. The papers have taken it up, so has the Woman's Club, and we are in the midst of a great agitation for these things. There is a good deal of froth, but some permanent good will be done. Last night it was announced that the city council had acted and for the first time had passed an ordinance covering housing conditions—and a pretty strict ordinance it is.

"For years there had been little or no attention paid to the sick poor, and several years ago the free clinic was established and

did good work in their behalf. The city hospital at that time was a shame and a disgrace. Since then, with the advent of a new administration, bonds were voted both by city and county for the building of a combined hospital, and they are ready to begin work. Dr. Venable has been much interested in this and has been influential, with others, in establishing a much improved service at the hospital. They have also established a clinic and this has made the work of the free clinic almost unnecessary, and people of the city, recognizing this fact, have been slow in their support of it. Since its work as a clinic is done I have proposed to them that they turn their property into a company to build new homes for the Mexicans that will be driven out of the present 'Corralls,' that we build a group of concrete houses that will rent for the same price as the present bad accommodations; and at the same time retain quarters for a district nurse and a milk station. This I think will be done. I hope the result will be the construction of such homes in the various parts of the city, in a modest way, along the lines of the City and Suburban Homes Company in New York.

"The Rotary Club—a business men's organization—does some work, chiefly by bringing a combined influence to bear, as in the sanitation movement. Each year they put up a municipal Christmas tree in Alamo Plaza and give a Christmas celebration for the children of the city.

"Here, then, is a long and I feel very rambling statement of our situation. Our Commission does little as a Commission, but as individual members we get into most of the things that go on. I hope as time goes on we may have better organization in the diocese and city for the work of the Commission as such."

AN INSURANCE POSTER

How to prevent waste; how to save the energy which is stored in the nation's body; how to prevent it from becoming old and exhausted before all its power has been applied to some useful purpose—this is one of the great questions.

You would do well to consider it. Are you conserving your own energy, your health, your vitality, your very life? If you work unceasingly you will become old and decrepit before your time, for constant attention, either of mind or muscle, in one direction always brings this result. Some parts of the body are overworked and others shrink from lack of use. Those who use all their muscles preserve longest the form of youth, and with it their power and strength. Hence, exercise, relaxation from work—play—which brings into use all parts of the body is one of the great conservators of health.

Play for men and women is often some other kind of work which gives joy in doing it because it calls into action those parts of mind and body that are not often used. "The labor we delight in, physics pain," said Shakespeare.

Play out of doors where the air is good to breathe. Engage in contests—the hope and joy of winning give a double benefit. Play gives to men and women a new stock of vital energy. *Forget your work. Take exercise. PLAY.* It is better than a doctor.

All of the above forms the main part of an attractive poster issued by the Metropolitan Life Insurance Company.

HOUSING INSPECTION IN AKRON

Akron's municipal university has found a practical use for its students. Under the guidance of a captain or a lieutenant from each of the eight fire engine houses of the city, a detail of them investigated housing conditions. Their report, submitted to the Chamber of Commerce about two weeks ago, gives facts that it is well for Akron to know. Of 288 homes visited, 132 had no sewer connection, and of 286 there were 205 with closets in the yard, but none in the house. Of 276 places with toilets in the house, 182 were unsanitary. In fifteen cases three families were using the same toilet, in twenty cases four families used the same toilet, and in eighteen there was no closet whatever. Of 255 houses, 50 were without water either in the house or the yard, and 137 had water in the yard only. Of 279 houses only 122 had city water, 114 had well water, and 11 depended upon springs. The report ended with the recommendation that a housing inspector be appointed who could give his whole time to this work.



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 HANDS OF WOMANKIND"

To the Editor of *The Living Church*:

IN the long run it would seem that the only things worth contending for are religion, politics, and love, because only these three strike an immediate personal chord. "Presbyter Ignotus" accidentally struck a chord of the second, and two weeks later the overtones were sounded by an ardent "anti" in the suburbs. Isn't it amazing, Mr. Editor, how much interest the "antis" show in politics, after all? The real "antis" are those quiet women who do not allow themselves to become ruffled and who stay at home knitting; the so-called "antis" are but fanning the breeze to the positive success of equal suffrage.

Do you suppose Mrs. Wright and her sympathizers would care to have the former status of womankind brought back into vogue? Would she like to be excluded from all public functions and entertainments, or at best thrust away ignominiously in some obscure gallery corner with a set of servants and slaves as her publicly acknowledged equals? That with all the rest of lovely romances was the custom with the ancient Greeks. Would Mrs. Wright care to be considered the chattel of Mr. Wright whom he might abuse and beat at will? That was the custom in England and elsewhere less than two centuries ago. Mrs. Wright has a good, well-flowing style of composition, as her letter to you testifies. Would she care to have woman reduced to a situation where such was practically impossible? Abigail Adams was a noteworthy exception! Whatever woman has learned outside of making pies and beds has been the direct result of *Lucy Stone and her sympathizers*. Where will Mrs. Wright have this equalizing process stop? Short of equality so far as anything apart from brawn (by itself a beastly thing) can produce it? Is woman still to be considered so far a piece of chattel that when it comes to casting a vote for civic or national betterment she must needs step aside and let a more intelligent being, a man, do it? A friend, one of Mrs. Wright's confrères, said to me only last week: "No, sir! My mother knows that she doesn't know anything about politics. She knows she's wise in keeping out." Perhaps Mrs. Wright feels the same way. As for the ballot's not being a panacea for all political evils, that is no more reason why it should be withheld from woman than from man. The political millennium is not yet. But if Mrs. Wright *et alteræ* would withhold the ballot from all who have not shown intelligence enough for voting, that is another point, yet it has nothing to do with woman as such.

One may easily judge that the "antis" are taking themselves too seriously in thinking that as soon as suffrage is granted (!) women will be so upset that this added "nerve-racking responsibility" of casting a vote and of thinking altruistically about one's neighborhood will straightway fill up the sanitariums. Doesn't the nation and also the state have precedence in importance over some petty club? If the club interferes with her civic duty, let the "anti" cast it aside. Mrs. Wright doesn't wish "strife and bitterness." Her letter is filled with it. Phrases to-wit: "chivalrous thought . . . (however illogical . . .)," "a political coup (. . . frenzied fear)," "the resolution was 'railroaded through,'" "the clever work," etc.

Mrs. Wright doesn't have to bother about the ballot if she does not wish to, though her negligence savors of disinterestedness. I would not dishonor my mother's sex so much as to declare its incompetency for deciding questions of moment, and put up the weak plea of the "destruction of the home." Least of all would I assume a dog-in-the-manger attitude.

August 29, 1915.

Most earnestly yours,
JOHN C. POLAND, JR.

To the Editor of *The Living Church*:

IN your issue of THE LIVING CHURCH of August 14th, "D. S." writes an article criticizing Church fairs. I would ask "D. S." "in all fairness" if he draws a picture from living facts as he found them, or if he was writing from "what they say." "They say!"—that most pernicious influence that fixes the responsibility on no man, yet fills the world with error and falsehood! Now if "D. S." wrote from his personal experience, he has been most unfortunate. Once I was young, now I am old; for nearly half a century I have attended Church fairs, both on my summer vacations and in my home town; I have never yet seen an article raffled at a fair or seen a minister begging, or lemonade sold at fifteen cents a glass. I would condemn such a practice just as much as "D. S." does. Gambling is a cardinal sin, and has no place in Church work. Raffling is gambling. "They say" it is done in Church fairs. I have never seen it. I have seen some things connected with Church fairs that might interest "D. S." and the general public. Yes! there are

women who have given days and weeks of their time on little fancy articles. I have worked with them, and chatted with them; and I have no reason to doubt that their work was of great value as a love offering to the Lord. No, it did not bring much money at the fair, it was not of much intrinsic value, but her time was all she had. With each stitch there is woven a thought of love. A poor widow once told me that she wanted to be in the market booth, because she had put up some nice preserves and her potato crop was good. I was visiting another poor widow in midsummer. There were a lot of beautifully cared for plants. "I am growing all these for the bazaar!" she exclaimed. "This little plant usually blooms in the spring. I am going to take it into my room every night, and with artificial heat and God's sunlight together, I think I can cheat it into the belief that December is May. I started in January and it is not very cold in Florida." That little plant was in full bloom by the 15th of December. It is worth while! Are not these little offerings truly the widow's mite?

I have had a great deal of experience in Church work, and have found the bazaars most helpful. The money we have made is the smallest asset. We have found them helpful in bringing people together, in giving them definite work to do, in teaching them the value of organization, and last but not least in quickening their interest in the Church of the living God. Let us take a look at our Woman's Guild, when they are getting up a bazaar. I can only speak of our own parish, whereof I know. We have some six or seven departments, and over each of these departments there is a chairman appointed by the president. These chairmen get together with a complete list of the lady communicants, and well-wishers of the parish, and select their own assistants. They usually have two or three helpers of real value, but not one of the others is neglected! They select those they want first and those they must have later. Every woman connected with the parish is on some one's list, and it is some one's duty to visit her, and try to interest her in the Church work. Is it not of some value to the Church, to have thoroughly interested women going from house to house getting up recruits? Now I do not think bazaar work the most important work of the Church. At best it is only a side issue, coming once a year, and cannot be compared in importance to loving service given to the altar, to missions, to Sunday school, and visiting the sick and afflicted. These more important subjects are not under discussion, indeed it seems a pity that a subject of so little importance as a Church bazaar should be under discussion at all. But there are many windows to the souls, many avenues to the throne of God. Our all-wise Maker has built continents on the work of the coral insect, and has taught us everywhere to value the little things. Let us be careful not to offend one of "the little ones" who is trying in his or her small way to serve the Master. What a wonderful vision it would be if we could realize the full value of the human life, if we could tinge each small duty with a divine light; if we could realize that we were truly the children of the living God, and all work to that end.

MRS. W. W. HAMPTON.

THE PURSUIT OF HAPPINESS

To the Editor of *The Living Church*:

IN these days of vacation it is possible that many of us take but a hurried glance at the Church papers, and so, may miss some helpful articles. There is an article in your issue of August 21st, on the "Pursuit of Happiness," by the Rev. Dr. Barry, that it would be a pity for anyone to miss. It ought to be read not merely once but twice. It is helpful, illuminating, and full of encouragement.

Royalton, Minn.

(Rev.) A. CARSWELL

THE PATRONAL FEAST

To the Editor of *The Living Church*:

THE Rev. Mr. Convers' letter is good reading, not only for the subject matter, but as it will be read by many clergies, good Churchmen, who utterly ignore the named opportunity. Why, one can look around and almost count on fingers of one hand the churches that observe the feast.

The writer has a vivid recollection of a parish in which the yearly recurring feast of the patron saint was eagerly looked forward to, talked of, prepared for almost as much as the Feast of the Nativity. St. Alban's day—St. John the Baptist—St. Agnes—conjure joyous memories of three Churches—and marked epochs of parish life.

A rector misses a great means of getting nearer his congregation and getting the congregation nearer itself in neglecting an observance of the dedicatory feast. Call it anniversary if the word

Feast offends—only be real. These services first promote loyalty to the parish, and a loyal parish of necessity is loyal to the diocese and to the Church at large. Surely, Mr. Convers' letter, so clear and simple, must carry conviction to clerical readers. I harp on the clergy as, in the final analysis, their word or work goes, as indeed is right—only let that work be for the Church and her teachings.

After all, the matter simply brings out the reality of our Book of Common Prayer. *It is real.* Follow the seasons properly, and good work, parochial, diocesan, missionary, must result. It is not miles away from my old obsession—dogmatic teaching.

Kansas City, Mo., August 26, 1915. CLEMENT J. STOTT.

THE PANAMA CONFERENCE

To the Editor of The Living Church:

HERE is a certain Catholic parish which has always contributed generously to missions; not, however, through the Board of Missions. Not long ago, in my presence, a prominent member of the Board, the Bishop of the diocese to which the parish in question belongs, gave as his chief argument against the policy of the parish the assertion that the Board exists to carry out the will of the "P. E. C. in the U. S. A." as expressed in General Convention. Since the unfortunate action of the Board on the Panama question, we have seen many members of the Board obliged to repudiate the idea of being limited in their action by the will of the Convention, plainly declared. Under the circumstances, can you blame the parish?

August 27th. FRANK DAMBOSCH, JR.

"SURGICAL DRESSINGS NEEDED"

To the Editor of The Living Church:

AS you have so kindly published my appeal for "Surgical Dressings," will you also allow me space for its natural sequence: namely, a letter of hearty thanks to all who have answered and sent help? I have received until now \$41 (one letter alone from two dear sisters bringing \$35). What this means to me, only those who have some special work of His at heart will understand. The work will go on, it has His approval: He provides the means for it and gives strength day by day to His worker. Needless to add that I consider myself but a trustee who must render an account of His funds. May I add that I have learnt, and am learning anew, the precious truth that He hears and answers prayers,—for the appeal *was* and *is* sent in His Name. I learnt it more deeply every day, before His altar, when He came to His child in His blessed Sacrament. Was I not experiencing day by day the wondrous truth expressed by the words of the beautiful collect for that very week: "Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen."

MARIE J. BOIS.

STUDENT WORK IN TRINITY CHURCH, BOSTON

To the Editor of The Living Church:

DR. MANN and the Students' Committee of Trinity Church, Boston, will be very grateful for the names of any young women who are coming to Boston to study. A few years ago, under the auspices of this Committee, St. Hilda's Guild for Women Students was formed to provide a means of our own Church students meeting together and keeping in touch with religious and Church matters. Its several hundred members have shown its value in keeping loyal Church students who might otherwise have become indifferent because of the many interests of college and city. Nearly thirty of its members have been confirmed at Trinity.

The Secretary will be glad to call upon new students, make them acquainted with other Church students and members of Trinity parish, or be of service in any way that she may. The committee earnestly hopes that rectors, parents, and friends of new students will help Trinity Church in being the greatest possible assistance to this increasingly large group of strangers.

Address communications to the Secretary of the Students' Committee, Trinity Church, Boston.

BERTHA LOUISE GOLDTHWAITE.

Trinity Church, Boston. *Secretary of the Students' Committee.*

No, IT ISN'T hard to brighten up your life if you try to see beauty in commonplace things. I fancy there's very little that couldn't seem beautiful, if you pick out the best points and ignore the disagreeable ones. There isn't a swamp that hasn't some beautiful flowers growing in it, and there are mighty few unpainted, weather-stained barns that haven't got a swallow or two keeping house under the eaves. If you open up the dulllest gray oyster you may find a pearl in it, and if you look at a buzzing, biting mosquito in the right kind of a light you will see what gauzy, chifflony things its wings are.—*The Christian Herald.*

THE PRODIGAL

He came back bringing gifts—too late,
His mother's hearth was home no more,
No smile of greeting at the gate,
No kiss of welcome at the door;
Laden with fortune's favors—yet
For him the husks of vain regret.

Gone the one hope of sordid years
To clasp the faithful heart again,
And hush its moan and dry its tears,
And compensate for all its pain;
He found it on the green hill's crest
Where, grief immune, it lay at rest.

Her love, the charm of thoughtless youth,
Prize undeserved, was pulsing still;
Her lessons from the book of truth,
Slighted and scorned, time could not kill;
In life's stark aftermath he knew
That love supreme, those lessons true.

His days were dogged by memory
Of broken vows; his path of greed
Had mocked her fondest prophecy;
He played the traitor to succeed,
And said: "I'm going back some day
To kiss her sob and sigh away."

* * * * *

Before her blossomed grave—too late—
He wept, as at her knee of yore;
Her healing hand, compassionate,
Seemed reaching to him, stricken sore;
He felt the touch of tenderness
That never failed him in distress.

He sought the ones beside her last,
And gleaned her parting wish and word;
His name was murmured as she passed,
Her final, feeble prayer they heard;
They gave him, too, her one bequest,
A volume worn and loved the best.

He read it hungrily, and now
The much-thumbed pages shone as when
In other days her earnest brow
Was bent above them, and, as then,
A lonely spirit courage took,
And grace and hope from God's own book.

He came back bringing gifts, and lo!
Awaiting him the gift divine,
For like a flower, sweet, aglow,
His mother's faith bloomed forth to shine
And shower blessing on his way,
And link his life with Heaven's sway!

JAMES C. McNALLY.

A VACATION INCIDENT

BY THE REV. ALAN PRESSLEY WILSON

IN the hope that a vacation experience of mine will have more than a passing interest for your readers, and, as well, prove inspiring and uplifting, it gives me pleasure to relate the following:

During my visit to a zoological garden nothing was more interesting and instructive than watching the lions. Beautiful specimens they were with their long hair and manes, and awful in their quiet exhibition of strength! On this occasion they were very restless and showed an uneasiness that caused one to fear that some pentup anger might soon give way to an outburst of passion. However, I soon learned the cause of their impatience—they were hungry. The keeper has a regular time for feeding them and told me that he seldom varies by as much as five minutes. But on the day of my visit he was unavoidably detained, and when I reached the den it was long past the time for their meal. They had learned to know the regular time and expected to be fed promptly. On this day they realized that the attendant was late and were walking to and fro and were growling and roaring in a dangerous way.

As I thought of the incident there came to me the words of the Psalmist, and they made a wonderful impression upon me, and I saw their truth in a new light. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Psalm 34:10). The child of the world may suffer hunger and lack many good things, but the child of God may ever feed at the bountiful table of a generous and loving father.



RELIGIOUS

Prayer and Some of Its Difficulties. By Walter J. Carey, M.A., Pusey House, Oxford, and Acting Chaplain H. M. S. Mars. Author of *The Life of Grace*. A. R. Mowbray & Co., London. Milwaukee: The Young Churchman Co. 60 cents net.

Out of the terrible reality of the great war, from the grey mysterious "Somewhere" in the North Sea where the British fleet is waiting, comes a new book of earnest thought on Prayer by Walter Carey, M.A., acting chaplain in the British navy, where he is helping in what he himself calls the "beautiful and responsible work of guarding the religious life of the Royal Navy." In those battleships shrouded by the driving mists of the stormy sea, life is real, eternity is near, and prayers, though short and simple, are likely to be sincere. And very practical and helpful is the teaching of this sailors' chaplain.

He divides his subject into three parts; he marks out first the road that leads a human soul to God, with a view to "ascertaining the point at which prayer comes in"; he deals with prayer itself; and in remarkably convincing way he treats of and shows how to overcome some difficulties encountered by many who would pray.

"We start," says the author, "on our pilgrimage to God by thinking—thinking of the solemn questions, Whence do I come? Whither do I go? Why am I here? Earnest thought later becomes something warm and vital, and this is prayer, the lifting up of the heart and will to God."

The chaplain dwells upon the mistakes of urging repentance as the first step toward God, since right thinking of God leads to love for God, and love, of necessity, leads to repentance. He teaches simply and clearly how vocal, mental, and public prayer may be made sincere and uplifting. And he urges as the idea of God whom we worship and to whom we pray, one "altogether noble, generous, holy, lovely, and true," whose portrait we may study in "the Person of the Christ who came to reveal the Father." S. A. R.

In Praise of Teaching Missions. By the Rev. Gerard Sampson of the Community of the Resurrection. London: Wells Gardner, Darton & Co. 1s. 6d.

This is a short and comprehensive book of directions for any who might desire to conduct a Mission entirely different in purpose and scope from the ordinary Parochial Missions. "The Church," the author well quotes, "is over-organized in every direction. What it lacks is power."

A Teaching Mission is for the teaching of the spiritual life, and is to be distinguished from the ordinary Parochial Mission, which is for the purpose of converting sinners or for instructing congregations in Church doctrine. The Teaching Mission which the author describes is rather for the purpose of teaching men how to realize their communion with God and to acquire the blessings of Pentecostal grace. It is a Mission of the Holy Spirit, bringing to the hearts of men the peace, joy, and happiness in believing. In this day of much religious experiment, the author has put his finger on the real need of parish life, and the perusal of this book might help some priests who have no aptitude for holding Parochial Missions to find a vocation in the conducting of such Missions as the author describes.

POETRY

The Faith of Princes: With a Sheaf of Sonnets, with other poems. By Harvey M. Watts, Litt.D., author of *The Wife of Potiphar*. Philadelphia: John C. Winston Co. \$1.00 net.

Mr. Watts showed himself possessed of a facile pen in his poem "Pennsylvania," read at the Panama-Pacific Exposition on Pennsylvania Day, and the present volume sustains his reputation for effective presentation of current events in sonorous verse. "The Faith of Princes," which gives the book its title, is an apologue for the time and shows—

"That Hapsburg-Hohenzollern but repeat
What Guelph and Ghibbeline considered neat;
And treachery, as order of the day,
Still keeps in statecraft its appointed way!"

The ode to "The Lusitania," which has for its sub-title "Women and Children First," concludes with these striking lines:

"Add to thy laurels, sunk for no offense,
Let all the flags proclaim thy hectic hour;
Aye, share with Herod his appointed shame!"

SOCIOLOGY

Socialism as the Sociological Ideal. A Broader Basis for Socialism. By Floyd J. Melvin, Ph.D. New York: Sturgis & Walton Co. \$1.25 net; postage 14 cents.

Dr. Melvin, writing as an avowed Socialist, has done an excellent piece of work, and with an absence of that irritating attitude which so frequently characterizes writers on this subject. In his view the battle between economic forces and religion, "disguised as theology against science, will end in the merging of science into religion, when . . . philosophy is permitted to perform her peace-making office of mediation. Religion will then become but a plastic body of individual aspirations, beliefs, and principles, unbounded by anything except the nature of the believer. Revealed religion will be subject to new constructions, and natural religion to new discoveries." Later on he states that "those portions of Christian doctrine inciting to self-sacrifice are well thought of [by Socialists]. They fit admirably with the rôle of the proletariat in capitalist society." And still further on he declares that "religion under socialism will even more than at present be the private concern of the individual."

In the political world, Dr. Melvin points out that Socialism involves a greater democracy, the extension of suffrage to women, and in every way a government more truly representative of the entire people. "Decision, in other words, is to be substituted for change, conscious organization for the doctrine of *laissez faire*, system for waste."

America in Ferment. By Paul Leland Haworth. Indianapolis: Bobbs, Merrill Co. \$1.50.

This is a readable discussion of current-day problems and tendencies. Describing the conditions now surrounding us, Mr. Haworth seeks to interpret them and gather from them the promise of the future. Education, religion, politics, social service, society, are in Haworth's opinion all in a constant state of flux. He believes that the Church must not "remain content merely to bring comfort and ministrations to the human wrecks strewn along the shores of an industrial life; it *must help to remove the reefs on which those lives have foundered.*" (The italics are mine.)

That American life has "some discouraging and unlovely aspects" our author admits, but on the whole he takes a cheerful view of the situation, although at times he seems to underestimate our dangers, especially those from without.

There's a reassuring note in the book due to the fact that it deals so largely with the American people, their hopes and aspirations in connection with such problems as: Constitutional Reform, Commission Government, Industrial Warfare, Labor Unions, Co-operation in Production and Distribution, the Liquor Question, the Standard of Living and its Cost, Immigration, the Initiative, Referendum, and Recall, the Race Problem, Child Labor, Workmen's Compensation, Conservation, Territorial Expansion, the Trusts, Inheritance Tax, Machine Politics, Woman's Rights and Economic Position, Socialism. C. R. W.

Labor in Politics. By Robert Hunter. Chicago: The Socialist Party (803 West Madison street.). Paper, 25 cents.

This little book represents clearly and forcibly the antagonistic attitude of the Socialist party toward the American Federation of Labor. If all Mr. Hunter urges is well founded, the Federation is of doubtful value; but my own observations do not agree with his, nor do my conclusions.

To quote a line from Tennyson's Maud:

"It is better to fight for the good; than to rally at the ill";

and I am inclined to feel that Mr. Hunter would have used his unquestioned ability to better advantage if he had stressed the many good and even fine things which organized labor as represented by the Federation has to its credit.

Those who were present last Autumn at the conference between the Bishops and the Social Service Commission of the diocese of Pennsylvania and the nine chief officials of the Federation then in session in Philadelphia were profoundly impressed by the high ideals of these men engaged in the hurly-burly of a great movement. To declare that they have made mistakes is but to say that they are human. Let those who are free from mistakes utter the first criticism; but I have often noticed those freest from fault are the least inclined to criticize.

This is an interesting little volume, however, and will stimulate thought, even if it cannot be taken as an accurate guide of the labor movement. C. R. W.

WOMAN'S WORK IN THE CHURCH

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

YOUR correspondent just now is living in a tent on the tip-edge of Indiana. Like the visitor in England who feared to go out at night "for fear he would fall off," we could not walk many feet without falling off, and if we did fall off Indiana—and the bank is some four hundred feet high here—we would fall into Kentucky; surprising as it seems, the Ohio river, which is the northern boundary of Kentucky, belongs to that state. By some technicality in the purchase of the Northwestern territory, Kentucky, which was then a part of Virginia, became the owner of this great stream within her boundaries. So I suppose our side has no riparian rights, although Kentucky would probably not object to anybody wading if the river were not so deep. We live in an army tent—a cook tent—and we try to live up to it, and although there is not much discipline there is plenty of cleanliness and order. Such living demonstrates very quickly how many superfluities there are in the average life and also how comfortable one may be without them. In front of the tent sleeps a stalwart young orchardist who, I doubt not, would lay down his life for us should a snake or a ground-hog come out of the trenches with belligerent intent. The military severity of the tent furnishment is rather compromised by a gorgeous marble-topped washstand with large mirror which looks so incongruous in its primitive surroundings as to be funny. It has been borrowed from a neighbor and laboriously carted a mile to do us honor. One may sing to sleep in this tent looking at the waning moon, its pathway on the rippling river and the oak trees growing thickly on the hillside; she may wake to the singing of a summer Tanager at the very front door.

CIVILIZATION came into Indiana from the south, the Ohio river being one of the great arteries of early commercial life. In the days of Daniel Boone this part of the river was called the Ovabache and was the country's highway, these beautiful knobs overlooking it, making ideal sites for pioneer homes. On this farm of several hundred acres, called the Dean Orchard, are a fine old house and barn built of the most enormous hand-hewn walnut beams which will last for another century. The barn has not a nail in it. In a grove of sassafras, with the plaintive note of doves around it, is a little walled inclosure, and resting there lie a dozen members of the pioneer family who founded this home. The headstones crumbling and discolored bear very early dates.

Such old houses or their ruins are to be found in adjacent neighborhoods. Some of them are well worth taking down and rebuilding. In a more progressive part of the state these would be bought and converted into summer homes. In one of these homes the huge stone fire-place is flanked with cupboards of black walnut. Stopping for a neighborly call, the housewife was found to be ironing with the irons placed on end in front of the fire-place. In the parlor was a pile of sheet music which antedated "rag-time," and with great gusto did I play General Sigel's Grand March, following it with the Wandering Sprite and Silvery Waves, reserving Sontag Schottische and Whisperings of Love (by C. Kinkel) for a future visit. My hostess said that she liked such music and we agreed that "We Parted by the River-side," although a bit mawkish, was more uplifting than "Too Much Ginger," for instance.

DRIVING AROUND this high land already blue with the autumn haze, in a comfortable old surrey behind a spanking span of young mules, I envy no woman her Ford. We go past fields of sunflowers, one of them of thirty-five acres, raised for commercial purposes. They are short with immense heads. From morning till night these flowers follow the sun, turning their heads to receive his rays full in their faces; then when they are ripe, they turn to the east and remain so. I was presented with the prize sunflower at a fair last Saturday. It was as large as a Sheffield salver.

An orchard is not only interesting but very beautiful, with

a well-groomed, high-bred sort of beauty which results from the indefatigable industry of man joined to the latest scientific knowledge. Here are about 45,000 apple and peach trees, the latter to be grubbed out when the apple trees reach maturity. These are to be kept in perfect order, pruned and sprayed several times yearly and, at the last, the crops to be gathered and shipped to Louisville, Jeffersonville, and also sold here at private sale. Row after row, even, weedless, and thrifty, these young trees stand, the apples laden, almost ready for the picking, the peach trees resting, denuded, their year's work done. Here are famous Grimes Golden—"the best apple-sauce apple in the world"—the Wealthy, the Gano, Ben Davis, the Jonathan, blood-red amid its bright green foliage. All of these are the very latest cry in the scientific culture of apples. One would think the entire human family might get its fill in this orchard alone.

The big packing-shed, from which barrels are lowered to the boats by machinery, is an airy, breeze-catching place, and here we were on the very last day of the peach selling, that is, until the choice White Heath, the great preserving peach, shall ripen. At long tables stand the sorters, rapidly separating the hard from the soft, while at intervals the mule-teams drive up, bringing in the last of the famous Elbertas. People come from as far as twenty-five miles to buy these and the women show the same propensities which they exhibit over a city bargain-counter:

"How much are your soft peaches?"

"Seventy-five cents."

"Have you any for fifty?"

"Not to-day."

Then they proceed to pinch the top peaches in each basket. "I will take this one." A man carries it out to customer's buggy while customer calls, "If you don't mind you can bring that one back; this basket looks better"—and so on. A man comes in with a list he has to buy for some neighbors; in two minutes he has bought and paid for nine dollars' worth. One woman has twelve miles to drive. She is mightily tempted by a bushel of luscious big ones but can't decide whether they will "keep until to-morrow." "If I didn't have to haul 'em so far," she says musingly, but finally does take them, saying, as they are being carried out, "Don't the Dean Orchard give away souvenir postals?" As this is the custom, she goes off happy on her twelve-mile jaunt.

There is much more of interest, the piggery where the Poland-Chinas are being scientifically fattened; they have the curliest tails imaginable. "What a waste of curliness!" my companion said, "I would give anything to have that in my front hair." The apiary with its new Italian Queen, the beautiful Rhode Island Reds, and the White Plymouth Rock chickens—all of these things might employ one's pen indefinitely—all so interesting, all so wonderful; no wonder that the *Benedicite* is so long.

THE COOKING here is done by an ex-steamboat cook. Lonzo traveled up and down the Ohio for many a year. While making a squirrel-stew yesterday he waved his spoon graphically as he recounted how, years since, the steamer *America* collided with the *United States*, and how Ole Bull, the violinist, who was *en route* to Cincinnati, swam ashore with his violin in his mouth. Lonzo quotes the Bible frequently and reverently. He interrupted a discussion on the movement of the earth. "You fellows don't want to think the earth is round—I'd believe the Bible 'fore I would any of them perfections—Joshua commanded the sun to stand still and didn't say *nothin'* about the earth. Ain't that so?" turning to me; in a quandary I have to side with Alonzo, feeling as never before the conflict between science and religion. Lonzo asked me if I had "ever et pond-horse?" When I say "No," he looks surprised. "Funny," he muses, "and you livin' in Injunoplis." Then he proceeds to give me the recipe, beginning, "Take your hog-liver—" I tell

him to write it down. He has a fiddle which has really a musical tone and after the evening dishes are done he plays for us *The Merchant of Venice*, *Home, Sweet Home*, and *Speed the Plough*; then, for a less classic touch, he gives us *The Long-eared Mule* and *Three Pluck One*. This music really fits the place. Lon taps gently with his foot to mark the time; the moon shines in on us and we sit as silent as if we were listening to Ysayé himself. I said to him: "My grandfather once owned a boat on the Ohio river named the *Paragon*." "Why, land's sakes," he answers, "there's a boat on the river now named the *Paragon*"; then he adds jocosely, "The question is, what relation are you to that steamboat?"

"By every root that the marsh-grass sends in the sod
I will mightily lay me a-hold of the goodness of God."

THIS COUPLET of Sidney Lanier keeps up a rhythmic undercurrent to my thoughts whenever I find myself alone in this beautiful spot. Not that there is any suggestion of marsh-grass about this high ground, but there is so much else to—*not remind* one, but *never to let one forget* the goodness of God. This hillside which one must descend and climb again, would he treat himself to a trip on the river, is, of itself, a whole eloquent essay on the Master Hand. So steep is it that one must take a good hour to ascend it, but the narrow path leads through floral beauties and sweet odors. In no cultivated garden could one see the glory of color furnished by the peculiarly yellow golden-rod mingled with the blue of the ageratum, which here grows wild and is much bluer than the garden variety, the rich purple of the iron-weed and the delicate Queen Anne's lace which, with its fairy-like whiteness, blends and modifies these brilliant hues. There are rarer flowers in the secluded depths of the hill, such as the foxglove, the jewel weed, the bluebell. And then the birds, though officially their singing is past, are still to be heard; and the sweet odors are everywhere. Sir John Lubbock it is who thinks we are not appreciative of the delicate function of the nose, but here one is forced to be. Here is the penny-royal which we hang in the tent in great bunches, the pungent, aromatic sweet fern, and, over and through all, the inimitable smell of the country and of growing things.

The broad river curves gently here and the boats ply almost hourly up and down between Cincinnati and Louisville, stopping on signal at every landing. I love to hear their hoarse signals echoing along the reaches of the river, their straining puffs as they get under way, and then watch them on their unhurried course, a sort of object lesson in this world of lightning motion.

To me it seems that one great and very vital difference between the works of God and of man is the difference of noise. God's marvels are so noiseless or the sound is so agreeable. God reserves noise for cataclysms while man delights in making everything as noisy as possible. To man, noise means civilization. The time will come when we will be as much ashamed of noise as we are now of wearing out-of-style skirts.

AND "WHAT has all this to do with Woman's Work in the Church?" some querulous person may think. Nothing indeed in a technical way, for the Auxiliary or Churchwoman who finds herself in such a place will surely be lacking an audience should she essay to talk missions, United Offering, or even religion. Her zeal must take the practical form of usefulness, with the hope that through that usefulness something deeper may speak. There are khaki trousers to be mended, clothes to be sorted, and a legion of socks to be darned. Big needles and patent thread are constantly in commission. Then, on the big screened porch where the cooking and eating are done, there is the odor of chili sauce cooking and peaches being preserved. These finer touches of the kitchen have been omitted from Lon's culinary education. These husky youngsters, not having much delicate food here, exult over something good to eat. A feminine touch in a masculine household is a wonder-worker. Little needed things are done, cleanliness and a degree of daintiness assert themselves, things are sorted and chaos ceases. Classifying the pantry and trying to put it in apple-pie order, I find an empty catsup-bottle which I carry to the kitchen. Lon makes a quick movement. "Don't do nothin' with that bottle, please."

"Why, of what use is it, Lonzo?"

"That's my potato-masher—nothin' better."

Carefully it is replaced. After all, why shouldn't we give

up our luxurious potato-mashers and use catsup bottles? Think how much the Woman's Auxiliary might gain by this simple act of self-denial!

It is night now, solemn and still. The katydid, whose unending, changeless sound always symbolizes eternity to me, are alone to be heard. The moon, mysterious and unshapely in her last quarter, throws down her light, covering our tent roof with exquisite tremulous leaf shadows. The brilliant gleaming boats glide up and down, the river flows noiselessly and shines in its flowing; in the one spot there is brooding quietness and perfect peace.

THE MEANING OF CONVERSION

WE ALL of us are practically ready to admit that this change has taken place in countless human beings. We acknowledge that it is a radical change, not only affecting external actions, but re-creating the inmost being, and transfiguring the whole aspect of life. We allow that it is a necessary change, that without it a man cannot come into the right relation with God and his fellow-men. But by that singular gift of abstraction which enables each of us to contemplate his own case as unique and apart, we do not apply these truths to ourselves, while we accept them as being of universal and undoubted application to all ages, nations, and classes but our own.

For instance, we deplore with entire candor the frigid self-approval of the Pharisee, the comfortable formalism of the Sadducee. We understand that it was impossible for these men, with their conception of righteousness, to become disciples of Jesus of Nazareth, to be anything but His enemies and traducers. We feel, quite sincerely, that even for so good a man as Nicodemus it is true that he could not see the Kingdom of God without passing through a change so vital that it must be called a new birth. And it is even so with another type of accepted virtue which we find in the centurion Cornelius—a character instinct with the old Roman spirit of order and discipline—the fine flower of paganism even now reaching forward to a belief in the one true God, yet lacking something to make it complete. And over against the respectabilities of that age are its abjects—the publican, the harlot, the slave, the jailer, with their conventions of sordid gain, and petty tyranny, and sensual pleasure. There could be no sharper contrast, no wider variety. Yet to all these—to the self-righteous Jew, to the Roman soldier, to the parasites and scourges of a corrupt society—we believe that Christ brought the change, the one change, the utter change, that could make them new creatures, and save them from desperate and hopeless wickedness, from routine, from complacency. We believe, and we admire; and remain, on the whole, personally as unconcerned as David was while he listened to Nathan telling his story. . . . But, indeed, we manage to bring the case much nearer to our own time and place without letting it touch ourselves. We realize . . . salient instances of the change which Christianity still has the power to work in human life and character. And I would ask you to observe that we do not question the fitness of the method or the value of the result. We are even ready to assist, with a greater or less degree of enthusiasm, these or similar efforts to extend the blessings of Christianity to other people. And yet we manage to regard them all the time as if they applied to beings of another genus, another world, than our own, proceeding, I fear, tacitly on the presumption that we are adequately Christian already—just persons who need no repentance.—From Peile's *Reproach of the Gospel*, Bampton Lectures for 1907.

THINK WHAT the grace of God is like. Grace is love loving the unlovely. Grace is love stooping to those who have fallen from their high estate and have become bedraggled and besmirched. Grace is more than good Samaritanism, ministering to a man who has fallen among thieves. Good Samaritanism is mercy, and may be radiant mercy. But grace is more than this. Grace is the action of a man who has been wounded by thieves ministering to those who wounded him. Yes, grace is the robbed ministering to the robber. Grace is wounded love passionately seeking the loveless, in order that it may make them lovely again. Grace is love, out and about, yearning over and seeking those who have given her anguish and pain. That is grace. And such is the grace of God. God's grace is God's love on the quest for loveless children, whose sins are scarlet and whose iniquities are red like crimson. "While we were yet sinners Christ died for us."—*J. H. Jowett*.

WHATEVER the seas or the border-lines be that separate the nations, the Christian man, whether he have reached the high plane of completed education, or be one of the simple sort in learning, has the touch of a gentle Redeemer's hand on his heart and the throb of sympathy and a pitying sorrow must go forth warm at every pulse-beat to the sick and the sad and the suffering and the wounded and the dying—the terrible harvest of this mighty crash and clash of the realms beyond the sea.—*Bishop Walker*.

Châsse de St. Ursula

By CAROLINE FRANCES LITTLE

IN the long ago, Baldwin Bras de Fer, a lieutenant of Charlemagne, built a stockade over the river Reye, from which he could watch for the approach of the Norsemen, who at any time might again sail up-stream in their light snekkers, as they had previously done, bent on piratical excursions. It was around this spot that there developed the "City of the Bridge," or Bruges, being built upon twenty-six little islands, and called in olden times the Venice of the North. It grew rapidly in importance, and later Bruges and Ghent and Ypres were spoken of as "the three good cities."

The commercial prosperity of Bruges rested on its access to the sea, and it soon became the greatest financial city north of the Alps. But gradually sand obstructed the channel which led seaward, and before the beginning of the fifteenth century it was entirely closed, and the Zwyn was quite obliterated, thus causing the decline and fall of its importance. The merchants removed to Antwerp, and the "City of the Bridge" decreased in life and population, until it was spoken of as *Bruges la Morte*.

Those who have visited it prior to the war say that it possesses the charm of old-world memories and the beauty of enchanted ground, around which cluster the romances of medieval days. Here stand a Gothic Cathedral of the fourteenth century, dedicated to St. Donatian, the seventh Bishop of Rheims, and patron of Bruges; this contains rare paintings, among them *The Last Supper*, by Peter Pourbus, which was executed for the Guild of the Holy Sacrament. Another noted church is that of Notre Dame, in which are the marble tombs of Charles the Bold and Mary of Burgundy, as well as many works of art, both in sculpture and painting. The architecture is early Gothic of the thirteenth century. This church was built upon the site of a former one, and its brick tower rises sky-ward to a height of nearly four hundred feet.

A third one, the Chappelle du Saint Sang, was erected in 1150 by Theodoric, Count of Alsace, after his return from a crusade to the Holy Land. He had brought back with him a vial, which he claimed to contain some drops of the Sacred Blood. So in honor of It he built this church, only part of which is still standing, for a second chapel has been placed above it. Here the vial is kept in a silver reliquary, studded with jewels, and is brought out for veneration on Fridays.

An object of interest to many is the Bruges market-place, with its handsome old buildings, and in particular the tall, square bell tower, which was begun near the close of the thirteenth century. From its balcony the laws were rehearsed to the people, who were made to stand beneath in the square. The great bell summoned the men to assemblies, and was also the call to arms. Our poet, Longfellow, writes beautifully of it in his poem, *The Belfry of Bruges*.

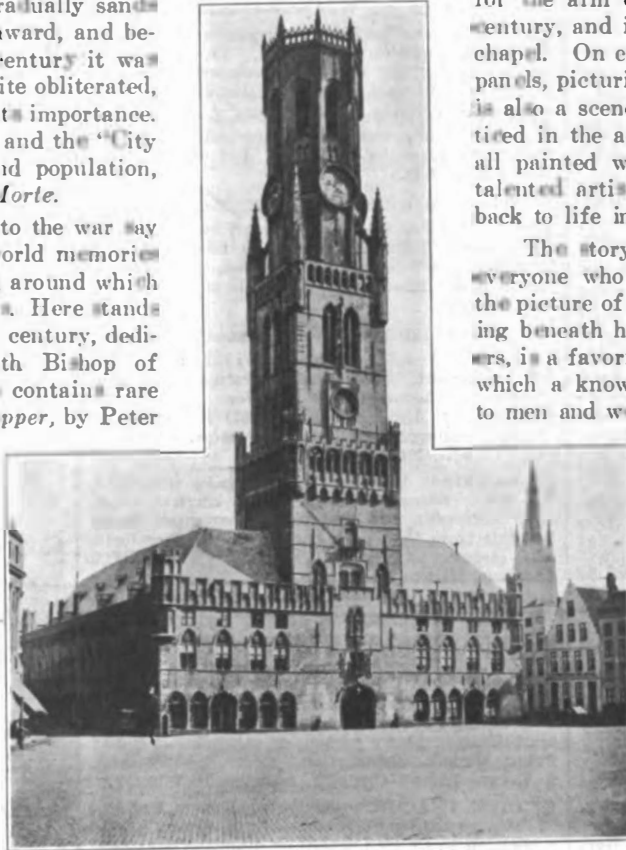
No tourist would go to the City of the Bridge and fail to visit the noted Hospital of St.

John, under the care of the Augustinian nuns, and founded in the twelfth century. Thackeray in writing of it says: "In passing the gate of it, you enter the fifteenth century." Here one may see some of the wonderful productions of the great artist, Hans Memling, of whom it has been said, "He must have a magic glass in which he catches the reflection of little cherubs, with many-colored wings, very little and bright." Among his pictures we find *The Mystic Marriage of St. Catherine*, and *The Adoration of the Magi*.

But of still greater interest is the wonderful Châsse de St. Ursula, perhaps Memling's masterpiece, which is carefully guarded by the faithful nuns. It is a reliquary for the arm of the mysterious saint of the fifth century, and is in the form of a miniature Gothic chapel. On each side of the little church are three panels, picturing the great events of her life; there is also a scene on the sloping roof, as may be noticed in the accompanying photograph. These are all painted with the most exquisite skill of the talented artist, who is said to have been nursed back to life in this same hospital.

The story of the saint is familiar to almost everyone who is interested in such subjects; and the picture of her standing tall and stately, sheltering beneath her long cloak numbers of her followers, is a favorite representation in art. The vision which a knowledge of the Catholic faith brought to men and women in bygone years was so glorious and powerful, that the joys of earthly fame and success were blotted out; and they were willing, nay even eager, to follow their Master in the royal Way of the Cross. St. Ursula was no exception. Although the beautiful daughter of the King of Brittany, and sought in marriage by Prince Conon, son of Agrippinus, the King of England, yet the position held no attraction for her. Hoping to escape matrimony, she made the large demand of ten virgins of noble family, each provided with a thousand maidens, also asking the privilege of waiting three years to consider the proposal. This was granted her, and the Prince accompanied them all upon a pilgrimage to Rome, where he became converted, and being baptized received the name of Etheus. A vision revealed to St. Ursula that she must meet her death at Cologne; and upon their return to that city she herself, the prince, and all her faithful maidens were seized by the pagan Huns, and, refusing to deny the Faith, won the imperishable crown of martyrdom; and thus ended gloriously the lives of these two inheritors of an earthly kingdom, which was worthless in their eyes.

The Church of St. Ursula, at Cologne, is ornamented by rows of the skulls of this company of wise virgins, whose lamps were filled and burning, and who withstood their pagan captors to the death. Although St. Ursula is not really the patron of Bruges, yet she is highly honored there, as well as in the city of her martyrdom and throughout Belgium.



THE BELFRY OF BRUGES



CHASSE DE ST. URSULA, BRUGES

Church Kalendar



Sept. 1—Wednesday.
 " 5—Fourteenth Sunday after Trinity.
 " 12—Fifteenth Sunday after Trinity.
 " 19—Sixteenth Sunday after Trinity.
 " 21—Tuesday. St. Matthew, Evangelist.
 " 26—Seventeenth Sunday after Trinity.
 " 29—Wednesday. St. Michael and All Angels.
 " 30—Thursday.

KALENDAR OF COMING EVENTS

Sept. 21—Milwaukee Doc. Conv., All Saints' Cathedral, Milwaukee, Wis.
 Oct. 12-14—Second Synod, Province of the Mid-West, Chicago.
 " 19—Synod, Fourth Province, Sewanee, Tenn.
 " 26-28—Synod, First Province, Concord.

Personal Mention

THE REV. HENRY V. B. DARLINGTON has resigned the charge of Zion Church, Belvidere; St. James' Church, Knowlton; and St. Luke's Church, Hope, N. J. On Sunday, September 5th, he entered on his duties as rector of St. Barnabas' Church, Newark, of which the Rev. STEPHEN H. GRANBERRY became rector emeritus on August 1st.

THE REV. H. A. GRANTHAM, rector of St. Joseph's Church, Rome, N. Y., in the absence of the rector, is officiating at Transfiguration chapel, West Sixty-ninth street, New York.

THE REV. LEE W. HEATON, rector of St. Paul's Church, Newport, diocese of Arkansas, has been obliged to resign his parish owing to the devastations of the recent White River floods, and has accepted temporary work under Bishop Garrett at Hamilton, Dublin, and Meridian, Texas. His address for the present will be Hamilton, Texas.

THE REV. W. W. JENNINGS has been unanimously elected rector of the Church of the Epiphany, Rochester, New York.

THE REV. RICHARD J. MORRIS has resigned as rector of the Church of the Epiphany to become assistant secretary to the Bishop and assistant to Dr. Hodge at the Church of the Ascension, Philadelphia. He should be addressed at the Church House, 1129 Walnut street, Philadelphia.

AFTER a year of absence the Rev. HENRY M. SAVILLE has returned to his parish, the Church of the Ascension, Waltham, Mass.

THE REV. CHARLES B. SCOVIL has resigned the charge of All Saints' Church, Millington, N. J., and of St. George's Church, Vailsburgh, Newark, and will enter on his duties as vicar of St. Bernard's Church, Bernardsville, N. J. The Rev. THOMAS A. CONOVER will remain in charge of the Bernardsville parish and several adjacent mission stations.

DIED

HUNTER.—ROBERT DELANEY HUNTER, aged 2 years and 10 months, in St. Luke's rectory, Marietta, Ohio, son of the Rev. and Mrs. J. M. Hunter.

"Of such is the Kingdom of God."

MALLERY.—FLORENCE MATILDA, beloved wife of the Rev. Cortlandt Harrison MALLERY, rector of the Church of the Heavenly Rest, Plainfield, N. J., and sister of the Rev. W. M. Mitcham, after a long illness. Requiem and burial office were said on Saturday, September 4th; with interment at Greenwood cemetery.

"Rest eternal grant to her, O Lord; and let light perpetual shine upon her."

PEABODY.—Entered into Eternal Life on Saturday, August 21, 1915, at Middletown, Conn., AGNES WILLIAMS, daughter of the late Rev. Douglass Cairnes and Eliza Hall PEABODY, aged 38 years. Burial in Glastonbury, Conn.

"Sweet is the calm of Paradise the blest. Alleluia."

WREN.—At Pasadena, Cal., on Monday, July 5, 1915, the Rev. SEARLE M. WREN, aged sixty-seven. The funeral service was held on Saturday, July 10th, Bishop Joseph H. Johnson officiating.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

UNMARRIED PRIEST wanted to act as organist and choirmaster in a large city church, as well as to do the work of an assistant priest. Comfortable salary as well as room and board. Apply to SAMUEL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST seeks parish. Earnest, active, experienced; definite Churchman. East preferred. Married; tactful; well recommended. "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, American Church, would welcome correspondence concerning Church work in the West. Address "East," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

G OVERNESS, English or American, wanted in Church Home for Girls, to teach ordinary grammar grade subjects. Address, giving references, HEAD DEACONESS, 649 College street, Macon, Georgia.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, thoroughly competent, experienced, desires immediate position. Accomplished player. Successful trainer and director. Recitalist. Churchman. Highly recommended. Address BACH, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, free October. Successful with boys. English training. European and American experience. Testimonials from Dr. Percy Dearmer and other Catholic clergy. Address: CECILIUS, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST, graduate of Gullmant Organ School, desires position. Communicant. Has had experience with both boy and mixed choirs. Good references. Address ELEN, care LIVING CHURCH, Milwaukee, Wis.

BY GRADUATE NURSE of experience to change work; position as companion, care, semi-invalid, elderly person, or caretaker of home. Salary second consideration. References required. A 4, care LIVING CHURCH, Milwaukee, Wis.

VOICE TEACHER, graduate of New England Conservatory of Music, Boston, Mass., wishes a position in Church school or other. Two years' experience. Write MISS MARGUERITE SPOFFORD, Claremont, N. H.

DEACONESS, fully qualified, desires parochial work. Would forward mission or neighborhood work for Catholic parish. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Cathedral trained. Recitalist and boy voice expert. Communicant. References. Address ORGANIST, 1233 Vine street, Chicago, Ill.

PARISH WORKER, trained and experienced, desires mission, parish or settlement work. Address PARISH WORKER, care LIVING CHURCH, Milwaukee, Wis.

HOUSE-MOTHER, assistant housekeeper, or place of trust in home or school. References. Address "MOTHER," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, who is a graduate nurse, desires position as parish visitor in Catholic parish. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional worker seeks position of trust where ability counts. "PRACTICAL," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas, Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

SINGING IN SUNDAY SCHOOL is greatly improved by the use of Hymns with Music. A Book with eighty from the Church Hymnal is published by THE PARISH PRESS, Ft. Wayne, Ind., at \$5 per hundred. Sample postpaid, 10 cts.

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

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

THE HOUSE OF THE HOLY NATIVITY, West Orange, N. J., is open to ladies who may wish to make a day's retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, 33 Mt. Pleasant Ave.

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

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

COUNTRY CHURCH would buy used pews. Address F. B., care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING AND ROOMS NEW YORK CITY

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

CHURCHWOMAN (experienced housekeeper) has choice rooms for rent suitable for young men—student or business. House close to General Seminary. Shower bath; continuous hot water; home comfort and select guests. Address 435 West 22nd street, or telephone Chelsea 7567.

ROOM in private house with breakfast. East 86 New York City. Librarian or professional woman preferred, dinner by arrangement. \$8 to \$12. C, 11 East Forty-fifth street.

HEALTH RESORTS

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

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

CHURCH BAZAARS

CHURCH BAZAARS. Japanese goods supplied for church bazaars, fairs, etc. No advance money. Easiest plan for you. Many recommendations from churches. Write for particulars today. JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago, Ill.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

**APARTMENT FOR RENT
ST. AUGUSTINE**

COMFORTABLY FURNISHED four-room apartment with bath. Verandas. Situation ideal. Address 48 Water street, St. Augustine, Florida.

**COMPLETE CARE OF BOYS
PAMPHLETS**

RECTOR of parish in University town in New England, of long experience in the care and tuition of boys, will take into his rectory one (or, at most, two) from 12-15, for complete care and education. Large, commodious, modern house, best of food, etc. Only boys of good family and character, and of companionable disposition will be considered. Advantages, references, etc., will be discussed with anyone interested. Address "HOWARD," care LIVING CHURCH, Milwaukee, Wis.

CHOIR SCHOOL

A CHOIR SCHOOL for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHCOFF, 58 Fair street, Kingston, N. Y.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
Address, 281 Fourth avenue, New York City.
The Spirit of Missions \$1.00 a year.

NOTICES

**BROTHERHOOD OF ST. ANDREW IN THE
UNITED STATES**

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

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

**SOCIETY FOR THE HOME STUDY OF
HOLY SCRIPTURE**

The Society for the Home Study of Holy Scripture and Church History is now reopening its Correspondence Courses for Women at Fairbault, Minn. Examinations optional. Certificates and medals given. President, the Bishop of New Jersey. Director, Rev. Irving P. Johnson, D.D. For circulars address SECRETARY, of S.H.S.H.S., Seabury Divinity School, Fairbault, Minn.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia, Pa.

**INFORMATION AND PURCHASING
BUREAU**

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

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

- Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

- Lycett, 317 North Charles St.

STAUNTON, VA.:

- Beverly Book Co.

ROCHESTER:

- Scranton, Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

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

CHICAGO:

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

MILWAUKEE:

- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

- Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

- Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

BUREAU OF INFORMATION AND SUPPLY, San Francisco.

History of the Diocese of California. 1849-1915. By Rev. D. O. Kelley, Historiographer of the Diocese. Together with sketches of the Dioceses of Sacramento and Los Angeles and of the District of San Joaquin, from their organization. Price, \$2.00.

PAMPHLETS

Bulletin of the Health Department, City of Milwaukee. August, 1915. Vol. 4, No. 7.

The Magazines

"KIKUYU: The Archbishop's Statement" is the subject of a careful study in the July *Church Quarterly Review* by its editor, Dr. Headlam. "We have hardly met a single ordinary Englishman," he writes, "who does not feel that the decision is right. What is remarkable more and more at the present day is the gulf that is growing between all the parties in the Church and the life and opinions of the average Christian." Dr. Headlam goes on to criticize severely "a certain section of Churchmen at the present time who interpret for themselves the title of Catholics in a way in which it has never been received by the *communis sensus* of the Catholic Church, who, while they are prepared to play fast and loose with the rubrics whenever they interfere with something that they wish to do, impose those to which they agree with extreme rigidity on other persons. . . . For many years past public opinion has on the whole supported the High Church movement. It has recognized the spiritual earnestness, the cultivated theology, the wide historical sympathy, which that movement has revealed. It has often brought dignity and beauty and spiritual earnestness into the services of the Church. It has presented in many cases a high standard of life. All these have commended it. People have not been anxious to see rubrics pressed, and legal enactments carried to their logical conclusion, so that men who are obviously loyal to the Church of England should either be turned out or checked in their activities. But when a section of them who disdain the name 'High Church' and attach a particular and esoteric meaning to the word 'catholic' begin to impose a new rigidity upon others, public opinion has turned round. It has demanded that they should recognize that there must be room for other forms of freedom besides their own, and it has on the whole decisively condemned their action in this case." From an article on "Mysticism" in the same magazine we take the following: "A well-known English mission preacher asked recently, 'Where are the laymen—why have we no Prophet Amos—no Herdman of Tetoa?' The answer is perhaps to be found in the fact that we have no school of mysticism, of the supernatural; and we venture to make the suggestion that God might see fit to make use amongst us of a St. Teresa or a St. Francis at the present time, not so much for the purpose of founding new religious orders as to help us to solve the many difficult problems, theological, critical, and social, which are beginning to press so heavily on the Church."

DEAN INGE, writing on "Patriotism" in the *Quarterly Review*, quotes Bishop Berkeley: "He who hath not much meditated upon God, the human soul, and the *summum bonum* may possibly make a thriving earthworm, but will most indubitably make a sorry patriot and a sorry statesman," and proceeds: "In our quiet way we have all been meditating on these things since last August, and we know pretty well what our *summum bonum* is for our country. We believe in chivalry and fair play and kindness—these things first and foremost; and we believe, if not exactly in democracy, yet in a government under which a man may think and speak the thing he wills. We do not believe in war and we do not believe in bullying. We do not flatter ourselves that we are superman; but we are convinced that the idea which we stand for, and which we have on the whole tried to carry out, are essential to the peaceful progress and happiness of humanity; and for these ideals we have drawn the sword." Another article in the same magazine entitled "German Methods in Italy" makes it quite clear why Germans are not loved by the Italian people. "Three years ago," it says,

(Continued on page 710)

THE CHURCH AT WORK



NEW RECTORY OF ST. JUDE'S CHURCH, BLYTHEBOURNE, BROOKLYN, N. Y.

VACATION BIBLE SCHOOLS

IT WAS in 1901 that the Rev. R. G. Boville started in New York City daily vacation Bible schools. The first year he had five schools. It was in 1907 that he inaugurated national plans. That year he had nineteen schools. He has just made a report to the directors of the National Vacation Bible Schools Association for 1915 showing 348 schools this year in over seventy cities and centres in the United States and Canada.

These 348 schools had in them 77,502 children, all creeds and races. In their six weeks' course they received the equivalent in Bible teaching of a whole year's attendance in a Sunday school.

Schools this year were held in churches of many communions. Our own Church children were exceeded in number by Presbyterians and Baptists, and Methodists were next after ours. Instruction was uniform in method and provided for manual work, music and organized play. Sunday school, modern settlement, the Church, the College and street child came together.

The banner schools of the country, all points were: Bradford, Pa., 928 boys and girls; Homewood, Pittsburgh, was second; Aitkens Institute, Chicago, was third, and Malcolm Memorial, St. Louis, was fourth. There were 2,332 earnest college students and volunteer assistants. These gave splendid help and got invaluable experience. Sixty per cent. of the instructors gave their services free.

Churches gave through these schools wage-earning homes a practical exhibition of Christian helpfulness that brought nearer a better understanding between the Church and labor. They gave the children a happier summer and to students a saner view of life.

DEATH OF S. R. KEMPER

THE DEATH of the elder son of Bishop Kemper, Samuel Relf Kemper, occurred at his home in Milwaukee on the evening of Sunday, September 5th, at the advanced age of 88 years. The burial was at Nashotah on Wednesday.

Mr. Kemper was born in Philadelphia, July 8, 1827. His mother dying during his

boyhood, and his father being absent in the West after his consecration in 1835 as the first Missionary Bishop of the American Church, young Samuel, with his younger brother Lewis, was under the care of his grandmother, Mrs. Samuel Relf, who sent the boys to Dr. Muhlenberg's School at College Point, Long Island. In 1844 Samuel joined his father at Nashotah, where the outdoor life was sought, to benefit his health. Though so young, he found his Latin and mathematics very helpful to a number of early students at the mission. He was greatly interested in the mission work and much enjoyed being of help to Dr. Breck and Dr. Adams in the purchase of supplies, often driving into Milwaukee and neighboring towns for that purpose.

In 1850 he married Miss Anne Wiseman and settled near his father on Nemahbin Lake a mile and a half from Delafield, where Dr. James de Koven was rector, under whom Mr. Kemper was senior warden for some years. In 1869 he moved to Milwaukee and went into business. He identified himself with the little Trinity Church which, with other chapels, was afterwards made the nucleus of All Saints' Cathedral. He was at one time senior warden and for many years a devoted member of the old parish organization of All Saints' Church. Late in life he attended St. Paul's Church. Mr. Kemper is survived by three sons and six daughters. The Rev. W. Poyntelle Kemper, rector of Trinity Church, Hewlett, L. I., is a son and one of the daughters is the wife of the Rev. James Slidell, rector of St. Luke's Church, Whitewater, Wis.

MEETING OF COUNCIL ON PRIMARY LESSONS

ACCORDING to plans developed by the General Board of Religious Education the work on the new series of Sunday school lessons so far as it relates to the primary department of the Sunday school is to be carried on by a council of seven well-known leaders, working under the direction of the General Board, and especially of the Director of Parochial Education.

This council has just finished its first session, meeting at Barbour's Heights, Rhode Island, with the Rev. Lester Bradner as chairman. All the members of the council

except one were present. Miss Anna F. Murray and Mrs. Cleon E. Bigler came from Chicago, Miss Frances H. Withers and Miss Ruth Sayer from New York, Mrs. John H. Loman from Philadelphia, and Miss Helen P. Lane from Boston. Miss Susie F. Tuite of Cincinnati is also a member of the council, but unfortunately was unable to be present.

The sessions lasted for a whole week, and the council was able to complete the main outlines of a course of one or two years for beginners and three years for primary classes. These lessons will be constructed on the basis of the Standard Curriculum, and will represent the combined efforts of a large number of primary workers through the country. During the current year they will be used experimentally by a limited number of schools under the observation of members of the council. It was decided to limit these experimental schools to forty. With the lessons in the present rough condition it would need an experienced teacher to handle them. Nevertheless the council hopes to be able by the end of the current month to issue typewritten sheets to guide teachers in such use.

Applications for the course will be sent to the Rev. Lester Bradner, 281 Fourth avenue, New York, and the subscription for any year will be one dollar, the same as the subscription price to the new junior experimental lessons.

WOMAN SUFFRAGE FOR NEW YORK PARISHES

THE NEW YORK legislature has lately passed an amendment to the act relating to qualifications of voters in parishes of the Protestant Episcopal Church, according to which women may be admitted as voters in any diocese of the state that may give permission by canon, and provided that it shall be so determined by any parish.

MEMORIALS AND GIFTS

WE ARE asked to correct the statement of August 28th that the cross given by Miss Durgin in memory of her mother was placed in the Church of the Nativity at Lewiston, Idaho. The cross is in Trinity Church, Grangeville, in that state.

MR. AND MRS. W. R. DEDRICK have given a handsome pair of Eucharistic lights to Trinity Church, Greeley, Colo. (Rev. B. W. Bonell, rector). The lights are in memory of James Hervey and Mary Nash Morgan. Through the kindness of friends in the east the Sunday school rooms and several rooms in the rectory have been painted, and a heating plant for the parish hall is being installed. Two young men of the parish are studying under the rector for the ministry.

CONNECTICUT

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

Silver Anniversary of Young Men's Club—Clericus—Death of Miss Katharine M. Chauncey

ST. MARY'S Young Men's Club, South Manchester, is perfecting elaborate arrangements for the observance of its silver anniversary. The club was launched twenty-five years ago in simple quarters, later moving to more commodious ones in the center of the town, where it remained until it acquired its present plant.

THE OPENING meeting of the fall and winter sessions of the Hartford Clericus will

be held in St. Mark's parish hall, New Britain, Monday, October 4th, on which occasion the members present will be the guests of the Rev. Harry Innes Bodley, rector of the parish. The Rev. Professor Ladd of Berkeley Divinity School will read a paper on Prayer Book Revision.

MISS KATHARINE M. CHAUNCEY, daughter of the late Rev. Dr. Peter Schermerhorn Chauncey, at one time rector of Christ Church, Hartford, died on Thursday morning, September 2nd, after an illness of ten weeks, at the rectory of the Church of the Good Shepherd, Hartford. Miss Chauncey was a devoted communicant of the Church of the Transfiguration, New York City. The burial was at Greenwich. Miss Chauncey is survived by two sisters Mrs. George T. Linsley, wife of the rector of the Church of the Good Shepherd, Hartford, and Mrs. E. Ellery Anderson of New York City.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
Archdeacon Berry Will Retain His Title

BISHOP GARRETT has conferred upon the Rev. Francis C. Berry, retired Archdeacon of Dallas, the honor of retaining the title of Venerable in recognition of the work he has done in the diocese.

FOND DU LAC

R. H. WELLER, D.D., Bishop
Resignation of Rev. A. C. Chapman—Church League of Prayer—Boy Scouts

GREAT REGRET is being expressed in the diocese at the resignation of the Rev. Arthur C. Chapman from St. Peter's Church, Ripon. Mr. Chapman's pastorate has extended over nine years, and he has greatly endeared himself to his parish. Long continued ill-health is the determining cause of his resignation.

THE CHURCH LEAGUE OF PRAYER, founded by the Rev. A. Parker Curtiss at Sheboygan, has a new parochial chapter at the Cathedral, just organized. This league has no national officers or organization, no dues, and no meetings. Its members agree to pray daily for the parish, rector, Bishop, diocese, the young people, or missions, to spend at least ten minutes in prayer in the church each week, outside of service times, and to receive the Holy Communion, early and fasting, once a month.

THE BOY SCOUTS of the Sheboygan and Plymouth parishes had their usual week in camp the first week in August. Mr. Harry Whinfield has been retained by these parishes as paid director for the coming year. The Cathedral troop spent ten days in camp also, under the direction of the Rev. Carlton Story.

THE PARISH in Wausau, Wis., is in charge temporarily of the Rev. Charles D. Fairman, deacon.

NEWARK

EDWIN S. LINES, D.D., Bishop
Hospitality to Russian Congregation

THE RUSSIAN Orthodox Church of the Three Saints, at Garfield, N. J., was destroyed by fire on Wednesday, August 18th. The vestry of St. John's Church, Passaic, tendered the use of the chapel of the Holy Innocents, Garfield (a parochial mission), to the Russian Churchmen, and in the chapel on the following Sunday the Rev. Alexander Alekin celebrated the Liturgy for his people. This is said to be the first time that such a service has taken place at one of our altars in New Jersey. By a new schedule of services the two congregations will use Holy

Innocents' chapel until the destroyed church is rebuilt. Archbishop Erdinkim, head of the Russian Church in this country, has written a warm letter of appreciation for the courtesies extended.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Moving Picture Show Advertises Services

THE ENTERPRISING proprietor of a moving picture show in Mendon has conceived the novel plan of announcing on the screen on Saturday nights, free of charge, special features of Church services on the following day. The visit of the Rev. Geo. Long, rural dean of Quincy, to Zion Church on a recent Sunday was thus announced, with the result of a considerable addition to the attendance. This plan is especially valuable in communities where there are no local daily papers.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Death of Mr. E. C. Larned—Mercer Fund Lectures—Choir Outing—An Eightieth Birthday

A WELL-KNOWN and beloved Churchman of the diocese passed away last week at his home in Bristol, Mr. Edwin Channing Larned, father of the Rev. Albert C. Larned of Bar Harbor, Me. The funeral was held on Monday, August 30th, the body being taken to St. John's Church, Providence, of which the deceased was a member. The officiating clergymen were the Rt. Rev. James De Wolf Perry, D.D., and the Rev. George L. Locke, D.D., rector of St. Michael's Church, Bristol.

THE SERIES of lectures and sermons held in Newport this summer under the auspices of the Mercer Fund came to a close with the lectures of Prof. Stuart L. Tyson, M. A., on the New Testament, delivered at Old Trinity. The whole course has proved very interesting and instructive to the summer colony.

THE CHOIR of St. Mary's Church, East Providence (Rev. H. C. Dana, rector), enjoyed their annual outing at the home of the choirmaster, Mr. H. L. Ricker, at Longmeadow. The rector accompanied the boys on their trip and several of the men of the choir brought their wives to enjoy the day by the shore. Mr. Charles H. Ricker, son of the choirmaster and candidate for holy orders, assisted in making the day a pleasant one.

THE REV. GEORGE L. LOCKE, D.D., rector of St. Michael's Church, Bristol, for the past forty-nine years, celebrated his eightieth birthday August 28th. The day was fittingly observed by a reception given by his daughter, Mrs. Wallis E. Howe, at the home of Mr. and Mrs. Howe in Bristol, where Dr. Locke also lives. The reception was attended by hosts of friends, parishioners, and townspeople, and was much enjoyed. Dr. Locke is active and in good health and received the heartfelt congratulations of all in his characteristic genial and courteous manner.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.
Oldest Delegate at Convention

AT THE diocesan convention this year the oldest delegate was Mr. Samuel R. Ross of All Saints' parish, Portsmouth. He was born in 1819, and hopes that in 1919 he may be able to celebrate his centennial with All Saints' parish, which was organized the year of his birth. He came to Portsmouth in 1844, and has attended most of the annual conventions since then, including that at Gambier when the diocese of Southern Ohio was set

"AS COOL AS A CUCUMBER!"

Why are some People Cool and Comfortable in the Hot Days while others Swelter and Suffer?

The person who is cool and comfortable on sultry days, who takes everything calmly and puts a deal of vigor and energy into everything, is the envy of those misguided persons who "souse" their poor stomachs with ice-cold drinks and sit in draughts from electric fans. Their tranquillity and composure are exasperating to perspiring and pulling humanity.

Keeping cool in summer is largely a question of food selection. Happy is the person who knows enough to eat lightly of meats and starchy vegetables. Meat and eggs clog the liver and impose a heavy tax on the digestion, while the starchy foods, such as potatoes, beets and carrots, are heat-making and fat-making. They are not needed in the hot, sultry days.

The best foods for the summer days are well-cooked cereals and fresh fruits. Two shredded wheat biscuit with fresh fruits and milk or cream make a complete, easily digested meal, supplying more real nutriment than either meat or eggs and costing much less. Shredded wheat represents the last word in scientific cooking of the whole wheat grain. It contains all the body-building material in the whole wheat grain prepared in a digestible form. Being ready-cooked and ready-to-serve it is so easy to prepare with it a delicious, nourishing, satisfying meal. If you crave vegetables in summer, eat only those that grow above ground, such as lettuce, spinach, peas, celery and tomatoes—but eat them with shredded wheat and fruits.

By ESTELLE ROSS

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Duke William of Normandy overthrew the Saxon power in England in 1066. In this volume is contained a history of the following one hundred and fifty years, down to the wresting of the Great Charter from King John in 1215. Among the interesting and important topics discussed are the complete conquest of England by the Normans, the story of the Red King, the wreck of the White Ship, the reign of Henry Plantagenet, the rise and fall of Becket, Richard the Lion-hearted and the Crusades, and the story of Robin Hood. The life and customs of the people are described, and an account given of the leading men in Church, State, and Army.

By the same Author

THE BIRTH OF ENGLAND

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The Romans withdrew from Britain in 410 A.D., leaving the native inhabitants to defend themselves against wild tribes like the Picts and Scots. To help them the Britons invited over from the continent the Angles and Saxons. This book, starting with the year 449, tells the story of the Anglo-Saxon subjugation of the Britons and conquest of the country. Included are accounts of the Seven Kingdoms established in England, of the conversion of the Anglo-Saxons to Christianity, of their wars with the fierce vikings, and of the reign of the great Alfred, "captain, lawgiver, saint, and scholar." The fascinating narrative of England's history is brought down to 1066, when the Anglo-Saxons were overcome by the Normans under Duke William.

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Educational

THE BISHOP and the school board of St. Albans, the National Cathedral School for Boys, Washington, announce that the new headmaster of the school will be Mr. William H. Church, who since 1910 has been headmaster of the Thurston School, at East Liberty street, the popular residential section of Pittsburgh. Mr. Church has had a long and successful educational experience in three or four of the best preparatory schools in this country and during a considerable portion of the period since his graduation from Hamilton College in 1892 has had considerable and successful experience in school management and control. In conference with Mr. E. L. Gregg, the retiring headmaster, as well as with Mr. Church, the Bishop and school board have secured a very strong staff of teachers for the coming academic year. Among them are the Rev. Walden Myer, a graduate of Harvard and Oxford, and for many years a master in St. Paul's School, Concord, New Hampshire; the Rev. Lewis R. Levering, a graduate of the Moravian School and the Berkeley Divinity School, who has taught in Racine and Shattuck Schools; Lieut. L. C. Ricker, a graduate of West Point; Mr. L. Berkeley Cox, who received the degree of Bachelor of Arts from Washington and Lee University; Mr. William Pinckney Mason, whose alma mater is the University of Virginia; Mr. Howard Jones, who has had the benefit of teacher training both at Yale and Columbia; and Mr. H. V. Shelley, a graduate of Columbia University, New York City. The school will open on Tuesday, September 21st, and registrations are now in progress.

The Magazines

(Continued from page 707)

"the Italian public was startled by the publication in Leipzig of L. Woltmann's *Die Germaner und die Renaissance in Italia*. Woltmann professed to have discovered from investigations into the ancestry of the great Italians of the Renaissance that 130 out of 150 of the most famous were of pure German descent. The remaining twenty he stated to be of mixed German and other descent. . . . About the same time the attention of Italians was drawn to the publication of the Pan-German map for 1910, which showed that the new Great German Confederation would at that date include not only Tricote and the Trentino, but a great part of Venetia and a considerable portion of Lombardy. To strengthen the desire of German schoolboys for this rectification of frontier, the names of the towns in the districts to be annexed were Germanized in the *Handbuch des Deutschthums im Auslande*; e. g., Brescia becomes Welschbrixen, Verona Bürn, Castelfranco Freikastell, etc. It came as a shock to Italy to find its correct and loyal ally permitting its youth to be brought up under the influence of such publications."

"CHIVALRY and Civilization" is the title of an interesting article in the July *Edinburgh Review*. The underlying spring of chivalry is idealism rather than formal religion, but "real Christianity wedded to ideal-

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ism connotes the highest ranges of human, spiritual, and moral achievement." Germany, the writer thinks, has never had the tradition of chivalry, as have Russia, France, and England. Moreover her materialism for half a century, by its temporary success, has greatly influenced opinion in the countries now at war with her. Has England survived this materialism? The decisive test will come later when she has the chance to make reprisals. But "for our part we do not doubt it at all, and we look forward to a vast development in world-hope as the goal of this war. 'The peace of Christ,' said Don Quixote, 'is the proper end of war, and, therefore, of

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arms.' This goal is in view." Dr. A. Shadwell, writing on "German War Literature," emphasizes the excessive self-esteem which that literature reveals. "It would, perhaps, be too much to say that nothing like it has ever been known before. That is difficult to judge. But national self-esteem has certainly never found such free and unbridled expression." In a review of Count Reventlow's history of German foreign policy in the years 1888-1913, Mr. William Archer has no difficulty in showing by the witness of this ardent German champion himself that "up to the time when Germany chose deliberately to challenge the naval preponderance on which our security depends, the British fleet, and British policy as a whole, had done her no tangible damage and inflicted no humiliation of any sort."

"WHAT AILS the Church?" is a question answered by Professor Thomas N. Carver of Harvard University in the last number of the *Harvard Theological Review*. His answer, though decidedly one-sided, is full of interesting and valuable suggestions. The main point is that our churches which now are "running around in a circle looking for some 'cause' to espouse or something vaguely called 'social service' to perform" should undertake to convert individuals to more productive and useful lives and to a new economic and social vigor in their every-day work. This is Professor Carver's new interpretation of the old doctrine of salvation. And he concludes: "A community in which every scrap of human energy was saved and applied to useful work would be the Kingdom of God. It would in time prevail over all other communities by reason of its greater usefulness and its vastly superior strength. It would have within itself the power to become the chosen community and would need no supernatural aid. A gospel of salvation which saves men from going to waste must be a vital factor in the creation of such a community. The church which preaches such a gospel effectively must necessarily become the true Church. It will need neither historical claims, miracles, nor any other advertising devices to establish its title."

ATTITUDE TOWARD POVERTY

THERE ARE perfectly intelligent and high-minded people nowadays, living in the soft places, who sincerely and repeatedly question their right to be comfortable and happy when so many of their fellow-beings are in misery.

Their questioning would justify itself if it led to anything good. But it simply adds to the sum of misery in the world.

It does not make those sympathizers more effective.

On the contrary, it may make them weaker. It may even make them sick.

What should we think of a doctor who allowed himself to become sick through seeing so much sickness?

We should think he was unfit.

The best those sympathizers can do, it seems to me, if they really wish to improve the social organization, is to keep themselves fit, too, and to lend to so mighty a task their very best powers.

Most of the social workers I have known have been pretty healthy-minded people. They don't go about lamenting over the woes of the poor. They try to think of ways and means to change the conditions that breed poverty. Sometimes they are criticized for their indifference to the individual case. But their work, if properly directed, is much more important than concern for the individual, much wider-reaching.

There are times when the sincere worker in any kind of endeavor must seem to be selfish or hard-hearted.

Stopping a big task to meet a small task,

though it may seem to be generous, may really be folly.

I know a public man who, by refusing to interest himself in a pressing human cause and enlisting the sympathies of his neighbors, was very harshly judged and made for a long time to suffer in public opinion.

The truth was that he was giving all that he had to what he was doing at the time. He was concentrating. He had sufficient strength of mind and character not to be switched off. It was his faculty for concentration that had made him a power in the world.

Those who so lightly said he ought to have helped in a passing crisis simply imposed their judgment on his judgment, assuming, after our careless every-day habit, that they knew better.

People who give fine social service, who are making the world better, are likely to be, not depressed, but genial. Their consciousness is continually nourished and enriched by happy social relations. By the thoughtless they are sometimes criticized for not pulling long faces. Their very geniality is taken as a proof that they don't care.

So often the world is more impressed by looks and by bearing than by deeds.—*John D. Barry.*

OF ALL fruitless errands, sending a tear to look after a day that has gone is the most fruitless.—*Dickens.*

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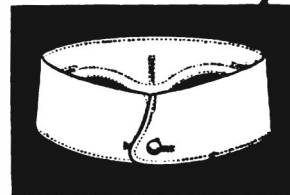
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