



The Living Church

VOL. LIV

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

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EDITORIALS AND COMMENTS

Authority in the Church

II.

CONTINUING the subject discussed under this heading last week we shall now try to define the respective rights and authority of particular persons in the American Church.

At the outset we must ask frankly this basic question: What right has the bishop within his diocese?

And the first and essential portion of the answer is that he has the right of administering the law of the whole Church.

In that administration it is clear that he may not enforce as law any view of his own, apart from the common practice within the Church at large. A bishop has no right to make himself a law-maker for his diocese. Thus, a bishop, finding fasting communion, for instance, not to be maintained by coercive force in the Church generally, may not require it as compulsory within his diocese, notwithstanding that it was required by English synodal law that is still unrepealed; or, similarly, finding certain portions of the service frequently sung, he may not require within his diocese that they be not sung. He may neither require nor forbid practices that are esteemed lawful by an intelligent usage that is current in the Church but which are not made compulsory, nor yet forbidden, by explicit legislation. Both of these propositions go together. If the bishop can compel, he may also forbid. If he can forbid, he may also compel.

But the bishop's own views may not be substituted for the law. The American episcopate is no absolute monarchy, and the bishop may demand, as of coercive force, only obedience to the law as it is generally interpreted by the collective episcopate as a whole; except only when the bishop is sitting as a judge in a formal court, created according to canon, when he is bound to defer to the opinion of his fellow bishops to precisely the degree that a judge is bound to defer to the opinion of his fellow judges of coordinate jurisdiction.

There is an anomaly in the organization of this American Church in that we lack archbishops, who might often be a guide to diocesan bishops in difficult questions, and might often prevent the deplorable clashes between bishops and rectors, which are of more frequent occurrence than the public generally is aware. A bishop carries far more influence in his capacity of chief pastor and father in God than he does in the capacity of limited, constitutional monarch. His right to overrule a rector, in the parish of the latter, upon any point of worship not clearly and palpably contrary to the written law of the Church is quite precarious; but a wise bishop with broad sympathies can so often guide his clergy over such knotty difficulties by fatherly, sympathetic suggestions, that the bishop's *influence*, as contrasted with his absolute *right*, may be, and ought to be, very great. On the other hand it cannot be doubted that in the licensing and conduct of special offices, not contained in the Book of Common Prayer, the bishop's authority is absolute. It is unfortunate no doubt that occasionally one finds a bishop

unwilling to license an office that is useful to many and that has been found conducive to true devotion; but in the last analysis his is the authority and his the responsibility of passing finally upon any extra-liturgical office.

The rector of a parish must generally be held to be supreme in the conduct of services of the Book of Common Prayer, palpable violations of law excepted, and with another exception to be noted later. The great variety of uses that obtain among us thrusts upon the Anglican priest a greater responsibility in the performance of public worship than that which rests upon the priest of any communion whose use is fixed more rigidly. In his conduct of service, the warning of the Ordinal that "if it shall happen that the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue," can hardly fail to ring in the ears of the serious-minded priest.

As the authority is the rector's, so is the responsibility, and only where a condition approximating parochial mutiny, or else absolute disregard of rubrical law, exists, do our canons admit of intervention by the bishop. But yet there is provision for such intervention, since otherwise we should be reduced to a congregational basis. Canon 39, "Of the Dissolution of the Pastoral Relation," provides a way by which difficulties between rector and people may be adjusted by intervention of the bishop or the Standing Committee. Yet in such intervention, and even where the bishop may possibly give judgment severing the pastoral relationship, it does not necessarily follow that the rector has exceeded his legal authority. Rather is the provision one to secure a congregation against great tactlessness on the part of a misfit rector, than against actual lawlessness. The ecclesiastical courts are provided for the latter purpose. The severing of the pastoral relation under Canon 39 does not necessarily involve a judgment against the rector for any breach of law, nor does it create any new precedent in judicial administration to which rectors of other parishes must conform. And so this canon, whose provisions are extremely necessary to the well-being of the Church, hardly affords an exception to the rule that in the direction of the offices of the Book of Common Prayer, not violating any written rubrics, the rector is supreme within his parish, up to the point that he can carry his congregation reasonably with him.

THE RIGHTS of the rector are guaranteed to him by the institution office; but yet they are not derived from that office, and an uninstituted rector must be understood to possess equal rights to him who has been instituted. The rector is declared to be "possessed of full power to perform every Act of Sacerdotal Function among the People" of the parish, he "continuing in communion" with the bishop of the diocese, "and complying

with the rubrics and canons of the Church and with such lawful directions" as he may "at any time receive" from his bishop.

What are the "lawful directions" of the bishop here referred to, to which, as well as to rubrics and canons, the rector is to be obedient? The authority of the bishop to give such directions must probably be distinguished from the canonical obedience to the bishop that is demanded by the ordination vow. The one relationship is personal, the other official. The priest-to-be gives at ordination an affirmative answer to the question:

"Will you reverently obey your bishop, and other chief ministers, who according to the Canons of the Church may have the charge and government over you: following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

It is obvious that whoever would demand obedience under this vow must show from the "Canons of the Church" that he has a right to that obedience. And the only "admonitions" and "judgments" which the priest is bound to respect are those that are "godly." The whole trend of thought indicates that this has to do with the private life, the moral character of the priest, and not at all with his official acts. It is the acceptance of the filial relation of the priest to his father in God whereby the right of the latter to advise him spiritually is recognized. The "godly admonitions" of the bishop are such as would be given to a priest who is not living up to the priestly ideal; who is forgetting what sort of life he has promised to live. In our judgment, for a bishop to issue an ultimatum regarding *official* acts to the rector of a parish under the guise of a "godly admonition," is a gross abuse of episcopal power, and we do not believe a rector is under the slightest moral or legal obligation to recognize such an alleged admonition. It is an abuse such as would be analogous to that of a civil judge on the bench who was also the father of children, and who, instead of the fatherly admonition to his child to wash his face, should issue a mandamus from the bench to compel him to do so, and should send the sheriff to serve it. A bishop who confuses the function of father with that of judge cannot plead that his admonition is a "godly" one.

But while the discipline of the "godly admonition," the "godly judgment," referred to in the ordination vow, must be recognized as purely personal and in no sense to apply to official acts of a rector within his parish, the limitation expressed in the Institution Office whereby the rights of the rector in his parish are conditioned by the provisions, "you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us" (the bishop), shows that the rector in the parish is also a man under authority. He has received the cure of souls by delegation from the bishop. Rightly does White say: "In the Church, power does not *ascend* from the congregation or the vestry to the rector; it *descends* from above to the bishops, and through the Bishop to the subordinate ministry" (*Am. Ch. Law*, p. 185). By giving canonical consent to the establishment of a rectorial relationship, the bishop necessarily vests in the rector the "full power to perform every Act of sacerdotal function" in the parish. The "lawful directions" which he may give, thereafter, can be only such as are specifically recognized by law. The bishop must be able, then, to cite the law under which he acts, if "directions" as to official conduct are to be imposed upon the rector. No "directions" other than those that may be shown by such specific citations to be "lawful" may be imposed. Otherwise there would perpetually be a clash of authority between every rector and his bishop. It seems clear that, if the rector of a parish obeys the written law of the Church, his discretion in matters not expressly set forth in laws may not be challenged by his bishop, up to the point that the canonical inquiry into the necessity of dissolving the pastoral relation may become necessary by formal and written application of the vestry. Yet the vested right of the rector is not so secure but that it may be further limited by canon should it be deemed proper to do so. What "directions" it shall be "lawful" for a bishop to give, must be learned from the canons. Certainly it is not "lawful" for a bishop to give "directions" compelling services to be conducted at variance with customs that are generally recognized in the Church Catholic, and not forbidden in the national Church that has particular jurisdiction, even though the bishop may disapprove of particular practices. Having once clothed the rector with plenary authority in the parish, the bishop cannot take back or limit that authority, nor intrude his

own "views" as to its exercise, except by due process of law, such as is or may hereafter be formally set forth in the canons.

BUT HAVE the people no rights? Theirs is the duty to pay the bill. Have they no redress if the rector fails to give the pastoral care which the law of the Church presupposes? Have they no cure for mannerisms in the conduct of divine service that grate upon the sensibilities of the devout, drive the apathetic into irreligion, and greatly increase the difficulty of financial maintenance of a parish?

The clergy themselves, we fear, seldom realize how serious are these questions to such lay people as recognize their responsibility for maintaining parochial finances. Unless rector and people alike can manage to cooperate sympathetically, bearing with one another's faults and limitations, it were better, generally, that a dissolution of pastoral relations should ensue. One wonders at the great infrequency with which the provisions of Canon 39 are brought into play. It speaks well both for the clergy and for the laity of this American Church, that mutual relations so seldom come to sword's point. But one fears that the tactfulness of many a rector, in presenting his resignation before that condition comes to pass, alone prevents many such complications.

In the order of things, the laity must be without authority in determining parochial "uses," although they are chiefly affected by them. This means, not that they are to be treated as negligible quantities, but that the rector is the one who must finally determine a mooted question. The devout layman, of reasonably broad mind, ought to be able to worship Almighty God without distraction, according to any of the uses that are current in our churches, from the "highest" to the "lowest," from the "lowest" to the "highest." It is extremely good discipline for a layman, finding himself dependent upon one particular manner of worship, to accustom himself to another form, so that it does no violence to the Book of Common Prayer. When such interchange between parishes becomes so common as to make it possible for lay people to participate sympathetically in the worship of any of them, we shall have healed some serious breaches in the Church. We do not maintain that such differences in worship as exist among us are unimportant. Rather are they in some respects of serious import. We do maintain, however, that there is no "use" prevailing among us on any considerable scale, at either extreme, that is bad in itself, or that ought to be outside the pale of sympathy of Churchmen of reasonable breadth of mind.

Divested of authority but clad with large responsibility for the maintenance of public worship, it is extremely necessary that we should have an intelligent, well-instructed laity, free from unreasonable prejudices, able to weigh "uses" at proper valuations. Together, clergy and laity must worship Almighty God. Together they must grapple with the problems of parochial administration and the problems of life.

Questions of authority remain always in the background when work moves forward harmoniously. Bishop and priest, rector and people, seldom need to inquire into the exact limits of authority of each. But loyalty requires that each should recognize the authority that is beyond his own. The people must give way to the rector in the conduct of divine service. The rector must recognize in his bishop the Chief Pastor in the diocese, even more than the ultimate judge in the event of serious parochial differences. The bishop must recognize that he but administers the law that is determined by the whole national Church and in the way that the whole Church interprets that law. The national Church must bow to the greater authority of the whole Church Catholic throughout the world and throughout the ages, in all matters pertaining to the definition of the Catholic Faith. And the Church throughout the world may not require as of faith any proposition that is not directly revealed to her by her great Head and Master, the God-Man.

So does all authority in the Church proceed from Him. So do all ministrations look forward to the performance of His work among men.

WE are indebted to the Rev. H. C. Stone, who, with Mr. George Wharton Pepper, has been the founder of that most remarkable of modern organizations, the "Stonemen's Fellowship," for telling in this issue the facts in regard to it. That 91,000 men have been enlisted, in Philadelphia, in a religious fellowship that involves study and definite declaration of religious conviction is a remarkable thing. That weekly

The Stonemen's
Fellowship

religious meetings can average "over twelve thousand" men is equally so, and that the whole body should be brought into the way of receiving baptism and the laying on of hands is the third marvel.

In the face of this remarkable numerical success one feels that, first, the congratulations of the Church should be extended to those men who are chiefly responsible for it. This, most cordially, we desire to do.

Yet we can see, in spite of Mr. Stone's disclaimer, why the opposition of Protestant Christians should have been aroused. This movement seeks to supply something that its members lack. Their willingness to seek it testifies to the sense of incompleteness that at the outset they feel, while the provision for Baptism and Confirmation, as forms of initiation into a society rather than avowedly as sacraments of the Church, does certainly strike one as having a questionable side.

Mr. Stone presents the Fellowship as "an opportunity to get back to primitive times and present to the world at large the Church of God, inclusive of those who profess the Lord Jesus Christ and the religion that He came on earth to establish, freed from religious politics on the one hand and religious denominationalism on the other, having as its central object the Lord's Supper, and giving to all men who believe in the Lord Jesus Christ the opportunity to partake of that feast as a token of love that the brethren have among themselves and towards the Master, showing the Lord's death till He come, uniting in one communion and fellowship all those dead and living who have taken the Lord Jesus Christ as their Master and their Saviour."

We should be glad if we could follow Mr. Stone in this more fully than thus far we have been able to do—perhaps because, of necessity, he has only indicated the general lines of the organization.

Our own difficulties, which perhaps can be cleared up, are, first, that we do not quite see how this Fellowship does, in fact, give this opportunity. We seem to feel that "the Church of God" is not adequately described in the foregoing paragraph, and that admission into a twentieth century Fellowship cannot be deemed the equivalent of admission into that Church. Neither does Mr. Stone's article indicate how, in fact, the Fellowship frees its members either from "religious politics"—a phrase that is not clear to us—or from "religious denominationalism," since the members do not appear to abandon those denominational affiliations that had previously obtained their allegiance. And again Mr. Stone does not show how the Lord's Supper becomes "the central object" of worship on the part of these men.

Perhaps therefore we ought not to go further, at this stage of our information, than to congratulate Mr. Stone upon the wonderful following that has already been gathered in the Fellowship that bears his name. The experiment is one that we shall watch with the greatest interest and with the desire wholly to approve it, should that be possible.

And we are confident that it will be his earnest care, as it must be the desire of all Churchmen, that nothing shall be permitted to be done that can justify the allegations that come from without, that the members are made "Episcopalians" without their knowledge or intent.

LETTERS from our two American clergy in Germany, located at Munich and Dresden respectively, have recently been received. Archdeacon Nies writes from Munich expressing thanks for a remittance from THE LIVING CHURCH WAR RELIEF

FUND, and says: "I have my hands pretty full these days. I have just completed my first visits, for services and sacraments,

to all the prison camps and lazarettes in Bavaria where there are English prisoners of war. It took about nine days. THE LIVING CHURCH WAR RELIEF FUND continues to be invaluable, and mainly because of its elasticity. None of THE LIVING CHURCH money ever has been, or needs to be, used for the American Red Cross hospital at Munich, nor for our organized 'Children's Relief.' These charities make their own strong appeal through their organization and committees and get funds enough. The cases that cannot make an appeal through organizations other than the Church itself are the main beneficiaries of THE LIVING CHURCH fund; the others are the prisoners, mainly the wounded in the lazarettes."

From Dresden the Rev. J. C. Welwood, also acknowledging the receipt of a remittance from the same fund, states that on that day and the day previous they have received the first American mail delivered to them since before Christmas. "I

cannot thank you enough for your kindness," he says, "in sending this draft." He adds, "We are holding services in the capacious parlors and dining room of the rectory so as to save the expense of heating and lighting. Once a month we go into the church. Our coal bill for 1915 was two thousand marks. The price of coal has advanced and so few horses are left that it is transported with difficulty. But we still have at the service from thirty-five to forty."

But the letter from Geneva, which was also among the week's mail, must be printed in full, for it belongs to the readers who have sent their contributions to the Fund, and not to the editor who merely transmitted them.

And the pictures of the "papas of the landsturm"! It is hard to make them suggest the terrors of militarism, is it not? All that THE LIVING CHURCH WAR RELIEF FUND is doing in these several cities will probably never be fully told. The babies in Geneva and the prisoners of war in Germany are alike beneficiaries; and so are many others, in France and in Italy.

The following are the contributions for the week ending Monday, February 21st:

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A friend, Syracuse, N. Y.	5.10
C. N., New York.	2.50
St. Barnabas' Church, Chicago.	3.00
K. C. B., West Newbury, Mass.*	1.00
S. K. C., Faribault, Minn.*	7.50
St. James' Church, Farmington, Conn.†	2.20
In memoriam, J. S.†	20.00
E. F. H., West Missouri†	10.00
Miss M. C. Peabody, Boston†	10.00
Mary C. Page, Cleveland, Ohio†	25.00
E. P. G.‡	5.00
Communicant of Christ Church, Cambridge, Mass.¶	10.00

Total for the week. \$ 159.50
Previously acknowledged 20,485.57
\$20,645.07

- * For Belgian relief.
- † For relief in Paris.
- ‡ One-half for Paris, one-half for Munich.
- ¶ One-half for Florence, one-half for Rome.

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

ANSWERS TO CORRESPONDENTS

Mrs. W.—(1) No requirement as to a minimum number of persons who must receive at a public celebration of Holy Communion is made in the American Church.—(2) We have not read the book.

P. H. S.—We know of no reason why the lessons should not invariably be read from the Bible at the lectern. In the particular case you mention it appears that the Lectern Bible was in bad repair and another was used solely for convenience.

T.—Morning Prayer is provided by the Church to be said "daily." There is therefore no authority for falling to use it on any day, but one could not pick out certain days and say that its use was more compulsory on those than on other days.

AMERICAN.—(1) Figures relating to religious bodies in the United States (THE LIVING CHURCH, February 12th, p. 521) refer only to recorded communicants of the several bodies and therefore generally exclude children and also the unrecorded floaters and adherents who are not counted as communicants.—(2) Communicant increase in twenty years (1895-1915) in the dioceses named have been as follows: Florida, 2,018, being 65 per cent.; Fond du Lac, 2,043, being 55 per cent.; Milwaukee, 3,695, being 45 per cent.; Missouri, 2,614, being 43 per cent.—(3) *Why and Wherefore*, by Rev. Harry Wilson, is excellent in small compass on the ceremonial of the Church. The Young Churchman Co., 25 cts.

BELGIUM'S EPIPHANY

Heroic Belgium, rising from despair
And contemplation of thy martyred race,
We offer thee our homage, and our prayers
On bended knee before the Throne of Grace.

No conquerors' laurel wreath adorns thy brow,
But crown of thorns for thee must be the price
Of fettered life, in which thy soul is born
Anew, in pain and bitter sacrifice.

Before thy foes, as did thy Saviour meek,
In anguish thou hast laid thy scepter down.
Rejoice that, by thy suffering, thou art found
Worthy to bear His Royal Cross and Crown.

To all the world, thy glory points the way,
Like Beth'hem's Eastern star, of beauty bright;
And at thy feet we lay our gifts of praise,
As did the Wise Men on that wondrous night.

MADELINE W. WYATT.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



WHEN the recent atrocious attack upon Thomas M. Osborne, warden of Sing Sing Prison, came to the knowledge of the prisoners, one of them wrote these verses by way of tribute. They are not much as literature, perhaps, but they are worth a great deal as expressing the

judgment of the men for whose restoration Mr. Osborne has worked so magnificently; and the impatient and insistent rejection by the public judgment of the foul charges brought against him is even more significant.

“TOM BROWN”

“One who has stood by us in our hour of great need; has fought the fight that in truth was ours; a father to convicts and a man of his word dauntlessly fighting our enemies. A truer and better man can nowhere be found. His motto is ‘Uplift of Humanity.’ He has taught us all the worth of ‘Do Good and Make Good.’

“Tom Brown, our pal, our friend, our father! May the grace of God be with you!

*“Dedicated to our Pal ‘Tom Brown,’
By the boys in the Jobbing Shop.”*

“Old pal, you play the game too square,
With those who strive to hurl you down;
And though the blow is hard to bear,
We’ll stand and stick by you, ‘Tom Brown.’”

“You kept the faith, you fought the fight;
You stood by us when others failed,
You played the man, you acted white,
And through it all you never quailed.

“You searched deep down our hearts and found
The good, and not the evil seeds;
You stooped, and plucked from out the ground
Flowers, where others gathered weeds.

“Your kindly smile, your friendly hand,
Has helped us face the dreary years;
Because we feel you understand,
Our utmost needs, our doubts, our fears.

“Fearless and brave, you fought the Beast
That held us in its hungry maw;
And now, with hunger unappeased,
Their last resource is Jungle Law.

“So thus they seek to rend you twain;
Destroying all the good you’ve done,
By tarnishing your honored name,
They count the victory well won.

“To those of us who knew your worth,
Slanders are naught, we know full well
The Truth, you are the ‘salt of earth,’
And lies like those found birth in Hell.

“So face the future unafraid,
And fight as only you can fight;
And when the final play is made,
We know that you’ll come through all right.

“Old pal, you play the game too square,
With those who strive to hurl you down,
And though the blow is hard to bear,
We’ll stand and stick by you, ‘Tom Brown.’”

IN JANUARY Mr. W. R. Hearst addressed the following letter to the editors of all his newspapers. It is a profoundly significant utterance. That the owner of such a widely-circulated chain of papers should feel himself compelled to follow the example set by more conservative journals, like the *Boston Daily Advertiser*, and others in the West, is most encouraging.

“To the Editor of the Boston American:

“I note in a recent issue of the *American* an advertisement of a whiskey masquerading as a medicine.

“I wish all of our papers to reject all whiskey advertising of whatever kind and all advertising of any ardent liquors and all advertising of any medicinal preparations containing alcohol or opiates in habit-forming quantities.

“Furthermore, I do not think that passive opposition to such great evils as the drink habit and the drug habit is sufficient for forces as powerful and as vital in the community as our newspapers.

“I think our papers have more active duties and more positive responsibilities. I think they should campaign for a system of sumptuary law:

“*First*—To prohibit the sale of injurious and habit-forming drugs except by the state and upon the prescriptions of regular physicians.

“*Second*—To prevent the sale of alcoholic beverages except where the proportion of alcohol is fixed at some definite and acknowledged innocuous proportion.

“*Third*—To make the taking or administering or prescribing of alcohol or opiates in habit-forming quantities a criminal offence, from the penalties of which regular physicians shall in no way be exempt.

“The campaign against the drink evil and the drug evil is a matter of public health, of public morals, and of public righteousness, which it is the duty of our papers actively and aggressively to promote.
WILLIAM RANDOLPH HEARST.”

AN IMPORTANT and interesting decision has been rendered in the Philadelphia Court of Common Pleas, January 21, 1916. A jury awarded Mrs. Virginia Alexander \$2,500, a verdict against Jacob Bosch, a saloonkeeper of 2521 North Twenty-seventh street, Philadelphia, for having sold liquor to Mrs. Alexander’s husband for two years, thereby causing his death. I quote from the *Philadelphia Public Ledger* of January 22nd:

“After Mrs. Alexander had testified she had pleaded in vain with Bosch to stop selling liquor to her husband he died in March, 1914, after two years of excessive drinking, which brought misery to her and their son. She explained Alexander was a huckster and for twenty years worked hard, saved his money, and was finally able to purchase a home. In addition he had some money in bank. He finally took to drink and began paying regular visits to Bosch’s saloon. During the two years that he drank her husband spent most of his afternoons and evenings in the defendant’s tavern.

“Despite repeated warnings, the saloonkeeper continued to sell to Alexander. Finally he was taken home in a semi-conscious condition shortly before his death. Dr. Frank Heisler was called in and told the wife if her husband did not stop the use of alcohol he would die in a short time. In the meantime the savings were squandered and a mortgage of \$2,100 placed on the house, the proceeds also going for liquor. Neither the saloonkeeper nor the husband heeded the warning, with the result that again he was taken home early in 1914 stupidly drunk, and four weeks later died.

“The action was brought under the act of 1854, which makes it unlawful for a liquor-dealer to furnish intoxicants to a man of known intemperate habits, and provides that where death is due to such a cause the saloonkeeper who furnished the liquor can be held liable for damages. The Brooks license law also was cited as grounds for recovery, and Judge Patterson, in his charge to the jury, sustained the contention that, if the jury found Alexander’s death was directly due to his excessive drinking in Bosch’s saloon, it could return a verdict against the defendant.

“Dr. Heisler and Dr. Sullivan testified that Alexander’s life had been shortened from ten to twenty years by his excessive use of alcohol.”

How many such suits might be brought!

A YOUNG PRIEST of my acquaintance has paid this beautiful tribute to his mother, who permits me to use it here:

“TO MY MOTHER
(Hebrews 6:10)

“Through days of sorrow, with a face all smiles,
Mid nights of anguish, with a thankful heart,
Seeking the sad, the lonely, to impart
That word of hope which weariness beguiles;
Bearing through life the love which reconciles
All things unto itself, Heaven’s counterpart
Finds in God’s service, rendered man erstwhile;
What hast thou wrought? If the Last Day reveals
No other toll than motherhood’s vast pain,
’Twould be enough that thou hast borne at least
A son, whose hands are red with blood that heals,
A daughter, honorable and free from stain,
And yet another son, God’s chrismed priest.”

THE WEST SIDE Y. M. C. A. of New York is making “its annual intensive effort towards churching the young men of its membership,” I learn from a circular dated January 25, 1916.

FR. CONRAN ON ENGLISH CHURCH CONDITIONS

Tells of Spiritual Needs of Troops

DECEASE OF TWO AGED CHURCHMEN

The Living Church News Bureau }
London, January 31, 1916 }

Has ever a Church had a greater opportunity than that which is coming now to the Church of England in the National Mission, if she will take it? This is how Father Conran, S.S.J.E., begins his article on "The Coming Mission" in last week's *Church Times*. He proceeds to consider how the Church stands to-day. She has "kept the Faith" through fire and sword, with every inducement to give it up, and in spite of opposition without and foes within. She has come through crisis after crisis, and when all seemed lost, though beaten to the ground, she still lives and possesses the truth, and is ready to advance. As the years have gone by she has acted upon the nation, and been acted upon by it.

And to-day as our men return on leave from the front, they feel, as they enter the Church doors, that they are at home; they feel all belongs to them and they belong to it; they are part of the whole, however little they may have fulfilled their duty to the Church in the past. And now they are asking for more. Continuing, Father Conran says, in his characteristically simple and intimate and charming way:

"I felt it yesterday as I went on my usual round of the billets of one of the regiments I am chaplain to. In the first billet I entered I found men sitting in the straw sewing. We talked—all were quite civil, of course; one or two spoke more freely; and some made small jokes, but it was not what I wanted. I seemed to see no opening for religion, and did not touch on it at all, and came away depressed. As I walked to the next billet I made up my mind I would tell them what my real object was. I did so, and at once a small party gathered round; we had fifteen or twenty minutes till tea was ready, hard at work, learning to pray."

Some new recruits were gathered in for his new "Confraternity of the Chaplet." Father Conran believes these men are asking for more than they are getting, though they do not know what it is they want. Their condition is simply spiritual starvation, caused in some cases through their being given only the strong food of the Prayer Book services which are only fitted for those advanced in the spiritual life. In other cases they have starved on emotionalism, which has made anything more solid disagreeable to them. Hence comes the difficulty of providing the right remedy. And now comes the great Church Mission which is to be preached throughout the land. But again we ask ourselves, "Have we the spiritual food ready to give, and is it in such a form that our people can feed upon it, and find the nourishment they need?" He refers to the failure of the intercession service in so many parishes since the war began, and attributes the cause to our people being so unaccustomed to pray or to any sustained effort in prayer. They have not been taught to concentrate their minds on Christ first and above all things, to "call upon the Name of the Lord," as St. Paul taught the Corinthian Christians how to pray.

"Alone and together," says Father Conran, "we must once more learn to 'call upon the Name of the Lord,' if we are again to find the power of prayer."

And this seems to mean that when we pray we must use the greater part of our time and effort in contemplating our Lord's wondrous Life upon earth, and the mysteries of His redemption, resurrection, and ascension. The discovery of this, the Father tells us, has marked for himself an epoch in his life. And he believes that in this principle lies the tremendous opportunity of the Church in this crisis of her history. The coming Great Mission will be an opportunity in which to make a serious beginning to teach our people to "call upon the Name of the Lord."

The Dean of Bristol (the Very Rev. Francis Pigou, D.D.), deceased at the age of eighty-four years, and on whose soul may

God have mercy, first came into prominence more than half a century ago as a popular *ex tempore* Evangelical preacher in London. This reputation, in those days when Evangelicals basked in the sunshine of influential patronage, soon brought him parochial preferment and into association with the royal family as a chaplain to the Queen.

He was finally appointed to the deanery of Chichester, and three years later to the deanery of Bristol, 1891. At Chichester he restored the Lady Chapel of the Cathedral, and rather compromised his Evangelicalism by restoring the Eastward Position! As Dean of Bristol he completed to some extent the restoration of the Cathedral, including a new altar and stone reredos, and introduced a Sunday evening service in the nave. But beyond this he did not go as a Cathedral reformer. It is a matter of deep regret that during his long tenure of the deanery Dr. Pigou made no attempt to restore the Lord's own service of the Eucharistic Sacrifice as the chief act of

worship on the Lord's Day and on week days at this most important west country cathedral church. It is earnestly to be hoped, however, that the new Dean of Bristol will be the right sort of a Churchman to undertake this most needed and truest kind of Cathedral Reform.

The revered founder and first vicar of St. Augustine's, Kilburn, the Rev. Richard Carr Kirkpatrick, has now passed to his blessed rest within the Veil, having attained to the great age of ninety-three years. He was of gentle birth and ancient Scoto-Irish descent, tracing back to the celebrated Robert Bruce of Scotland, and a cousin of the French ex-Empress Eugenie, who on her mother's side is a Kirkpatrick.

He graduated at Trinity College, Dublin, and pursued his theological reading at Oxford, where he came under the influence of Dr. Pusey. He was ordained in 1848, and after work in Staffordshire and Lincolnshire he was, in 1866, appointed priest in charge of St. Mary's, Kilburn, and finally started St. Augustine's Mission in the parish. After delays and struggles owing to the determined opposition of his Bishop (Dr. Tait), lasting nearly three years, an ecclesiastical district was allotted and a temporary church was opened in 1871. The iron church was replaced in a few years by the present stately church, which has not unappropriately been called "the Cathedral of North West London." It was this church, completed in 1897 by the addition of the grandest spire in London, which secured for the architect, the late Mr. J. L. Pearson, R.A., the contract for Truro Cathedral. The dear old vicar was always gleefully proud of that fact. The work of Mr. Kirkpatrick was remarkable in parochial organization and in other directions as well as in church building. His elementary parish day schools, with accommodation for nearly four thousand pupils, were the largest and most noted Church schools in London. He had also the distinction of being closely identified with St. Peter's Sisterhood and their Home in Kilburn, and with the Sisters of the Church, whose convent and orphanage is hard by St. Augustine's. Among the "offshoots" of the parish were homes for aged women, girls, and children. In 1907 he resigned his vicarate, on the completion of forty-one years' priestly ministry in the diocese of London and in Kilburn, though he continued to dwell in celibacy at his beautiful private home near the church until the last. By the grace of God Richard Carr Kirkpatrick was able to build up one of the chief centres of revived Catholicism in the English Church, and to erect one of the largest and finest churches in London. Years ago he described St. Augustine's, Kilburn, as a church which had been "begun by prayer, built up by prayer, and its walls saturated by prayer." Although an aristocrat by birth and bringing up and in his style of living, he numbered among his valued friends persons of quite humble origin and position; and his memory will always be cherished with deep respect and affectionate remembrance by those who were privileged to know him intimately and in his private life. May the Lord grant unto this servant of His of priestly dignity refreshment, light, and peace amongst the faithful departed!

Messrs. Mowbray and Company announce that the Letters of Father Richard Meux Benson, Founder and First Superior of the Society of St. John the Evangelist, Cowley St. John, Oxford, will be published shortly. The Bishop of Vermont (formerly Father Hall of the Society) has written a memoir, and reminiscences by the Bishop of Oxford, the Principal of Pusey House, and others will be included in the volumes. The letters will cover a period of nearly sixty years, and will be of most absorbing and fascinating interest to all Anglican Catholics. The Young Churchman Company will be the American publishers.

Eleven priests of the English Church and of the Church in the Dominions, acting as chaplains with his Majesty's Forces, were included in the list of recognitions of distinguished service recently issued. Among those appointed Companions of the Order of St. Michael and St. George was Canon Frederick George Scott (Canadian Forces). And Father Conran, S.S.J.E., was one of the six who were awarded the Military Cross.

J. G. HALL.

YOUR SOUL is original. But your troubles are not. God made the soul, man his troubles; that is why. We cannot add one cubit to our stature of soul, apart from God. But we can double or diminish our woes, almost at will. Some people wear their troubles much as St. Paul wore his chain, firmly riveted to their pride. We are glad in the heart of us that no one else ever suffered quite as we do. And across the street the man who is whistling may be hiding a heavier burden than we shall ever be called upon to lift.—Wallace Herbert Blake.

THE CANDOR of a child, unconscious of its own beauty and seeing God clear as the daylight, is the great revelation of the ideal.—Renan.

LETTER FROM A LADY IN GENEVA

GENEVA, SWITZERLAND, JANUARY 20, 1916.

To the Editor of *The Living Church*:

MR. BELDEN asks me to tell you something of the American work among the poor of Geneva, and for the refugees from France, which we are doing by means of the generous gifts of money you have sent us through THE LIVING CHURCH.



ONE OF OUR BABIES

Fancy, if you can, the condition of a baby traveling for days on the long journey from the north of France with no change of garments.

Everybody was kind. Everybody was generous. Every

your clothes in the hour and a half they give her. She says your little clothes are the softest and warmest of all.

I wish you could see our little Professor with your little babies. She is very young and slim and fair. She is dressed all in white. Her arms are bare to the shoulder. Her head is covered with a veil of fine white linen. One sees only her lov-

ing eyes, her smiling lips. On the white band which covers her forehead, the scarlet cross that all the world loves. She runs to take the babies tenderly from the tired mothers' arms. Sometimes the little things are so dirty that one cannot tell whether they are black or white babies. But when she has bathed and powdered and petted them, with your clean clothes, they turn out pink and white and so "sw-e-e-t," says little Professor, who loves them all. It is your generosity that helps provide the fresh garments in such abundance that even a specially heavy shower of babies does not "derange" us altogether.

From the babies it is but a step to the children. Tired mothers, with babies in their arms, drag chains of little children, holding each other by the hand in fear, down the long hill from the station to the school. The procession of "*Les Misérables*"

moves slowly, there are so many toddlers, staggering on uncertain legs. Our fine Swiss soldiers walk with them on guard, and every soldier carries a baby, but there are so many little ones. They call our soldiers "the good papas of the Landsturm." One French mother came with many children. The officer on guard put down his arm when five had passed through with her, thinking the others must belong to another mother, surely.

"The Little Professor"

"*Les Enfants Misérables*"



"DOWN THE LONG HILL FROM THE STATION TO THE SCHOOL"

woman loves to make baby-clothes. Dainty garments were fashioned. Many complete layettes came from America. But the peasant mothers only "took their heads in their hands," as the French say, and refused to be comforted. "Impossible to keep a baby warm or clean in such foolish clothes," they insisted.

We went to the maternity hospital to learn how to dress a baby—we mothers and grandmothers, who thought we knew. The smiling mother-sister brought a complete layette in one hand, the baby on the other arm, for a demonstration lesson. There was a blanket of thick gray flannel, one metre square—a square of soft cotton inside it. There was a long-sleeved jacket of cotton-flannel, and a cotton one inside it. There was a long knitted band. The two jackets went on together. They were wide enough to lap well in the back. No strings, no buttons, no fuss, no bother. The mother-sister laid baby down in the center of the blankets, the top edges just at the arm-pits. She deftly folded the blankets over the baby, turned up the bottom to the arm-pits, bound all round and round with the long band, and, lo!—the "child wrapped in swaddling clothes," like the Babe in the manger; and all so quickly, deftly accomplished that even the most perverse baby has no time to protest. One square of flannel and three of cotton, half a dozen little jackets, and two bands, constitute a luxurious layette for the first three months. The materials cost not more than one dollar. The making cost less than one dollar. Did you ever know anything so simple, so complete? Our little French Professor, who goes to bathe the babies at the school building where the convoi rests in Geneva, on its weary way, says she can bathe and dress five babies in

"*Mais, non, Monsieur.*" she said; and five more passed on. The officer put down his arm again and again—"*Mais, non, Monsieur*"; and the others went to her. The officer was very young. When twelve had joined her, he said, with the smartness of youth, "Are you sure that is all?" "*Mais, non, Monsieur.*" Four more fight in the trenches for France with their father. These, too, will fight or work for France. There cannot be too many for France, Monsieur, *n'est-ce pas?*"

In some way the word went round. Somehow the officer in command heard it. The order was given for special kindness to those children. When the woman came back followed by her little brood, all dressed in your finest garments, every soldier, every officer, stood at salute while she passed through like a queen, her eyes shining with proud tears. These are the children we dress with your money. There cannot be too much money, *n'est-ce pas?*

"How We Use Your Money"

And this is how we use your money. Every garment we give is made by the poor women of Geneva. For example: An American lady sent us 250 francs (\$50), saying only, "Do something for me for the refugees." The money



THE LITTLE FRENCH PROFESSOR

came in the morning. Before noon we had seen the lady who had charge of the vestiaire at the school and learned from her what they needed most—garments for very small children. We went to the city *ouvrier* and asked them for patterns and models. We bought in the materials and sent for our workers. In a day they were hard at it. In a week the little children were wearing our clothing. With that 250 francs we made 220 garments. We paid our workers 100 francs for their work. We wrote the lady about it, and she was so content that she sent another 250 francs and said, "Do it again." We increased her gift threefold, you see: the children have the warm garments; the poor women have the money for their work; and we—who buy in and cut out and contrive and plan—we have the blessedness of giving where need is great. Three good things with every "good American dollar" you send.

And now I want to introduce you to your "Poors." We speak of them as the "Poors," because the French do, and because there are so many of them. They

The "Poors" are a very special set of Poors. They are not of the soup-kitchen variety. They do not come within the jurisdiction of the Society of *Bienfaisance*. They neither ask nor accept charity. They beg only for work, and always more work. They are brave, gay, plucky little women, who never complain. Husbands are guarding us in the snow on the Swiss frontier or fighting in the rain in the trenches, for France. There are little homes to be kept together, little children to be fed and clothed, old parents to support. The state helps some, but it is not enough. These brave little wives shoulder their burdens gladly. There are old mothers, unwilling pensioners at a daughter's hearth, eager to do their little bit to help. After the little ones have gone to school in the morning, after they have been put to bed at night, the mothers and grandmothers sit and sew for you. They sing as they sew—a new "Song of the Shirt"—sing it bravely for those they love. There are shirts for the *blésés*, shirts for soldiers, shirts for refugees. They are made by thousands in this little city. Women, who were terrified at the poverty which threatened, bless you as they sew and sing this new "Song of the Shirt." It is only the young and capable women who can work at the shirts. To the old ones with trembling, uncertain fingers we give the children's clothes. They make them by thousands, too, and are glad.

Our work has grown so fast, it has arranged itself so simply, that now we have three "centers" where the women obtain their sewing. There is one center in *Chêne*, a suburb of Geneva, where an American lady gives us her villa for a workshop, and superintends the work herself. At the city *ouvriers* a woman may have only two shirts a week. She receives one franc each for the making. She must go on a certain day, at a fixed hour, to fetch her work. Our "Lady of *Chêne*" keeps open house every day. Our Poors go at their own convenience and take as much work as they can accomplish. When it is finished, they return it, and receive their wage and more work. They are very poor in *Chêne*. They have many children. They have their houses to keep. But, working in this flexible manner, they are able to earn much needed money. These women are all selected by the *pasteur* of *Chêne*. He knows his Poors as a shepherd knows his sheep.

At Christmas time you made all the packages for the Christmas-tree—you and our Lady of *Chêne*. In each package there was a complete set of clothing for a little boy or a little girl; and the best of it was that every garment you gave was made by the poor women themselves. More than 200 francs was paid to the women for their work. And on Christmas Eve, when everything was finished, our Lady of *Chêne* telephoned, "The Christmas bells will sound sweet in *Chêne*, because of those dear, generous Americans over the water. God bless them!"

We have another center in town, at "Les Lauriers," a branch of the Red Cross, with an American lady as president. Their work is magnificent. Their organization is complete. There the river of cotton flannel never runs dry. There garments for

the hospitals are made by thousands. There everything is cut by a tailor and must be finished with professional exactness. When one of our women shows special aptitude we send her there to work. She takes these carefully cut garments and makes them in her home. She is paid there by one of the young ladies. She never sees us. It is all so businesslike, she scarcely realizes that there is any charity in it. It is a most dignified and courteous way to help our proudest Poors. Some of them have never needed to earn money before, and some of them work in order to earn money to give back again in charity. Again it is a threefold gift: the soldier gets his shirt; the worker gets her wage; and we, you who give, we who dispense your bounty, get the almost selfish pleasure of helping in this time of great extremity.

Still another center has just been opened in one of the hotels of the city. The director gives us a room. There work is cut out and prepared for very old ladies who cannot sew as well as they did when hands were more steady and eyes were less dim. They make the children's clothes for you.

I wish you could know all our Poors; for verily it would be "an adventure in experience," as Henry James says. I will

One Romance
Out of Many

tell you of one only, lest it may weary your patience. She is an American by marriage, as we say here. She is a musician by

profession. Garibaldi's daughter taught her the piano, until the pupil outgrew the teacher; and Garibaldi's daughter took her to a master—an American pianist. The master married his pupil. They were both artists. They gave concerts together. There were seven children. With seven children and the musical temperament on both sides, what can you expect? He has been dead for many years. The children are all dead, too. She is past seventy and quite alone. The grandsons who did help her are fighting in the trenches for France. She talks of the old days when she played the organ in the American church in Rome, and the American Ambassador praised her playing. She talks of the first time she heard her husband play. She is very dramatic—"My heart trembled when he played,"



"THE GOOD PAPAS OF THE LANDSTURM"

she says. "My flesh stood up, my soul shivered with the ecstasy." "And then you married him," we said. "It was the grand romance, *n'est-ce pas?*" "*Mais, non, Madame.* He was always my master. I bore him six sons and a daughter, but still he was my master. The last time I heard him play was like the first time. My heart trembled and I could scarcely breathe." She has a little room with the old piano in it. She is so happy to earn ten francs a week, making children's clothes. "I dream of the old days when I was working for my little ones, and he played for me while I sewed. I can hear him still—*mon Dieu! mon Dieu!*"—and the old eyes overflowed with tears.

Of course it is inadequate; almost cruel in its incompleteness, the small help that we can give in the presence of such tragedy. They come to us, our Poors—your Poors—and tell their troubles in all languages. A son shot, a husband killed, a *fabrique* closed, little pension suddenly cut off "*à cause de la guerre.*" We listen sadly. We try to console. We say, as gently as we can, "We are very sorry—it is terrible." And then—"Will you have shirts to make this week, or drawers? And don't you think you could do the buttonholes a little better, make the seams smoother? We must make our *blésés* as comfortable as we can, for they suffer so much." They listen, they take up the heavy bundles of work, smiling bravely through their tears. Oh, the irony of it—the impotence to bind up such wounds with cotton flannel! But it does help, if it doesn't heal. They go away blessing us—blessing you, who have made us stewards of your munificence.

This is not a begging letter. Your generosity forestalls our necessity. We are deeply grateful for your largesse of helpfulness. Verily, it is blessed to receive from your bounty—blessed indeed to give again our "little bit"; for—it still rains babies in Geneva, and your Poors we "have always with us."

Laura Allen.

WE EMPLORE the mercy of God, not that He may leave us in peace in our vices, but that He may free us from them.—*Pascal*.

CONSECRATION OF ST. BONIFACE CHAPEL OF NEW YORK CATHEDRAL

Bishop Greer Will Officiate and Speak

BRIEF NOTES OF THE WEEK

New York Office of The Living Church }
11 West 45th Street }
New York, February 21, 1916 }

CHE Chapel of St. Boniface, erected by members of the Bowdoin family at the Cathedral of St. John the Divine, will be consecrated by Bishop Greer on Tuesday morning, February 29th, at half past ten o'clock. The Bishop will celebrate the Holy Communion and make an address.

St. James' Chapel, built in memory of Bishop Potter, will, it is hoped, be ready for consecration in Eastertide.

Bishop Greer will be the special preacher in his former parish church, St. Bartholomew's, Madison avenue and Forty-fourth street, on Sunday morning, February 27th. While no official statement has been made, it is thought that the parishioners will decide that the new St. Bartholomew's Church—described in *THE LIVING CHURCH*, January 25th, p. 448—and parish buildings will occupy the entire plot at Park avenue, Fiftieth and Fifty-first streets. If this plan is adopted the increased cost will be about a million dollars.

In the face of a violent storm of wind and snow on Sunday afternoon, February 20th, seventy-six men of the congregation of St. James' Church, Fordham, made a thorough house-to-house canvass in the parish. As a result of this excellent work in blizzard weather the annual income of this flourishing center of Church work will be increased by several thousand dollars.

Notwithstanding the severity of the weather last Sunday afternoon a goodly number of the officers and members of the Daughters of the King in the metropolitan district attended a special service in the Cathedral of St. John the Divine. The Rt. Rev. Dr. Burch preached the sermon from the text, "Not by might, nor by power, but by My spirit saith the Lord of hosts." The Bishop declared that the life of the spirit was not only the life that brought satisfaction but it brought results in the religious life. It was a lack of that spirit that had brought about such a confusion of affairs in the world.

Under the auspices of the Sisters of St. Mary of Peekskill, N. Y., six Lenten lectures will be given in Trinity Chapel school building, Twenty-fifth street near Broadway, New York City, on Thursdays at three o'clock. The general subject is "The Minor Sacraments." The schedule in detail follows:

March 9th, Sacramental Principles, the Rev. J. O. S. Huntington, O.H.C.; March 16th, Holy Matrimony, the Rev. F. C. Powell, S.S.J.E.; March 23rd, Holy Orders, the Rev. W. T. Manning, D.D.; March 30th, Confirmation, the Very Rev. F. L. Vernon, D.D.; April 6th, Penance, the Rev. S. C. Hughson, O.H.C.; April 13th, Holy Unction, the Rev. Harvey Officer, O.H.C.

The one hundred and fiftieth anniversary of the opening of St. Paul's Chapel will be observed during the week of October 30th.

A full week's celebration is proposed; details have not as yet been decided on. St. Paul's Chapel, and churchyard, bounded by Broadway, Fulton, Vesey, and Church streets, New York City, is known to hundreds of thousands in this and other lands. Few of our residents know that old St. Paul's is the oldest public building, and the only colonial Church building, in New York City.

Special preachers are announced for the Lenten midday services in Old Trinity. These services are held on all week-days except Saturdays.

Noonday Services On Ash Wednesday and the two following days in that week, Bishop Olmsted of Central New York will preach. In the week, March 13th to 17th, Bishop Matthews. March 20th to 24th, Bishop Reese. March 27th to 31st, Bishop Fiske. April 3rd to 7th, Bishop Moreland. April 10th to 14th, Dean Abbott, of Trinity Cathedral, Cleveland, Ohio. Holy Week, April 17th to 22nd (also the Three Hours service on Good Friday), the Rev. Professor I. P. Johnson, D.D., Faribault, Minn.

Success apart from truth or justice is a failure as a life-motive, not because it is hard but because it seems easy. And it seems easy because it is so indefinite. The man who starts out to succeed, whether or no, generally does succeed sooner than he expected. Having no clearly defined ideal of what success is, he is quickly satisfied. He misses the larger success by his satisfaction with the smaller. To the man with a sane ideal, success is a milepost, not a goal. It is an incident of living, not its reason. It is a by-product of the main business of really *making good*. Success is a way-station—a junction—on the main line of character-seeking. Happy is he who does not linger there.—Wallace Herbert Blake.

EXPERT MEDICAL ATTENTION FOR POOR CHILDREN

An Admirable Work of the Boston Dispensary

DEVELOPMENT OF THE OPEN FORUM

The Living Church News Bureau }
Boston, February 21, 1916 }

CHAT a group of destitute orphans should receive more painstaking medical attention than most rich children is the remarkable result of Boston's latest social service development. The "Boston Dispensary" last April inaugurated its preventive clinic to carry out for two of our children's societies—the Children's Aid Society and the Massachusetts Babies' Hospital—the policy of thoroughly examining all supposedly "well" children who have hitherto been allowed to grow up with little other medical and hygienic care than might happen to be given them. This work has resulted from the conviction that many of these "well" children really were hindered in their development by undiscovered physical or mental troubles. In April last, it was decided that these children should be brought to the dispensary and, under the personal supervision of Dr. Arthur A. Howard, be thoroughly examined, and that dietary and hygienic programmes appropriate for each child be arranged. All boys and girls under twelve years, whom these societies are about to "place out" in private families, are brought to the dispensary. The older girls are cared for by a woman physician. About thirty children have been examined each month and an individual record of each kept. Following the general examinations each child when necessary is handed over for consultation and treatment to such specialist as is required. Of the whole number examined 64 per cent. have been referred to special departments. Any case requiring treatment passes at once from the status of a "well" child into that of a patient for regular dispensary care in an institution. The head of the clinic is consulted at regular intervals by the nurses in charge of the babies boarded out by the Babies' Hospital, and he thus supervises their feeding and care. He also confers with the Children's Aid Society as to children under their charge, and so in this way he has the entire group of children under immediate supervision and can recall any of them to the dispensary if necessary. Of one hundred and nineteen children sent to the clinic, as "well," by the Children's Aid Society, one hundred and eleven showed physical defects and 74 showed more than one defect. In ninety-nine cases the defects were remediable. Only eight children were found to be without defect, yet until this clinic all would have been considered well and their defects in many cases would have been serious handicaps, liable to become worse. So a number of children who otherwise would have simply been considered backward have had their future materially brightened by this early relief. Again, actual mental deficiency has been detected and appropriate care made possible before some serious difficulty arose. What former President Taft called "life conservation" has evidently begun here in Boston, and for children who are especially in need of it.

It is said that the "open forum," which has become so popular throughout the country, originated here in Boston at the "Ford Hall Forum." In any case, the forum is finding great favor and is being developed in many places, sometimes even in churches. Some

idea of the interest in the forum may be gained by the statement that one of the men most prominent in the work has had to refuse, almost harshly, demands from the shrewd head of a famous lecture circuit for fourteen weeks of steady talking on nothing but open forums and how to run them. Mary Bronson Hartt has an interesting account of the forum in the *Transcript*, which she aptly entitles "Loosing the Winds of Free Speech." Nearly half of the hundred forums in America are clustered about Boston. At the "old, original" forum in Ford Hall, we find the best example of them all:—"a great exchange when all creeds, sociological and religious, all races, and all sorts and conditions of men, meet on common ground and try to understand one another; a place where Church people are finding out why the Church doesn't fit the masses and the unchurched are learning, whether they like it or not, to understand the spirit of the organized Church; when comfortable people get an insight into the needs and aspirations and fierce mental life of the men and women who represent labor; and the disinherited are getting their eyes opened to the real struggles, the real heart that beats behind the word "capitalist"; when the whole conglomerate mass gets a vision of religion that is bigger than forms, bigger than words, bigger than churches, a religion that is as large as God." So writes this enthusiastic observer; and while we should by no means accept all that is implied in the closing words, there is no doubt of the great value of those clearing houses

of ideas. Bishop Lawrence has been a speaker at Ford Hall, and so has a well known Jesuit priest, on the side of conservatism. Naturally, radicalism has no lack of proponents there, but the balance is not ill kept. About 1,200 people meet at Ford Hall every Sunday evening. The local forums have developed their own special features—some for special groups. In Melrose, the meeting is called a community meeting, which is as large as Ford Hall, and which is not only talking, but also doing things. The speakers there have been Protestant, Catholic, Jewish; black, white, brown; American, European, and Asiatic. As a direct result of these Melrose meetings, a city planning board has been created, a civic association formed to organize the charitable work of Melrose; and a big current events club is at work. The forum is promising the possibility of a conscious civic conscience."

At 53 Mount Vernon street, on the top of Beacon Hill, is an institution of a very different nature which is none the less doing a

The General Theological Library great work in disseminating ideas, viz., "The General Theological Library." Housed in an old, aristocratic residence, it sends forth a stream of books all over New England to ministers of the Gospel of all the churches. From the Roman Catholic Cardinal-Archbishop to the Unitarian minister, all shades of Christian belief are represented among its patrons and beneficiaries. Two thousand ministers, about one third of all there are in New England, are using this library. By its free postage and generous service, each minister can secure two books a month without cost. A truly catholic selection of books is to be found and is being added to at the rate of six hundred to eight hundred yearly—on moral, social, and religious problems, biographies, histories, commentaries, and essays. During the five quiet summer months last year, 1,271 ministers took out 9,240 books, or nearly eight apiece. The Rev. F. B. Allen, a priest of the Church, is the secretary of this admirable library.

The first of the laymen's meetings in behalf of the reserve fund for clergy pensions was held on February 14th, and the greatest interest and optimism were in evidence.

Meetings for Pension Fund Bishop Lawrence was the only speaker. He said, "I have never seen anything that gets men on their toes as does this Church pension fund. I told a man the other day that we have interest, enthusiasm, organization, everything—but the money. We are undertaking an educational campaign, and not a whirlwind campaign." The chairman of the state fund committee announced that all expenses incident to the campaign in Massachusetts had been provided for, so that every dollar contributed would be turned into the fund. Efforts are now being made to form a committee in every parish in the diocese in the interest of the fund and a little later a state committee of one hundred will be organized. It is hoped that \$500,000 will be the amount given in this diocese, and from the opinion expressed by many men it would seem that this sum will be collected.

The beginnings are being made already for the "Evangelistic Campaign" of "Billy" Sunday here in Boston. The first draft upon Boston is announced as being the gathering of

"Billy" Sunday in Boston twenty thousand people to assist, including eight thousand singers, two thousand ushers, two hundred doorkeepers, seven thousand to open their homes for "cottage prayer meetings," and hundreds of other personal workers. The Sunday "Tabernacle," to be built for the meetings, is to hold eighteen thousand persons, thus being the largest yet constructed. Its site has not been determined. Greater Boston will be subdivided into districts. One man and two women will canvass every city block. Mr. Sunday insists, so says his advance agent, that churches in each section of the city close their doors in turn for one Sunday afternoon each month, and that they omit their weekly prayer-meetings altogether.

The day of devotion at the Cathedral on February 25th will have for its subject "The Joy of Religion," suggested by this sentence

At the Cathedral of the Rev. W. J. Carey's: "Religion, which is the great adventure to find God, is no cold quest pursued with languor and grumbling, or even with grim effort only, but is something full of color and light and love—God reaches down to us, we press on Him—we spurn out of the way the obstacles of the world, the flesh and the devil. We love Him, therefore we are going to find Him and be with Him, sharing God's heart and God's battles and God's work for ever."

When the Rev. R. J. Mooney was leaving All Saints' Church, Attleboro, to go to St. Peter's, Rockland, Maine, he and Mrs. Mooney were given a largely attended reception by his people of All Saints', on February 9th. The mayor of Attleboro sent a bouquet and a note saying: "Your going is a real loss to our city." Many beautiful presents and a large sum of money were given to Mr. Mooney, together with many heartfelt expressions of regret at his departure.

It is astonishing how much one without money may give—a kind word, a helping hand—the warm sympathy that rejoices with those who rejoice and weeps with those who weep. No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.—Anon.

**CLERICAL BROTHERHOOD OF PHILADELPHIA
DISCUSSES METHOD OF BALLOTING**

Does Present System Deprive Laity of Vote?

IMPROVED CURRICULUM AT DIVINITY SCHOOL

The Living Church News Bureau }
Philadelphia, February 21, 1916 }

AT the meeting of the clerical brotherhood which was held in the Church Club room Monday morning, February 14th, a very interesting and instructive paper was read by the Rev. H. M. G. Huff, entitled "New Method of Nominations and Voting." This subject has reference to the question which has been before the diocesan convention for the past eleven years, and which has never been satisfactorily settled. The paper dealt with the method which is to be used this year. The writer referred to a chart exhibiting a form of preliminary ballot which the secretary of the diocesan convention is directed to send to each clerical member, and to the accounting warden of each parish. "It shall contain the titles of the offices to be filled by 'way of ballot,' and the names of the present incumbents whose terms of office expire at the next convention." "It shall also contain the name of any person whose nomination for office shall have been sent to the secretary thirty days prior to the assembling of the convention." The writer of the paper objected to the "unpleasant feature of campaigning for the reelection of the present officers." He insisted that the ballot does not allow for independent action on part of the voters, but brings influence to bear for the reelection of the old members. He characterized this method as worse than the secular one in the city and state. He pointed out the need for a perfectly unbiased ballot on which would appear no designated names of those who hold office, and thus suggest their reelection, but that all names should be given equal chance. He also showed how impossible it would be for the secretary to prepare the ballot in the short time allotted and have it in shape by the day of election. Another feature to which he called attention was that the laymen will be unable to have a vote. The parishes do not elect vestrymen until Easter Monday, barely two weeks before the convention. Therefore nominations must be made by the clergy this year. The laity will have no voice for the coming year. Several other features of the subject were taken up and clearly treated. There was some very interesting discussion of the paper by the clergy present.

The annual catalogue number for 1915-16 of the *Bulletin* of the Divinity School in Philadelphia has been issued, and shows gains in

Philadelphia Divinity School all departments. The courses of study have been developed and improved during the past year, and it is now the opinion of the faculty and boards that the curriculum is as modern and complete as possible. The catalogue shows twelve students in the senior class, nine in the middle, twelve in the junior, and six special students. There are thirty-seven graduate students, one in residence. The number of graduate students does not show the increase which would be expected, since during the present term the Dean has dropped the names of those unable to devote necessary time to the work. Arrangements have been made by which these men may resume their studies whenever they can find time. The junior class has an unusually large number of college degree men, in line with the intention of the faculty that the men who enter must present a high scholastic standard of preparation. In all respects this bulletin makes the best showing of the ten which have been issued.

A service of absorbing interest was held in St. Philip's Church, last Sunday afternoon at three o'clock. The service was primarily

Flag Service for the members of the Sunday schools, to which neighboring schools were invited. The occasion was the presentation of a flag. At the opening of the service the Grand Army veterans, with their flag, were seated in the transept, and the Boy Scouts were seated in the opposite transept. Seats for the groups of color bearers and their escorts were placed outside the chancel rail in front of the men and the scouts. The Sunday school was massed on the right and left in the front pews. After evensong was said a band played the *Star Spangled Banner*, while the congregation sang. During the singing of the last verse the Boy Scout color bearer and two escorts moved to the front of the entrance to the chancel and the priest moved to the altar, and at the close of the hymn faced the colors and bearers. These then moved to the altar rail, and the flag was presented to the rector, who took it and blessed it on the altar, and returned it to the color bearers. The bearers of the old flag then approached and took a place beside them and the two flags were displayed together, while the bugler sounded colors, the entire congregation rising, and the school pledged allegiance to the flag. Addresses were made by Commander G. W. Urber, and Chaplain Curtis H. Dickens, U. S. A. The service made a profound

impression upon all those who had the privilege of being present.

The annual service of the Free and Open Church Association was held at the Chapel of the Mediator, West Philadelphia, on Sunday evening, February 13th. Evensong was participated in by the Rev. John A. Goodfellow, general secretary of the association, and the vicar, the Rev. Phillips L. Osgood. The Rev. Charles L. Gomph of Grace Church, Newark, N. J., preached the sermon. The preacher said that continuing in Christ's word meant carrying into one's life the teaching of Christ. By so doing each one would know the truth, the revelation of God's will which He brought into the world; and that knowledge would make him free from spiritual slavery, and strong to resist the world, the flesh, and the devil. The preacher said there are three dangers which Churchmen should guard against. The first is too much reliance upon our "incomparable Prayer Book," without an effort to keep our heart attuned to devotion to God and personal service. The second danger makes us look with indifference and unconcern upon the spiritual welfare of those outside our Church; and the last danger is the assumption of those who rent pews in our churches that almost the privilege of the Church of Christ is their own, so that they have no desire to invite or make room in their pews for the less fortunate masses of the people. The way to avoid this danger, the preacher said, was for every baptized person to consider it his duty as a missionary to win every person to Christ through His Kingdom. If any Christian made such an effort the pew system would soon be abandoned.

At the evening service in the Church of the Saviour last Sunday the preacher was the Rev. Randolph H. McKim, D.D., of Washington. His special subject was, "Is the Episcopal Church Protestant, or is it Catholic?" The sermon is announced as being opposed to the "change of name."

On Monday evening last Bishop Rhinelander gave a dinner to the leading business men and financiers of the city at the Bishop's house, to enlist them in the campaign for the raising of the \$5,000,000 for the retiring fund. The principal speaker of the evening was Bishop Lawrence. Mr. Monell Sayre was also present and spoke. An organization was formed to give an impetus to the collection of the fund in this city.

While on his way to the church, the Rev. Charles E. Betticher, who is in charge of Old Swedes, was stricken with paralysis. He fell and hurt himself badly.—The Rev. Stewart P. Keeling has had a severe fall and broken one of his legs. He has been confined to the hospital.—On January 23rd, St. Paul's Church, Chester, observed the two hundred and thirteenth anniversary of the first sermon preached in the first building occupied by the congregation. There was special music. Among the selections sung was a tune for "In Loud Exalted Strains," written by the late Mr. Lewis H. Redner, for the two hundredth anniversary.

On the first five Sunday evenings in Lent at 7:45 o'clock in Calvary Church, Germantown, the Rev. Arthur Whipple Jenks, D.D., professor of Ecclesiastical History in the General Theological Seminary, will deliver a course of sermons on "Some Claims on Conscience."

WHEN THE KING CAME HOME FROM HIS FOREIGN WAR

When the King came home from his foreign war
What a shout went up, what a mighty roar
From ten thousand people who thronged the street
Their returning Conqueror-King to greet!

*But over there where the war had been,
What a pitiful, sorrowful sight was seen:
Wailing women and maddened men,
And children crying for food!*

When the King came home from his foreign war,
The Lords of the Land, at the palace door,
Welcomed him home with speeches of praise,
And wished for him honor and length of days.

*But over there where the war had been,
What a pitiful, sorrowful sight was seen:
Fear and famine and wasted fields,
And cities in wreck and ruin!*

When the King came home from his foreign war,
He was loved by his people as never before,
And over the place where at last he lay
His statue was reared—and still stands to-day.

*But over there where the war had been,
Far other sign of his fame is seen:
A nation wasted of human wealth,
Held back for a hundred years!*

JOHN H. YATES.

"SAVE-THE-BOY SUNDAY" IN CHICAGO

Proper Emphasis Is Laid on Parental Responsibility

PREPARATIONS FOR LENT

The Living Church News Bureau }
Chicago, February 21, 1916 }

THE social service committee of the diocese, which has been most active this year, joined in the general appeal to the churches of the city to keep Sunday, February 13th, as "Save-the-Boy Sunday." Mayor Thompson, on the recommendation of social workers, newspapers, and courts, proclaimed this Sunday as one on which Chicago people were asked to think of the boy, especially the boy who is getting a wrong start. The day was not as generally or as enthusiastically observed as was expected by some, and it may well be asked whether the appointment of special Sundays for the consideration of certain vital social problems has not been overdone. An occasional special day of emphasis, after long and careful preparation, may well be kept, but it is very doubtful whether these spurts of reform, which use the Church as a convenient and willing means, do much good. Many congregations and clergy justly object to being made scapegoat agents for the sins and failures of an indifferent, non-Christian society, and a neglectful and vicious city administration. Every Sunday and every day in the year should be given by the Church to help save the boy. The average parish in Chicago is trying to do its part for him by teaching the faith in the church and in the Sunday school, and by giving him many opportunities for play and pleasure in parish houses. The Church in the city has to fight many influences and surroundings that are bad for the boy. Experienced mission and social workers tell us rightly of the harm done to the boy by the saloon, and especially by the pool room. But the boy's worst enemy is really in his own household, in his weak, bad, indifferent parents.

The recent letter sent out by the social service commission of the diocese asks that parental responsibility be the subject of serious consideration. During the year ending March 31, 1915, according to the letter, 10,416 boys appeared before the Chicago Boys' Court. Last year three thousand delinquent children were brought before the Cook County Juvenile Court. Of one thousand youthful "repeaters" studied by Dr. William Healy of the Juvenile Psychopathic Laboratory only fifty had decidedly good homes. One-half suffered from extreme lack of parental control. Quarreling, nagging, and bad language, intemperance, and lack of sympathy of parents are given by Dr. Healy as prolific causes of juvenile delinquency. But the blame must not be confined to parents of the poor boy, of the juvenile delinquent, of the boy of the slums, of the boy who has not had a right start. The blame must be shared by the parents who are rich, respectable, well-to-do. Many a priest knows that the greatest obstacles to the religious training of the boy in confirmation classes, in Sunday school, and in Church life are lazy, careless, even hostile parents. Modern reformers, as well as some boys, start wrong. Many of them are diffident in religion, and sometimes ashamed of the Christian Church to which they belong. When parents are made Christians, and homes Christianized, the boy will be saved.

The Church Club is making extensive plans for its noonday services during Lent, to be held in the Majestic Theatre on Monroe street from 12:10 to 12:25 P. M. The list of speakers, all well-known out-of-town clergy, has already been given in this Letter. The Bishop, as in other years, will preach during Holy Week. The committee on seating has arranged for a corps of men from the city and suburban parishes to act as ushers. Mr. Angus Hibbard, chairman of the music committee, has asked for volunteer singers from the choirs and congregations. Mr. Percy Fairman, choirmaster of St. Simon's Church, will be the director of singing. Only familiar hymns will be sung.

The Chicago Local Assembly of the Brotherhood of St. Andrew held a pre-Lenten conference and service at St. Paul's Church, Kenwood, on Tuesday evening, February 15th. Mr. W. N. Sturges was chairman of the conference, at which the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, made a very helpful address. About one hundred men were present at the service at eight o'clock in the church. The address was given by the rector, the Rev. George H. Thomas. Mr. Thomas spoke of the need within the Church of enlisting men for Christ. Brotherhood men, he said, were pledged to this work. Only as faithful soldiers keeping their vow could they

expect to get others to serve. Only men enlisted in Christ's army can expect to get recruits for His army.

The northeastern deanery of the diocese has re-opened the Cathedral Shelter, which was so successful last winter, as a rescue mission and shelter for men. The new home is at 937 West Randolph street, a three-story brick building, well situated for its work, and well adapted for its purpose. The building of sixteen rooms has been thoroughly renovated, fitted up, and furnished at considerable expense. On the first floor is the assembly room, which will be used each night for services. Mr. Chris J. Balfe, known as "Lucky Baldwin," has been made superintendent of the Shelter. His success in rescue missions is well known. His assistant is Mr. William H. Johnson, who has experience in this work, and comes highly commended from the Providence (R. I.) branch of the Y. M. C. A. The expense of operating the Shelter will be about \$325 a month. All the parishes and missions of the diocese have been asked to contribute, as last year, on the apportionment plan. The Shelter was opened on February 20th. The formal opening will take place later. The committee in charge of the work are: The Rev. H. B. Gwyn, chairman; the Rev. Norman Hutton, treasurer; the Very Rev. W. S. Pond, the

The Cathedral Shelter Reopened



BRONZE DOOR OF TABERNACLE, CHRIST CHURCH, WOODLAWN

Rev. F. E. Wilson, and the Rev. I. St. John Tucker, associate member of the deanery.

The new bronze door of the tabernacle of the high altar of Christ Church, Woodlawn, has recently been put in place. It is of exquisite workmanship, designed and executed by Miss Kathleen Beverly Robinson, of Lorado Taft's studio, a communicant of the Church. In this beautiful bit of bas relief she has successfully interpreted many ideas of the last scene at the Cross suggested to her by the Rev. C. H. Young. The faith and hope of the Mother of our Lord are markedly depicted.

Christ Church, Woodlawn

The midwinter meeting of the South Side Sunday School Institute was held on Tuesday evening, February 15th, at St. Mark's Church, Cottage Grove avenue and Thirty-sixth street (Rev. W. G. Studwell, rector).

South Side Sunday School Institute

There was a large attendance at the customary Evensong, supper, and social hour. Miss Josephine Goodrich of Christ Church Sunday school, Woodlawn, gave a very helpful paper on Missions in the Sunday School, which she termed "the doing side of religious education," showing how such missionary study is carried on in the Sunday school work of Christ Church under the able direction of the rector, the Rev. C. H. Young. The Rev. George Craig Stewart, L.H.D., rector of St. Luke's Church, Evanston, gave a stirring address on "Prayers for All Ages," which he divided into five groups, beginning with the child, "the time of the ceremonial appeal," and ending with old age, "the period of the prayer of union with God." The Rev. W. G. Studwell, president of the South Side Institute, was chairman of the meeting.

Further returns have been made from the every-member canvass

at the Church of the Good Shepherd, Lawndale. Subscriptions for parish support increased from 51 to 113, and the increase in the amount of pledges was \$568. Subscriptions to missions increased from 12 to 55. The amount pledged for this fund was \$157 more than formerly. The Rev. N. O. Hutton, the Rev. Dr. John Henry Hopkins, and the Rev. Dr. J. D. McLauchlan all helped in the campaign by their addresses. The campaign has had a good effect in every way in the parish. The Rev. David A. Schaefer, who has been priest in charge of the Church of the Good Shepherd for more than a year, has been elected its rector.

Church of the Good Shepherd, Lawndale

St. Mark's parish, Evanston (Rev. Dr. Arthur Rogers, rector), has begun with success an effort to raise money by certificates, varying in amount from \$1,000 to \$3, to liquidate a parish indebtedness of \$11,000, and to secure a general improvement fund of \$16,000 for the enlarging of the parish house. Already there have been more subscriptions pledged than needed for the debt, and the parish is well started on the general improvement fund.

St. Mark's, Evanston

The annual officers' conference of the Woman's Auxiliary of the diocese of Chicago met at the Church Club rooms on February 17th at ten o'clock, for an "informal study and discussion of our weaknesses in method and organization." Some one hundred and twenty were present, and many took part in interesting and contributory suggestions on the value of bazaars to Auxiliary work; the Woman's Auxiliary's representation at summer schools and conferences; the Woman's Auxiliary's relation to Junior work; the cause of ineffectual appeals to the indifferent woman and in the effort to arouse interest in the United Offering; prayer as a primary need in all work; study classes; the need of getting away from parochialism; and the appeal on the basis of a thankoffering in securing the United Offering. When St. Paul's branch volunteered the expenses of a delegate from that parish to the summer conference at Lake Geneva, a motion was put and unanimously carried that the executive committee of the Woman's Auxiliary of the diocese recommend to every parish and mission branch in Chicago that they each send at least one delegate to some summer school or conference.

Woman's Auxiliary

On Tuesday, February 15th, the new Church of St. Timothy at 637-658 North Central avenue, on the northwest side of the city, was dedicated by the Bishop. The new parish house was dedicated on Palm Sunday of last year. A remarkable work has been done at St. Timothy's by the Rev. Cyrus M. Andrews, who was appointed priest in charge in July, 1911. A full account of the mission will appear in the next letter.

Dedication of Church of St. Timothy

H. B. GWYN.

BISHOP BREWSTER ACCEPTS

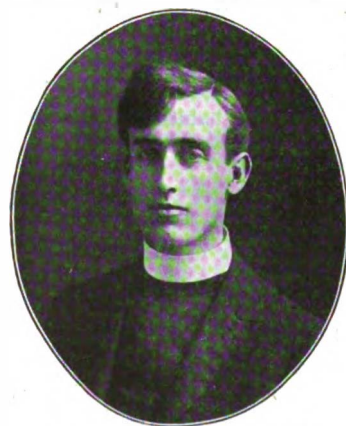
[BY TELEGRAPH]

BISHOP BENJAMIN BREWSTER has accepted his nomination as Bishop of Maine, subject to the canonical confirmation.

DEATH OF REV. E. E. LOFSTROM

NEWS is received, as we go to press, of the death at Faribault, Minn., on Tuesday morning, February 22nd, of the Rev. Elmer E. Lofstrom, professor of New Testament Exegesis at the Seabury Divinity School.

Mr. Lofstrom was taken seriously ill early this month, and on the 4th was taken to a hospital and operated on for acute appendicitis. It was found that the appendix had already burst and his condition was seen to be very critical. A second operation on the 19th developed the formation of a pus sac, after which he was very weak, and passed away, as stated, on the following Tuesday morning.



REV. ELMER E. LOFSTROM

Mr. Lofstrom was graduated at the University of Minnesota in 1896 and at Seabury in 1899, and was ordained both deacon and priest in the latter year by Bishop Gilbert. His entire ministry was spent in Minnesota, first as missionary at Windom and Jackson, then as rector at Wabasha, and, since 1907, as professor at Seabury. He had also prepared the weekly lessons for the *Young Churchman* up to the time of his death.

THE DEPTHS of our misery can never fall below the depths of mercy.—*Sibbes*.

Third Synod of the Province of the Southwest

THE Bishop of Texas was celebrant at the opening service of the third annual synod of the Province of the Southwest, in St. Paul's Church, Kansas City, Mo., on Tuesday morning, February 8th, at 10 o'clock. The Rt. Rev. Harry S. Longley, D.D., Bishop Suffragan of Iowa, preached from the text, "Thy way, O God, is in the Sanctuary."

"It is the crusade slogan of every advance—national, political, or spiritual. No church or state can exist or win without it. Every place should be God's sanctuary—the state as much as the home. Both Church and State seek rather the power of might than the power of God. It is not enough to form the Church with its snug circle and stay warmly within. Christ said, 'Found a kingdom.' Instead we have despoiled the sanctuary and put God out. The first sanctuary is the home. Its very foundations are being disrupted by divorce. Upon the home is raised the edifice of state. Corruption is in its midst. Men in office have no thought of making the sacred precincts of the national or municipal governmental fountainhead a sanctuary of God. It is disrupted by greed, by graft, by personal gain. The pleasures of the people must be considered—they are necessary. Man must have recreation, but it must not be guilty, it must not be unprincipled. It fails of its office when pleasure is but a form of sin."

Ten bishops, including Bishop Tuttle, were in the sanctuary, and a large number of clergy were vested and in the chancel. A well rendered service was ably supported by the choir. Bishop Tuttle gave the benediction.

Christian education was the subject for the afternoon conferences, and the Rev. B. T. Kemerer, vicar of St. George's, St.

Christian Education Louis, gave some of his experiences with the experimental course of lessons of the General Board of Religious Education, and endorsed this course as most admirably fitting into the needs of the Church. Mr. George C. Mackay, an attorney of St. Louis, followed with an address upon the need of an educational survey in this province. The Rev. Lester Bradner, Ph.D., of the General Board of Religious Education, New York, in speaking of standards for theological training, asked what standards the Church at large desired for candidates for holy orders. This question provoked an animated discussion in which several of the bishops took a leading part and which seemed to reveal the difficulty of arriving at a man's worth by literary standards alone.

The play, *The Light that Lighteth the World*, was given at St. George's Tuesday night. Mr. Clarence Sears, the organist of St. Paul's, and his boys furnished much of the music, while the parts were taken by members of the local branches of the Junior Auxiliary.

The afternoon of the second day was given over to a conference on social service. The Rev. Otis E. Gray, rector of Trinity Church, Atchison, Kansas, spoke on the use of existing parochial agencies. It is distinctly American to put human interest first, and for an American Church this should be doubly true. It will never do to create an agency within the Church to do this, otherwise other parts of the organism will become paralyzed because they have not the power to serve the body. Mr. Gray went on to tell how in Atchison and Wetmore the choir sang to the sick and the poor and the Auxiliary and clubs did social service work for the mothers and babies and the boys of the town, with the result that strife and jealousy were things of the past.

The Rev. Philip Cook, rector of St. Mark's, San Antonio, Texas, gave his experiences in starting social service work in his parish. He advocated the use of existing organizations.

The Rev. J. H. Lever, missionary to the city institutions of St. Louis, gave an address upon his work, of which later the synod ordered a limited number of copies printed.

"There is nothing that impresses the experienced visitor to the city institutions so much as the monotonous grind of it all. No sooner is a cell vacated by its occupant than it is occupied again by another human being; no sooner is a hospital bed left by its occupant than another takes his place. And there is the problem; how to be just as sympathetic for the second as the first, and for the third as the second, and so on without ceasing. Four hundred men at the workhouse and out of the four hundred to pick this man who has made one mistake, and to be so sure that he is honest and good at heart that one can ask the judge for his parole and send the man back to Kansas City. Four hundred, and out of the four hundred to

pick a boy who one is confident is a good boy; and back one's judgment with money. Two hundred men in the city jail, and not only that, but a large number of the two hundred the worst and most degenerate of thugs, and out of that two hundred, yes, out of that nucleus of so-called hardened criminals, to pick one man, intelligent above the average, and to secure his parole from the penitentiary and spend time and money and prayer on him—and then to have him fail and leave the state—your judgment belied, your sympathy betrayed, your time and money wasted—and then again to try again and again, confident that the law of averages is a divine law, and that God's successes outnumber his failures. That is what we mean, so far as jail and workhouse are concerned, by blotting out ordinances and nailing them to His Cross, leaving ordinances to prosecuting attorneys and jailers, and taking with us for our help and strength the power and love of Christ's sacrifice. He closed by saying: "Finally, what I am also anxious about is to know whether you feel as I do and whether you have the same hope I have. That hope is nothing less than complete victory for all that the cross of Christ stands for, physical and spiritual prosperity for every man and woman and child, and that means that there is some more nailing to be done. We have got to make it easier to do right than wrong; we must make it more fun to do right than wrong. You know that is exactly what the Montessori system does in the education of the child. It makes education so constantly interesting that the child has no more interest in getting into mischief. Is it too much to hope that some day, when it is easier for men to earn a living than it is now, when opportunity is equal for all men, as it is not now, when sanitary conditions may be easier and less expensive to secure than they are now, and when the feeble minded and the epileptic and the inebriate are taken care of on industrial farms and given tasks suited to their mental strength, as they are not now is it then too much to hope that men will find it more fun to be decent and women will find it more fun to be virtuous and children will find it more fun to study and to work and to grow up good men and women? Visionary and impractical, I am told. Visionary it may be, but I will not believe it is impractical. I remember that Jesus was a visionary, a dreamer of dreams, and if by practical we mean something that will work, then Jesus deserves the title of the most practical man who ever lived. Greed, selfishness, militarism, die of their own sins. While the dreams of Jesus are the only things that have worked wherever and whenever men have tried to work them. It is visionary, to hope, to hope for anything, and I am glad that it is, because I know that visions and dreams and hopes are the most real things in the world. Let us hope and dream and pray, nailing everything to Christ's Cross, because that Cross must and shall conquer. We have the world to gain and we shall lose in victory only evil, only injustice, only the overflowing jails and poor-houses, only the stunted bodies and the broken hearts."

The board of social service was fortunate in having the evening assigned to them as well as the afternoon, and made good use of the extra time by having an address by the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio. He spoke on The Church and Social Service to an audience that listened with delight and profit to his words. He said in part:

"Save yourself is the appeal of the emotional revival. It is an appeal to self-interest. The Church, if it is to reflect its true mission, must substitute the appeal of Jesus Christ to save others and so find true life. It cannot be like the Pilgrim in Pilgrim's Progress, who left the City of Destruction, leaving wife and children behind, to save his own soul; but it must remain and clean up the city and make it the city of God. The chief function of the Church for social service is to furnish the motive power for social work. Statistics show that thirty-nine per cent. of the people of this country are in organized Christianity, and that of this number about eighty per cent. are giving to social philanthropic work, and that seventy-five to ninety per cent. of the social work being done is within this thirty-nine per cent. This, therefore, shows that they get their inspiration from the Church. The Church also has to hear the cry for social justice which comes out of the modern social order, where poverty, misery, and bad labor conditions put their burdens on the backs of the people, too heavy to be borne. The Church has to answer this problem and respond to it. It cannot take a neutral attitude. It must take its share of responsibility in correcting these conditions.

"The Church cannot be blind to the labor problem and still represent the Master, who, for eighteen years worked at the trade of the carpenter. It has to bear witness to His life and by its members transmit that spirit and power which will redeem the social order from the present unjust conditions. To do this it must get rid of individualism in religion and cease the appeal to self-interest."

The conference on provincial missions was pretty badly hurt because none of the advertised speakers were able to take

part. The subjects were discussed and excellent substitute leaders were found.

The legislative sessions were held on the mornings of the various days and closed with some special sessions on the afternoon of the third day. They were presided over by Bishop Tuttle. Ten bishops, thirty-six clerical deputies, fourteen lay deputies, the provincial secretary, and the secretary of the synod were present. The time of future meetings of the synod was changed from the fourth Tuesday in January to the third. The Bishop of Arkansas addressed the synod in appeal for its support and approval of a plan to cede the northern portion of his diocese to the Board of Missions for a missionary district. Clerical and lay deputies from Arkansas presented a memorial praying for such support and approval. This was referred to the executive committee. The executive committee reported a resolution requesting and urging the Board of Missions to make an appropriation of at least \$7,000 for white work in Arkansas during the coming year. The synod also adopted a resolution, requesting the Board of Missions to increase the amount of its appropriations to the dioceses and districts within this province by the sum of \$25,000, with assurance from members of this synod that united effort will be made to increase missionary contributions throughout the province. The synod authorized its executive board of religious education to begin the work of a complete survey of religious education in this province and report results at the next synod.

The officers for the coming year are as follows: President, Bishop Tuttle; vice-president, Bishop Winchester; provincial secretary, Rev. E. H. Eckel, Sr.; secretary of the Synod, Rev. H. N. Hyde; treasurer, Mr. Charles L. Johnson.

Elections

In a contest for election as representative members of the Board of Missions, between the Bishop of Kansas and the Bishop of West Missouri, Dean C. M. Davis and the Rev. H. N. Hyde, Mr. Rufus Cage and Mr. O. B. Hardcastle, the present members were reelected, being Bishop Millsbaugh, Dean Davis, and Mr. Rufus Cage.

Little Rock, Arkansas, was chosen as the next place of meeting. The budget of provincial expenses for the coming year was fixed at \$400. It was decided that the amount of the budget should be raised each year by an apportionment of the same upon the dioceses and districts at a rate per cent. fixed proportionately to the number of clergy in each. The offerings at the opening service and at the concluding mass meeting were voted to be sent to the Board of Missions for general missions.

A great mass meeting at Grace Church was held on Thursday evening. Addresses were given by Bishop Partridge; the Rev. Harris Masterson, Jr., of Wuchang, China; the Bishop of New Mexico; the Rev. E. H. Eckel, Sr., and Bishop Tuttle. The attendance was remarkably good.

A Woman's Auxiliary to the Board of Missions of the Province of the Southwest was organized, and elected Miss Henrietta Scheetz, of Kirkwood, Mo., as provincial secretary and treasurer. Nine delegates out of a possible twelve were present and some fine addresses were given by Miss Grace Lindley, of the Church Missions House, and Miss Harriet M. Bedell, Whirlwind Indian Mission, Fay, Okla. The parish house at St. Paul's was converted into a miniature representation of several places in the foreign and domestic field and the social hours spent there were a pleasant feature. At these tea was served and speakers of experience in the various mission fields made talks upon the peculiar nature of the problem in each field.

THE DEVOTIONAL value of silence is recognized in a retreat, which may be described as a period of silence spent with God, broken only by vocal meditation and prayer preparing for and arising out of the silence. A Lenten preacher once described how he had happened upon a little circle in a north country parish, consisting of half a dozen people, who, without any priest to suggest it to them, or encourage them, had maintained, absolutely on their own initiative, a silent fellowship in their church every Friday afternoon for two years. The same preacher says: "In silent worship where even thought, so far as it is self-originated, is in quiescence, that the soul may be receptive to the slightest movement of God, surely in that silence the influence of worship is at its height. Such worship will not only exalt and purify the soul, but set upon it the seal of its own stillness and peace."—*Springfield Churchman*.

SIN puts disorder in the universe.—*Bossuet*.

OPENING OF THE PANAMA CONGRESS

[FROM OUR OWN CORRESPONDENT]

PANAMA, February 12, 1916.

THE formal opening of the Panama Congress was preceded by an hour's devotional service, led by Dr. Robert E. Speer, in the ball room of Hotel Tivoli, Ancon. The address of Dr. Speer, on "Our attitude and spirit"; was of great beauty and it set a mark and expressed a purpose that is reassuring to the Churchmen who have been doubtful of the expediency of such a Congress meeting in this city. He read also a letter from the Archbishop of the West Indies which was given to Bishop Lloyd and himself when they called upon the venerable Archbishop a few days ago and which formally gave his blessing to the Congress.

At the last moment, the President of Panama withdrew his promise to attend and to address the Congress, due, it is said, to the pressure exerted by the Bishop of Panama and others to keep him away. The Secretary of Foreign Affairs, the Hon. Ernesto Lefevre, took his place but welcomed the delegates in his own name and not in that of the President. He said:

"Ladies and Gentlemen:

"It is with a great sentiment of cordiality and good-will that I come before you in the opening session of this Congress of Christian Work in Latin America, to offer you the welcome of the Panamanian Government, and to express my belief that the work of the Congress will be of great benefit, to the moral and spiritual betterment of the people for which it is directed.

"I want also to say how grateful I am for the honor of the reception you have made me, to which I correspond the best I can, not for formality's sake, but guided by a civic sentiment and by a sincere desire to help in the success of all such meetings like this, which by force must aid in bringing to my country the advantages of a superior civilization.

"The Constitution of the Republic of Panama provides for the liberty of conscience of all the associates. Guided by that mandate and by my firm desire of creating in the Republic a sentiment of religious tolerance, I have not hesitated in accepting your kind invitation to be amongst you at this moment. You may rely, therefore, on that provision of our fundamental law; let it be known that although we Panamanians are a young people we do not fail to appreciate the advantages of respecting other people's liberties and rights.

"You have chosen a fitting time for your noble work, now when a spirit of fury and violence is sweeping over the Old World, destroying everything in its way. The vision of such a calamity moves us all, and so it is quite necessary that through piety and by the practice of the great virtues taught by Jesus Christ, we, the people of America, keep away from us the possibility of any such misfortune.

"It is necessary also to make it publicly known that in the American democracies, though rudimentary as most of them still are, pacifism fructifies better than in monarchical countries, thanks to a continued endeavor to develop civil and moral education. I understand that all religious men, irrespective of race or creed, must take part in this high and evangelical work, and that you come here animated with those noble purposes. Your object is to unify moral and religious propaganda in America, and to that end you have rightly chosen the Panamanian soil as a central place from which to radiate your resolutions.

"We Panamanians appreciate the importance of our situation, and as we aim to be interested in all struggles in which human interests are at stake, we have our country open to all men and to every noble cause. Our motto, '*Pro mundi beneficio*,' is not mere wording, but a popular sentiment.

"With all the respect due you, I give you my best greetings, and I renew my hopes for the success of your mission."

At this session, there were delivered addresses by Prof. Eduardo Monteverde of Uruguay, and Bishop Brown of Virginia.

About three hundred delegates are in attendance, and the addresses are delivered in English, Spanish, and Portuguese. Judge del Toro, of the Supreme Court of Porto Rico, registered as a delegate. Some seven bishops of the Methodist Church are present, and delegates from almost every South American country. It was announced at the opening session that admittance to the sessions would be for the most part confined to the delegates, only a few special invitations having been issued. Almost every working hour of the nine days is taken up with the consideration of definite topics, the reports of the Commissions which months ago were placed in the hands of the delegates for study, but which are not read at the sessions, the gist only being given by the respective chairmen, and discussion not exceeding seven minutes by each speaker following. Large liberty is given to the chairman, Dr. Speer, in recognizing requests for

speech, and he exercises his power with a wise discretion. The delegates from the field are eager to speak against the Roman Church when occasion presents, but the North American delegates are more moderate.

The first session was closed by an address of thirty minutes on Christ, the Life, by Bishop Lloyd. This beautiful address was followed with the most rapt attention.

The second day of the Congress was devoted to a discussion of the social and moral conditions of Latin America. Every republic was considered. Many questions were asked concerning every social group—the intellectual classes, the rank and file of the more intelligent laboring classes, and the Indians. An attempt was made at analysis of problems of immigration, of industry, of the home life, educational opportunities, sanitation, of established religious institutions.

In these opening days of the Congress the deference with which our Bishops are listened to is very noticeable, as also is the influence of Bishop Lloyd and Bishop Brown in steadying influences opposed to the purposes expressed in Dr. Speer's opening address. Many of the delegates are missionaries from the field and their perspective and horizon are for the most part contracted. Generalizing from small premises, they frequently prophesy, not having, however, the gift of prophecy. If the Church was to be represented it was providential that the five bishops should be chosen, wise, thoughtful, gentle personalities, but withal strong.

There have been, thus far, very few fanatical utterances, although it is generally known that a group of South Americans, of Brazil and Argentine particularly, have it in mind to secure the approbation of the Congress upon a definite propaganda against Rome. Their demand is that the "Reformation shall not be repudiated" and that a determined stand should be made against the Roman Church. If they should fail in their efforts to commit the Congress to any such formal utterance, the credit for the failure will be given to our own Bishop Brown, who has been working ever since his arrival to have them desist from such an effort. Agents for the American Bible Society are likewise given to intemperate utterance, more in private, however, than in public.

To-morrow Bishop Colmore will be at Christ Church, Colon; Bishop Lloyd at St. Luke's Church, Ancon, in the morning, at St. Peter's, La Boca, in the afternoon, and at St. Paul's, Panama, at night. Bishop Hulse will preach at St. Paul's, Panama, in the morning.

"LUCK," OR DIVINE GUIDANCE?

BY ZOAR

IS there such a thing as "luck" in the Christian's dictionary? And if so, ought there to be? To one who thoroughly believes in the Fatherhood of God, how distasteful the very idea that His providence, His wonderful dealings with the soul, whether it be in prosperity or adversity, can be talked of as good or bad "luck"! "You call it God, I call it luck," said an unbeliever the other day. "It is the same thing!" The unconscious blasphemy of these words wrings one's heart. What!—"bad luck," because you have perhaps been laid low by sickness? "Bad luck," that which afterwards, when God vouchsafes to open your eyes, will prove the greatest blessing in your life? For then you shall have learnt what a merciful God, what a Saviour, what a Friend you have, and how utterly unworthy of His merciful love you are! Truly it is worth while to go into the depths to learn the precious lesson, and will you consent to have it called "luck"?

Or perhaps success has come; riches, friends, all are yours. Do you dare to call it "good luck"? Woe to you if you do! You are poor indeed, wretched and blind in the midst of your riches, if you have not learnt that every good gift and every perfect gift is from above and cometh from the Father of lights with whom is no variableness nor shadow of turning.

Who gave you the brains to conceive, the eyes to see, the hands to execute, the very breath of life without which you were but an inanimate corpse? Oh, how foolish we are when we think anything of ourselves, and how easily we fall into the mortal sin of pride! "Good luck," said we in former days when we knew not God, but now—God's guidance, God's own wonderful care of His children, the fulfilment of His promise: "And it shall come to pass that ere they call I will answer. To him that walketh aright I will show my salvation." Can a Christian call this *luck*?

MEETING OF THE BOARD OF MISSIONS

THIRTY-ONE members were present at the quarterly meeting of the Board of Missions in New York on February 9th, every province except the eighth being represented. Visitors included Archdeacon Hudson Stuck of Alaska; the Rev. Dr. F. L. H. Pott, president of St. John's University, Shanghai; the Rev. Dr. Charles S. Reifsnider, president of St. Paul's College, Tokyo; and Archdeacon James S. Russell of St. Paul's Normal and Industrial School, Lawrenceville, Va. The newly elected secretary of the Province of Washington, the Rev. William C. Hicks, who began his work January 1st in succession to the Rev. Dr. G. C. F. Bratenahl, was presented to the Board. The Rev. Robert W. Patton, secretary of the Province of Sewanee, spoke on the recent campaign which he had held in Chicago. So deeply had this campaign impressed the people of Chicago that at the first meeting of the executive committee of the board of missions of the Province of the Mid-West, held in Chicago February 3rd, the General Board of Missions was asked to publish, at the first possible moment, a pamphlet concerning the methods used by Mr. Patton in holding his "Week of Missions."

Later in the day Bishop Lawrence, a former member of the Board, came in and was heartily greeted, and asked to say a word about the \$5,000,000 Clergy Pension Fund.

Needs discussed, and to some extent met, included relief for the diocese of Arkansas, partly by reason of the floods in that state; and relief in the Philippines by reason of the severe typhoon of last October which destroyed the missionary's residence and the storehouse with their contents at Bontoc. These must be replaced, and a special appeal is to be made at once. The damage is estimated at \$11,500.

The China Medical Board of the Rockefeller Foundation had recently sent out a commission to study conditions in China, with the hope of establishing a new medical school there. After conference with Bishop Graves and others connected with our Board in the field as well as representatives of the Harvard Medical School, they expressed the willingness to help St. John's University and St. Luke's Hospital financially so that they might be of greater service to the new medical school, St. John's University, by giving students pre-medical education, while St. Luke's Hospital could offer splendid clinical experience and training. Dr. Pott was called upon to explain fully the attitude of St. John's toward the project. Afterward the Board expressed its cordial and sympathetic interest in the matter, and approved a statement prepared by the authorities of St. John's and St. Luke's of the amounts needed to enable these institutions to render the suggested service. These statements will be forwarded to the chairman of the China Medical Board of the Rockefeller Foundation. This is done with the understanding that if help is offered by the Rockefeller Foundation its acceptance will not interfere in any way with our own control of our Church institutions.

The Province of Sewanee had presented a missionary survey of the province. This was read and referred to the editor of the *Spirit of Missions* for publication in that magazine. Several of these surveys have now been made and prove of great value. It is hoped that all the provinces which have not yet made them will see the importance of a clear knowledge of conditions in the provinces and make such surveys. The Board of Missions is planning an exhibit at the next General Convention and hopes to have these surveys as part of the exhibit.

The request for an appropriation of \$25,000 which accompanied the survey of the Province of the Mid-West, which was carefully considered by the Board at its last meeting and referred to a committee of five composed principally from the Mid-West, was again called up. The committee had found it impossible to get together owing to the great distances, and in making this report it suggested that the matter be handled by the executive committee, which suggestion was adopted.

The former Emergency Fund Committee was continued with the name of the "One Day's Income Committee." It was felt extremely desirable to continue the idea of making a thank offering of one day's wage or income in addition to all missionary offerings. It is not an inspiring thing to be asked to raise a deficit. It is a decidedly inspiring thing to have all bills paid and to have the ground cleared for a forward movement. It is hoped the Church will respond in the interest of the over 3,000 missionaries in the home and foreign fields who are working against tremendous difficulties in the effort to extend the Kingdom of Christ.

HER LITTLE CHILD hath gone to sleep,
Why should the mother watch and weep?
Earth's ills were gathering round his nest—
He crept into a Father's breast.

—Rev. Isaac Williams.

WHAT CAN be more excellent or sublime than the truths which Religion teaches us? What is more useful for us to know, and what therefore merits our attention more strictly?—*Superville.*

MANSOUL

BY THE REV. LOUIS TUCKER

THE King and the King's Son rode by and saw Mansoul the peasant, who lived alone on a little freehold. Mansoul was ragged and dirty and round-shouldered. He walked like a plowman, and he was touched with the Wasting Sickness, so that he would be dead in a year unless something were done. Yet he had a kindly eye and a merry voice and there were the makings of a man in him. The King's Son watched him awhile, then dismounted and bade the King farewell.

That night a stranger knocked at Mansoul's door and begged food and lodging. Mansoul took him in and set before him what was in the house, giving the stranger his only chair and stinting his own meal that the stranger might have more; for the manner and bearing of the stranger were not those of a common man, and Mansoul liked him greatly. The dogs pawed the stranger or barked at him. The swine came in and out through the open door and grunted around his feet. The fowls roosted on the rafters over him. Then Mansoul rose; for though he did not mind these things himself, it was not fitting that a great gentleman who was his guest should be troubled with such. So Mansoul ordered out the dogs; and when they went out at the door they leaped in at the window, for they had been brought up from puppies in the house. He sought to drive out the swine; but they had lived in the house since they were piglings and felt a right there, and they ran from corner to corner and would not go. He shooed the fowls; and they flew cackling among the rafters. So he could not clear his house. Yet when Mansoul had made it plain that he would have cleared it if he could, the stranger rose and said a word in a strange tongue, and dogs and pigs and fowls went quietly out into the night, and the house was cleared. Then Mansoul gave the stranger his bed of dirty rags and rotten heather, and lay himself on the bare earthen floor; and so they slept.

Next morn they broke their fast and the stranger went out with Mansoul to the fields and worked with him. Their day's work was a great one, but the stranger found time before they slept to make a thatched kennel for the dogs and a pen of poles for the swine and a perch for the fowls, and so these came no more into the house. Seeing this, Mansoul took a shovel and scraped the floor and made a broom of heather and swept it, though the house was little the cleaner therefor; but the stranger took the broom and swept, and brought in great armfuls of golden heather for beds, and put pure water on the fittings and the walls, and so the house was clean; and that night when they slept the stranger set wide door and window so that the outer air of heaven blew in, and the house was not only clean but pure.

Thus day by day the stranger lived with Mansoul and delved with him, and they were drawn greatly to each other. The house was slowly changed until, from a one-room hovel with an earthen floor, they made of it a decent three-room floored cottage. The farm and orchard yielded greatly. The stranger gave away the good wheat sheaves and bagfuls to other wayfarers and to the sick and poor, and much fruit and fuel, so that Mansoul was once moved to speak. The stranger said:

"How many bins of wheat had you when I came?"

"One."

"How many have you now?"

"Four."

"When I came you had but one stack of peat fuel and ten bearing fruit-trees. Forty fruit-trees are in bearing now, and of peat-stacks there are five. Do you not see?"

"Forgive me," answered Mansoul. "I see."

Now all this growing wealth drew men's eyes, so that the drunken wastrels of the village called to Mansoul to come and revel with them; and once a dozen forced themselves into the house, drinking and jesting at the stranger, who sat quiet in a corner, until at last one struck him. Then Mansoul was angered and strove to put them out by force. Then they overpowered Mansoul and would have beaten him; when the stranger rose and spoke in a tongue unknown to them. At the face of him and at the flame in his eyes they were abashed and slunk away.

Hearing of this, the feudal baron in whose realm the holding lay sent men to spoil Mansoul; for this baron had rebelled against the King, and had become by nature a robber. Against these Mansoul fought, for the stranger had given him arms and a sword; but he fought awkwardly, like a peasant, and was beaten; not knowing his weapons. Then the stranger came out,

armed, and drove the baron's men away; and from that time he gave Mansoul daily lessons in the use of shield and sword: so that Mansoul at last grew very skilful therein. In the meantime the robber baron took horse and rode to Mansoul's door, a strong man armed, being very angry and having a great following. To him the stranger came out, also armed, and stood in the cottage door; and when the robber baron read the blazon on his shield and saw his face under the lifted visor and marked his great cross-hilted sword, he turned and rode away; for they had matched strength before.

Now these were great things, but Mansoul soon forgot them in much greater ones. The stranger had taught Mansoul to eat good food, some of which he had given him from afar, and to wash often and to be clean, and had given him clean garments: but now he taught him to speak clean speech, after the fashion of the King's court, and to think clean thoughts and high, not about farm-business and village matters only, but about the King and the King's Son and the Empire; and at last to read the King's laws and the stories of the knights and princes who stand before the King. Many of them had once been peasants, like Mansoul. So, at last, Mansoul's thoughts went far beyond the farm, and he began to love the King and woke to knowledge of the King's court and of the great world which is around every farmstead. Then said the stranger, "It is nearly time." But Mansoul understood not what he said.

So now the stranger began to go afield, armed, helping people in other cottages or going quietly into the silence of the hills to pray. And wherever he went Mansoul, armed, went with him; and this they did though the robber baron did them by stealth what harm he could, sending messengers to injure the farm and fruit-trees. Therefore one day when they returned they found the orchard hewn down and the wheat burned and the cottage a mass of smoking ruins. Then Mansoul had no where to lay his head and, being in grief, he spoke to the stranger:

"You foresaw this and could have stopped it. The robber fears you."

"We both foresaw this," said the stranger, "and as for the robber baron I conquered him once in his own castle. Yes, I could have stopped it."

"Then why—" said Mansoul. "Why?"—and his voice broke.

"Because I have been your guest for more than one wheat-harvest. Come now and be mine. It is time to go home."

So Mansoul and his dear friend left the ruined farm and adventured over the hills together until they came to the palace of the King. There the stranger would have entered, but Mansoul was afraid; for there were many shining guards and they ran out and knelt before the stranger and hailed him lord. So Mansoul feared, saying he was unworthy.

"They are armed!" said Mansoul.

"In my armor; and so are you. I gave it to you."

"They know how to use their arms," said Mansoul.

"And so do you. I taught you."

"They speak the speech of the court and serve the King's son."

"You are speaking the speech of the court now, and you serve the King's son."

"I do not understand," said Mansoul.

"Do you not serve me?" said the stranger. "With glad and willing service do you not serve me?"

Then Mansoul understood, and fell at the feet of his dear friend, the King's son.

And so Mansoul dwelt in the palace of the King. Of how he saw the King Himself it is not given me to speak, nor of how the King made him a knight of the Empire because he had given the King's son service and a dwelling place. Nor may I speak of the guard-duty of the King's knights. But once, years after, as they were talking in the gardens of the palace, the King's son said to Mansoul:

"Is the cup of your happiness full?"

"I puzzle sometimes about the robber baron," said Mansoul, "and I sorrow that my freehold lies under his power. It was but a little holding, but it was mine: the only thing that I could call my own in all the universe; and when you came and lived in it, that made it yours; and now the robber baron holds it; and I would wish it under the power of my King."

"If I had put down the baron before I came for you, lad, you would have served him against me, for he would have called on you to serve him and you did not know me. And so I would

(Continued on page 599)

The "Stonemen's Fellowship"

By the Rev. H. C. STONE

HERE are in the United States to-day multitudes of men who have come to the conclusion that a life which has God as its center is the happiest of all; and they have arrived at this conclusion through the experience which has come to them of vain attempts to reach happiness through other channels. It is obvious that to live this God-centered life each one of us needs the help of others and must give his help in return. An organized fellowship founded on God and based on a recognition of human brotherhood promises a satisfaction of our needs.

The Christian Church is such a fellowship theoretically, but as a matter of practical effect there are to-day so many divisions in the Church that we have never actually shared the same religious privileges or the same religious experiences. It is equally true that little is gained from a mere discussion of the differences between the several communions. If we have a spiritual heritage we want to be true to it. We seek a fellowship which will enable us to add to our positive convictions, not to subtract from them.

The Stonemen's Fellowship does not seek men merely to get them to withdraw from one division of the Christian Church simply to join another division. Our organization is inclusive of all that is vital in any of our religious programmes to-day. Each member of the organization wants to be what he is, and something more. We are not seeking to organize a new Church, but we are endeavoring to restore to men a heritage which has been theirs from the days that Christ walked on this earth but which they have allowed other people to dissipate because they themselves have never taken the trouble to claim it as their own. We have felt that for too long religious organizations claiming to be the Church have sought to prove their universality by a process of elimination which has resulted in the majority of their adherents being simply women and children. The Fellowship is endeavoring to restore man's religion to man in a manly way. Therefore, we set forth the following general principles of our organization:

A.—GENERAL PRINCIPLES

(1) Whatever we do, we should aim to do it together. Fellowship is essential to success, and by fellowship we mean the following in the footsteps of the man ahead of us, confident that he is headed in the right direction towards the "haven where we would be," never allowing ourselves to be turned for one moment by disputes on the right hand or disputants on the left more anxious to prove somebody else wrong, and themselves right, than to show a guiding light to those laboring in the darkness of the night.

(2) Faith in God is the rock on which the Fellowship is founded. Stonemen must be rockmen, the kind who make good foundations for Home, for Church, for State.

(3) The fellowship called the Church * already exists as a permanent organization, and in order to make our association permanent we have to relate ourselves to it.

It may be interesting to note that we have found in practice that these principles, when duly expounded to the men in their First Degree Initiation Service, have brought home to them a realization of their place in God's scheme of the world, as well as their own individual responsibility towards that scheme, in a way that mere formal religious services have never done.

B.—DEGREES

In carrying out this organization we have three degrees. Each of them is conferred in a distinctly religious service given in buildings dedicated to the worship of Almighty God. We make this statement because it has often been averred that the degrees are simply given in a club house. This is emphatically not so, nor ever will be so.

The First Degree.† A candidate to be eligible to the first degree must have a certificate of character and conduct from the representative committee. No man is admitted to any degree unless he is of God-fearing spirit and clean life. The

initiation service for the first degree consists of prayer, praise, and an explanation of the step the candidate is about to take, the signing of the roll, the taking of two obligations, threefold meditation, the call to prayer every day at noon.

A meeting of the first degree men is held every Saturday night either in Convention Hall or the Metropolitan Opera House. The average attendance for the past four months has been over twelve thousand each night. These meetings consist of Scripture reading, the saying of the Lord's Prayer, and an address by the president; music by the band and orchestra.

The Second Degree. Every man who has taken the first degree may become a candidate for the second degree. Three things are necessary for admission to this second degree:

- (1) A favorable recommendation respecting his character and conduct from his degree master;
- (2) A certificate from the chaplain that the candidate has been sufficiently instructed in the principles of the Christian religion;
- (3) Initiation.

Instruction is given to each candidate for the second degree twice a week for a period extending over one month. Such instruction is given by degree masters in each ward in the city to groups of two or three hundred men, in catechetical form, the Fellowship Formula being used as the basis of instruction. This consists of twenty-four questions and answers treating of the cardinal principles of the Christian belief as outlined in the Apostles' Creed. The copies of these questions and answers are not given to the candidate in printed form, but he receives them orally from his instructor, and he is not considered competent to receive the second degree until such a time as he is able to answer all these questions *viva voce*. When the degree master of the ward notifies the chaplain that his candidates are ready for examination they are brought to the chaplain in a building dedicated to the worship of Almighty God. The chaplain thereupon examines them by giving the questions and receiving the answers of the Formula until he is satisfied that they not only know the answers but the explanation of the questions that have been asked them.

The initiation service then takes place. It has two forms: one for the unbaptized, the other for the baptized. In the case of those who are already baptized it consists of a renewal of their baptismal vows‡ in accordance with a service set forth for that purpose. In the case of those who are unbaptized the regular baptismal form is followed whereby the grace of God is conferred upon the candidate, who is not only admitted to the second degree of the Fellowship but into the congregation of Christ's flock.

The Third Degree. Every member who has taken his second degree is eligible for the third degree. The qualifications are:

- (1) A certificate from his degree master that he has lived up to the requirements of the second degree since initiation;
- (2) A certificate from the chaplain that he has satisfactorily passed the examination for the third degree;
- (3) Initiation.

The initiation consists of the Apostolic Rite of the Laying on of Hands, and is divided into two parts: (a) For those who have never received this rite. (b) For those who have already received the rite, whereby the candidate's renewal of his baptismal vows is sealed and witnessed.

Such is a brief outline of the principles, organization, and degrees of the Stonemen's Fellowship. It will not be out of place to add further that there are certain things that the Stonemen's Fellowship is not, and we add this in order to refute certain statements made by people who have gathered their knowledge of the Fellowship from the outside through the medium of newspapers.

C.—WHAT IT IS NOT

- (1) It is not political. As evidence of this fact it may be

† Forty-one thousand men have already renewed their baptismal vows in the Fellowship and others are doing so just as soon as they receive their proper instruction. And each one of these forty-one thousand second degree men has received individual instruction and passed his examination before the chaplain, and is able to repeat the Apostles' Creed as well as answer questions on the verities of the Christian faith. Forty-five thousand additional men are to-day under instruction for their second degree in Philadelphia.

* When we use the word "Church," in connection with the Fellowship, we mean the Church of God instituted by Jesus Christ, before man so overlaid it with man-made traditions that sometimes it is difficult to see the Church on account of the traditions.

† Ninety-one thousand men have already taken the first degree in Philadelphia alone.

mentioned that certain people who were not members of the organization tried to align the members of the Fellowship on the side of a certain candidate for the mayor's office in the city of Philadelphia during the last campaign, and it is only necessary to add, in order to prove that the organization is not political, that on the day after election it was found that the proposed candidate had failed of election by many thousands of votes short of the strength of the Fellowship. It is obvious, though, that when any number of men come together it would be an impossibility to eliminate the *discussion* of political issues. But that is a totally different thing from becoming a political machine to be used by some individual for his own individual advancement. The organization is not political and will never become political. It is distinctly religious; and that leads me to the second point of negation.

(2) The organization is not an attempt to lead people unconsciously into the Episcopal communion without their knowing it; and it may not be out of place to say here that it surely is a striking commentary upon the intelligence of the average man that it were possible for anyone to do such a thing. It is laughable to suppose that anyone could take an average man of to-day and make him something he didn't want to become, even in religion.

D.—WHAT IT IS

On the other hand, we may state that the Fellowship has a positive direction:

(1) To present to men an opportunity for their moral uplift, based upon an idea of Church unity among the Protestant Churches.

(2) It is an opportunity to get back to primitive times and present to the world at large the Church of God, inclusive of those who profess the Lord Jesus Christ and the religion that He came on earth to establish, freed from religious politics on the one hand and religious denominationalism on the other, having as its central object the Lord's Supper, and giving to all men who believe in the Lord Jesus Christ the opportunity to partake of that feast as a token of love that the brethren have among themselves and towards the Master, showing the Lord's death till He come, uniting in one communion and fellowship all those dead and living who have taken the Lord Jesus Christ as their Master and their Saviour.

The idea is so simple, and has met with such a ready response among men, that the wonder of it is that no one ever tried to do the same thing before. That ministers of the Gospel should object to the plan is no proof of its invalidity. That ministers should seek to disband it would rather cause one to think that perhaps, after all, there are a great many so-called servants of God who believe in the ministry of and to self. That requests have come in from thirty-one cities in the United States would indicate that men all over the country have too long been starved spiritually by the rules and regulations that have been made by man for their salvation, and that a free Church and a free Bible and a free salvation have appealed to them because they feel that after all they are only coming into the land of their inheritance, too long kept from them by those who would prefer a select company of people, outrageously righteous, tremendously proper, and uncommonly good, to the multitude waiting to be fed by the crumbs that too seldom have fallen from the Master's table.

EXPERIENCES AT THE FRONT

THE Rev. John F. Mitchell, curate at St. Paul's Church, Kenwood, diocese of Chicago, returned from abroad about four weeks ago. Mr. Mitchell went away in September last on leave of absence. He visited his brother, the Lord Bishop of Aberdeen, at his home in Aberdeen, and then went to Aldershot and saw something of the training camp there. He was in Paris about the middle of November, and went from there to the front and saw life in the trenches from Calais to Marseilles. He has many interesting tales to tell of his experiences. In a letter written to our Chicago correspondent, Mr. Mitchell says:

"The distance from London to the front trenches in Flanders is about 140 miles. You can travel the whole distance if you have a good auto at Boulogne in about seven hours. Men wounded in the fighting line in the morning have in numerous cases been landed in England, taken to the hospital, and treated there before evening. In reality, the distance from England to the trenches is infinite. There almost at our doors, one seems to have stepped into another sphere. It is not the actual fighting that makes the difference. The youngest Tommie becomes quickly accustomed to the ping of the bullet and the sound of the bursting shell. Fierce battles come only occasion-

ally. The average soldier complains more often of the monotony and the sameness of his life. To people who know nothing of what life is in a zone of hostilities, this may seem strange. Life moves on in its steady, dreary way in the gray, muddy lines of trenches and the rest camp. There come long spells when there is not much to do. So the movies have been a wonderful stimulant to heal the dreary monotony of trench life.

"Every night in the rest camps the movie show will be packed by the Tommies, who have all become real fans. An officer told me that the great favorites at the front are the stars in the movie world. It is the custom always to close the picture shows with short prayers by the padre, which the Tommies all enjoy. It was a most impressive sight to hear seven hundred English soldiers repeat the Creed with the strong North of England burr, that came out markedly in the words, 'and the life everlasting. Amen,' and nearly all of the men made the sign of the cross at the end of the Creed. Several times I took part in these services, and one night a young Tommie read these lines:

"Let me not die till one brave deed is set
Against my name on the eternal page,
Let me not die till this is done; and yet
Let me not live a losing war to wage.

"Yet give me leave to live, if I may be
Bound in life's bundle with my Lord to lie;
But if to live means dying far from Thee,
Then save my soul, O God, and let me die."

"The following morning this soldier made his Communion in the picture show hall, and in the evening was shot in the trenches. I shall never forget his strong Northern burr at the end of the Creed, 'and the life everlasting. Amen.' May he rest in peace!"

MANSOUL

(Continued from page 597)

have lost you. There are other freeholders still under his power. If I had taken you away from him by force, before I lived with you, you could not have stayed here; for you were ignorant and dirty and diseased: you did not know the language nor the use of arms, and you had no ideas beyond your farm. Besides, to take you by force would have been to make a slave of you, instead of a free knight of the Empire, as you are now. But some day the time will come when we will put down the robber baron and rebuild your house on your own land; but then we will rebuild of marble, and after the plan of a palace of the King."

Then Mansoul knelt and kissed the hand of the King's son. But still there was a question in him.

"When you came to the one-room hovel with a dirt floor, reeking with filth, among the dogs and pigs and chickens, choking with peat-smoke, stifling, with door and window closed, and when you ate my dirty food and slept in the foulness of my bed, was it not hard for you? Seeing the cleanliness and order in this, your house, I marvel."

"It was almost more than I could bear, Mansoul."

"Then, sir, why?" And again his voice broke.

"I could not tell you then, for you would not have believed. It is because I love you, lad."

A BENEDICTION

The while upon a pressing errand bent
Along a busy city street I passed,
A church upon the way its shadow cast
Reminding me it was the time of Lent.

Oppressed was I with ceaseless care and strain,
Within, the noontide service not yet o'er,
A murmur, hushed, sent through an open door;
An impulse bade me enter to remain.

All unobserved within the portals wide,
Noiselessly, I low with others knelt;
Sacred the bond of sympathy I felt
With those, in supplicance at this hour, beside.

The soothing influence of the light subdued,
The sense of uplift in the lofty space,
The radiant reverence of the upturned face
Before the altar cross, my soul renewed.

One moment, brief indeed, I knelt and then
The voice benign a benediction said,
The congregation down the dim aisles led,
Mingling with them, I sought the street again.

Onward I went in spirit lingering where
A faith that the Divine unfoldeth all
In one hushed moment, one repeated prayer.

Ferndale, Cal.

WINONA DOUGLASS.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

THE UNITED RELIEF SOCIETY OF WALLA WALLA, WASHINGTON

WALLA WALLA, Wash., has a society for the relief of the poor which is unique in that it administers from one central office poor funds of the county and of what is practically an associated charities. This society is known as the United Relief Society, and is incorporated under the laws of the state. It was organized at a meeting of representatives of churches, lodges, labor organizations, benevolent societies, and of the city and county. Fifteen directors, men and women, were elected, among whom were the mayor and one of the county commissioners. The Rev. Charles E. Tuke, rector of St. Paul's Church, who was instrumental in bringing about the organization, was elected president.

The president of the society has been the administrator of relief, acting in coöperation with the other directors, until this year, when parochial problems made it necessary for him to ask for assistance, and the probation officer of the county was hired to do the work of investigating and supplying the needs of the worthy.

The county commissioners began at once to send applicants for aid to the office of the society for investigation and relief, and each month reimbursed its treasurer for assistance given. After the first year of the society's existence, the commissioners reported that their expenditures for the relief of the poor as administered by this society were less than usual, and that, the poor farm excepted, they would administer their relief in the future through the agency of the new organization. This arrangement continues at present. The mayor set aside a room in the city hall for the downtown office and a generous citizen loaned a runabout for the use of the president in investigating cases of need during the winter.

The directors report that since the unifying of the charitable agencies house to house begging and professional mendicancy have decreased, that it has been made increasingly difficult for the unworthy to impose upon the charitable, and that the worthy poor have been wisely assisted with the necessities and with opportunities for self-help in the way of employment.

Walla Walla has a population of 20,000 who are generally dependent upon the wheat crops. After the harvesting of the crops the workers with their families move to other fields, but there are always some for whom a removal is impossible because of improvidence, or sickness, or the desertion of the wage-earner. For these either assistance or work must be provided. The relief society therefore decided to act as an employment agency, and by an arrangement with the fuel companies of the city was able to provide work at wood sawing by hand instead of by machine. Odd jobs were also obtained about the city, wood splitting, yard cleaning, etc.

The men were paid in tickets issued by the society in units of five cents, which were sold to the fuel companies and to house-keepers. The tickets were made redeemable at certain stores, lodging houses, and restaurants. In this plan the Salvation Army and the Volunteers of America coöperated, providing a meal for fifteen and a bed for ten cents.

It was feared that the report of the assistance given to the poor would attract numbers of loafers to the city seeking a lazy livelihood through the winter, but such fear turned out to be unfounded, as the chance for a place to sleep and eat was accompanied by the offer of a job frequently enough to discourage those unwilling to work.

SOCIAL SERVICE FEDERATION IN ERIE

The Erie Social Service Federation is an organization comprising eleven of the leading charities of Erie. It was organized about a year ago after three or four years of agitation and hard work by some of the leading citizens who are interested in social work. Bishop Israel, the Rev. T. P. Byrnes, Unitarian minister, and Rabbi M. C. Currick, of the Jewish faith, took an active part in perfecting the organization. In the words of its secretary:

"One of the functions of this organization is to collect the funds

of the federated organizations. We did it this year through one large campaign to which you referred in your letter. We promised the giving public that if they would make one subscription a year to all the organizations they would not be bothered by numerous campaigns as well as much ticket selling for balls, fairs, etc., as in the past. The response that we received during the campaign was most gratifying indeed. The amount of pledges received was 65 per cent. greater than the amount of money these organizations received during the past year. We also increased the number of donors to charity from twenty-one hundred to over four thousand, and the public in general seemed to be delighted with this scheme.

"Another function of the Federation is to raise the standard of social work among the organizations and increase their efficiency by bringing about better coöperation and coördination of work. Already the Catholic Loan & Aid Society, the Catholic relief-giving society among the Catholic people, has united with the Associated Charities, giving us only one strong relief-giving society in the city.

"We have other plans which we hope to work out during the coming year."

SEX INSTRUCTION IN SCHOOL AND SUNDAY SCHOOL

The International Sunday School Association of Chicago recently considered sex instruction in the Sunday school. E. K. Mohr, superintendent of the Purity Department, advocated such teaching, and said: "With the religious atmosphere and reverent receptive attitude of the Sunday school, it is eminently fitted to bear the message of the knowledge that tends to personal purity."

Whether such instruction should be given in elementary schools of the London County Council has been under consideration by the council's elementary education subcommittee for twelve months. The results were published May 12, 1914:

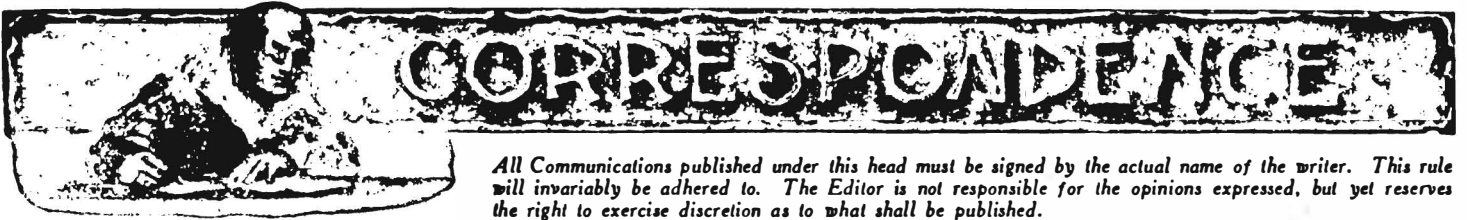
"Briefly, their decision is that the teaching of sex hygiene as a class subject is not advisable in the elementary schools, but that teachers should be trained to deal properly with the repression of undesirable habits of children under their care; and that some instruction or guidance on the subject should be given in secondary schools to adolescent pupils and to students attending evening classes. They also draw attention to the moral dangers arising from lack of supervision of parks and open places."

RAYMOND ROBINS in an address before the Social Service Department of the Federation of Churches declared that religious passion and social programme must go together. "I do not think any speaking is as significant as this gathering," he said, referring to the meeting before which he was speaking. "I am more concerned about what you are thinking just now, the fact that you are here, the spirit of coöperation that is in this group, than in any spoken word that shall be uttered here. But suppose one were to say that this group had a reason for being here, that the age of coöperation and united action of organization is really here, that the Church and Christian forces of the world have been backward in this development, and that some mighty reason justifies your taking this meeting seriously. There is something tremendously significant and necessary in this gathering."

Housing Reform and Community Welfare is the title of a very attractive study leaflet issued by the Commission on Social Service of the Interchurch Federation of Philadelphia. Copies can be had of the commission, 1701 Chestnut street, Philadelphia. It is interesting to note that three out of the seven members of the commission are Churchmen.

CHICAGO HAS a bigger problem in the way of illegitimate babies than England in the way of war babies. Henry M. Hyde is authority for the statement that there are more illegitimate children per capita in that city than in Great Britain. He believes that the lightness of the penalty visited upon fathers is one of the chief reasons.

THERE ARE NOW five diocesan social service commissions employing salaried secretaries: New York, Long Island, Newark, New Jersey, and Chicago.



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.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

THE Commission on Revision of the Prayer Book has just finished a four days' session in New York, when eighteen of its twenty-one members were present, and much work was accomplished. Final action was taken on proposed enrichment of the Daily Offices, the Litany, the Service for Holy Communion, and the Occasional Offices, except Baptism and Matrimony and Family Prayers. For these there was not time. Sub-committees were appointed on the literary form of any proposed changes—collects, prefaces, etc.; on disciplinary rubrics; on the preparation of the report to be presented to the General Convention; and on printing. For this last committee a bank account is needed; and the work of the Commission must needs be hampered unless some wealthy Churchmen are moved to help the cause of liturgies and the enrichment and efficiency of our service book by generous contributions to the treasury of the Commission.

No one need fear that something radical, offensive, or destructive is to be done by the Commission. Indeed anything accomplished must necessarily be by action of the two Houses of the General Convention to whom the Commission will submit its report. Furthermore the Commission will not recommend to the General Convention any proposition which has received less than a *three fourths'* vote of the members present at its recent meeting.

Other matters, receiving a *majority* vote, will be submitted as *proposals* without recommendation. So careful and thorough has been the consideration given to the many suggestions made to the Commission, so painstaking the labors bestowed upon their various tasks by the sub-committees and liturgical experts, that I as Chairman (not included in either category) can safely commend the results to the *favorable* consideration of the whole Church.

The Commission adjourned to hold a final protracted session in Easter week, when the report will be adopted and material put in order for the printer. It is intended and hoped to have the recommendations and proposals in the hands of the members of the General Convention before September 1st.
 CORTLANDT WHITEHEAD,
 Pittsburgh, February 14, 1916. *Chairman.*

THE FLOODS IN ARKANSAS

To the Editor of The Living Church:

THE floods this year in Arkansas have been worse than those of many years past. Arkansas City and Lake Village especially have suffered. It is the second flood Newport has had in the last six months. The church at Arkansas City particularly has been damaged, being under water. The people in all these places have bravely met their losses, and will do their best; but I fear the restoration of the church at Arkansas City will be necessarily postponed. My faithful missionary at Lake Village and Arkansas City and other points in south eastern Arkansas, the Rev. A. E. Lyman-Wheaton, Lake Village P. O., Arkansas, will gladly accept any offerings for his work at this time, and I shall be grateful for any gifts that may be sent him. His entire missionary field was in the flood that has just occurred.
 JAMES R. WINCHESTER,
Bishop of Arkansas.

WAR AND THE CHURCH

To the Editor of The Living Church:

ONE thing we are compelled to acknowledge is, that organized Christianity does conspicuously fail to voice an united protest against this world-wide frenzy of hate. Yet it is imaginable that, could those who are for peace speak in one clear voice, the world might be compelled to stop and listen. It is possible that there is enough Christianity diffused among the ranks of the contending armies, as well as in the civil forces of the belligerent nations, taken in conjunction with the desire of the war-weary for peace, to end the great strife, could it but be coalesced into one supreme effort, one authoritative demand. Were that demand made, powerfully and insistently, in the Name of Christ, would there not be a proportion, large enough to be effective, who would halt and listen?

If only there were a man, occupying such a representative and exalted position in the veneration of the peoples that his voice would be heard throughout the world; and if such a man should speak from that vantage with faith and courage, and should call on all Christians, as they respect their name and the brotherhood it implies, to act consistently with it or else renounce their profession of allegiance

to Christ, might it not be that there would result such a response as would disintegrate the fighting organizations? At any rate, it would be a test of the present vitality of professed Christianity. It would also vindicate the honor of the Prince of Peace, and the clear loyalty of him who spoke and of such as might heed.

We can afford to acknowledge that the only man who occupies such a position of exalted esteem as to command the attention of the whole Christian world is the Pontiff of the Roman Church. And never has his office, if it is not fictitiously founded, had so great opportunity for justification. Were he indeed the vicar of Christ, surely now, if ever, he would speak the word of Christ. And if that word is not "Peace: be still!" then must Christ have changed His mind radically since the day when He commanded Peter: "Put up thy sword." Had the Pope but faith in his assumed character, and faith in the power of the Divine Spirit to work obedience in His Church; had he the courage to speak in the Name of Christ as Jesus spoke to the storm and the demons, the courage to confront selfish-minded opposition in Church and in the world, he could unify what efficiency for peace-making there is in Christianity; and thereby justify somewhat his own claims. Even Protestants would betray their profession did they fail to respond. Should he call for an immediate choice of allegiance, as between the Prince of Peace and the Power of Mammon, there would follow a cohering of all the diffuse Christian determination that is in the world. No one could deny the validity of an authority which commanded peace in the Name of the Lord, without by his contrary act proclaiming himself an ally of Anti-Christ. And if such a demand from such a respected seat should prove ineffectual in breaking up the warring forces, it would at least do the inestimable service of demonstrating what of our pretended Christianity is no more than an empty world-inflated bladder futilely decorated with meaningless figures.

If he who assumes to be the vicegerent of Christ on earth fears to endanger what are conceived to be the interests of his Church, by demanding an allegiance to the fundamental principles of Christian profession, may we hope that the one voice of the concerted Episcopate of the Reformation will speak the word that will drive the demons of blind hate and stupid greed out of Christendom? Alas! for reasons which we need earnestly to seek, devils are not being cast out on a large and convincing scale nowadays.
 Batavia, N. Y., February 15, 1916. ALFRED BRITAIN.

AT THE CLOSE OF THE SERVICE

To the Editor of The Living Church:

AS a resident of Montclair, N. J., Mr. L. K. Satterlee is of course a communicant of one of Montclair's parishes. If his annoyance comes from his own parish, is it not enough for him to take his complaint to the parish priest? If the conclusion of the services at his parish church is always reverential, then, it seems to me, he is borrowing other people's troubles. Mr. Satterlee underestimates his brother laity and his spiritual fathers. Contrary to his experience, I have found that pretty generally congregations remain kneeling until all the altar lights have been extinguished (and a heart of thanksgiving can be poured out in a minute). During that time I am able to remove all my vestments, and I have never yet knocked down anyone running to the vestibule door. Greetings at the church door are not, as Mr. Satterlee lightly terms them, "everyday social affairs." One could never forget the real warmth of the "good morning" and the handshake, that Father van Allen (for example) gives his congregation, and no one would call the Church of the Advent "chatty." Quite true, the aisle of the church is not a bazaar. Equally true, Mrs. Jones may better express her spiritual uplift derived from the service by then and there inviting Mrs. Smith to accompany her to the mothers' meeting, than by casting only a silent, pious, sermon-rapt glance at her. From the clergy end of the "reception," I must say I am glad to be at the door to receive the smile of my faithful, oldest communicant; to encourage the youth who is getting back into service attendance; to make an appointment with the man who is not quite clear on this or that teaching or practice of the Church. Mr. Satterlee admits that many people do want to see the rector after service. What stranger in a church will wait until the congregation has departed to see the rector? Yet, often, if the rector is at the church door, he has the opportunity of overriding the stranger's dilidence, with an invitation to remain after the congregation has gone, and then quietly sitting in a pew with the stranger to become acquainted with him. Did Mr. Satterlee, as usher, converse with strangers before or after service? May not the rector quite as much as an usher extend greet-

ings? Has Mr. Satterlee ever known anyone to be annoyed, because the rector *did* stand at the door at the close of service? By all means, let us adopt the method least annoying to worshippers.

EMMONS PARKMAN BURRILL.

Brockport, N. Y., February 11, 1916.

To the Editor of *The Living Church*:

WHILE I fully agree and sympathize with Mr. Satterlee's letter in your issue of the 12th, for what he states is indisputably true—yet I am afraid there is not likely to be any improvement. At least, not until Churchmen realize the great object of Church attendance—the worship of God.

We live in an age of faddism—which even permeates the Church. The coldness and formality of the "Episcopalian" (disagreeable word!) is swept aside and we socially visit—and praise the preacher (how an intelligent man must squirm to be told his sermon was so fine!). In speaking of a priest, almost always what we first hear is, how fine a preacher he is—or otherwise—and naught as to his work or mission. Tickling the ears has a necessary corollary—visiting and gushing. I know one priest who renders the opening sentence, "The Lord is in His holy temple," with such unction that a friend who happened to church with me and who had not heard him before leaned over and whispered, "Who is dead?" I had hard work to compose myself for that service. The point is: All that Mr. Satterlee describes takes place every Sunday in that church. The pity of it!

When such men as Dr. van Allen write sympathetically, and commendatory of the buzz of conversation following service in a Protestant meeting house, we must realize how the view-point varies. Wilberforce tells us of the woman who experienced such ecstatic consolation in his pronunciation of the word Mesopotamia, and so some find pleasure in greeting the rector and visiting with the congregation, and others like Mr. Satterlee would find greater happiness if they could leave God's House quickly and reverently.

In Manchester Cathedral in the boys' vesting room the word *Silence* is painted in black letters at least twelve inches high on a white background. It does not entirely keep the boys—God bless them!—quiet, but it does to some degree inculcate habits of silence and reverence in God's House, that will likely stay with them all their days.

The subject harks back to proper instruction. Formerly, I put it up to the clergy, now I begin to think it should go further back, to the seminaries, and proper teaching there should produce results much as with the Cathedral boys alluded to. CLEMENT J. STOTT.

Kansas City, Mo., February 14, 1916.

To the Editor of *The Living Church*:

IHAVE just read the letter of Mr. L. K. Satterlee in your issue of the 12th. I think there are many Church people who would disagree with him. There are those who, like the writer, seldom see or meet their pastor except at the church door. They look forward from week to week with pleasant anticipations to a friendly greeting and hand-shake as they pass out of the church. As to a "Babel of tongues," I doubt if any such disturbance ever occurs as people leave the church. The greetings are usually quiet and orderly. To the writer it never seemed out of place for *Christians* to greet each other in the church, *after the service was over*. Before the service it is more seemly to be silent and meditate and prepare for the solemn service. It would be a great deprivation to many members if they couldn't greet their friends and pastor at the church door on Sundays. I, for one, hope the practice will never be abandoned. Sincerely yours, R. MICHELL.

Delaware, Ohio, February 13, 1916.

DEMOCRACY IN THE LITURGY

To the Editor of *The Living Church*:

MOST of the adjectives used in the letters regarding my article on "Democracy in the Liturgy" are beside the point toward which it was written. In the same issue of THE LIVING CHURCH in which my unsuspecting little paragraphs appeared, your leading editorial was devoted to impressing upon your readers how complete has been the failure of the Episcopal Church in the heart of the American continent, the Middle West. According to figures quoted from the Synod of the Province of the Mid-West, these are the facts:

In the twelve dioceses of that province, comprising the states of Ohio, Indiana, Illinois, and Michigan, twenty million people reside, one-fifth of the population of the United States. Those states were built out of the sturdy pioneer stock that is most purely American. Out of the vast population therein, the Episcopal Church numbers among its communicants barely two-thirds of one per cent.—the total being 139, 453. One-third of all the counties—116 out of 438—have no organized work at all of our Church within their borders. There are 502 towns of more than 1,000 inhabitants in which we have no representation of any kind. We have in the whole vast field only 876 congregations. Of these only 327 are self-supporting. Of these again, only 268 have an income of more than \$1,500 a year.

It was disheartening in the extreme to see that the only use you

could find for these figures was to make another petty assault on the Board of Missions for not appropriating \$25,000 a year for missionaries in the Synod. So terrific, so abject a failure as this goes far deeper than cash appropriations. It touches our whole conception of the world, of the nation, of the gospel, and the Christ.

The greatest barrier to our progress is the conception entertained by some of our leading figures that the Church exists to perform the Prayer Book. My suggestion was that we make it possible for the people, to whom we preach, to use the Prayer Book by making it speak their language, which it does not at the present time.

The Middle West is the center of the labor movement. Let me quote an incident which throws a vivid light on the situation. At the recent convention of the American Federation of Labor in San Francisco, a delegate made a sarcastic allusion to the Christians and their churches. Vice-President Duncan at once took sides with the churches, and said: "When men and women are hungry and in need, the churches are usually doing all in their power to help alleviate their condition." This statement aroused a spontaneous storm of laughter, jeers, and hisses, and Duncan was laughed off the floor.

Do you realize, gentlemen so jealous for the integrity of the Prayer Book, what this means? The statement that the churches are doing Christ's work is so ridiculous to the workers of this nation that they laugh off the floor one of their highest officials for making it. The American Federation of Labor, in its rank and file, contains the real brains and manhood of the nation.

Will you come out of your dreams of Jewish Messianism, out of your well-bred atmosphere of good taste, long enough, gentlemen, to ask how we have so forgotten to be Christ's representatives that they to whom He preached despise us?

If the Church is merely a society for performing the Prayer Book—I really heard a professor of liturgics solemnly assure his class that it is—then I am wrong. If the Church is merely a society for memorizing the canon of scriptures, then I am wrong.

But if the Catholic theory is right, if the Church really is a living body, inspired by a living spirit, and incarnating a living Christ—then I am right.

If the Holy Spirit is a living Power, then we are in duty bound to translate what He spoke through men of old time into a language for men of our own time. We must translate, not merely Hebrew words into English, or Greek words into English; we must translate His message to the sixth century before Christ into His message to the twentieth century after Christ. The message will be the same. The words must be different.

We have not done this—not because we do not know how, but because we are afraid. The Rev. Leonard Smith spoke truly when he said that to follow out my suggestion we must revolutionize our hymnology and our preaching. We must also revolutionize our society. That is the sole purpose for which the Church was founded—to transform the world into the likeness of heaven by destroying the rule of Mammon and Moloch, who possess it now.

We have embalmed the message of God's prophets in grave-clothes. Yet it is not dead, and its sleep is very light. My suggestion is simply that we bid it loose its grave-clothes, and come forth.

It is a waste of time to argue about Jewish Messianism and the canons of good taste. We are confronting the spiritual suicide of a Church which claims to be Christian, but which is afraid to face the crisis that looms ahead of us, and wastes its time in squabbling about—the Panama Conference! At that, I wish I might have space to answer all the aspersions on my learning, but that is unimportant. The main thing is, brethren, for God's sake, awake!

"When it is evening ye say, 'Fair weather; for the sky is red.' And in the morning ye say 'Foul weather to-day, for the sky is red and lowering.' Ye know how to discern the face of the heavens, but ye cannot discern the signs of the times."

The social revolution that is impending, my dear Dr. Judge, may catch you out of your element. It will *not* be a pink tea.

Fraternally yours,

Chicago, February 19, 1916. IRWIN ST. JOHN TUCKER.

To the Editor of *The Living Church*:

IWAS glad to read the letter of the Dean of Fond du Lac in reply to that of the Rev. Irwin Tucker of your issue of February 5th.

May I be permitted to call attention to some points upon which the Rev. Mr. Tucker misjudges the child and the layman?

The child is logical by nature, and if his patriotism questions the righteousness of an undemocratic form of government he will understand the explanation that a King who cannot err has a right to our allegiance, while the democracy is the best form of government for imperfect men.

As to our acknowledging ourselves "miserable sinners"; the man who cannot do that must have a very superficial acquaintance with himself.

Again, as to the language of the "Confession in the Communion Office": It was our Lord's comment that the publican was justified rather than the pharisee—and He, the "express image of the Father," over and over again voiced His indignation at their hardness of heart. And with our superior knowledge are we not more blameworthy?

Is the "Exhortation at Morning Prayer unreasonably long"?

Not to those who pay attention to it, and so are prepared for the Confession.

The *Te Deum*, when the congregation are permitted to join in it, does not cause "heart failure." The pity of it is that it is usually the subject for an elaborate musical composition that is not understood by the unmusical or by those who are unfamiliar with it.

Give back the *Te Deum* to the congregation, and it will be to many what it now is to the few, the most democratic, most Catholic, of hymns; the one in which American and English, French and German, join Sunday after Sunday; presenting their differences at the throne of the King of kings, sure that the Judge of all the earth will do right.

Lastly, why is it that the clergy are so desirous of shortening the services? We do not hear the laity complaining of the length of the services.

MARY JACKSON.

Bryn Mawr, Pa., February 13, 1916.

To the Editor of *The Living Church*:

NO doubt it is by reason of an only casual survey of the Prayer Book that the jaundiced eye of Mr. Tucker missed that which might be termed the last word, as it were, of the spirit of the antithesis of democracy. I refer to this deprecation in the Litany:

"From all sedition, privy conspiracy, and rebellion . . . Good Lord, deliver us."

Only a mind steeped in the worshipful atmosphere of the divine right of kings could have the daring to couple such a prayer with that of deliverance "from hardness of heart and contempt of thy Word and commandment," since, obviously, it has been by this very instrument of protest seeking redress by force that the path of liberty and true democracy has been blazed. It is remarkable that the revisers, with the American Revolution fresh in their minds, did not expunge it.

Yours, FRANKLIN C. SMITH.

Rawlins, Wyo., February 17, 1916.

"ALTERNATIVE AMERICAN POLICIES"

To the Editor of *The Living Church*:

YOUR recent editorial entitled "Alternative American Policies" seems to be summed up in a few words, "My country, right or wrong." Your admirable defense of the difficult position of the Chief Magistrate of this land involves you as it does him in a very unfortunate position, which at the risk of being called "a bad citizen" by THE LIVING CHURCH I can only describe as deplorable. Why it should be thought patriotic to consider the course adopted by this administration as unimpeachable and glorious passes my comprehension. I used to be of the opinion that free speech was a characteristic of a democracy, and that even the President of the United States was not infallible but must be judged as other rulers by the criterion of national morality. I was unaware until lately that the presidential actions of our executive were to be regarded as the faultless acts of a Kaiser or a Czar by their faithful subjects.

America first by all means, but America first in honor, without need of employing such argument as you have used to defend our lack of protest on behalf of martyred Belgium. Perhaps you have forgotten a letter that appeared in your columns a few weeks ago from Captain Hart, a British army officer, to the effect that in President Monroe's time the United States under the able leadership of Daniel Webster protested to the "Holy Alliance" their shameful treatment of Greece, and therefore the world was looking for us to do likewise in the still more awful case of outraged Belgium.

"My country, right or wrong," is a dangerous argument from a moral standpoint, and when set forth by a great Church paper speaks strangely for an advocate of Christian ethics. The violation of Belgium ignored officially by us is on a totally different footing from the *Lusitania* murder, the former demanding in the name of humanity an explanation from Germany, and the latter a direct attack on American rights, requiring stronger action than nine months' wrangling over words, which in the days of Lincoln or McKinley would have been met by an instant demand for apology and satisfaction for American lives murdered at sea.

A year ago President Wilson was "too proud to fight," a saying that has been ridiculed in France and England to our detriment; now he bids us rush our preparations against a likely attack from an enemy. At the beginning of the present session of Congress he was in favor of twelve battleships, and the other vessels necessary to go with them in five years. During his western tour Mr. Wilson advocated the largest navy in the world. A short time ago he favored the Continental army scheme, and his able Secretary of War counting on the President's support suddenly found himself without it, and resigned from his high position rather than continue to bear the vacillations of the presidential mind. If our domestic policy has been thus muddled shall we turn with pride to our foreign one? Mexico, Belgium, the piratical submarine campaign, the aerial raids on defenseless places with the murder of women and children, make our proud boast of service to humanity somewhat doubtful in the minds of a good many people. America first, yes, but America first in deeds, not in words.

You should be careful not to be misunderstood, Mr. Editor, when you say, "President Wilson's much abused notes have had

greater effect in reducing, though they have not prevented, danger to non-combatants at sea than the whole British navy has had." Since Germany was first told that she would be held to strict accountability for the loss of American lives at sea there have been the following tragedies: The *Lusitania*, the *Arabic*, the *Hesperian*, the *Ancona*, and the *Persia*. Do you really think that a nation that regarded a sacred treaty as "a scrap of paper" respects anything except brute force? Don't you know, Mr. Editor, that not our notes but the enormous captures of German submarines by the skill of the British navy have put Germany in the position of covering her defeats by pretended friendship for a nation whom at heart she despises? The British nets are responsible, I fear, and not our notes.

Really you discourage one by your appeals to a patriotism of expediency, so un-American, and so unlike our traditions. Abraham Lincoln said on the field of Gettysburg, "Government of the people, by the people, for the people shall not perish from the earth." Mr. Wilson and his admirers would limit "the earth" to North and South America. But when we were a little struggling republic we did not fear to bid the Holy Alliance keep their hands off Greece; and when we were still smaller we sent our ships into the Mediterranean Sea to put an end to the Barbary Pirates, which none of the great countries of Europe had succeeded in doing.

Patriotism let us have by all means, but let it be true patriotism, not a sham based on expediency. World service God grant we may ever perform, but let it not be only the splendid efforts of individuals, but let our government, which is supposed to represent popular government and democracy, send official relief to Belgium, and suspend the emigration laws in favor of the Belgians, Poles, Serbs, and Armenians. In the name of humanity let us write no more notes to Teutons and Turks, but let us prevent by our active aid another Armenian massacre. That is patriotism, that is honor, that is what our flag stands for, and on such ideals the foundation of our republic were laid.

Let me say in conclusion that while I admire the leadership of THE LIVING CHURCH in Church matters, the political attitude of your paper has been a source of grief and shame to me, as I believe it has to many others. The Church of Laodicea is not a very good example to follow in moral issues, and political expediency is dangerously near "military necessity." Confine your energies, please, to Church news, or else take the consequences of putting your paper on record as supporting a political policy which many of the ablest and most patriotic citizens of different parties both in Congress and outside have shown to be inadequate and humiliating, unworthy of our great nation. With the highest regard for your sincerity and Churchmanship,

Very truly yours, ALBERT C. LARNED.

Bar Harbor, Maine, February 14, 1916.

[It is a pleasure to the editor to express entire agreement with our correspondent in his repudiation of the sentiment, "My country, right or wrong!"—EDITOR L. C.]

ENTERING THE CHURCH FROM THE DENOMINATIONS

To the Editor of *The Living Church*:

THE LIVING CHURCH of February 12th, in its London correspondence, relates that Dr. Forsyth, principal of Hackley College, wrote to the Rev. Mr. Campbell, who was lately received into the communion of the Church of England, "to give him leave to say for him that he did not 'unchurch his former church or colleagues,' but that he still regarded them as 'true churches and ministers' in in such a way as he was 'not entering the Church, but simply passing from one Church to another.'"

The Rev. Dr. Beardsley, in his *History of the Church in Connecticut*, quotes from the private journal of the Rev. Dr. Samuel Johnson, who became known as the "Father of Episcopacy in New England," and was the first president of King's College, now Columbia: "I hoped, when I was ordained, that I had sufficiently satisfied myself of the validity of Presbyterian ordination under my circumstances. . . . Oh, that I could either gain satisfaction, that I may lawfully proceed in the execution of the ministerial function, or that Providence would make my way plain for the obtaining of episcopal orders! What course I shall take I know not. Do Thou, O my God, direct my steps; lead and guide me and my friends in Thy way everlasting."

The Great and General Court of Connecticut in 1722 was convened by Governor Saltonstall, himself a Congregational clergyman, and for a day the doubts of seven clergymen were debated. Four of them went to England to be ordained. Three did not proceed to dissolve their relations to Congregationalism. Dr. Johnson's final decision in his private journal reads: "It seems to be my duty to venture myself in the arms of Almighty Providence, and cross the ocean for the sake of that excellent Church, the Church of England, and God preserve me; and if I err, God forgive me." Rector Cutler of Yale, the Rev. James Wetmore of North Haven, Daniel Brown of West Haven, and Samuel Johnson persevered. The Rev. Jared Eliot, the Rev. John Hart, and the Rev. Samuel Whittlesey did not.

President Woolsey of Yale, in his historical discourse delivered on the occasion of the one hundred and fiftieth anniversary of the institution, said that "greater alarm would scarcely be awakened now, if the theological faculty of the college were to declare for the

Church of Rome, avow their belief in Transubstantiation, and pray to the Virgin Mary."

The Protestant Episcopal Church in Connecticut from 1722 to 1916 has made some progress, but if the majority theory of the Rev. Dr. George H. Toop of Philadelphia had been applied to these seven in 1722, there would be no episcopacy in the state of Connecticut to-day. The quarter or third of the clergy of to-day should have remained in the Christian bodies from which, like Johnson, Cutler, and others, they came, being numerically larger than that to which they have been admitted.

CHARLES COLLARD ADAMS.

Cromwell, Conn.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

TH E question of the revision of the Prayer Book is still in order, I would like to suggest that it might be well to have anthems arranged for special occasions such as Christmas Day, Ash Wednesday, Good Friday, or Ascension Day. On days of penitence, such as Good Friday and Ash Wednesday, it would seem to be better not to sound such a joyful strain as "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving and show ourselves glad in him with psalms." The *Venite* must be used on those days unless they fall on the nineteenth day of the month.

It might be well, in the prayer for Unity of God's People, to substitute for the words "our unhappy divisions," these words, "the unhappy divisions of Christendom." I happened to use this prayer once when there was trouble in the choir, and it was taken for granted that the prayer was for harmony among the members thereof. It would be proper, doubtless, to pray for peace when there happened to be turmoil in a congregation, but we are praying in that prayer for the unity of Christendom and the wording ought to be arranged to bring out this fact clearly.

The question of repeating the Lord's Prayer after the minister at the beginning of the Order for Holy Communion should be settled. It is as a rule in other places repeated by the people also, but if it is ritually incorrect for them to do so in the case above mentioned let the fact be stated that all things may be done in order.

There is another thing that it might be well to consider. Would it not be well to omit those words in the Prayer Book the meaning of which has changed? We pray in one collect that God will "prevent" us in all our doings by the Holy Spirit. Now if we mean all evil doings, there would be no objection, but the word as originally used meant something different; it meant rather to "assist," not "prevent," as we now use the word. The same might be said for the word "conversation" in the service for making a deacon, which means there rather a walk of life than the talk of life. The word "advertise" used in the rubric before the Holy Communion means, we are told, rather, "advise," a somewhat different thing. The Prayer Book is called the Book of Common Prayer and should be, as far as possible, abreast of the times and have no words or phrases not "understood by the people." It should not be a shelf for archaisms or a museum of verbal antiques.

FRANCIS P. WILLES.

St. Mark's Rectory, Highland, Md.

A PEACE LOVER

To the Editor of *The Living Church*:

TH ERE have been in the recent past many voices sounding the sentiment, "Let the Catholics get out, and quit." Might not these dissident brethren do well to remember that many of those who are the subjects of their criticism were members of this Church before themselves were born; and that the people who are asked to quit have made sacrifices for love of the Church and for its up-building quite as great as theirs? Now, if these protesting brethren would take warning from St. Paul, that "Love thinketh no evil," they might learn from the story of a certain Church-loving "Orthodox" Jewish counsellor, who was certainly guided by God the Holy Ghost, when he gave to his compatriots and fellow Churchmen the advice, "And now I say, Let these men alone; for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it; lest, haply, ye be found even to fight against God."

These times of war are making all of us not a little nervous, and some of us very hysterical; but if we would try to possess our souls in peace, we would be in sufficiently better frame of mind to have "a right judgment in all things"; for which we all should pray most earnestly at this time especially. I have lived through many crises, which men around me have said would "wreck the Church"; but I have seen them pass, and the Church of the Living God, which is the pillar and the ground of the truth, has stood firm all the time. Patience with those who differ from us will do much for them, but far more for us; and I hope that we shall all be able to "abide in the House" together in peace, to the end; for I firmly believe that this portion of Christ's Church is not going to be split by any twentieth century schism.

Faithfully yours for the faith,

CLARENCE ERNEST BALL.

"THE HUNGRY SHEEP LOOK UP AND ARE NOT FED"

To the Editor of *The Living Church*:

IN the last year nine inmates of Auburn Prison have applied to me, through the Brotherhood of St. Andrew in the prison (organized as a branch of the chapter in my parish), for Holy Baptism. Before proper preparation for receiving Baptism was possible, three of these men have been transferred, without notice, to other prisons, where I have tried, unsuccessfully, to have the Church follow and minister to them. I asked Brotherhood headquarters if they could advise me any further measures to take. In reply a Brotherhood officer who has had long experience in prison work writes me, "Throughout New York state the resident prison chaplain is never over-glad to have any other clergyman come in to visit. It is just the condition obtaining at Auburn for so many years. It is only very lately that you have had any fairly nice welcome in visiting there. Am I not right?" (He is right. But now I am courteously and cordially welcomed by both Methodist chaplain and Roman warden). "I know at Sing Sing it has been and still is very difficult for any priest of our Church to have any easy visiting privilege. Until the state acknowledges that our Episcopal Church is not one of the Protestant sects, things will continue, I believe, as they are."

Would "change of name" be a step toward this? If not, why not? Does "Protestant Episcopal" operate to withhold from the "prisoners and captives" (on whom, three times a week, we pray God to have mercy) a Sacrament which is "necessary to salvation"? If so, is the retention of "Protestant Episcopal" good Christianity?

St. John's Rectory, Auburn, N. Y.

GUY P. BURLISON.

THE NEW MEMBERS OF THE BOARD OF MISSIONS

To the Editor of *The Living Church*:

THE LIVING CHURCH of February 5th stated editorially:

"The failure of the Second Province to reelect the Rev. Dr. Alsop to membership in the Board of Missions, following upon the failure of the First Province to reelect Mr. Burton Mansfield and of the Third to reelect Mr. George N. Reynolds can have but one interpretation. These are pro-Panama members."

As a member of the nominating committee of the Third Department, I can positively state that the failure of the province to reelect Mr. George N. Reynolds was not because he was a pro-Panama member of the Board. The Panama question did not enter into the nomination or election.

In place of Mr. Reynolds, who would have been reelected had he so desired, the province elected Oliver J. Sands, Esq., Richmond, Va., president of the Laymen's Missionary Movement, and in place of the Rev. Dr. Mellvaine of Pittsburgh was elected the Rev. Dr. Arthur C. Thomson, Portsmouth, Va.

I do not know how the new members of the Board, Mr. Sands or the Rev. Dr. Thomson, stand on the Panama question, but I should hardly venture to guess that either disagrees with Mr. Reynolds.

Respectfully,

Baltimore, February 16, 1916.

GEO. C. THOMAS.

To the Editor of *The Living Church*:

YOU stated in THE LIVING CHURCH, of February 5th your inference that changes in the elected members of the Board of Missions made in the Second and Third Provinces were due to disapproval of those who voted in favor of the Panama Conference. This inference as applied to the Third Province is groundless and incorrect. No reference was made to the Panama question either in the nomination or in the election. The two changes were made in the effort and for the purpose of distributing the representatives among the different dioceses of the province. In making this inference you seem to have lost the judicial balance which you usually maintain, and to have committed the fallacy, "*post hoc propter hoc*."

J. DE WOLF PERRY,

Philadelphia, Pa.,

Chairman of the Nominating Committee

February 17, 1916.

of the Third Province.

A "CHURCH MILITANT"

To the Editor of *The Living Church*:

AFTER reading your valuable paper for over twenty-four years, and noting the many discussions regarding the name of the Church, I have come to the conclusion that as we certainly are a "Church Militant" we had better call ourselves so. For my part I shall always consider myself a Catholic and teach "the faith once delivered to the saints." Let those who consider themselves Protestants do so, only let them teach Catholic truth. The great trouble is that so many of our priests try to sermonize instead of teaching. If we taught *the Church* in all sincerity we should have less controversy about non-essentials.

Personally I should like to see the word Protestant dropped and Episcopal retained, as that covers the Catholic ground. For the Church cannot be Catholic without being Episcopal. If we drop the title Episcopal the M. E.'s will take it to themselves and be known as the Episcopal Church instead of Methodists.

Let peace and harmony prevail in the ranks of the true Catholic Church.

F. E. ALLEYNE.

De Land, Fla.



A GROUP OF BOOKS

- I. *What Is a Christian?* By John Walker Powell. The Macmillan Company. 1915.
- II. *The Mighty and the Lowly.* By Katrina Trask. The Macmillan Company. 1915.
- III. *A Substitute for War.* By Percy Mackaye. The Macmillan Company. 1915.

(I) The author of the first of these three books, in which an effort is made to answer the question, "What Is a Christian?" is a Methodist minister in the Middle West, and his answer falls short of the one which a Churchman would give just where we should expect it to do so, that is to say, in its conception of the Church. For this writer, Christianity comes first and the Church afterward. He begins Chapter VII in this way: "We have summed up the main outlines of Christianity; its fundamental convictions, its ethical demands, its individual and social ideals. It remains to ask, what is the relation of the Church to all this?" His reply is that the Church "is nothing after all but the attempt of the Christian ideal to embody itself in institutional form, for the sake of perpetuating itself in the world, implanting its ideals in the human heart, and stamping its impress upon human history." "As a shell-fish secretes his shell from his own flesh and the waters with which he is surrounded, so Truth is forever secreting an organized body out of the world of men, and the body which Christian Truth thus creates for itself is the Christian Church."

This definition is a long way from St. Paul's conception of the Church as the Body of Christ, into which we are grafted by baptism, and historically it cannot be reconciled with the narrative of the Gospels and of the Acts of the Apostles, in which a fellowship of disciples, joined to Himself, appears as the work of our Lord Jesus Christ, and that fellowship holds and progressively interprets the truth which He has committed to its care. From the Church point of view it might be more aptly said that the organized body secretes truth than that truth secretes the body. It is plain that this doctrine of the Church is quite misunderstood, where it is referred to (on pages 178-9) as "the High Church ecclesiastical doctrine." "It claims to rest upon the words of Christ," the author says, which is not accurate. It claims to rest upon the Person of Christ and to be the expression of His will, not simply the outcome of His words.

Leaving this aside, the book is interesting, suggestive, and in many parts most helpful. The chapters that most commend themselves to the reviewer are those on "The Christian and War" and "The Christian and Wealth." Mr. Powell commits himself to a view of war which one cannot feel is wholly satisfactory, yet at the same time he points with admirable common sense to the constructive methods by which "war's crude and wasteful method of attaining international justice" may be replaced by "a common understanding and mutual good-will among the nations of the earth."

There is a great deal of sane and thoughtful discussion of Christian ethics in this little book, with which one finds himself in hearty agreement, especially with this summing-up (page 138): "A clear-eyed and courageous Christianity must insist that no man has discharged his full duty when he has applied the Christian spirit to his concrete personal relations, but that his conscience, no less than his practical judgment, must be socialized until he shall apply in all the multiplied activities of his business and political life the same fundamental principles which bid him sacrifice his own interests for the sake of his fellows, and shall do his part to establish justice and good will as the economic law of the social order."

(II) Mrs. Trask never touches any subject but with the illuminating vision of the poet, and this brief essay is, in effect and in style, a prose poem, depicting for us the life of our Lord Jesus Christ as the reconciling of all the divisions and conflicts of human society. To criticise such a treatment of such a subject would be an ungrateful task, upon which one has no mind to enter.

Mrs. Trask has beautifully and truly revealed the inner spirit of the life of the Master and of His Kingdom. Her plea that social betterment cannot be found in the exaltation of one class above another or in the improvement of mere external conditions, is enforced by a series of striking illustrations which are unmistakably revealing. Yet she does not argue for the perpetuation and acceptance of outward conditions, so far as they are selfish, oppressive, or unjust. "The social disease, following the unjust distribution of wealth, the unrighteous control of land, the iniquitous ownership of the product of labor, should be studied as the diseases of cancer and tuberculosis are studied; and every man and woman who has learned the principles of Jesus will so desire to study them and will find a way of betterment. But the more sincere is the desire, the greater the determination for social reform, for economic and social betterment, the more consecrated the resolve to bring them to pass, the

more necessary it is that the accomplishment thereof should not be imperilled by false methods. The Gospel of Jesus is not a system, but a revelation." "True betterment will come as the consummate fruit of the Spirit."

(III) Mr. Percy Mackaye, whose high poetic achievement in literature has been supplemented by successful and interesting experiment in pageantry, as a social force, writes of this as an educative influence for peace in a style delightful and pungent, and with much practical suggestiveness. His thought is that war has concealed its real hideous degradation and horror under the pomp of music, gay uniforms, and rhythmic movement, and has made itself splendid by the enlistment of noble human attributes: self-sacrifice, courage, patience, enkindled will power. "The designers of war are masters of imaginative appeal. Of the realism of war, of death, mutilation, hate, hunger, rape, stench, disease, bonded generations, and national debt, they are purposely uneloquent. Instead, they exalt war's self-sacrifice, heroism, solidarity, and for these they create impassioned symbols of color and grandeur. The flaming colors of a flag have set cities on fire; the refrain of a song has wrought revolution." But what has peace to show as a symbol? What attractiveness does the peace movement possess? What does it draw to itself of the arts, of music, the drama, poetry, and symbolism? Mr. Mackaye believes that by utilizing the arts of the theater to give symbolical expression to the finer meanings of peace, the same appeal may be made for peace as the war lords make for war. He cites the experiment of the great pageant in St. Louis, of which he was the organizer and director, as a telling illustration of the point which he is making. Whether or not this method in itself will accomplish all he claims for it, his point is well taken, and what he suggests is, as Mr. Norman Angell says, "not a minor detail of the problem of peace."

GEO. LYNDE RICHARDSON.

RELIGIOUS HISTORY

- A Short History of the Evangelical Movement.* By the Rt. Hon. George W. E. Russell. London: Mowbray & Co. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.10.
- A Short History of the Oxford Movement.* By the Rev. S. L. Ollard, M.A., Hon. Canon of Worcester. London: Mowbray & Co. Milwaukee: The Young Churchman Co. Price \$1.80; by mail \$1.95
- The Story of the Catholic Revival.* By Clifton Kelway, F.R.H.S., with a preface by the Rt. Hon. the Viscount Halifax. London: Cope & Fenwick. Milwaukee: The Young Churchman Co. Price 90 cts.; by mail 96 cts.

To anyone interested in the history of the Oxford Movement and the Catholic Revival in England during the last century these are three attractive titles. The books should be read together, for they are supplementary, and perhaps in the order named. Mr. Russell treats of the Evangelical Movement from its rise in the middle of the eighteenth century to its decay in the middle of the nineteenth. Canon Ollard covers again the period of the Tractarian Movement proper from 1833 to 1845, the theme of Dean Church's incomparable volume; carries on the story through the period of ritualistic persecutions in the seventies, concluding with two valuable chapters on the Results of the Movement. Mr. Kelway, in briefer form and to a great extent in the shape of biographical notes, follows the development of the Catholic Revival from Newman's secession to our own day. Mr. Kelway's style is the liveliest, though often too journalistic; Mr. Russell's is the most sympathetic; Canon Ollard's is certainly the most careful. They are unprejudiced and fair in their point of view, and therefore more satisfactory than the general treatment of the same topics in Mr. Cornish's *History of the English Church in the Nineteenth Century*, in Dean Stephen's well-known series. Perhaps none of them is a great work but the three volumes under review are more serviceable than any other general accounts we know.

PSYCHO-THERAPY

- Suggestions for a Church Class in Psycho-Therapy.* By the Rev. C. Bertram Runnalls. The Young Churchman Co. Price 75 cents.

This little book is the outcome of many requests received by the author, both verbally and by mail, from the clergy and laity of the Church interested in the spread of the full Gospel of Christ. It is also an answer to a demand for the restoration of the practice of divine healing within the Church, and makes many practical suggestions as to how to conduct a study class with this purpose in view. A typical study of the class is given, the subject being "Self-Control." One caution given is that the conductor of the class should studiously avoid all claims to be a healer. One of the best recommendations for the book is that the methods suggested have been employed with great success by the author himself, who has a large, interested class

J. D. RICE.

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

IN a conference on the subject of the Woman's Auxiliary during the Indianapolis institute, the question was put, "What can be done to prevent so much talk about the raising of money?" Often it is embarrassing to old members of the Auxiliary to force upon new members, or visitors who have come expecting to be enlightened upon some phase of mission-work, a half-hour of purely money-talk. Discussion about money for boxes, the apportionment, special funds, systematic offerings, and other things, really brings the financial side very much in evidence; sometimes it seems that it would be a good thing to reserve it for the end of the meeting after we have had the lesson of the afternoon presented to us. But to this question it was answered that a way of ending at least one feature of money talk would be for each Auxiliary to send its assigned box as early in the season as possible. When the furnishing of a box has to be brought up at several meetings and the financial details discussed, the effect is dispiriting and unmissionary.

Nothing could better emphasize this than some letters received lately from the president of a branch of the Auxiliary in Virginia. She says that their especial branch attempts to send its box always by December 1st and that hereafter it is their purpose to have it shipped by November 1st. She encloses two letters from missionaries full of appreciation of the contents of their boxes but placing great stress on the fact of their reception so early in the season. "Too often," writes one of these, "our box reaches us in January or even later, when we have had to get all our winter clothing needed and are thus required to carry the gifts over until the next winter, when some of them are not quite so appropriate. Consequently we are thoroughly happy over this box." Another thanks the donors for all things, "but especially for sending the things early enough for Thanksgiving." She also speaks of a "Surprise Box" for herself alone, which was enclosed in the larger box. "This is the first 'surprise box' I have ever received and its dainty packages are very enticing." "This box," so the president of the branch tells us, "consists of some little token for each month of the year, Christmas, New Year, Easter, and birthday, the package not to be opened till the time designated. We have been doing this for some years and find it a pleasant feature of our work."

A RECENT ARTICLE IN THE LIVING CHURCH on the subject of the parish house called attention to the fact that these convenient adjuncts to Church life are very often misused and abused. One of our archdeacons writing on this theme reminds us that sociology, unless leading to the influence of the Church, is not the real business of the Church. This writer deplores the secular use of the parish house, citing instances when the Church services were made to rank much below the affairs of the parish house. The parish house is something more than a club house and all persons in charge of its functions should have very seriously in mind the fact that it is intended to offer advantages and seemly amusement to those who at least respect the Church. The choir-master and heads of guilds and societies should be something more than mere entertainers. The sexton himself should realize the dignity of his position and if necessary have the power to suppress undue boisterousness and abuse of the privilege of the parish house. We would like to see all of our sextons wear vergers' gowns after their physical duties are over. It adds dignity to the place.

A series of pleasant evenings has lately been given in a certain old parish house which boasts not much in the way of convenience when compared to the roomy and handsome modern parish house now used by hundreds of parishes. Somewhat cramped is this parish house, having a lack of class rooms for Sunday school, a small auditorium, no dining-room, and a small kitchen; but it manages to keep its spaces pretty well filled several nights in the week. Recently this parish felt the need of some social evenings. Having a scattered congregation

largely unacquainted with each other, many of whom led very quiet lives, it was thought incumbent on the parish to "do something." How easy it is to utter that phrase! "Something must be done," was the slogan formulated at the last parish meeting. The parish was divided geographically into four parts and certain committees appointed to "do something." They were to plan everything for the whole evening. The four evenings were to be scattered judiciously through the year, the summer not being counted in for several reasons. Three of these have now materialized and they have been so very successful that a description of them is given for the benefit of any parish which has this puzzle confronting it. It was taken for granted that anybody who knew how to do anything would do it; and reasoning on this supposition it is astonishing how easy it is to provide pleasure for those who are in a receptive frame of mind. The first evening was an experiment; somebody sang, somebody played, somebody danced a little. Then several very funny speeches were made—impromptu. The rector explained what he hoped for in these social evenings and drew a picture of what a congregation might accomplish who were all united and all working for the Church. The wardens made speeches—very witty ones—about all sorts of things with just a touch of the Church; the people were all introduced and got talking to each other, and at the precise psychological moment out rushed a committee of women and young girls with a splendid cup of coffee and things to go with it, and the clock struck eleven before those people even thought of going home. Printed invitations had been sent to this one.

The second evening drew all that were at the first one and some more. It was just before Christmas, and the committee tried very earnestly to present a Christmas feature in the way of a married Santa Claus who should appear with his wife and indulge in some personal talk about the parish; but owing to the fact that the senior warden balked, the committee was thrown upon its own resources at the last minute and the result was an interesting debate upon the moot question, "Shall Women Serve on the Vestry?" This was very spicy on both sides, a lady arguing "pro" and a gentleman "con." The judges were forced to compromise, so cogent were the arguments on both sides.

The third evening had a short programme of violin music with some songs. These are always excellent beginnings for any form of entertainment. Then followed some old-style charades such as were popular several decades ago—before the age of the picture shows. It was surprising how much these were enjoyed. They were impromptu, the words having been selected beforehand but the acting and the actors left to the inspiration of the moment. "Prestolite" made a fine charade, easily guessed. There were many more, and so exciting did the guessing become that the call to coffee had to be sounded more than once. It was a pleasure to meet people who had been coming to church for years but never had known the general congregation. They—the quiet ones—are the ones most needing this, but their enjoyment was no greater than that of the gayest and youngest, who had in the full sense of the word "a good time." As this American idiom is written, it is recalled that a young girl spending her first winter in Washington said most effusively to the wife of an admiral, "I've had such a good time! Haven't you?" Smiling, the lady said, "I have had prime pleasure." This parish has had "prime pleasure," and it is intending to keep on having it. The next meeting will be soon—before Lent. There will be music by anybody who will sing or play and there will be repeated a club paper on a popular subject. So it will be seen that the work is not so much if each one is willing to do whatever he knows how to do. And then it must always be remembered that the officers and the prominent members of the Church must be present to make such a meeting really successful.

THE DIOCESAN ALTAR GUILD organized by Deaconess Loisa, Burlington, Vt., bids fair to be very valuable in the way of

introducing uniform methods of taking care of the altar in the various parishes. In her instruction—sent out through the *Mountain Echo*—the deaconess writes:

"If you do not know the very best way to clean everything from the brasses on the altar to the floor ask someone who does know all about it. So much harm can be done by zealous but uninstructed workers. Do not be content with leaving everything in sight clean, but see that every corner of that sacred place be as we would want it for the Presence of the King.

"Do not leave little rolls of dust behind the reredos or in August perhaps some dry scraps of Christmas greens rattling out in an unexpected moment. The women of New England are such immaculate housekeepers that it seems all the more reason that our church should at least be as clean as our home, and the cleaning should not be a grand spasmodic effort, though this may have to come first, but the regular, systematic, thorough care of reverent hands week after week.

"Do not have your utensils—broom, duster, etc.—cast-off ones from home. Only the best should be used, and even the lowly dustpan may reflect the reverent thought that the women of the church consider nothing too small or insignificant to express their loving service."

RECENTLY there was spoken of on this page a valued old Prayer Book with the personal history of its owner written on the fly-leaf. A correspondent tells us of such another one, old and handsome, with the hymns and psalms in the back of the book and in the front these lines written by the donor:

"Remember, love, who gave thee this,
When other days shall come;
When she, who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift, to one she'd die to save.

"That mother sought a pledge of love,
The hollest for her son;
And from the gifts of God above
She chose a goodly one.
She chose for her beloved boy,
The source of light, and life, and joy.

"She bade him keep the gift that when
The parting hour should come
They might have hope to meet again
In her eternal home.
And said his faith in that should be
Sweet incense to her memory.

"And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne,
She bade him pause, and ask his breast,
If he, or she, had loved him best.

"A mother's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy—
A Mother's Gift—remember, boy!

MOTHER."

THE *Royal Cross*, organ of the Daughters of the King, has always much of interest. One of their members, Annette Burke Richmond, has nearly always a fine letter about her work in Soochow, China.

"If friends at home who think of me as sitting all day pouring out instructions could follow me around for one ordinary morning only! The cook, the letter-coolie, the gardener, the man with the coal which must be weighed basket by basket; a man to sell yellow-flour corn-meal; a note about a girl in the hospital who is well enough to come home; the month's meat bills; an invitation to supper in another mission; a message about greens for Christmas; the house-boy to say he must buy a mop; 'Please hear me say my duty to my neighbor'; 'Please give me some adhesive plaster'; a naughty girl to reprove; hurt feelings to soothe; and lo! it is noon and here comes Miss Sz, the day school teacher, who has been to Shanghai to visit Miss Boone's splendid school and wants to give me an account of her expenses."

Another good article in this number of the *Cross* is the paper by Miss Elizabeth Cullen read at the Junior annual council, Anacostia, D. C. She has taken the Junior Hymn, number 615, for her theme. "O Jesus, I have promised to serve Thee to the end." Writing of cheerful service she says:

"It has always seemed to me that, if the Lord had willed it that we who dwell on the earth were to be always solemn and more or less gloomy. He would never have created all the bright, beautiful things; birds, flowers, streams, the trees, the animals that He has placed here. Instead, I am of the opinion that dull colors, drab, dun, black,

would have replaced the scarlets and greens and blues; that a stately gait would have been characteristic of the animals, instead of a gallop or a trot; that everything would be in accordance with the general trend. As it is, the sky is usually a bright blue, the grass a glorious green, the birds sing gaily, and most animals are perfectly willing to gallop if they are but given half a chance; the lilies of the field and all the other flowers are still more gloriously beautiful than even Solomon in all his glory, and we people of all God's creations should be the brightest, the happiest, the readiest to serve our Creator."

NOT LONG SINCE we were rejoiced to read a letter in this paper from a clergyman recommending *Bellamy's Charades* to those of his fellow workers who need mental relaxation. These wonderful charades, which are poems and puzzles combined, first met our attention through an Auxiliary woman who was working on the first century of the book. From that moment they have held a fascination unequalled by anything else in the guessing line. To hear them recommended to the clergy was a joy indeed, and although this writer did not say, in so many words, "Get a charade before writing your sermon," we take the liberty of suggesting this. There is not space to give to this subject all that we would love to say, but there is a hope that this page may soon present some charades written expressly for it. And then we shall have not only the clergy but their wives interested in this ingenious mental stimulus.

FROM AN Auxiliary member:

"The *Spirit of Missions* reached me the other day, and I am shocked to see that St. Mary's School, Shanghai, still needs \$10,000 to complete it. Don't you think there are one thousand of us who will add \$10 each to what we have given? Here is one, anyway!"

CHRIST IN FLANDERS

We had forgotten You, or very nearly—
You did not seem to touch us very nearly—
Of course we thought about You now and then;
Especially in any time of trouble—
We knew that You were good in time of trouble—
But we are very ordinary men.

And there were always other things to think of—
There's lots of things a man has got to think of—
His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday—
Sometimes, perhaps, not even on a Sunday—
Because there's always lots to fill one's life.

And all the while, in street or lane or by-way—
In country lane, in city street, or by-way—
You walked among us, and we did not see.
Your Feet were bleeding as You walked on pavements—
How did we miss Your Footprints on our pavements?—
Can there be other folk as blind as we?

Now we remember; over here in Flanders—
(It isn't strange to think of You in Flanders)—
This hideous warfare seems to make things clear.
We never thought about You much in England—
But now that we are far away from England—
We have no doubts, we know that You are here.

You helped us pass the jest along the trenches—
Where, in cold blood, we waited in the trenches—
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness—
We're glad to think You understood our weakness—
Somehow it seems to help us not to whine.

We think about You kneeling in the garden—
Ah! God! the agony of that dread garden—
We know You prayed for us upon the cross.
If anything could make us glad to bear it—
'Twould be the knowledge that You willed to bear it—
Pain—death—the uttermost of human loss.

Though we forgot You—You will not forget us—
We feel so sure that You will not forget us—
But stay with us until this dream is past,
And so we ask for courage, strength, and pardon—
Especially, I think, we ask for pardon—
And that You'll stand beside us to the last.

—*The Spectator*.

YOU WANT to be true, and you are trying to be. Learn these two things: Never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—*George Macdonald*.

Church Calendar



- Feb. 1—Tuesday.
 * 2—Wednesday. Purification B. V. M.
 * 6—Fifth Sunday after Epiphany.
 " 13—Sixth Sunday after Epiphany.
 " 20—Septuagesima Sunday.
 " 24—Thursday. St. Matthias.
 " 27—Sexagesima Sunday.
 " 29—Tuesday.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. Hudson Stuck, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Miss S. H. Higgins.

Rev. S. H. Littell.

SHANGHAI

W. H. Jefferys, M.D.

Rev. F. L. H. Pott, D.D.

JAPAN

TOKYO

Rev. Dr. C. S. Reifsnider

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D.

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

Personal Mention

THE REV. E. S. BARLOW has assumed charge of St. Luke's Church, Mechanicsburg, Pa., giving regular service on Sunday mornings.

AFTER twenty-nine years of faithful service at St. Paul's Church, Jersey City, N. J., on Duncan avenue, the Rev. WM. P. BRUSH, owing to serious illness, has resigned as rector of the Church and has been made rector emeritus.

THE REV. E. S. DOAN has recently taken charge of St. Andrew's Church, Roswell, N. Mex.

THE REV. AUGUST FLEISNER of Grand Rapids, Wisconsin, has accepted a call to Christ Church, Danville, Pa., and will be in residence there on Quinquagesima Sunday, March 5th. Since the death of the Rev. Walter C. Clapp the parish has been excellently cared for by the Rev. Wm. E. Kunkel.

THE REV. LEE W. HEATON of Hamilton, Texas, has accepted a call to the rectorship of Christ Church parish, Oak Cliff, Dallas, Texas, and will enter upon his new duties the first Sunday in March.

THE REV. BENJ. F. P. IVINS has resigned his cure at Christ Church, Gary, Ind., and on Ash Wednesday will become rector of St. Luke's Church, Kalamazoo, Mich., diocese of Western Michigan. This is Mr. Ivins' second election to this parish, he having been elected there when the parish first became vacant last fall.

THE REV. M. A. McKEOUGH has resigned his charge at Marfa, Texas, with its associate missions.

THE REV. WILLIAM HERBERT MOOR, for seventeen years a priest of the diocese of Nebraska, has accepted the call to become vicar of Christ Church Pro-Cathedral, Trenton, N. J., and will enter upon his new work Ash Wednesday. He has served his diocese in many capacities, such as being general missionary, secretary of the council, clerk of the Cathedral Chapter, registrar of the diocese, member of the Board of Missions, and deputy to the General Convention.

THE REV. HAROLD HOLT of Holland, Mich., has moved from 88 Twenty-eighth street, to the rectory, 102 West Thirteenth street.

THE REV. W. T. REYNOLDS will hereafter devote all his time to Trinity Church, Steelton, Pa., relinquishing his work at Mechanicsburg.

THE REV. CHRISTOPHER SARGENT has found it necessary to resign his charge at Las Cruces, N. Mex., by his physician's advice.

THE REV. E. C. SCHMEISER has resigned his work as rector of Trinity Church, London, Ohio, and accepted charge of the Church of the Good Samaritan, Sauk Center, Minn., in the diocese of Duluth, with missions at Melrose and Alexandria.

SEXAGESIMA

St. Luke 8:15—"With patience."

Patience of God! toiling through aeons vast

To make a world! Patience sublime

Of Love redemptive, in the pagan past

Waiting secure the fulness of the time!

Patience of Jesus in the judgment-hall!

Bearing with friends and foes, with Father's face

Averted, wringing "Lama?" Most of all,

The wondrous patience of the work of grace!

Oh, covet not the brief Epiphany

Which comes with shallow growths the sun shall burn.

Embrace the process of eternity,

And strive the patient plan of God to learn.

"The good physician of the house of Hollnesse!"*

Will heal our deepest wounds and perfect righteousness.

HERBERT H. GOWEN.

* *Fairy Queen.*

THE REV. F. C. SMITH, rector of St. Thomas' Church, Rawlins, Wyo., has been named as secretary of the Wyoming Social Service Commission and has accepted the place in connection with his present work.

AFTER March 1st the address of the Rev. CHARLES A. STROMBOM will be 1625 Locust street, Philadelphia, the clergy house of St. Mark's Church.

THE REV. C. G. TWOMBLY of St. James', Lancaster, Pa., has resigned from the social service commission of the diocese on account of his growing social service work in Lancaster. Bishop Darlington has appointed the Rev. F. M. C. Bedell, of Trinity Church, Shamokin, in his place to serve until the next meeting of the diocesan convention.

DIED

CLARKSON.—At Spring Lake, N. J., on February 14, 1916, EMMA FRANCES MAE MURRAY, widow of Edward W. CLARKSON, mother of the Rev. David Henry, Mary Emma, and Florence Clarkson.

"And there shall be no more pain."

GIBBS.—At Johns Hopkins Hospital, Baltimore, on February 5th, in his forty-fourth year, MR. REFUS M. GIBBS, a devoted and active Churchman. Funeral on February 7th in Christ Church, the Rev. Dr. Edwin B. Niver officiating.

PIPER.—At Cambridge, Mass., February 8th, FRANCES PIPER, a faithful parishioner of the Church of the Messiah, Boston, Mass.

"The golden evening brightens in the west;
 Soon, soon to faithful warriors cometh rest;
 Sweet is the calm of Paradise the blest.
 Alleluia."

MEMORIALS

ALLEN SEYMOUR PERKINS

In thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year.

Of your charity pray for the repose of his soul. Jesu, mercy!

JULIA RATHBONE STARKEY

The Woman's Auxillary of the diocese of Newark records with deep regret and sorrow the death of their former president, Mrs. JULIA RATHBONE STARKEY, the widow of the late Rt. Rev. Thomas A. Starkey, for many years the Bishop of this diocese. Mrs. Starkey became president of the Auxillary at the time of Bishop Starkey's consecration and for more than twenty years was the devoted leader of the missionary work of the women in this diocese.

The work of the Comfort Club will always be to us her loving memorial, for it is to her initiation that we own the existence of that work, which for so many years has sent comfort from our diocese into the homes of missionaries far and wide throughout the Church. Its value has been appreciated so that other dioceses now have similar clubs. After the death of the Bishop, Mrs. Starkey resigned the presidency of the Auxillary, but it has been a pleasure to keep her name as honorary president, associated with the work she loved. She died full of years at her home in East Orange, N. J., January 14, 1916.

WILLIAM THOMPSON

The faculty of Kenyon College desires to place on record a memorial of the late Rev. WILLIAM THOMPSON, D.D., who was active for many years

as a friend, counselor, and trustee of the institution.

His interest gained through his early association as a student graduating with the class of 1858, was continued to the last, and made itself manifest through material gifts to the College. He received the degree of Bachelor of Divinity from Bexley Hall in 1861 and at the same time the degree of Master of Arts from the College. In 1909 the College conferred upon him the degree of Doctor of Divinity.

His quiet personality endeared him to a large circle of friends by whom he will particularly be missed at commencements where he has been so long a familiar figure.

Committee:

L. B. WALTON.

GEO. F. WEIDA.

RICHARD C. MANNING.

Gambler, February 7, 1916.

RETREATS

NEWARK.—A day of retreat will be held for the associates of the Sisters of St. Margaret and others, in the chapel of St. Barnabas' Hospital, Newark, N. J., March 3rd. The conductor will be the Rev. Wm. A. McClenthen, D.D., of Mount Calvary Church, Baltimore. Those desiring to attend will apply to the Sister in Charge.

NEW YORK CITY.—A day of retreat for the Associates of the Sisters of the Holy Nativity and other women will be held at the Church of St. Mary the Virgin on Thursday, March 2nd. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the Sister in Charge, Mission House of St. Mary the Virgin, 133 West Forty-sixth street.

NEW YORK.—A pre-Lenten retreat for women will be held in Trinity Mission House, 211 Fulton street, New York City, on Saturday, March 4th. As the Holy Eucharist will not be celebrated until nine o'clock, retreatants will make their communions in their parish churches. The three meditations will be given at 10:30, 12, and 3 o'clock. For obvious reasons it is requested that retreatants shall send a written notice of their intention to be present, addressing it to the Sister Superior at the Mission House.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS WANTED—CLERICAL

POST WANTED as assistant priest or priest-organist; South or West for choice; graduate in high honors of two universities; exceptional preacher, lecturer, and musician, and influential with young men; good athlete but poor visitor; single; used to large choirs and three-manual organ. Highest references. Apply RECTOR ST. JAMES' CHURCH, Greenville, S. C.

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

PRIEST, married, seeks rectorship. A seminary man. Extemporaneous preacher, energetic and systematic. Young but experienced. Address CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

THE REV. C. W. ROBINSON is free to preach or take services on Sundays until Easter in or near New York City. Address COLUMBIA UNIVERSITY, or telephone Bronxville 537.

POSITIONS OFFERED—MISCELLANEOUS

EXPERIENCED SCHOOL MASTER and wife to take charge of the department for young boys in a Church school. Address LOWER SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

PARISH VISITORS wanted immediately by mission; \$25 and room. Write 292 Henry street, New York.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER with excellent testimonials, English and American, desires change. Large experience, European training, devout Churchman. Address A. L. C. M., care LIVING CHURCH, Milwaukee, Wisconsin.

CHANGE OF POSITION WANTED by cathedral-trained organist and choirmaster. Experienced recitalist and boy-voice expert. Communicant. References. Address ORGANIST, Box 327, Paris, Texas.

RECTOR of parish in Eastern city can highly recommend English organist and choirmaster of large experience. Address N. H. T., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, young woman communicant, desires position. Teacher of voice and piano. Piano accompanist. Address MILLE, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER, trained, experienced, musical, desires position in parish or school. References. Address CENO, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER at liberty; can furnish good letters of recommendation. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

LADY OF REFINEMENT desires position as companion or chaperon. Highest references. Address Box G, LIVING CHURCH, Milwaukee, Wis.

WELL-TRAINED TEACHER desires position as governess. References exchanged, Box 37, Monroe, La.

PARISH AND CHURCH

WHY USE settings of the *Benedicite* which make this wonderful hymn of praise a Lenten penance when you could have Brown's Congregational *Benedicite*? Five thousand copies are in enthusiastic use. A post card request will bring you a specimen copy, or you can order as many copies as you need for your choir and some of your congregation, and they will be billed to you at the special price of five cents per copy. BROWN BROTHERS, P. O. Box 584, Chicago, Ill.

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilford Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. ARSTIN ORGAN CO., Woodland street, Hartford, Conn.

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

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

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

FOR SUNDAY SCHOOLS and the Preaching Mission, 100 Hymns with music from the Church Hymnal, \$6 per hundred. Sample copy postpaid, 10 cents. THE PARISH PRESS, Ft. Wayne, Ind.

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

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

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

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

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

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

SAINTE 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—NEW JERSEY

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

BOARDING—NEW YORK

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

HEALTH RESORTS

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

LITERARY

DAILY MEDITATIONS, by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

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

FOR SALE—MISCELLANEOUS

FOR SALE—Cadet outfit consisting of guns, uniforms, etc. C. A. WILSON, Baraboo, Wis.

FOR RENT—MISCELLANEOUS

CAMP IN THE PINES, on Lake Champlain. Seven rooms and bath. Beautiful sand beach. \$170 for the season. Address owner, C. H. EASTON, 1 Broadway, New York.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. McCLEURE, Treasurer and Financial Agent, The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

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

A MISSIONARY AUTOMOBILE

Five hundred dollars wanted, to purchase automobile for busy rector who has charge of three missions outside his parish: will save time and expense. Will you kindly help? Write Rev. JAMES G. WARD, Cloquet, Minn., or Rt. Rev. J. D. MORRISON, Duluth, Minn.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. MCKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

R. J. Seidenberg, Ellcott 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.]

WILLIAM BRIGGS. Queen & John Sts., Toronto, Can.

Songs of Heroic Days. By Thomas O'Hagan. Author of *A Gate of Flowers*; *In Dreamland*; *Songs of the Settlement*; *In the Heart of the Meadow*, and others. 75 cents net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Some Spiritual Lessons of the War. Five Sermons by Henry Philipps Denison, B.A., Prebendary of Wells, Vicar of St. Michael's, North Kensington. Author of *Visions of God*; *Thoughts on Penance*; *Prayer-Book Ideals*; *True Religion*, etc. 60 cents.

When Should Children be Confirmed? By A. H. Bayerstock, M.A., Rector of Hinton Martel, Dorset. Author of *The Priest as Confessor*; *The Supreme Adventure*, etc. 80 cents.

THE H. W. GRAY CO. New York.

Great Modern Composers. By Daniel Gregory Mason, Biographical Sections by Mary L. Mason. The Appreciation of Music Volume II. \$1.50 postpaid.

HENRY ALTEMUS CO. Philadelphia.

The Story of Young Abraham Lincoln. By Wayne Whipple, author of *The Story of the American Flag*; *The Story of the Liberty Bell*; *The Story of the White House*; *The Story of Young George Washington*; *The Story of Young Benjamin Franklin*, etc. Illustrated. 75 cents net.

MACMILLAN CO. New York.

The Belfry. A Novel. By May Sinclair. \$1.35 net.

Why Men Pray. By Charles Lewis Slattery, D.D., Rector of Grace Church in New York, Author of *The Master of the World*, *Life Beyond Life*, *The Light Within*, etc. 75 cts. net.

Handbook of Athletic Games. For Players, Instructors, and Spectators. Comprising Fifteen Major Ball Games, Track and Field Athletics and Rowing Races. By Jessie H. Bancroft, Assistant Director Physical Training Public Schools, New York City; Ex-Secretary American Physical Education Association; Formerly Executive Secretary, Girls' Branch, Public School Athletic League, New York; Fellow, American Association for the Advancement of Science; Author of *School Gymnastics*, *Games for the Playground, Home, School and Gymnasium*, *The Posture of School Children*, etc.; and William Dean Pulvermacher, A.B., LL.B., Flushing High School, New York City; Formerly Inspector of Athletics, Public Schools, New York City; Member of Officials' List, American Intercollegiate Football Rules Committee; Former Player and Coach of Baseball, Football, Hockey, and Basketball, at the College of the City of New York and Trinity School. \$1.50 net.

E. P. DUTTON & CO. New York.

The Honey-Pot. By the Countess Barcynska, author of *The Little Mother Who Sits at Home*. \$1.35 net.

LONGMANS, GREEN, & CO. New York.

The Pan-Angles: A Consideration of the Federation of the Seven English Speaking Nations. By Sinclair Kennedy. \$1.75 net.

The Epistle of St. James. Lectures. By H. Maynard Smith, Vicar of Holy Trinity, Malvern, Rural Dean of Powyke; Examining Chaplain to the Bishop of Zanzibar; Author of *Church Teaching at Home, In Playtime, Playmates*, etc. \$2.00 net.

A Master Builder. Being the Life and Letters of Henry Yates Satterlee, First Bishop of Washington. By Charles H. Brent. \$4.00 net.

PAMPHLETS

FROM THE AUTHOR.

The Colorado Industrial Plan. By John D. Rockefeller, Jr., 26 Broadway, New York. Including a Copy of the Plan of Representation and Agreement Adopted at the Coal and Iron Mines of the Colorado Fuel and Iron Company, 1916.

The Fall of Babylon, Naaman the Syrian, Judith. By Mrs. E. G. Pember, 61 West Brookline street, Boston, Mass. 38 cents postpaid.

CORNELL UNIVERSITY. Ithaca, N. Y.

Librarian's Report 1914-15. Official Publication of Cornell University. Volume VII, Number B.

GOVERNMENT PRINTING OFFICE. Washington.

Speech of Hon. James A. Frear of Wisconsin in the House of Representatives, Monday, January 10, 1916. Congressional Record, 1916.

Briefs and Statements Filed With the Committee on Education, House of Representatives, Sixty-Fourth Congress, First Session, on H. R. 456 to Create a New Division of the Bureau of Education to be known as the Federal Motion Picture Commission, and Defining Its Powers and Duties. Federal Motion Picture Commission.

NATIONAL EDUCATION ASSOCIATION. Ann Arbor, Mich.

The Essential Place of Religion in Education. 30 cents each.

MACMILLAN CO. New York.

Aspects of the Church's Duty. A Charge Delivered to the Clergy of the Diocese of Winchester at his Primary Visitation, September 27th, and October 4, 1915. By Edward Stuart Talbot, D.D., D.Litt. (Cantab.), Honorary Student of Christ Church, 87th Bishop of the Diocese. 40 cts net.

AMERICAN SOCIETY OF CHURCH LITERATURE.

Keene, N. H.

How Washington Makes Us Think of the Church. With Illustrations. A Supplement to *George Washington: Christian.* By the Rev. John S. Littell, D.D., Rector of St. James' Church, Keene, N. H., and Acting Secretary of the American Society of Church Literature. Stories of Cross and Flag, No. 4. 25 cts.; by mail 29 cts.

STUDENT VOLUNTEER MOVEMENT. 25 Madison Ave., New York.

Student Volunteer Movement Bulletin, January, 1916.

PAPER COVERED BOOKS

THE YOUNG CHURCHMAN CO. Milwaukee.

So As By Fire. Notes on the War. By Henry Scott Holland, D.D., D.Litt., Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church. 40 cents.

LONGMANS, GREEN, & CO. New York.

The Small Hymn-Book. The Word-Book of the Yattendon Hymnal. Edited by Robert Bridges. 90 cents net.

YEAR BOOKS

JOSEPH P. CLOUGHER. Toronto.

Year Book and Clergy List of the Church of England in the Dominion of Canada. 1916. 30 cents.

CHURCH MUSIC

PARISH PRESS. Ft. Wayne, Ind.

Three Simple Musical Settings of the Nine-Fold Kyrie. By Rev. F. S. Penfold. 5 cts. each.

Educational

KENT SCHOOL, in Kent, Conn., founded by the Holy Cross Fathers in 1906 to provide at a minimum cost, for boys of ability and character who presumably on graduation must be self-supporting, a combined academic and scientific course preparatory to college or business life, more than justifies its existence. For the year 1914-15 there were one hundred and twenty students in residence. Of these one hundred and nine were communicants, twenty having been confirmed during the year. The enrollment for the year 1915-16 is one hundred and twenty-seven. The property of the school is estimated as worth \$105,000.

The Magazines

COLONEL ROOSEVELT's article in the March *Scribner*, about "The Bird Refuges of Louisiana," is in his most delightful manner. It is a plea for the preservation of wild life, especially the birds. "The Audubon societies, and all similar organizations, are doing a great work for the future of our country. Birds should be saved because of utilitarian reasons; and, moreover, they should be saved because of reasons unconnected with any return in dollars and cents. A grove of giant redwoods or sequoias should be kept just as we keep a great and beautiful cathedral. The extermination of the passenger-pigeon meant that mankind was just so much poorer; exactly as in the case of the destruction of the cathedral at Rheims. And to lose the chance to see frigate-birds soaring in circles above the storm, or a file of pelicans winging their way homeward across the crimson afterglow of the sunset, or a myriad terns flashing in the bright light of midday as they hover in a shifting maze above the beach—why, the loss is like the loss of a gallery of the masterpiece of the artists of old time."

THE CHURCH AT WORK

CHURCH PENSION FUND ACTIVITY

THE RT. REV. HERMAN PAGE, Bishop of Spokane, has been able to arrange to give a considerable portion of his time to furthering the interests of the Church Pension Fund. After extended conferences in New York with Bishop Lawrence, president of the Fund, an initial trip was arranged for Bishop Page through the Middle West, beginning in Minneapolis and ending Chicago or Detroit late in February.

A successful luncheon was held in Minneapolis on February 5th, at which a number of the diocesan committee were present, and general plans for a local organization in the interests of the Church Pension Fund were discussed. On February 11th and 12th Bishop Page was given a luncheon in Cleveland under the auspices of Mr. Samuel Mather, vice-president of the Church Pension Fund. A strong working organization was formed, consisting of prominent laymen from Cleveland, Youngstown, Canton, and Toledo. On February 13th Bishop Page preached in Columbus, and met several men who had taken a prominent part in the activity preliminary to the launching of the Church Pension Fund campaign. He visited St. Louis on February 16th and 17th. On the former day he met a large number of the clergy of St. Louis at a luncheon given by Dean Davis. That evening he also presented the subject of Church Pensions to a meeting of laymen. On February 17th Mr. James A. Waterworth arranged for a luncheon of representative laymen and a few clergymen at the Noonday Club. Bishop Tuttle was present and made the opening address. Much interest was manifested, and many of the laymen spoke most forcibly and earnestly in regard to the need of a strong effort in the direction of raising \$5,000,000. Another meeting of those present and many others is to be called in the near future.

On Friday, February 18th, he went to Milwaukee and met a group of clergymen and laymen who had been called together by Bishop Webb for luncheon at the University Club. An initial executive committee was formed and steps were taken for the appointment of a large general committee. Much interest was manifested.

The central committee of the Church Pension Fund considers itself particularly fortunate in having secured the services of Bishop Page. He is an unusually forceful speaker and has the ability of conveying the clearest understanding of the fundamental principles involved in the great undertaking upon which the Church has entered.

NATIONAL MISSIONARY CONGRESS

THE MEN'S National Missionary Congress to be held in Washington, D. C., April 26th to 30th, under the direction of the Laymen's Missionary Movement, will be the climax to the series of great conventions of the National Missionary Campaign now being held in the leading cities of the United States. Missionary leaders regard the gathering as a potential event, which will face new world conditions of opportunity and need.

The arrangements for the congress are being made by the Laymen's Missionary Movement. All sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday evening, April 26th, and closing Sunday evening, April 30th. The congress will be a deliberative body, and delegates, limited in number, have been allotted to the denominations upon an equitable basis. Among the outstanding leaders

of Christian activity and thought who have accepted invitations to speak at the congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goucher, Ex-Lieut. Gov. A. J. Wallace of California.

A MONTANA PARISH PLANT

THREE YEARS ago when the Rev. George Hirst took charge of St. James' parish, Lewistown, Mont., it had just organized as a parish. The previous year they had raised for all purposes a little over \$800. An every-member canvass was made with the result that something over \$3,000 a year was subscribed. A parish was immediately organ-



ST. JAMES' CHURCH AND PARISH HOUSE, LEWISTOWN, MONT.

ized, and it was decided to call Mr. Hirst at a salary of \$2,000 and rectory.

The parish has flourished under Mr. Hirst's able leadership. Last year the total expenditures amounted to \$3,769. There has been a steady growth in the parish and it fills an important place in the life of the community. This fact has made it an easier matter to raise the funds for the parish house which was opened for use a short time ago. This building will add greatly to the usefulness and effectiveness of the work of the Church in this thriving inland city.

The parish house, a cut of which is here shown, is built of stone. It is eighty-two by thirty-four feet. On the lower floor is a Sunday school room. On the second floor there is an auditorium sixty-two by thirty feet, with balcony, a ticket office, and a reception room.

The building cost all told \$11,000. There is an indebtedness of \$4,000. A short time ago a devoted parishioner offered to give \$1,000 if the people would raise \$1,100 by February 1st; and they raised it.

This is the sixth parish house to be built in the diocese. It is something that every parish ought to have.

BROTHERHOOD CHANGES

AS ALREADY announced, Dr. Hubert Carleton has retired from the position of general secretary of the Brotherhood of St. Andrew, and the organization, from its new central office in Philadelphia, is obliged to press new men into service. As acting general secretary Mr. Franklin Spencer Edmonds, a well-known lawyer of that city, has been appointed and

has signified his acceptance. Mr. Edmonds is a leading Churchman and an active member of the Brotherhood chapter at St. Martin's-in-the-Field, Chestnut Hill, of which, until recently, he was the director. He teaches a large men's Bible class at that church. Mr. George H. Randall, associate secretary, becomes acting editor of *St. Andrew's Cross*, while he and Mr. Edmonds will cooperate in the management of the Brotherhood office under the direction of the president, Mr. Edward H. Bonsall.

Dr. Carleton, the retiring general secretary, who has become so widely and so favorably known throughout the Church, was educated at Trinity College, Toronto, and Brasenose College, Oxford, and received M.A. degrees successively from Toronto and from Oxford University, where he took high rank in

scholarship and was a recognized leader. Subsequently he was engaged in settlement work in East London in association with Rev. Winnington Ingram, who is now the Bishop of London. He was for two years the first general secretary of the Brotherhood of St. Andrew in England. In 1913 he received from Kings College, Nova Scotia, the degree of Doctor of Civil Law *honoris causa*.

BISHOP FERGUSON OPPOSES LOOSE DIVORCE LAWS

A BILL lately presented to the legislators of Liberia amended the present laws of that country by adding several causes of divorce to the scriptural one now existing. Bishop Ferguson on January 11th wrote the following paper in protest. He is laboring hard to preserve the sacredness of the marriage vow and its indissolubility in that far-off country, and to build up in that land of heathenism a God-fearing people, a kingdom of righteousness and truth.

"A WORD TO LEGISLATORS

"They are guardians of the interest of the country. Elected as the representatives of the people, they are to consult the needs of their constituents, do all in their power to better the condition of things and enhance the best interest of the Republic by wise laws and judicious measures. Have they the right to enact any law that they may deem advisable? Yes, with one restriction. They have no right to enact a law that would give the people license to violate what God has ordained. For instance: concerning divorce the Lord Jesus Christ has given all His followers

a law. See St. Matt. 19: 9. *'I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.'*

"Is this law binding now? Yes, like every other ordinance of Jesus Christ; and to wilfully disobey it is to incur God's displeasure and expose ourselves to His wrath. Whoever violates this law is pronounced an adulterer. What effect will that sin have? See Gal. 5: 19-21, where St. Paul declares concerning adultery and fornication, among other sins which he names, that 'they which do such things shall not inherit the kingdom of God.' The logical conclusion then is, that they who are divorced for another cause than that named and are married to another, are living in adultery and shall not inherit the kingdom of God.

"As the present divorce law of this Republic now stands it is in keeping with the law of God; but to change it and allow divorce to be granted for any other cause than fornication or adultery is to go contrary to what God has ordained. Legislators who do this assume a very grave responsibility: that of giving people license to violate God's law. No man nor body of men in any capacity whatsoever should do this. We have sins enough of our own to answer for; let us not be partakers of other men's sins.

"But is not divorce granted in other civilized countries for various causes? Yes, alas, they are not careful to obey God's laws in this and other respects; and perhaps that is the cause of the great calamity that has now befallen them, greater than any that the world has ever witnessed before. Are we going to imitate their example in disobeying God and thus bring destruction upon ourselves? There is too much at stake, fellow citizens. Considering our own personal interest and that of our children, let our answer be *no!* Considering the interest of this struggling Negro Republic, let our answer be *No!* Considering the interest of the entire Negro Race with which we are identified, let our answer be *NO,* we will fear God and keep His commandments!!!"

A DECLARATION FROM PORTO RICO

THE FOLLOWING series of resolutions signed by the Bishop, five priests, and one deacon of the missionary district of Porto Rico has been made public, and request has been made of the other Bishops in the American Church to give their endorsement to the resolutions:

"WHEREAS, For many years the activities of the Episcopal Church have extended to the countries of Latin America, and her representatives have learned to esteem the Latin American peoples with affectionate regard,

"AND WHEREAS, Certain statements have appeared in the public press which tend to misrepresent the conditions existent in these countries,

"THEREFORE, We, the Bishop and clergy of the Episcopal Church in Porto Rico, desire to affirm,

"1. That the presence and extension of the Church's work in Porto Rico is not to be interpreted as a reflection upon the Latin American people, nor as an intentional criticism of any other Christian body.

"2. That the presence and extension of the Church's work in Porto Rico is not to be interpreted nor understood as an effort to reconvert or proselyte those who already confess and practice the Catholic religion of Jesus Christ.

"3. That the Church thankfully recognizes the many elements of truth and goodness which characterize the Christian people of Latin America, and rejoices in their abundant record of good works.

"4. That we understand the Church's presence in Latin America to be due solely to

her desire to cooperate with the existing Christian forces in these countries in the common work of subduing the powers of evil and of bringing all men into the faith and obedience of the one, holy, Catholic, and apostolic Church of God.

"5. That the Church's work in Latin America, as far as we know, differs in no particular from that which she carries on in the United States of America, or wherever else she is called, in the providence of God, to witness for the truth of Jesus Christ.

"Signed:

"CHARLES B. COLMORE, *Bishop.*

"LEONARD READ,

"SAMUEL SUTCLIFFE,

"L. M. A. HAUGHWOUT,

"P. R. R. REINHARDT,

"J. F. DROSTE,

"E. CUERVOS, *Deacon.*"

THE ANONYMOUS GIVERS

THE GENTLEMAN who on February 7th left at the Missions House a gift of \$1,000 for general missions, as noted in THE LIVING CHURCH of February 19th, declining to give his name or address, called the same day at the office of the Clergymen's Retiring Fund Society with a \$500 bill contributed in the same anonymous way. The Retiring Fund Society has also received within a week another gift of \$5,000 from a New York Churchman whose name is withheld.

BISHOP M'CORMICK'S ANNIVERSARY

THE TENTH anniversary of the consecration of Bishop McCormick of Western Michigan was observed February 14th by a celebration of the Holy Communion in St. Mark's Pro-Cathedral, Grand Rapids, at 8 A. M., a breakfast tendered his guests by the Bishop at the Peninsular Club at 9 A. M., and a reception and banquet at the largest hotel, the Pantlind, in the evening. Bishop and Mrs. McCormick and Bishop John Hazen White of Michigan City received the three hundred guests, after which a seven-course banquet was served. Mr. Kellar Stem of Hastings, president of the Church Club, under whose auspices the festivities were given, announced that the club would provide the salary of the Bishop's secretary during the succeeding three years, as a mark of appreciation for their diocesan. He introduced Mr. William Fenton, who sang three songs very acceptably, and then the toastmaster, the Hon. Jacob Kleinhaus. Mrs. Collins Johnston, president of the diocesan Woman's Auxiliary, brought the good wishes of that organization, and Dean White read letters of congratulation from Governor Ferris, Msgr. O'Brian, Bishop Anderson, Bishop Tuttle, the Rev. Dr. William T. Manning, and many others, ending with a warm tribute expressive of the feelings of all the clergy of the diocese. Mr. Charles Garfield, chairman of the Morals Efficiency Commission, paid a glowing tribute to the Bishop as a citizen. Bishop White acknowledged that all the other speakers had taken his remarks away from him and proceeded to praise the Bishop for his graciousness of character, sympathetic touch with his clergy, and his large-heartedness towards public affairs in general.

Bishop McCormick was thankful for the Church Club, for Akeley Hall, well established and splendidly administered, and for the Woman's Auxiliary, which raises among other things the Bishop Gillespie Memorial Fund of \$500 a year. The Bishop referred to the churches at Grand Ledge and Dowagiac, the Fruit Belt work, and that of St. Philip's as proving diocesan progress. He touched on the loss of such men as Judge Stuart, Mr. Leavenworth, and Mr. Hunt, but was thankful that other younger men were to take their places. He hoped that the full

endowment fund of \$100,000 would be raised by 1925, when the diocese would observe its fiftieth anniversary. The singing of the Doxology closed a most interesting programme.

ANNIVERSARIES IN LEXINGTON DIOCESE

THE JOINT celebration of the twentieth anniversaries of the organization of the diocese of Lexington and of the consecration of its first bishop, the Rt. Rev. Lewis W. Burton, D.D., was held at Christ Church Cathedral, Lexington, Sunday and Monday, January 30th and 31st. Careful preparation for the celebration was made by the Bishop and the anniversaries commission appointed by the last diocesan council, with the result that perhaps never before in its history has the diocese realized in the same degree its corporate unity. Certainly never before has every parish and mission so wholeheartedly endeavored to meet the task which the diocese allotted to it.

The celebration began with a service in the Cathedral Sunday morning at eleven o'clock. A number of the clergy from various parts of the diocese were present with large representations from their congregations. The faculty and students of Margaret College attended in a body. For the clergy who could not close their churches the Bishop set forth a special service both for the Sunday school and for the congregation, so that in all of the Sunday schools and churches the same anniversary services were held. At the Cathedral immediately after the lesson period the Sunday school marched into the church for its service and a brief address by Dean Massie. The offering was for the Episcopal Endowment Fund.

At eleven o'clock, after the singing of the processional hymn, Bishop Burton, assisted by Dean Massie, dedicated the rood wall and the sounding-board recently placed in the Cathedral. Bishop Woodcock read the Ante-Communion service, for which special collects, epistle, and gospel were appointed. Bishop Gailor was the preacher, and gave a noble sermon on "The Reënforcement and Enrichment of our Faith by Experience." At this service the Anniversary Thank Offering was presented. The commission had asked for \$4,000 to pay off the diocesan indebtedness, and through its chairman, Dean Massie, and its executive secretary, the Rev. J. H. Gibbons, wisely and persistently presented the subject everywhere in the diocese. Every parish and mission responded and the amount contributed was somewhat in excess of the \$4,000 asked for. In the administration of the Holy Communion Bishop Burton was the celebrant, assisted by Dean Massie, Archdeacon Wentworth, and the Rev. G. H. Harris. Before the benediction the Dean offered special prayers for the Bishop and the diocese.

Bishop Woodcock preached the sermon at Evening Prayer.

Monday noon there was a luncheon and conference for men at the Board of Commerce dining room. The general subject was, "Opportunities for Church Extension in the Diocese of Lexington."

Later in the afternoon Miss Kate Scudder, the historiographer, read an historical sketch of the diocese.

The celebration was concluded with a reception and dinner in the parish house. The speakers were Bishop Woodcock, Bishop Gailor, the Very Rev. R. K. Massie, and Bishop Burton. All the speakers paid warm tributes to Bishop Burton and his work. Bishop Burton, his emotions deeply stirred, expressed his appreciation of his corps of clergy and lay workers, said that the opportunities are greater than ever before, and that the need is for men who will make their energies equal to their opportunities.

During the celebration many messages and

letters were received from former clergymen of the diocese and from several of the ministers of the Lexington churches. The Lexington papers also published appreciations of the Bishop in which his leadership in city and state was recognized.

PATRIOTISM IN THE SUNDAY SCHOOL

AT AN entertainment of St. Jude's Sunday school, Brooklyn, on Tuesday evening, December 28th, a beautiful silk flag was presented to the school by the boys in Mrs. William Knobloch's class, and is being used in the services of the school.

Mr. William B. Severe of Brooklyn composed the following patriotic song for the occasion, and adapted it to the familiar hymn tune, "The Church's One Foundation." Those who have heard it sung say that when accompanied by the "salutation to the flag" it is most impressive.

"OLD GLORY

[Dedicated to St. Jude's Sunday School.]

"O emblem of a nation
That has no peer on earth,
To us thou art a treasure.
A gem of priceless worth.
Thy stripes of red, like rubies,
Shine forth in brilliant hue,
Thy stars, pure white like diamonds,
And field of Heaven's blue,

"With stripes of pearly whiteness,
Which blended with the rest,
Complete our nation's ensign,
On earth the very best.
Old Glory dear, we love thee
And pledge allegiance true,
To God and home and country,
Our Flag, red, white, and blue."

HOW THEY BUILT THE CHURCH AT ESPANOLA

ON A passenger train, running through the rocky hills and wilds of New Mexico, a mother met a missionary of the Church, whose headquarters were at Santa Fe. Her home was only thirty-five miles away. Could not the missionary come and visit them and hold occasional services there?

This appeal was made in October, 1913. A few visits in Espanola—for this is the name of her town—convinced the missionary that other faithful members of Christ's fold lived there, who were equally zealous for those Church privileges, which, in some cases, had for many years been denied them.

Accordingly, a mission was organized, and regular services appointed. A woman's guild soon sprang up. Interest grew apace. The guild bought an organ for use at the monthly services. Prayer books, hymn books, and Communion vessels were donated by the parish at Santa Fe for the new mission, now called St. Stephen's. A discarded altar and a prayer book came from Ft. Bayard in the southern part of the state. A lectern was given by the Church of the Good Shepherd, Silver City; the lectern Bible and altar frontal with the linen for use at monthly celebrations of the Holy Communion were sent by friends in far-away cities. Baptisms were frequent at the mission. Then came the first visitation of the Bishop, when four candidates, two of them adults, received the laying on of hands.

Early in 1915 plans were perfected for the raising of funds with which to build a church, the congregation up to this time having met for worship in private homes or in the local school house. The missionary pledged himself to raise one-fourth of all the funds required for a new church. Immediately one member of the mission pledged and paid one hundred dollars, and later gave another hundred dollars, when the plans for the building were modified. All the members of St. Stephen's Mission made liberal pledges, and no member has left his or her pledge unredeemed. The Bishop was interviewed and gave freely, drawing upon the funds at his

disposal for Church extension in the district. The missionary first besought his congregation in Santa Fe to aid the new mission. They did so. Then he wrote to many of his friends and urged them to help him build his first church. Among those who responded were two bishops, an army chaplain, and a miner. He appealed for aid at a public service in an established church in a sister state, Arizona, and received a generous contribution. For the last payment on the new church, St. Stephen's has been promised a grant by the American Church Building Fund Commission.

Thus the little church was built—is built. And now the little band of twenty communicants or less is busily engaged in properly furnishing, lighting, and heating the building for the opening service of dedication on March 1st, when their Bishop and other clergy of New Mexico will be with them, taking their places for the first time in another temple of the Lord for the purpose of dedicating that temple to His service, and when the gift of the faithful women of the mission—a beautiful stained glass rose window above the altar—will be unveiled as the little choir of untrained but earnest voices sing a *Te Deum* of praise and thanksgiving to Almighty God for the blessing of success that He has given this work.

DEATH OF WM. R. BURLEIGH

GRACE CHURCH, Manchester, and the diocese of New Hampshire unite in mourning the loss of Mr. William R. Burleigh, whose death recently deprived the Church of valued services in parish and diocese. In the few years since Mr. Burleigh's return to New Hampshire he had made for himself a unique place in the work of the diocese. His leisure, willingness, devotion, and ability caused him to be called upon to fill many places of trust, especially in missionary matters. As a member of the diocesan board of managers and as its financial secretary, as chairman of the newly-formed central missionary committee, charged with making and raising the apportionments, diocesan and general, and as secretary of the diocesan men's club and trustee of the Orphans' Home, he served most usefully in the diocese. He also served the diocese as a deputy in the Provincial Synod and in General Convention. His singular ability and devotion will make him to be greatly missed.

NATION-WIDE PREACHING MISSION

BISHOP DU MOULIN has addressed a pastoral letter to Toledo Churchmen, telling of the mission being held by the Church. "Such a mission," he says, "is a concerted effort of its (the Church's) members to draw nearer to God themselves and to set before others the claims of the Christian life. Its work is to bring home to every individual, through the instrumentality of prayer, preaching, and personal efforts, the necessary place in every life of Christ and His religion. Its emphasis is therefore upon the need of repentance; the efficacy of prayer and faith, of worship and sacrament; and the enduring satisfaction of the way of salvation. Its hope is to arouse the careless, to interest the indifferent, to reach out and influence the wanderers, and to quicken and inspire the faithful."

Several preaching missions were held in Ohio during the closing weeks of the Epiphany season. The Very Rev. H. P. Almon Abbott, D.D., was eight days, including two Sundays, at St. Paul's, Canton, beginning January 9th. He was to have begun another mission of eight days in Toledo, at St. Mark's and Trinity Churches, Sunday, February 13th, but was taken ill, and at the last moment the mission had to be recalled. The Rev. Robert W. Woodroffe was at Christ Church, Oberlin (Rev. Roy J. Riblet, rector),

a week, beginning Sunday evening, February 6th, and during the same week the Rev. Wallace M. Gordon was at Grace Church, Mansfield. Beginning Sunday, February 13th, the Rev. William M. Washington, Ph.D., preached a mission of a week's duration at Ascension Church, Lakewood, and at the same time the Rev. Vernon C. McMaster was at Grace Mission, Willoughby.

Bishop Moreland held a most profitable parochial mission at Benicia, Cal., from January 16th to 23rd, assisted by the Rev. F. W. Crook of Ukiah. Notwithstanding heavy rains the attendance gained in interest and numbers until the close. Every evidence was given that the Church was proclaiming her message of salvation through Christ as never before. During the last few months Bishop Moreland has also held missions in Fort Bragg, Ukiah, Chico, Eureka, Suisun, and Vacaville; and will also do so in Santa Rosa, Grass Valley, and several other places in the diocese, up to the very close of Lent.

The several parishes in the city of Hartford, Conn., have arranged to have one central preaching mission in Christ Church at the beginning of Lent with Bishop Brewster as the missionary. The mission will begin on the first Sunday in Lent and will continue for eight days. Daily celebrations of the Holy Communion will be held in the parish churches, and all will unite for the noonday and evening services in Christ Church. A thorough and systematic preparation is being made by means of house-to-house visitations, circulars, posters, etc. It is planned to have a large chorus of men to lead the singing.

The Rev. Father F. H. Sill, O.H.C., will conduct a mission in Lent in Christ Church, Canaan, Conn., and in Trinity Church, Lime Rock, Conn. The two missions will be conducted simultaneously.

An eight days' mission was held at Trinity Cathedral, Omaha, Neb., February 6th to 13th, by the Rev. John Henry Hopkins, D.D. Dr. Hopkins gave a wonderful presentation of the Christian religion. Mrs. Hopkins conducted a series of conferences for women each morning, the topic being, "Some Avenues of Work and Service Open to the Women of the Church—Especially to the Women of the Auxiliary." In spite of cold weather and very icy sidewalks a large number of persons availed themselves of the great privileges.

The mission has found its way into the smallest parishes as well as the largest, proving to be able to bear very elaborate work even in the smallest churches. In Grace Church, Waverly, N. Y., of one hundred and thirty-one communicants, where the Rev. Ernest J. Hopper is the rector, work has been accomplished on an elaborate scale in a mission beginning on February 13th and closing February 24th, in connection at the same time with a mission at the rector's smallest charge, Christ Church, Wellsburg, both in the diocese of Central New York. Almost every man in the two parishes is a member of some committee and doing excellent work. The men's business committee and men's publicity committee have raised sufficient funds in both places and have flooded the towns with notices and posters. The result is, that crowds have been attending, especially young people, the rector in his preparation having formed a young people's committee, their first duty being to give names and addresses of young acquaintances whom they wished invited personally to the mission.

The Rev. Walter E. Bentley has just closed a ten-day mission at the Church of the Redeemer, Morristown, N. J. (Rev. Barrett P. Tyler, rector). Cottage services in preparation were held and it was well advertised in the local press. In spite of inclement weather the church was crowded at most of the services and particularly at the mass meeting for men, on the second Sunday afternoon, to which all lodges and labor organizations had been invited. The interest awak-

ened was evident from the fact that every person remained to the close (nearly 10 P. M.) and a large number stayed for the after-meeting which succeeded each service. Pledge cards were circulated freely. Enquirers were received privately by the missionary.

The ten-day mission held at St. Paul's Cathedral, Oklahoma City, by the Rev. E. H. Eckel, Sr., secretary of the Seventh Province, in January, led to an every-member canvass of the parish, in which the men of the congregation took part more vigorously than ever before, with consequently better results. The pledges for missions were increased by \$300 and those for local maintenance by \$1,100.

The Rev. H. H. D. Sterrett was the missionary from January 23rd to 30th at All Souls' Memorial Church, Washington, D. C., where his father, the Rev. J. Macbride Sterrett, D.D., is rector. It was truly inspirational and reviving in all hearts.

St. Ann's Church, in the Bronx, New York, will hold a three days' mission, from February 25th to 27th, inclusive, conducted by the Rev. Gibson W. Harris, who was for a number of years rector of the parish.

A successful eight-day mission was concluded at Trinity Church, Haverstraw, diocese of New York, on February 13th. The preacher was the Rev. Walter White Reid.

The Rev. F. M. C. Bedell will hold the parochial mission in St. Barnabas' Church, Newark, N. J. (Rev. H. V. B. Darlington, rector), from February 24th to 28th.

At St. Andrew's Church, New Berlin, N. Y., a mission will be conducted by the Rev. H. W. Foreman and the Rev. A. A. Jaynes.

The Rev. R. K. Caulk, rector of the Church of the Holy Spirit, Cleveland, is holding a mission at St. Paul's Church Bellevue, Ohio, during the current week.

The Rev. A. W. Brooks recently conducted a very successful mission at St. John's Church, Decatur, Ill.

A Lenten mission will be held in St. Paul's Church, New Haven, Conn., beginning March 20th.

A mission will be held at Trinity Church, Easton, Pa., in April, from the 5th to the 14th. The Rev. Herbert Parrish, general missionary of the diocese of Maryland, will be the missionary.

MEMORIALS AND GIFTS

A STERLING silver flagon has recently been placed in Christ Church, Bowling Green, Ky., in memory of Miss Mary Price, purchased with the bequest left by her.

A BEAUTIFUL pair of Eucharistic candlesticks has been presented to St. John's Church, Albuquerque, N. Mex., as a memorial gift, by Mrs. A. F. Morrisette.

By the will of Miss Catherine A. Bliss, who died about a year ago, Grace Church, New York, and the Domestic and Foreign Missionary Society receive \$10,000 each.

TRINITY CHURCH, Pottsville, Pa. (Rev. Howard W. Diller, rector), will receive considerably more than \$11,000 under the will of the late Miss Jessie Whitney. Among other things provision is made for a new window in the church, with an endowment fund to keep the window in good repair.

A DEBT of \$2,100 on Grace Church rectory, Holland, Mich., has been subscribed by members and friends of the congregation. The Rev. G. P. T. Sargent and Mr. George Walker of Grace Church, Grand Rapids, gave addresses at the parish supper when the funds were subscribed. A new pipe organ will be installed Easter.

By the will of Miss Roberta Tyler, whose death was recently chronicled in these columns, the sum of \$1,500 is to be paid an-

nually to the Rev. M. M. Benton of Lay Beach, Cal., former archdeacon of Kentucky. All the rest of her estate, principal and any surplus income, is to be paid after his death to the Bishop and Chapter of Christ Church Cathedral, Louisville. It is thought the Cathedral will eventually receive about \$30,000 from this bequest.

By the will of Charles E. Jones, who died at his winter home at St. Petersburg, Fla., last month, St. Thomas' Church, Hartford, Conn. (Rev. Franklin Hoyt Miller, rector), receives the gift of Mr. Jones' Hartford residence as a rectory. This house, located just south of the church on Windsor avenue, has an assessed value of \$8,200 and is finely furnished. The entire contents are a part of the gift. The lot has a frontage of eighty-five feet on the avenue and is two hundred and seventy-five feet in depth.

ST. PAUL'S CHURCH, Plainfield, Conn., continues in its infant days to be well remembered by its friends. Among other recent gifts was a bulletin board, the gift of the "Esquires of St. Paul"; kneeling cushions for the chancel rail from Mrs. K. C. Church, and a beautiful white embroidered stole by the Chinese women in the Hankow Training School, sent through Deaconess Ridgely with the request that St. Paul's Mission would sometimes pray for that of Hankow.

THE WILL of the Rev. William Thompson, D.D., a graduate of Kenyon College in 1858 and of Bexley Hall in 1861, gives practically the entire estate to religious and charitable organizations. After a number of specific legacies have been made the General Board of Missions is named residuary legatee. Under this provision the Board should receive about \$30,000, which by the testator's will is to be devoted to maintenance of missionary work in China and Japan. Kenyon College receives \$30,000, the income from which will be used to pay the president's salary. The sum of \$5,000 each is given to the Evangelical Education Society, the Ministerial Education Society of the diocese of Ohio, the Ministerial Education Society of the diocese of Southern Ohio, and the St. Margaret Memorial Hospital, Pittsburgh. The Society for Relief of Widows and Orphans of deceased clergy in the diocese of Ohio and of Southern Ohio, the General Clergy Relief Fund, the Episcopal Church Home, and St. Barnabas' Free Home, McKeesport, Pa., receive \$3,000 each.

By the will of Mr. Thomas Egleston, the sum of \$100,000 is designated for the purchase of a lot and the erection of a hospital in Atlanta, to be named the "Henrietta Egleston Hospital for Children," in memory of Mr. Egleston's mother. To All Saints' Church, Atlanta, is bequeathed the sum of \$25,000 for a Sunday school building or parish hall, and \$8,500 for a window in All Saints' Church, both to be memorials of Henrietta Caroline Egleston, mother of Thomas Egleston. "Nelson Hall," the proposed diocesan school for girls, will receive \$10,000, to be paid upon its completion, whenever it is free from debt or will be freed by the payment of this sum. This bequest will be available within five years, after which time it will fall back into the residuum of the estate. The will is remarkable for the number of legacies and annuities left to personal friends, and especially to those who were also friends of Mr. Egleston's mother, to whom he was devotedly attached. Among the personal bequests is one of \$5,000 to "my dear friend and the friend of my mother, the Rt. Rev. C. K. Nelson." The Rev. W. W. Memminger, rector of All Saints', receives an annuity of \$600, his daughter Susanna Memminger, Mr. Egleston's god-child, a legacy of \$5,000, and his other daughters, Julia and Eleanor Memminger, \$1,000 each. The residuum of the estate is to provide income for

the maintenance and equipment of the Children's Hospital, and as annuities cease the principal from which such income is to be derived will be correspondingly increased, so that this hospital will be amply endowed for the service it is designed to render. The trustee for the execution of the will and administration of the estate is the Trust Company of Georgia, the Rev. W. W. Memminger, Alexander C. King, Beverly M. Du Bose, and W. R. Prescott, of Atlanta, being named as co-executors and advisory trustees. And it is further provided that vacancies shall be filled by the remaining trustees from persons to be nominated as successors by the wardens and vestry of All Saints' Church, of which Mr. Egleston was a member.

ARIZONA

JULIUS W. ATWOOD, D.D., Miss. Bp.

Archdeaconry of Southern Arizona

THE SECOND annual meeting of the archdiocesan chapter of Southern Arizona was held on February 14th and 15th in St. Stephen's parish, Douglas, whose rector, the Rev. E. W. Simonson, is the president of the archdeaconry. Bishop Atwood, Archdeacon Jenkins, Canon Cocks, and the Rev. Messrs. Dixon, Golding, and Brewster were present, as also, by invitation, was Chaplain Winter, who is stationed in Douglas with the Eighteenth Infantry. The sessions opened with a missionary service, when the Rev. Mr. Golding gave an address on foreign missions. Archdeacon Jenkins spoke on home work, and the Rev. Canon Cocks represented the interests of St. Luke's Home for tubercular patients. The Bishop, late in coming because of a delayed train, arrived in time to tell of the work among the Navajo Indians. After a corporate Communion on Tuesday morning the business sessions opened. A preaching mission for Lent was discussed and the idea was adopted. Great enthusiasm was expressed in the convocation which meets the 1st of May and promises to be historic in its records of accomplished work. The Rev. Harold Brewster read a paper on "The Humor of Christ" as shown in the Gospels. The Rev. W. Dixon read an essay on "The Christian side of Preparedness." Both papers called for a lively discussion.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Clericus—Woman's Auxiliary—Men's Dinner

THE SCHUYLKILL county clericus met at Shenandoah on Monday, February 7th, with the Rev. John Porter Briggs, rector of All Saints' Church. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, read two papers, one on "Capital and Labor," and the other on "The Virgin Birth of Our Lord."

THE MID-WINTER meeting of the Woman's Auxiliary of the archdeaconry of Scranton was held Wednesday and Thursday, February 9th and 10th, at Calvary Church, Wilkes-Barre (Rev. Harry G. Hartman, rector). At 4 P. M., Wednesday, Mrs. S. S. Sloan, educational secretary of the diocese of Newark, led a conference on "The Responsibility of the Woman's Auxiliary for Missionary Education in the Parish." At 4:30 there were two mission study classes, (a) "The Missionary Motive," conducted by Mrs. Sloan; (b) "The Why and How of Foreign Missions," conducted by Miss Helen Boyer, educational secretary of the diocese of Bethlehem. On Wednesday evening at the public service conducted by the rector, Dr. W. H. Jefferys of Shanghai, China, made an address on "The Shuffling Coolie." The Holy Communion was celebrated at 8:30 A. M. Thursday. The business meetings of the various branches were held at 10 A. M. At noon Dr. Jefferys led a conference on "Christ-Light." Luncheon was served at one o'clock. At two o'clock Miss Boyer gave practical outlines for Lenten

mission study. There were three mission study classes at 2:30 P. M.: (a) "The Missionary Motive," by Mrs. Sloan; (b) "The Why and How of Foreign Missions," by Miss Boyer; (c) for Juniors, "Modern Heroes of the Mission Field," by Miss Elizabeth Ruddle of East Mauch Chunk. One hundred and twenty-five delegates were present. The fall meeting will be held at St. David's Church, Scranton.

THE ANNUAL men's dinner of St. Mark's Church, Mauch Chunk, was held on Monday evening, January 31st, one hundred and twenty men being present. The speakers from outside the parish were Bishop Van Buren and Bishop Talbot.

CALIFORNIA

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

Condition of Bishop Nichols

THE BISHOP is still in St. Luke's Hospital, San Francisco, where he is making steady, although slow, progress toward recovery of strength. His condition is such, however, that he will not be able to resume his work for some time. Arrangements have therefore been made with the Bishop of Nevada to take visitations for the next two or three months. Bishop Hunting is now in this diocese, and appointments are being made for him by Archdeacon Emery.

CENTRAL NEW YORK

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

Patronal Festival—Quiet Day—Conference on Religion

ST. PAUL'S CHURCH, Watertown (Rev. J. L. Oldham, rector), observed its patronal festival on January 25th. The morning services were marked by the benediction of the new organ by Bishop Fiske, who was the preacher. After evening service there was a general parish reception. By special offerings at the services the floating indebtedness of \$1,500 was paid.

BISHOP FISKE conducted a quiet day for Trinity Church, Boonville (Rev. Athur Cleveland Clarke, rector), on Monday, February 7th. The Rev. W. B. Clarke, D.D., and the Rev. Wilson E. Tanner had just completed a successful mission in the parish. The Bishop Coadjutor spent three days in the parish and adjacent missions. On Sunday, February 6th, he confirmed a good-sized class and preached. Coming at the end of these special services, the quiet day afforded a splendid opportunity for deepening spiritual life. In the evening there was a largely attended mass meeting for men.

PREPARATIONS are being made in the several parishes in Syracuse for the conference on religion that is to be conducted by the Bishop Coadjutor during the week beginning with Septuagesima Sunday. Bishop Fiske will celebrate the Holy Communion that day at the Church of the Saviour at 7:30 A. M., will preach at St. Paul's Church at 11 o'clock, and at Trinity Church at 5 o'clock in the afternoon. Each morning until Saturday there will be a special celebration of the Holy Communion at 9:30 o'clock at the Church of the Saviour, each afternoon at 4 o'clock a preaching service at Trinity, and in the evening at 8 o'clock another at St. Paul's Church.

THE VARIOUS parishes in Utica are planning to join in a week of devotion arranged by the ministerial association of the city. Joint letters have already been sent out and cottage services are proceeding as part of the preparation for the work. Each congregation is to have its own separate services. In St. George's Church this will take the form of a mission.

CONNECTICUT

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

Lenten Services—Sunday School Conference—Clericus

AS HAS BEEN the custom in former years, there will be special Thursday evening services during Lent in Christ Church, Hartford, with out-of-town preachers. The list as arranged is as follows: March 9th, the Rev. John M. McGann; March 23rd, the Rev. J. G. H. Barry, D.D.; March 30th, the Rev. Howard C. Robbins; April 6th, the Rev. G. Ashton Oldham; April 13th, the Rev. Herbert Shipman.

THE DIOCESAN board of religious education is planning to hold a Sunday school conference in May in the southern section of the diocese similar to the one held in Hartford a year ago.

ST. PETER'S CHURCH, Cheshire (Rev. Marcus J. Simpson, rector), has a most interesting Sunday school in which nearly every member of the congregation is in one way or another represented.

THE MARCH meeting of the clericus of the Hartford archdeaconry will be held in St. John's parish, Hartford (Rev. James W. Bradin, rector), on Monday, March 6th. The essayist will be Professor G. A. Kleene of Trinity College, who will have for his subject "The Social Philosophy of George Bernard Shaw."

FOND DU LAC

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

Religious Education—A New Chapel—Boy Scouts

W. P. SMITH, M.D., junior warden of Trinity Church, Waupun, for many years, and frequent delegate to the diocesan council, is happily recovering from a very serious accident. While attending an inmate of the state prison at Waupun he was struck by the half-crazed convict over the head with a bottle. The result was a cut clear across the face. The wound became infected, and tetanus was more than feared. He hung at death's door for several weeks in St. Agnes' Hospital, Fond du Lac. The doctors have just pronounced him out of danger.

MEETINGS in the interest of religious education, under the auspices of the diocesan commission, have been held the last two weeks in Ashland, Manitowoc, and Sheboygan. The special points emphasized have been lay responsibility for Sunday schools, and religion in the home.

A CHAPEL for daily services has been fixed in the basement of St. James' Church, Manitowoc, to be heated separately from the large church building.

ON FEBRUARY 6th the annual dinner of the Boy Scouts of Grace Church troop, Sheboygan, was held. The one hundred and twenty boy members of this troop and about sixty of their fathers sat down to the dinner. Afterwards there were speakers, among whom were the rector, the Rev. B. P. T. Jenkins, Mr. Whinfield, athletic director of the scouts, and Mr. Honan, state secretary of boys' work of the Y. M. C. A.

HARRISBURG

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

Archdeaconry—Dedication—Clericus

THE WINTER meeting of the archdeaconry of Harrisburg, February 15th, was connected with the dedication of the new parish house of St. John's, Lancaster, and the meeting of the clericus of the archdeaconry. Reports of diocesan missionaries and discussion of the same were the chief business. The Rev. William Dorwart was re-elected secretary-treasurer, an office he has filled most acceptably for

many years. About twenty-five of the clergy were present, including the Bishop.

THE EVENING session of the archdeaconry gave way to the dedication of the new building. After a brief service in the parish church a procession was formed, led by the Bishop, who was followed by clergy, congregation, and choir in to the parish house. After different parts of the building were visited, the congregation and clergy assembled in the main auditorium, where the service of dedication was said by the Bishop. The rector made an address of welcome, referring touchingly to the memory of Miss Emma Marshall, in whose mind and action the practical inception of the present parish house took place. Addresses were made by the Rev. Mr. Twombly of St. James', Lancaster, by the architect, by the builder, by a representative of the building committee, and others. The house itself is solidly built of red brick. Inside it is finished in wood. It is fitted with suitable rooms, bowling alley, game room, kitchen, Sunday school room, class rooms for infants and Bible classes, that may be opened into one large room, main auditorium, fitted with stage, side rooms, and foot-lights. A remarkable thing about the matter is that the building was constructed within the estimate of \$25,000.

THE CLERICUS assembled in the rectory on the 16th at 9:30 A. M., when a paper was read by Dr. DeLong of Franklin and Marshall College, on The Wisdom of Literature. It was a keenly analytical and scholarly review of the Book of Proverbs.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Woman's Auxiliary—Clericus

THE REGULAR quarterly meeting of the executive board of the Woman's Auxiliary was held at the Cathedral house on the morning of February 3rd, after the usual corporate Communion service, at which Dean Craik was celebrant. Reports were interesting and encouraging. The treasurer reported \$553.36 paid on the apportionment, \$20.88 in the diocesan fund, \$36.50 in the educational fund, and \$516 paid to the Emergency Fund. The president of the Junior Department reported one new branch of Juniors formed at St. Paul's Church, Henderson. The custodian of the United Offering reported \$1,427.46 on hand, which is drawing interest. The united Lenten work this year is to be divided between Deaconess Mills at Allakaket, Alaska, and Miss Rowe, Epiphany Mission, Sherwood, Tenn. Through the courtesy of a local railroad official free transportation has again been secured for the Alaska box. For St. Luke's International Hospital, Tokyo, \$1,230 has so far been collected. The president told of a neighboring diocese which had a memorial fund in memory of those members who had passed away. It was unanimously decided to start such a fund in commemoration of Miss Roberta Tyler's life and interest in the Auxiliary. The annual meeting this year was set for Thursday, May 25th, at St. Mark's Church, Louisville.

THE LOUISVILLE clericus held its February meeting on Monday, the 14th, at St. Andrew's parish house, the essayist being the Rev. Arthur E. Whatham, priest in charge of Trinity Mission, Louisville. A discussion was held on the desirability of bringing the several Church institutions of the city into closer relation with the Church, and a committee was appointed to look into the matter.

LONG ISLAND

FREDERICH BURGESS, D.D., Bishop

New Rectory and Organ for St. Clement's, Brooklyn

THE NEW RECTORY of St. Clement's Church, Brooklyn, was finished and occupied

by the rector and his family during the week of December 20th. The parish now, for the first time in its history of twenty-seven years, has the three buildings needed for a complete parish plant, namely, church, meeting rooms, and rector's home. A new pneumatic organ is also being installed in the church.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of R. M. Gibbs—Honor for Rev. W. E. Glanville, Ph.D.

MR. RUFUS M. GIBBS, universally esteemed as one of the brightest, most promising, and most useful of the younger business men of Baltimore, died at the Johns Hopkins Hospital, February 5th, aged 44 years. His death, following an operation for the removal of a tumor from the brain, was altogether unexpected and caused a great shock to his many friends and business associates. Mr. Gibbs was a graduate of Yale University of the class of 1893. In 1902 he succeeded his father as president of the Gibbs Preserving Company, and later became president of the board of trade of Baltimore, and was identified with many enterprises for the public welfare. The present workmen's compensation act of Maryland was largely due to his brilliant executive ability. As vice-chairman of the Maryland League for National Defense, Mr. Gibbs was indefatigable in his labors. He was a most devoted and active Churchman, a member of the vestry of Christ Church, and one of the leaders of the recently formed men's club. He leaves a wife and four children. The funeral services were held in Christ Church on February 7th, the rector, the Rev. Dr. Edwin B. Niver, officiating.

THE REV. WILLIAM E. GLANVILLE, Ph.D., rector of St. Peter's Church, Solomon's Island, Calvert county, has recently been elected a member of the British Astronomical Association. He is also a member of the Astronomical Society of France. Dr. Glanville's early life was spent in New Zealand. His later education was received in England and America. Before coming to Maryland he had served parishes in the diocese of Chicago and in Iowa. He is a member of the Iowa bar. A chance meeting with the late R. A. Proctor directed his attention to the study of astronomy, and for many years he has contributed valuable articles on astronomical subjects to various leading scientific magazines.

A VERY INTERESTING joint meeting of the Maryland Senior and Junior Assembly of the Brotherhood of St. Andrew was held on the evening of February 8th in the parish house of St. Andrew's Church, Baltimore, with a special address by the Bishop.

THE ANNUAL service for the Bishop's Guild of Maryland was held at Christ Church, Baltimore, on Sunday evening, February 13th, with a special sermon by the Rev. Dr. Samuel McComb, canon of the Pro-Cathedral.

THE SUNDAY SCHOOL building of St. Andrew's Church, Hamilton, Baltimore county (Rev. Charles E. Perkins, priest in charge), was partly destroyed by fire early on the morning of February 10th, causing a loss of several hundred dollars. The flames were discovered by a motorman on a passing car, who sounded an alarm. By hard work the firemen succeeded in keeping the flames from spreading to the church. The cause of the fire is unknown.

THE CLERICAL ASSOCIATION of Baltimore met at the diocesan house on Monday, February 14th, and listened to an interesting address by Dr. Howard A. Kelly of Baltimore.

THE MEN'S CLUB of the Church of the Transfiguration, West Arlington, Baltimore

county (Rev. Samuel Steinmetz, rector), held a musical entertainment and smoker in the Sunday school rooms on the evening of February 16th, when the following officers were elected for the coming year: President, Edward R. Folger; vice-president, Charles D. Nicolai; secretary, the Rev. A. de R. Mears; and treasurer, T. A. Lee.

MILWAUKEE

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

Fire at St. Paul's Mission House

CONSIDERABLE DAMAGE was done by fire to the building of St. Paul's Mission House, Twelfth and Center streets, Milwaukee, on Sunday evening after the conclusion of the evening service. The priest in charge, the Rev. George W. Schroeder, was in his study over the church when he discovered the fire, which had already assumed considerable proportions, between the plaster and the brick. A call to the fire department was at once sent in, but before the flames could be extinguished they had burnt into the church itself and effected a good deal of damage also in the priest's private rooms and in the guild hall. The entire building was badly flooded by water, so that the loss must be considerable, though at this writing cannot be clearly stated. The insurance is believed to be sufficient to cover both the loss to the church and to the priest personally. The fire appears to have started from defective wiring. The property is owned by St. Paul's Church and maintained as a mission church. Bishop Page of Spokane had been the preacher at the evening service and had left the building only about ten minutes before the fire was discovered.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Christ Church Cathedral—Funeral of Miss Ivy J. Meyers

IN CHRIST CHURCH CATHEDRAL CHAPEL, on Sunday, February 13th, more than two hundred deaf-mutes attended the funeral service of Miss Ivy J. Meyers, a teacher in the State School for the Deaf at Sulphur, Okla. The Rev. James H. Cloud, who is the minister in charge of St. Thomas' Church, a deaf-mute congregation which meets in the chapel of the Cathedral every Sunday morning, conducted the services. The whole service was said with the fingers in the sign language, as are all the services of St. Thomas' Mission.

THE REV. THEODORE B. FOSTER, professor of dogmatic theology at the Western Theological Seminary, Chicago, is the special preacher at the eleven o'clock morning service at Christ Church Cathedral, St. Louis, on the Sundays in February.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp

Student Choirs—Permanent Pews

AT MESILLA PARK, the Rev. Hunter Lewis, in charge of St. James' Church, has organized two choirs from the college students among whom much of his work is done.

PERMANENT PEWS have been provided at St. James' Church, Clovis (Rev. D. A. Sanford, priest in charge). They were first used at the Bishop's visit on February 13th.

OHIO

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

Installation—Men's Club

ON SUNDAY evening, February 6th, the Rev. George A. Ottmann was installed into the

rectorship of Trinity Church, Findlay, by the Rev. George Gunnell, rector of Trinity Church, Toledo, acting for the Bishop Coadjutor of the diocese. The Rev. Mr. Ottmann is also priest in charge of Trinity Church, Fostoria, having taken up his work at these stations the first of February.

THE MEN'S CLUB of Emmanuel Church, Cleveland, gave its members and guests an evening of great interest and informing value, at its meeting in the parish house, Monday evening, February 14th, the rector, the Rev. R. W. Woodroffe, presiding. Almost the entire professional and industrial life of the city was represented in the more than one hundred men present. After supper there were addresses by three speakers, leaders in civic, social, and Christian service. Mr. Lamar T. Beman, newly appointed director of charities and corrections for the city, having to do with hospitals, infirmaries, and reformatories, for boys, girls, men, and women, presented the outlines of the work under his oversight. Mr. George A. Bellamy, head of the Hiram House, one of the first social settlement institutions to be organized in the city, spoke on what is being done for children, boys, and girls, and the results of an investigation that had been recently made on the gang life of boys in the city. Perhaps the feature of the evening was the address by Mr. George A. Fitch, assistant secretary of the Y. M. C. A. in Shanghai. Mr. Fitch, the son of an American missionary in China, was born and has lived there the most of his life. He has for China and Christianity in China unbounded hope for the future. One of the greatest and most vital needs at the present time is well-educated, consecrated Christian workers.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Men's Club of Grace Church, Memphis

MEMBERSHIP IN the Grace Church men's club of Memphis, which was organized last April, is fast approaching one hundred. The meetings are held monthly, when dinners are served by some of the ladies, a programme of musical numbers, addresses, etc., is rendered, business is transacted, and a period of social intercourse is enjoyed. At the last meeting the Memphis convention of the Laymen's Missionary Movement was explained, registrations secured, and the interest of the men enlisted. A short time ago, Bishop Tucker of Southern Virginia, while on a short visit to his brother, was a guest at the club dinner.

WASHINGTON

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

Teacher Training—Dedication Service—Clericus

TEACHER TRAINING in the diocese of Washington has received a new impetus through the class on religious pedagogy that is being conducted under the auspices of the diocesan board of religious education in the parish hall of the Church of the Epiphany, Washington, D. C., by the Rev. S. U. Mitman, Ph.D., field secretary of the board of religious education of the Province of Washington. Fully one hundred and twenty-five persons were present at the opening session on Monday afternoon, February 14th, and an equal or larger number at the second session, February 16th. Those present came not only from the city proper but from the suburban parishes, several of which had especially good quotas, and there were representatives from Alexandria and Falls Church, Va. There will be six sessions in all, ending on Friday afternoon, February 25th. Part I of the course of the General Board of Religious

Education is being followed. All who attend the session, read the text book assignments, and write a satisfactory thesis on the subject covered will receive a certificate from the General Board.

THE CHAPEL of the Transfiguration (Rev. Horace W. Stowell, vicar), in Rock Creek parish, was dedicated Sunday, February 13th, at the eleven o'clock service. The Rev. Dr. De Vries of the Cathedral staff preached the sermon. The present parish church was built in 1774, and the first church on the same spot was built in 1719. The Rev. Charles E. Buck has been rector of the parish for eighteen years, and the parish has greatly improved in Churchmanship and every other way during that period. The other chapel in the parish, the Holy Comforter, has been served by the Rev. Howard G. England for eight years. The first service and Sunday school were held by Dr. Buck at the residence of Mr. and Mrs. Eugene E. Thompson in November, 1912. Piney Branch Park, in which the new chapel is built, is a new and rapidly growing suburb in which many Church families have their homes. Dr. Buck deserves great credit for the beautiful new chapel, which is quite an addition to that section of the city. On the Wednesday following the consecration a well appointed dinner was given in the parish house by the vicar and congregation. The three priests in the parish were present, and the rector made a very happy address, urging a continued growth in the devotional life, and emphasizing the importance of the holy Sacrifice of the altar. Mr. Eugene E. Thompson, superintendent of the Sunday school, acted as toastmaster. Addresses were also made by Mr. Elmer E. Payne, on the part of the congregation, and Mr. William M. Levin on the part of the vestry. After other addresses and presentations all were dismissed with the blessing of the rector.

THE DIOCESAN CLERICUS convened at the Hotel Gordon on Tuesday, February 15th. The Rev. Dr. McKim read a paper on "Is The Church Protestant or Catholic?" He took the position that the Church was both Protestant and Catholic, and that the Protestant character of the Church should be preserved. A number of addresses were made. The Rev. Dr. C. Ernest Smith, rector of St. Thomas', said the Church was broad enough for all kinds of Churchmanship and he believed the most advanced were loyal to the Anglican Catholic ideals, unless possibly some Jesuit should get into our priesthood. Dr. McKim in replying, said our Bishops should see that prayers to the Blessed Virgin and the invocation of saints were prohibited in the Church.

WEST MISSOURI

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

Institution Service at Joplin—Dr. Bradner

ON THE Sixth Sunday after Epiphany, February 13th, Bishop Partridge instituted the Rev. H. N. Hyde as rector of St. Philip's Church, Joplin. Adult baptism and confirmation were features of this service and especial music and interest made the occasion noteworthy. The Bishop announced the appointment of Mr. Hyde as archdeacon for the southern half of the diocese. In the evening service was held at St. Mary's Church, Galena, Kan., of which Mr. Hyde will also have charge. On Monday evening a reception was given for Bishop and Mrs. Partridge and for the rector and his family at the home of Mrs. Malin, in Joplin. This was largely attended and a most successful affair.

DR. BRADNER was prevailed upon to remain in Kansas City over Sunday after the meeting of the Synod and give the local Sunday school workers the benefit of his experience. The local committee arranged for a meeting in the parish house of Grace Church

for Friday night and serve dinner to the workers so that they could come there directly from down town. A very generous representation from all the Sunday schools was present and at the close of the set talk the number of those staying for another hour was lessened only by those who felt compelled to leave. On Sunday afternoon a special service was held at Trinity Church and the address given by Dr. Bradner was followed by a short period in which he answered the questions of those present.

WESTERN NEW YORK

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

Increased Endowment—Church Home

THE GIFT of \$1,000 has come from a devoted parishioner to the vestry of Christ Church, Rochester (Rev. David L. Ferris, rector), to be added to the endowment fund of that parish, which now amounts to over \$6,000.

A CORPORATE Communion was celebrated for the Associate Board and Church Home League of the Church Home of Buffalo on Friday last at eleven o'clock. Bishop Walker was the celebrant and was assisted by the Rev. Messrs. Jerome Kates, Paul Hoffman, and John L. Short.

CANADA

Synods of Calgary and Edmonton—Memorial to Bishop Dunn—Mission in Rupertsland

Diocese of Calgary

THE DIOCESAN synod opened in Paget Hall, Calgary, February 15th. There was an early celebration in the Pro-Cathedral. At the service on the 16th the special preacher was Bishop Gray of Edmonton. The address at another special service was given by Archdeacon Webb of Edmonton.

Diocese of Edmonton

BISHOP GRAY, in his charge to the diocesan synod, which met in the Pro-Cathedral, Edmonton, February 1st, dealt with the subjects of temperance, of missions, and of Sunday schools. He dwelt upon the absence of any organized men's work in the diocese, where there are at present thirty-two priests and four deacons.

Diocese of Huron

THE SEVENTY-NINTH birthday of the rector of Grace Church, Brantford, was celebrated the first week in February. The rector, Archdeacon Mackenzie, has been in charge of the parish for thirty-six years.

Diocese of Montreal

THE REV. A. L. FLEMING of Baffin's Land is to speak at the annual meeting of the diocesan Auxiliary on the 1st of March, in Montreal. He covered one thousand miles by dog-sleigh last winter, visting the Eskimo igloos. It was one year and ten days after war broke out before the news reached him in his far northern station.

Diocese of Quebec

IT WAS decided at a meeting held at the Cathedral Church Hall, Quebec, February 2nd, to raise a fund for a memorial to the late Bishop Dunn, for twenty-two years Bishop of the diocese. Bishop Williams presided. Several speakers, Dean Shreve and Archdeacon Balfour among them, dwelt upon the debt of gratitude which the diocese owes to the late Bishop. The fund, when raised, is to be applied to the use of the Labrador Mission, in which Bishop Dunn was always greatly interested. A large committee of clergy and laymen has been appointed to organize collections throughout the diocese.

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Diocese of Rupertsland

IN PREPARATION for the mission to be held, Archbishop Matheson has arranged retreats for clergy and lay readers to be held at Winnipeg in Holy Trinity Church from February 14th to 17th. The retreats in Brandon were held in St. Matthew's Church from February 7th to the 10th. They were conducted by Bishop Doull of Kootenay. At the February meeting of the rural deanery of Winnipeg a resolution was passed on the vexed question of bilingualism, recommending that English should be the only language of instruction in all subjects of the elementary public school course.—A MISSIONARY exhibition was begun in Trinity Hall, Winnipeg, February 17th, to continue for three days. Booths were put up representing the mission fields conducted by the Anglican Church in Canada and curios were procured from the different countries. Fine lantern slides were shown, and there was a Japanese tea room. The exhibition was conducted by the diocesan Auxiliary.

Diocese of Toronto

AT THE February meeting of the diocesan board of the Woman's Auxiliary in the schoolhouse of the Church of the Redeemer, Toronto, a plea was made for the Prince Rupert Coast Mission, which was started eleven years ago on the Skeena river. The small boat first used has been replaced by a larger one, the Northern Cross, and it is assisted by the Western Hope. They visit island after island on the Pacific coast for services.—A PAPER on "The Church and the War, To-day and To-morrow" was read at the February meeting of the rural deanery of Northumberland and Peterborough in St. Peter's parish, Cobourg. The quiet hour was conducted by Bishop Sweeny.—PROVOST MACKLEM of Trinity spoke on war and missions at the annual supper of the Anglican Laymen, held in St. James' parish hall, Toronto, February 1st.

THRIFT SOMETIMES OVERDONE?

"THIS THRIFT movement which is agitating the public mind at this time is a good thing, I suppose," said a friend the other day during a discussion of health matters, "but it has its limits. I've watched thrifty and unthrifty people a whole lot because I've lived my whole life among people who haven't earned much money nor had a great deal of it to spend.

"My old dad would be called by most people a thriftless man and I've always blessed him and loved him for it.

"Dad had to provide for a family of nine of us and we're all alive and in good health to-day. My brothers and I went about with holes through the soles of our shoes and with holes in the seats of our trousers, but we never went to school or to bed without the good comfortable feeling of a stomach full of plain, wholesome food. And that's the thing that counts in the health and wealth of a growing boy.

"I know of plenty of families in this town who own and have partly paid for small homes, or who have small 'rainy day' and old-age savings accounts which have been saved out of daily wages none too large to provide for the necessities of life and health.

"How do they do it? By skinning down on the very food they and the babies need. Why, you've no idea how many of the children of such families go to school with a little rye bread and coffee—come home at noon to a dinner of rye bread, cold coffee, and possibly a little cheap sausage—and go to bed on a supper of more rye bread and more coffee. Milk? I should say not! Coffee is cheaper—a whole family can be furnished coffee for less than it would cost to furnish a single child with milk.

"If you could teach these people, who know how to save too well, how to spend their

money wisely and how to secure full value for what they do spend, you would succeed in preventing an enormous number of deaths."—Health Bulletin, University of Wisconsin.

RESCUING THE LITTLE TOTS

ROUND-EYED and grave, the little Five-Year-Old looked at the strange Doctor Man. Without word, without question save that which made the great brown eyes so haunting in their appeal, she obeyed him with silent diffidence, making no protest when he put strange instruments into her mouth, looked keenly at the tiny hands which he held in his, felt of shoulder blades and spine, and listened to heart and lungs.

As the examination proceeded in a little room of a free dispensary in the City of Mil-

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waukee, to which every Saturday morning are brought children who have been exposed to tuberculosis in the homes of the poor or who attract the attention of the visiting nurses in their daily rounds of duty, the keenness of the physician seemed to change subtly. One felt that a little tragedy was being uncovered. Near by, the mother sat with toil-worn hands tightly clasped, the fingers working over each other nervously as she watched the doctor's face with dumb, awe-stricken intensity. It told her nothing. Yet, as she heard the strange words, dictated by the doctor to his assistant for record of the case, a strange terror came slowly into her eyes.

The doctor completed his examination and over again the story of lack of nourishment had been told him by the child who had spoken no word.

"How long has your little girl been sick?" he asked the mother.

"Oh, she not so sick. She shust not feel so good."

"Does she run and play with the other children?"

"Nein. Most times she lie by the couch."

"Your child is very sick, madam. The nurse will tell you what to do at once and then she must come each week so that we can treat the child successfully."

And so little Five-Year-Old was added to the line of boys and girls who each week report at the Milwaukee free dispensary for the treatment by which doctors and nurses and the charitable people who support the dispensary are seeking to save them.

"And all that many of them need to make them rugged and strong is plenty of fresh air and proper food," said the doctor.

There's a lesson for you in this little story. So, if you chance to know a home where there are both tuberculosis and children will you not make it your business to see that the little ones are not sacrificed to ignorance and carelessness that fail to recognize the danger of infection? And if, for any reason, your child is listless and unwilling to play, remember it is best to play safe by taking him to your physician and insisting on a thorough examination. Perhaps he needs a more carefully supervised diet and an open-windowed sleeping room to make him strong to resist, not only tuberculosis, but all disease.—Mrs. Louise F. Brand.

THE FELLOWSHIP OF RECONCILIATION

THE OUTWARD EVENTS of the great war claim much of our attention, but day by day consequences less visible but more fateful for the nations are emerging in the minds and hearts of men. Moral and spiritual forces are being revealed and vitalized by reaction against the great catastrophe.

Among the evidences of this reaction is the international movement known as the Fellowship of Reconciliation, inaugurated in this country by a group of men and women after a conference recently held at Garden City, Long Island. Feeling that the time is ripe for a deeper interpretation of the Christian message, distressed not only over the tragedy of the war but over many present social conditions, and disturbed by the confused utterances of Christian leaders, the conference expressed its conviction that Love as revealed in the life and death of Jesus Christ is the only sufficient basis of human society, and that in order to establish society upon such a basis those who believe in this principle must accept it fully.

While there is no doubt that the members of the Fellowship stand absolutely against war, the acceptance of the spirit of Christ as the only sufficient basis of society clearly involves for them very much more than opposition to war, which they view as only one out of many unhappy consequences of the

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spiritual poverty of society. They conceive their task to be no less than a common quest after an order of society in accordance with the mind of Christ, and it seems to them that no amount of negation, no literalistic theories of non-resistance, no prohibition of the use of force, can cure our social diseases or eradicate war.

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NOT HIS FAULT

SERGEANT (disgustedly to Private Jones) : "Stop! Don't waste your last bullet. Nineteen are quite enough to blaze away without hitting the target once. Go behind that wall there and blow your brains out."

Jones walked quietly away, and a few seconds later a shot rang out.

"Good heavens! Has that fool done what I told him?" cried the sergeant, running behind the wall. Great was his relief when he saw Private Jones coming toward him.

"Sorry, sergeant," he said apologetically, "another miss."—*Boston Transcript.*

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"We had just reached that dreadful state in moving when nothing is in place, and the things wanted first are underneath the things wanted last—that awful moment when a sense of helplessness, weakness, and homesickness combined swoops down upon you.

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