

# The Living Church

VOL. LIV

MILWAUKEE, WISCONSIN.—MARCH 4, 1916

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

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FOR THE battle with sin and sinful beings are needed the girdle of truth, the breast-plate of righteousness, and the shield of faith, if at every turn of the struggle the head is to abide intact, covered with the shining helmet of salvation.—Dr. Arthur.

'TIS THE greatest wealth to live content with little.—Lucretius.



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LIV

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 4, 1916

NO. 18

## A Lenten Pastoral

By the Rt. Rev. A. C. A. HALL, D.D.

Bishop of Vermont

**L**ENT, as I have often explained to you, is a time not merely for *personal* but for *common* humiliation before God, when we should, like Daniel, confess and bewail our sins and the sins of our people.

This Lent we are surely called to this common humiliation along with fellow-Christians and with fellow-men, for all the horrors of the war, as it fills us with shame, as it must appear in the eyes of the all-just, all-loving, all-holy God.

We see what human nature is capable of, with restraints thrown off: the deliberate destruction of life, not to speak of other less precious things; the bloodthirsty spirit almost necessarily involved; and then the cruelties, atrocities, recklessness, falsehood indulged in; the mutual suspicions and recriminations; the base greed that can seek private gain at the cost of one's country's loss or life. We are shown to what ambition, pride and vain-glory, covetousness—personal or national—may lead. That man—men—should so act and sink so low; and for the most part Christians fighting against Christians, employing all the resources of civilization for the destruction of their brethren's goods and lives—what cause for humiliation here!

2. But this must spring from no Pharisaic self-complacency and looking down on others; it must be humiliation as fellow-penitents, with our brother men, our brother Christians.

Are we as a nation, a community, free from the same *roots of evil* that have had such disastrous results in the war? Think of the fierceness of business competition, the heartless driving of a weaker rival to the wall; the shocking disclosures of unscrupulous fraud in high finance, regardless of widows and children who suffer *there*; the self-seeking in politics, high and low, federal, state, municipal; the class hatred that is by some encouraged, for which others afford some ground; the corruption of judicial administration, so that it is openly said that in some states juries could not be secured that would convict wealthy and influential offenders; the mercenary spirit that has entered into our sports; the neglect of home and children for the sake of pleasure and amusement by so many wives; our miserable divorces, with all that leads up to them; the impossibility of carrying out schemes for public improvement or the better management of our civic affairs, because it would be adding fuel to the fire of political corruption, in giving more places for preferment. Verily we have no reason to pride ourselves, or look down on others.

3. Well, it is said by some, granted that all this is true, where is room for the Christian Church, or its representative, to reproach us? Is it not a breakdown of Christianity?

Nothing of the kind. Christianity has not been tried. It is the breakdown of a civilization that, while it may have called itself Christian, has refused to be governed by Christian motives, that has practically denied the fundamental principle of the Christian religion, the Incarnation, the hallowing of the whole of human life, in all its departments, by the welcoming into it of God, His will and judgment, His truth, justice, purity, love; that has proclaimed, Business is business, and Politics is politics, and Religion must not be allowed to enter into either.

Here is the need for Repentance, that is, a change of mind. Our lives must be ruled by the fear and love of God; we must see that *we* are not rejoicing in a civilization, or World City like Babylon, built up on selfishness and the ignoring or contempt of

God. This will as surely have its disastrous crash with us, as the catastrophe has come to the un-Christian life of European nations. God's judgments on sin, national as well as personal, are to be seen in the war.

4. There is another side to the terrible story with which we are so dreadfully familiar; another view that must not be left out. We must recognize how God brings good out of evil, makes the fierceness of man turn to His praise.

War is not wholly evil. In existing conditions there must be an ultimate appeal to force as a last resort—in the family, the school, the city, the state, and in international affairs. Coercion is necessary for persistent wrongdoers, who will not listen to reason, in order to protect helpless innocence, and to resist oppression.

In the sacrifice of means, comfort, life on behalf of one's country, on behalf of right, to relieve the oppressed; by alms and personal service of all sorts in relief of suffering of every kind—war affords opportunities for courage, endurance, self-sacrifice.

Are we just congratulating ourselves that we have escaped its miseries? There are worse things than death for the individual, worse things than war for a nation. May be (I cannot say) we *ought* to have taken some more decided step—on behalf of right—at an earlier stage of the European struggle. Perhaps we were held back by cowardly or selfish considerations. Now apparently it is only American lives and interests that we are bidden prepare to defend. Apart from this, in escaping suffering we may be avoiding the purifying discipline through which others may be purged from old offences, and turned from evil ways, in which we continue.

Let us ask ourselves, Are *we* in our several positions brave in contending against evils that we recognize, and using our influence to put down wrongs where we are distinctly responsible? Are we ready to risk popularity in resisting abuses, prepared for some loss of income in giving up questionable investments?

5. Lent with its self-examination and humiliation ends in Passiontide and the commemoration of our Saviour's victory on the Cross. Let me point out two thoughts, ways in which all that I have been speaking of, all that fills our minds and hearts, may help us to understand something more of the Suffering of our Lord and of its meaning.

(1) Think of Him, the Son of God who has taken our nature and become the Representative of the human race, the Son of man, bearing our sins and their shame. "*My brethren* have done this; the nature I wear is thus dishonored." So He sorrows for the sins of the world, for the sins of the war, for our sins. Learn to sorrow and feel shame with Him, to offer what reparation we can, along with His. He suffers *for* and *with* His brethren; so must we.

(2) And He contends against evil at any cost. He came to bear witness to the truth—God's mind and will for man; for this He was rejected and put to a cruel and shameful death. His Cross tells of victory through loss; His Resurrection is the assurance that *Might is not Right*, that God is not ultimately on the side of the strongest battalions, that there shall be a vindication of righteousness—the righteous conduct of man and the righteous judgment of God. The sufferings of the war may—by God must be intended to—lead to a transformed world, where

among nations the old man of tyranny, selfishness, exclusiveness, and jealousy, shall be crucified (mark, it is the slow and lingering death), and the new man of freedom and mutual service, of coöperation and brotherliness, shall be raised up. Is the Christian Church (in the widest sense) prepared to take her part in bringing about this transformation, by her faithful, impartial witness to the truth, by her interpretation of God's judgments? May we as a people be worthy to share in the blessings of the reconstruction!

Let us learn to worship Jesus Christ in His Passion as the Soldier, the Martyr, the Leader of the Lord's host, and enroll ourselves afresh under His banner to fight against the Devil, the World, and the Flesh, as they stand in our path, and resist the setting up of the kingdom of justice and truth, of purity and love.

I reprint in Litany form the Intercessions for the War, which were circulated in September, 1914, which continuous use during these eighteen months has proved suitable and for copies of which I continue to receive application. I would urge that they may be frequently used during Lent in public and in private. They are not of course intended to be a substitute for the Prayer Book Litany, too seldom used. Let that be said in full, after Morning Prayer or before the Holy Communion, on every Sunday and Wednesday and Friday of this coming Lent. We surely need at this time to offer its every petition.

#### INTERCESSION FOR THE WAR

Let us pray

For all having the responsibility of rule—  
wisdom, the fear of God, and justice;  
*We beseech Thee, O Lord.*

for the armies and navies of the contending nations—  
courage, obedience, endurance, and self-restraint;  
*We beseech Thee, O Lord.*

for the several peoples—  
sobriety, self-sacrifice, and charity;  
*We beseech Thee, O Lord.*

for the wounded and the sick,  
the bereaved and the anxious,  
the despoiled and the prisoners—  
patience, comfort, and spiritual insight;  
*We beseech Thee, O Lord.*

for the dying—  
preparation, and mercy;  
*We beseech Thee, O Lord.*

for the departed—  
cleansing, and rest;  
*We beseech Thee, O Lord.*

for chaplains, doctors and nurses, and all ministering to spiritual and bodily needs—  
protection, tenderness, purity, and zeal;  
*We beseech Thee, O Lord.*

for the triumph of right;  
*We beseech Thee, O Lord.*

for the prevailing of reason, and methods of arbitration;  
*We beseech Thee, O Lord.*

for the growth of a spirit of brotherhood among nations and among classes;  
*We beseech Thee, O Lord.*

for the overruling of all to God's glory and the betterment of the world;  
*We beseech Thee, O Lord.*

for penitence for national as well as for individual sins;  
*We beseech Thee, O Lord.*

for the deliverance of all  
from selfishness and recklessness,  
from godlessness and irreligion,  
from covetousness and dishonesty,  
from sensuality and uncleanness,  
from pride and arrogance,  
from hatred and revenge;  
*We beseech Thee, O Lord.*

for the sparing of the aged and the feeble;  
*We beseech Thee, O Lord.*

for the steadfastness of the Armenians unto the end, and for their deliverance from persecution;  
*We beseech Thee, O Lord.*

for the preservation of treasures of literature and art;  
*We beseech Thee, O Lord.*

for the guarding of the crops and harvests of the world;  
*We beseech Thee, O Lord.*

Lord, have mercy

*Christ have mercy.*

Lord, have mercy

Our Father &c.

O God, by whose gracious Providence all things in heaven and earth are ruled; Hear our prayers, we beseech Thee, and restore peace in our time, that we and all Christian people may praise Thy holy Name in godly union and concord; through Jesus Christ Thy Son our Lord. *Amen.*

## EDITORIALS AND COMMENTS

**A**N unfortunate difference of opinion has arisen among Chicago Churchmen in regard to a proposed fusion between Grace and Trinity parishes and the Cathedral. The destruction of Grace Church by fire seemed to many, as, indeed, it seems to us, to make it timely to carry out larger opportunities than merely the rebuilding of a parish church. Social conditions in large cities have so radically shifted in our own generation that the parochial system that was adequate once is inadequate for much of the work of to-day. Parochial vision is, almost of necessity, too one-sided to deal adequately with really large plans that involve something beyond merely local activities.

#### Merger of Parishes

We had hoped therefore that this present opportunity to expand the usefulness of Grace Church much beyond that of merely parochial life would be gladly accepted by that parish, as by the other organizations whose coöperation would be required. Grace Church has always been blessed with a group of men and women of remarkable vision and its history has been a most creditable one. Many of these men and women of vision have eagerly accepted the present opportunity for greater service and have planned for the future on that large scale that is worthy of them; yet, if press reports are to be believed, the plan seems on the verge of falling through.

We shall scarcely venture to intrude an opinion as to the merits in detail of a proposition that Chicago Churchmen must

naturally wish to determine for themselves; but since so much is involved in the possibilities that seem to lie ahead, we do plead most earnestly that the plans of the Bishop and others for a merger that shall involve more than parochial opportunities may not be hastily put aside.

The Church expects large-mindedness to prevail in Chicago quite beyond what she has been able to anticipate from other large cities.

**T**HEN the never-ending fight for conservation of the natural resources of this country, warnings are sent out against the Shields bill, now pending in the Senate, the terms of which give to the power interests without compensation the use of water

#### Dangerous Legislation

power on navigable streams. The amount of water power these streams will supply is larger by far than all the power of every kind now in use in the United States. The bill pretends to, but does not, enable the people to take back their own property at the end of fifty years, for in order to do so under the bill the government would have to pay the unearned increment, and to take over the whole lighting systems of cities and whole manufacturing plants. Private corporations are authorized to seize upon any land, private or public, they choose to condemn.

Bills which gave away public water powers without due

compensation were vetoed by President Roosevelt and President Taft. The Shields bill would do precisely the same thing to-day.

Another water power bill, the Ferris bill, relating to the public lands and national forests, was in the main a good bill as it passed the House. As reported to the Senate, it encourages monopoly by permitting a corporation to take as many public water power sites as it may please. Under it the corporations could not even be kept from fastening upon the Grand Canyon, the greatest natural wonder on this continent. This bill takes the care of water powers on national forests from the experienced and competent Forest Service, and gives it to the Interior Department, thus entailing duplication and needless expense.

The necessity of protecting our remaining water power from passing into private hands would seem so clear that argument ought to be unnecessary. We suggest to the Social Service Commissions of the Church that they make protest to their congressmen against the passage of these bills or others like them.

**I**N this most serious crisis in American relations with Germany and Austria which the first of March appears to bring, we urge once more that Americans, and particularly those whose position and abilities fit them to be leaders, will show the utmost loyalty to their country and to the President who is its exponent in international relations. Calmness and quiet determination are the needs of to-day. The near-treason that has come to a head in the "poem" of Owen Wister may, perhaps, challenge many others to a rigid self-examination and show them whither they have been tending.

**Our National Policy**

Neither the jingoes who would have had us in the war when it would have been near to a national crime if we had lost our balance—in spite of more than one sufficient *casus belli*—nor those who would make peace the only object of our foreign policy, are the guides that this nation looks to in this crisis. Neither of them, happily, is the force upon which the President will rely.

That the most tried and most maligned of Presidents since Lincoln should have the sober support of the whole American people behind him as he enters into this crisis as the exponent of our nation is earnestly to be desired. With whatever small degree of influence we can call our own, we press upon the thinking people of this land the thought of their responsibility before the world to-day, that a united people may be behind the President in upholding the honor of this nation, whether—as we shall earnestly hope—it can be preserved with peace, or whether that be judged no longer possible.

**L**ETTERS from the American clergy at Rome and at Nice tell of their activities and of the use to which they are putting the appropriations that come to them from THE LIVING CHURCH WAR RELIEF FUND. The Rev. Walter Lowrie, at Rome, states that he has lately returned from a tour in which he has visited the Austrian prisoners of war in Italy, including all of them from Florence down, with the islands around the coast. "There are over thirty camps," he says, "that I have to visit. It will take all my time for a month and a half at least, permitting me to be in Rome hardly more than over Sundays. I found the work of my first tour more interesting than I expected and vastly more useful. It seems to me the most useful thing I ever did. As soon as I get time I will write you about it."

**War Relief Fund**

From Nice the Rev. Francis G. Burgess writes that it has not been necessary to draw from THE LIVING CHURCH FUND for any part of the expenses of the church itself. There is a small endowment upon which the parish draws, and its running expenses have been greatly reduced so that it might not be necessary to use other money for the purpose. The American colony in Nice is, of necessity, greatly reduced in numbers, but yet it is maintaining an American hospital with fifty beds, supplying all the funds. This hospital, says Mr. Burgess, "is rated by the French military authorities as the best of the many hospitals in the city and the most severely wounded are being sent to it." Mr. Burgess has used such amounts of the fund as we have sent to him for assistance to individuals in distress and to some extent to aid charitable organizations, particularly one that is caring for needy orphans of soldiers, not by giving money, but by providing food and clothing as needed. "It leaves the child's religion untouched," continues Mr. Burgess, "whether Roman Catholic or Protestant. When possible it places the child with

relatives, and only as a last resort in an orphanage." The particular organization referred to is caring for between six hundred and eight hundred orphans. He has also sent a small amount to the American hospital. He states that a hospital for Serbians has lately been established in the outskirts of the city, and it is understood that a convoy of Serbian children is likely to be sent there. "As you can see," he concludes, "any amount of money can be used and used helpfully."

**T**HE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND for the period December 25th to February 26th, since the publication of the last balance sheet in THE LIVING CHURCH of December 25th, p. 277:

<b>RECEIPTS</b>	
December 18th—Balance on hand.....	\$ 5.27
Acknowledged December 25th to February 26th, inclusive.....	3,136.88
	<b>\$3,142.15</b>
<b>APPROPRIATIONS</b>	
December 18th to February 26th, inclusive:	
Transmitted to Paris.....	\$1,962.67
" " Munich.....	368.87
" " Geneva.....	300.00
" " Rome.....	230.00
" " Dresden.....	117.00
" " Florence.....	115.00
February 26th—Balance on hand.....	48.61
	<b>\$3,142.15</b>

The following is the list of the total appropriations of the fund since its inception; the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland and the remaining amounts direct from Milwaukee:

To Paris.....	\$ 5,562.20	and	10,926.00	francs
" Geneva.....	1,329.37	"	8,882.00	"
" Lausanne.....	978.87	"	10,158.12	"
" Rome.....	1,080.00	"	11,500.00	"
" Munich.....	978.87	"	3,882.75	"
" Florence.....	531.69	"	3,500.00	"
" Dresden.....	528.00	"	5,163.75	"
" Nice.....	478.00	"	328.00	"
	<b>\$10,488.13</b>	and	<b>54,340.62</b>	francs

Receipts for the week ending Monday, February 28th, are as follows:

The Bishop of Marquette (salary as Bp. in charge of European congregations).....	\$ 200.00
Mrs. Lydia B. Hibbard, Chicago.....	25.00
Isabel Howell, Evanston, Ill.....	2.00
A member of Christ Church, Hartford, Conn.....	5.00
A friend of humanity.....	35.00
M. H. T., New York.....	2.00
E. M. S.....	2.00
In memoriam, A. B.....	3.00
Anon., Plymouth, Ind.....	2.00
Chapel of the Holy Spirit, Ichang, China*.....	15.59
Beggar boys of St. Joseph's Trade School, Ichang, China*.....	.25
Trinity Church Sunday School, Fayetteville, N. Y.*.....	1.00
St. Mark's Church, Jamesville, N. Y.*.....	1.07
Two children in Florida*.....	3.00
J. A. K., Church of St. Mary the Virgin, New York*.....	5.00
St. Mark's Church Sunday School, Foxboro, Mass.†.....	5.00
In memoriam, J. M.†.....	5.00
A member of St. Paul's Church, Concord, N. H.†.....	1.00
G. F. L., Dallas, Texas†.....	1.00
F. W. C., Cleveland, Ohio†.....	10.00
T. Hassall Brown, Boston†.....	25.00
Total for the week.....	\$ 348.91
Previously acknowledged.....	20,645.07
	<b>\$20,993.98</b>

\* For relief of Belgians.  
† For relief in Paris.  
‡ Half for France, half for Italy.

[In the issue of February 19th a remittance of \$5.00 in the name of Catherine M. Hayes should have been credited to Mrs. Martha Falk, Evanston, Ill.]

[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**

C. X. S.—Each sisterhood has its own rules as to what conditions would justify the release of any of its members and as to the steps necessary to be taken. Normally, the rule is for life.

E. A.—Unless the statute law expressly provides otherwise, a vestry meeting duly called, at which a majority of members are present, can elect a rector by a majority vote of those present, subject to canonical provisions as to notification of the Bishop etc. We are not sufficiently familiar with the New York statutes to know whether any contrary provision is therein made.

**O**H, PRESS this thought to your innermost soul—that those whom you have "loved long since, and lost awhile" love you still, care for you still, with a warmth of affection which kindles into an intenser brilliance as they come nearer to the heart of the Eternal Father, the Source and Sun of Love. And in this love they wait for us.—*Rev. F. B. Meyer.*

## WASHINGTON'S BIRTHDAY CONFERENCE

### New York Brotherhood Shares in Inspiring Services

#### BISHOP BURCH OBSERVES ANNIVERSARY

Trinity Parish Holds Annual Reception and Tea

#### TWO YEAR BOOKS ISSUED

New York Office of The Living Church }  
11 West 45th Street  
New York, February 28, 1916 }

HERE is but one thing to say of the Washington's Birthday conference of the Brotherhood of St. Andrew—it was the "best ever."

The events of the day began with a celebration of the Holy Communion in the Cathedral.

At ten-thirty the Juniors met in old Synod Hall. The registration was 525, and it is known that many boys were present in excess of that number. The dioceses of New York, Long Island, New Jersey, and Newark were represented during the day by juniors and seniors and a large number of clergymen.

The Hon. Stephen Callaghan, justice of the supreme court, presided at the boys' meeting. An illustrated address with crayon sketches by Dr. Robert F. Y. Pierce, entitled "A Home Run," made a great hit. "The Junior Brotherhood" was the subject of an earnest address by Mr. William F. Leggo, national council member.

Simultaneously, in new Synod Hall, the seniors were assembled, Mr. Walter Kidde, of the National Council, presiding. Dr. William E. Sturgis of Boston, Mr. Don O. Shelton of New York City, and the Rev. Dr. Milo H. Gates, vicar of the Chapel of the Intercession, Trinity parish, spoke at this meeting on the extension of Christ's Kingdom among men, and suggested ways to accomplish this end. Stress was laid on the duty of Brotherhood men to be regular and devout communicants, for the Holy Communion was the divinely ordained source of spiritual strength, and nothing of the world could supply this strength for spiritual combat.

Mr. Shelton spoke on the need of Bible classes for men within the Brotherhood and without. He made many valuable suggestions.

Dr. Gates was introduced as the only clergyman in New York City who, it is thought, had ever received in modern times a formal notice from the fire department that he must stop people from crowding into his church. He spoke of the necessity of filling empty pews in the churches. This could be done if laymen would be as enthusiastic about the prosperity of the Church as they were about their business concerns. Too often all the burden was laid upon the shoulders of the minister. Brotherhood men should seize every proper opportunity to invite men and boys to come to church. When a boy or a man had been brought to church a Brotherhood man ought to feel more happy about it than he might feel about a successful business venture.

The chairman expressed the belief that the Brotherhood had not tried out its full strength. Recently vigorous campaign work had brought about the partial or complete organization of forty chapters in Ohio, and twenty chapters in Virginia, and fifty parish priests had become interested. All this was accomplished in three months. He pleaded for three things: (1) Organization; (2) Concentration, and (3) Self-sacrifice on the part of Brotherhood men for filling up the ranks in the metropolitan district, and making the society stronger than ever before. On motion, the meeting voted to undertake a campaign for securing one thousand new members under such ways and means as may be decided on in the near future.

After luncheon there was a great gathering in new Synod Hall. Seldom has this large auditorium been so crowded. All seats on the main floor and in the galleries were occupied, many men had standing room only for nearly two hours, and at least one hundred and fifty persons could not gain admission.

Bishop Greer presided at this meeting, speaking cordial words of welcome to the Brotherhood representatives and displaying a markedly sympathetic interest in the topic of the afternoon—"Lifting Men." In introducing the first speaker, Mr. Thomas Mott Osborne, the famous warden of Sing Sing, he expressed confidence in "the man and his work."

Mr. Osborne made an eloquent speech. For nearly an hour he held the interest and undivided attention of the great audience. It was largely historical and at all times full of the humanitarian spirit. The keynote of the address was: "I believe that every man who commits a crime should go to prison, just as certain as works the law of nature; but once he is there, I believe the work of reconstruction should start." He said that there were cold-blooded, cold-thinking persons about who must be converted to the idea of sentiment in dealing with prisoners.

Speaking of prison reforms in the last one hundred years, he called attention to the fact that capital punishment was administered in the old days, even in civilized communities, for minor offences. The dreadful solitary confinement was attributed to the Quakers, who believed in the beneficent use of solitude. His plan was to utilize the social feeling. When prisoners were taught to

feel responsibility to a small society like the Mutual Welfare League they were being prepared to become useful members of society at large.

The Bishop Suffragan of Newark was the last speaker. He asked, "Why do we want to lift men?" Because God has given the impulse. Religion does the work by keeping "service" to the fore. The Christian religion cultivated loyalty to the body of members. There is a community which carries a tradition of service and a consciousness of loyalty. The Church is that society, with Christ as her Head. A Christian man possesses not only a great idea, and a great sense of loyalty, but also a great spirit which he got from the Spirit of Christ.

The 1916 Washington's Birthday meeting of the Brotherhood of St. Andrew will long be remembered as extraordinarily inspiring.

"Personal Religion" was the subject of two addresses before seniors and juniors of the Brotherhood of St. Andrew in St. John's Church, Yonkers, on Sunday afternoon, February 20th. Considering the inclement weather, a heavy snow storm, there was a good attendance of laymen, and a fine spirit prevailed. A shortened form of Evening Prayer was read by the rector, the Rev. J. Mark Ericsson, assisted by the Rev. William M. Gilbert, rector of the neighboring parish of St. Paul's.

Bishop Burch and Mr. Edward H. Bonsall of Philadelphia were the speakers.

The last of these special Brotherhood services will be held in Trinity Church, New Rochelle, on Sunday afternoon, March 5th, at four o'clock. The Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York City, and Mr. William Jay Schieffelin of New York, president of the Citizens' Union, will be the speakers.

The Rt. Rev. Dr. Charles S. Burch, Bishop Suffragan of New York, quietly celebrated the fifth anniversary of his consecration on St. Matthias' Day. He celebrated the Holy Communion at the Cathedral of St. John at an early hour.

Bishop Burch was the first suffragan consecrated in the United States under the present canons. He received many messages of congratulation on his anniversary.

The annual reception and parish tea held in Trinity Mission House, Fulton street, on Thursday afternoon, February 24th, was the largest affair of its kind in the history of Trinity Church. The Rev. Dr. Manning cordially received the guests.

The Sisters of St. Mary, in their habits, who are in charge of the mission house, assisted in receiving, as did the vicars of the chapels. Among them were the venerable Rev. Dr. William Montague Geer, of old St. Paul's, who was accompanied by two daughters and two sons; the Rev. Dr. William W. Bellinger of St. Agnes', with his wife; the Rev. W. G. W. Anthony of St. Augustine's, with his wife; the Rev. Dr. Milo H. Gates of the Chapel of the Intercession; the Rev. Carl N. Moller of St. Chrysostom's Chapel, with Mrs. Moller; the Rev. E. H. Schlueter of St. Luke's Chapel.

Articles made by the Trinity Missionary Society were exhibited upstairs by Mrs. Bertha Sanders, who for twenty-eight years has been the director. There also was on exhibition miniature house furniture made by the Guild of the Holy Cross, an organization of small boys, and of dolls dressed by the Guild of the Good Shepherd, an organization of small girls.

Women from each chapel had charge of a tea table, as did Trinity Church.

St. Thomas' Church, Fifth avenue at Fifty-third street, will be consecrated on Tuesday in Easter Week, April 25th. Bishop Greer will officiate.

Consecration of St. Thomas' Church Although worship has been held in the edifice for the last two years, the consecration has been delayed because of failure to get the last \$100,000 which, however, has recently been contributed. The accomplishment of Dr. Stires as a church builder has been notable. Also there has been no year in his pastorate when his parish has not given to missions more than double what it has spent for itself.

In his pastoral letter, in the Year Book, which was issued Friday, February 25th, Dr. Stires gives thanks for what has been done. The present St. Thomas' takes the place of the structure burned ten years ago. The sum of \$2,000,000 was refused for the site when there was some possibility of the parish building a church farther up town. The new structure cost \$1,000,000.

The Year Book of Grace parish made its appearance this week—an illustrated volume of nearly 240 pages, in which the varied activities are well set forth. The rector, the Rev. Dr. Charles Lewis Slattery, makes feeling reference to those connected with the parish who died during the year, a list of thirty-four names. Changes in the staff of clergy are recorded, the list of special preachers during the past year is given, and interesting details are given of recent gifts and memorials.

Grace parish expended \$162,306 in parochial work during the year ending October 31, 1915; \$12,729 for diocesan purposes, and \$32,238 for general purposes; besides this the sum of \$53,090 was added to the endowment. The missionary apportionment assigned

to Grace Church last year was \$22,000 for general missions, and \$2,374 for diocesan missions; a total of \$24,374. The full sum was given before Easter, and before the close of the fiscal year the General Board had received \$28,960, exclusive of the sum given for diocesan missions.

At a recent meeting of the diocesan board of religious education it was voted to maintain two post-graduate scholarships in religious education at Columbia University. These scholarships, of \$200 value each, will be open one to a man and one to a woman. The applicants must be graduates of colleges of recognized standing and residents of the diocese. While studying for their M.A. degree, the holders will do field work in their subject by giving some time to the work of week-day religious instruction at the demonstration school or in the Bronx in connection with the Gary plan. After receiving their degrees, they will be expected to devote some of their time to Church-school work in their own parishes.

The Commission on Inquiry appointed recently by Bishop Greer to investigate charges against the Rev. Robert B. Kimber, rector of St. Andrew's Church, Richmond, S. I., held its first meeting in the Diocesan House, No. 416 Lafayette street, on February 25th.

The session was in secret. If the commission decides that there is sufficient cause for placing Mr. Kimber on trial it will so report to Bishop Greer.

The New York branch of the Woman's Auxiliary will meet on Tuesday morning, March 7th, at half past ten o'clock. Miss M. E. Thomas, executive secretary of the Church Periodical Club, and John W. Wood, secretary of the Board of Missions, are the appointed speakers.

### THE SHORTENED FORM OF THE TEN COMMANDMENTS

By THE BISHOP OF PITTSBURGH

**T**INASMUCH as the Commission on the Revision and Enrichment of the Prayer Book has decided by almost unanimous vote to propose the shortening of the form of the Ten Commandments in the Communion Office and in the Catechism, it seems expedient to give some of the reasons which seemed to the members of the committee weighty in determining their action. The argument is cumulative.

1. The Decalogue seems by its very title, *the Ten Words*, to indicate commands essentially brief and definite.

2. The argumentative part of any Commandment is not of its essence and in the Fourth and Fifth Commandment is local and national.

3. In the Fourth Commandment the reasons for the command are different in Exodus and Deuteronomy, and therefore are evidently not a part of the command. Ex. 20: 4; Deut. 5: 15.

4. In actual use in the Communion service there is clearly an advantage in brevity, and there have been numerous requests for relief in this regard.

5. In the Catechism it is quite unnecessary to burden the children's minds with anything but the precept itself.

6. Influenced no doubt by these considerations, those who set forth the First Prayer Book of Edward VI printed the Ten Words in the shortened form.

7. Modern Revisers have done the like, as in the Scotch Prayer Book, and also in Bishop Gore's *Prayer Book Revised*, etc. So the proposal is neither new nor ill-considered.

8. Last but by no means least (and conclusive in the judgment of the commission), stand these passages of Holy Scripture, the words of our Lord and of St. Paul—

St. Mark 10: 19; St. Luke 18: 20; St. Mark 12: 29; Romans 13: 9.

### THE PROPHETS

Prophets of joy and of sorrow

Since the travail of earth was begun,

One points to a cheerless to-morrow,

One tells of a goal to be won.

One bows to no sovereign but man's finite mind,

One tells of a Love to embrace all mankind,

When the task of creation is done.

One yields to the sway of the sword,

And would crush Heaven's gift of a soul,

One trusts in a crucified Lord

Man's unfinished task to make whole.

One would feed like a sloth on humanity's need,

One would haste not, nor rest not, 'till all men are freed,

And the gates of fulfilment unroll.

MARY ALETHEA WOODWARD.

## BOSTON CHURCHES AND FIRE ORDINANCES

### Structural Changes Ordered after Extended Inspection

#### FIGHTING FOR SUNDAY OBSERVANCE

The Living Church News Bureau }  
Boston, February 28, 1916 }

**F**REQUENTLY the sad news comes that a church has been destroyed by fire, occasionally with the additional bad news that it was not insured or only in part. All too often the fire is the result of carelessness or negligence. It is well that the civic authorities should assume a more active inspection, and their recent investigation in Boston shows how bad conditions were here. There is little doubt that they are equally bad elsewhere.

Fire escapes, automatic sprinkler systems, and hand fire extinguishers must be installed in many Boston churches as a result of orders issue to church trustees by Building Commissioner O'Hearn, who has just completed an investigation of the four hundred churches of all denominations in the city. His inspection lasted several weeks.

Most of the orders in regard to the churches have been carried out. The others are being provided for in contracts now being made. The total cost to the churches of all his orders is estimated from \$175,000 to \$200,000.

Some of the typical unsafe conditions found by the commissioner and his inspectors were as follows:

Doors opening inward.

Rubbish piles under stairways and in basements.

No means of egress from sides of buildings.

Basement screens screwed to the window frames.

Lack of fireproofing around steam pipes and furnace pipes.

Improper exits from galleries and choirs.

Doors, that when opened, blocked stairways.

Heating apparatus installed beneath wooden stairs.

The commissioner's general recommendations were as follows:

Cut additional doorways in sides and rears of many churches.

Install hand extinguishers.

Install sprinklers in the basements.

Put fire escapes on certain churches, in which the gallery or choir exits are the same as the main exits.

Construct fireproof doors between boiler rooms and the rest of the basement area.

Clean up rubbish piles.

Change the construction of stairways that are over the heating apparatus.

Fireproof all coalbins.

This is the first general inspection of churches made in recent years.

"I am sure," said Commissioner O'Hearn, "none of the violations of the fire hazard laws were wilful. They were simply the result of neglect, and possibly from a sense of security in the fact there have been few fires in Boston churches."

The question of Sunday observance is ever to the fore in this part of the country. All bodies of Christians hereabouts cordially unite

Sunday  
Observance

in supporting the work of "The Lord's Day League," which aims to preserve the keeping of Sunday as a day predominantly religious

and not chiefly as a weekly holiday for sports, or as a chance for extra work. It is a cause of congratulation that Catholics and Protestants are in harmony in their attitude on this subject. The League was founded in Roxbury, twenty-one years ago, but now includes all of New England.

In this time over two hundred bills have been presented in the legislatures of the six states, looking to the secularization of Sunday. During the past year the secretary of the league has spoken in the churches of fourteen denominations. Labor leaders also favor the league. So far our law courts have been largely in favor of preserving the religious character of the first day of the week. The Sunday question has lately been under discussion in the state legislature, as the usual crop of bills for an "open" Sunday has appeared. In opposition, fourteen different religious organizations have mustered their forces, including the Federation of Churches, the State Grange, the W. C. T. U., and the Christian Endeavorers. The Roman Catholics are cordially helping in this opposition.

The annual conclave of the Knights of King Arthur in this state took place on Washington's Birthday, with eight hundred boys from

Knights of  
King Arthur

fifty castles in attendance. After games and sports in the morning and a luncheon, the grand conclave opened at 2 P. M., in Trinity

parish house. At the close of the conclave the knights, together with the girls who form the society called the Queens of Avalon, attended a play, entitled "The Adventure of the Fountain," given by the castle of Trinity Church. The boys and girls then marched to Trinity Church and the standards and national flags were borne to the chancel. The Rev. Dr. Mann welcomed the visitors and conducted

the service and the Rev. F. C. Lauderburn, vicar of St. Stephen's Church, preached the sermon.

By request, Dean Rousmaniere has compiled a pamphlet of readings and prayers for daily use during Lent. A topic is assigned to each week, and the selections and prayers for each day in the week are appropriate to the topic. On the following Sunday morning, the Dean expects to preach on the subject studied during the preceding six days. He says: "Those who use the pamphlet will find, I hope, that they are reading their Bibles with fresh interest, and that the chosen prayers are helping them to a greater reality in prayer. In some cases husbands and wives may be able to arrange their time so as to read together, a habit which will inevitably deepen their consciousness of God's presence and love. If men and women are encouraged by this little book to ponder upon the meaning of religion to their own lives, I shall be profoundly grateful." The pamphlets will be ready after March 3rd and can be obtained for ten cents each.

At St. Mary's Church, East Boston, is found a congregation of very composite origins, including Italian, Finnish, Swedish, English, and a few native Americans. The boys and young men of the congregation take an active share in the parish life to an unusual extent. There are more boys than girls in the Sunday school. The Rev. Kenneth R. Forbes, vicar of St. Mary's, notes a record of his young men which is enviable, when he says that two of St. Vincent's guild are lay readers, a former member is now a priest, one will be made deacon next spring, and from that time on—if definite plans are not upset—at least one of St. Mary's boys will be given to holy orders every three years until 1925! There would be none of the appalling shortage of clergy if there were more parishes with such a record.

The second annual conference of New England College Churchwomen will be held in Trinity Church, on Saturday and Sunday, March 4th and 5th. At the opening service on Saturday, Miss Heloise E. Hersey will give an address, "An Interpretation of Our Times." The Sunday afternoon meeting, at half after five, will be devoted to a discussion on "Methods of Developing Loyalty to the Church while in College." Miss Edith M. Howes, will preside at this meeting, and Deaconess H. R. Goodwin will speak on "The Church and the College Student." After supper, there will be an address, at 8 o'clock, by the Rev. Hughell E. W. Fosbroke, D.D., of the Cambridge Theological School. All Churchwomen who are students are invited to attend the conference as well as those who attend the services at Trinity Church.

February 15th, was the tenth anniversary of the rectorship of the Rev. Malcolm Taylor, of St. Thomas Church, Taunton. In a retrospect of his incumbency Mr. Taylor finds one of his most vivid impressions to be the response that has come during this period from the men and women who are the workers of the parish. "Whatever has been accomplished," he says, "in the way of a larger or more efficient service is due chiefly to their labor and self-sacrifice. . . . Perhaps the next most vivid impression—is one that is in part perplexity, in part disappointment. Why is it that so many who declare their love for the Church, who often serve the Church, are apparently indifferent to the worship of God?—Before us is a future rich in hope; for we living in an age full of promise for the Kingdom of God." An every-member canvass of St. Thomas' is to be carried out on March 5th, when it is hoped to cover the entire parish in one afternoon, by asking every one to stay at home except the canvassers, who will go about in motors. The reason for the canvass Mr. Taylor says is because it is the best and fairest method of securing adequate

financial support for the Church and generous contributions for mission work. It is to be wondered how typical the accompanying diagram is of most parishes. "This circle represents the number of families in the parish. The black space represents the number who contribute to the support of the Church through pew rents or envelope pledges; the white space indicates those who do not. To which group do you belong?" "The Church serves all alike according to their needs. Should not the Church also receive from all according to their means?"

The Church Home for Orphan and Destitute Children, formerly in South Boston, has, since it became a placing-out society three years ago, doubled the number of children in its care, and is doing a constantly increasing work, on modern lines, with an efficient staff of visitors and workers, at its offices, 296 Boylston street. Only those connected with our Church are taken, and after due care, they are placed in families, also of our Church, scattered over the diocese, and a few in Western Massachusetts. It is a strictly Church work,

and all managers and workers must be communicants. They plan to give the children religious training as well as good homes, and schooling, which often includes vocational courses.

The Episcopal City Mission, with expanding work and expenditures, is faced with a serious financial situation. Its annual sale and luncheon is scheduled for Thursday, March 2nd, from 10 to 6 o'clock in the Trinity parish house.—The annual missionary conference of the diocesan Sunday School Union begins Tuesday, February 29th, with a general discussion at 4:45 P. M., on "The Place of Missionary Instruction in Christian Nurture," conducted by the Rev. Wm. E. Gardner, D.D., of the General Board of Religious Education. In the evening at 7:30, the Rev. George C. Bartter, missionary in the Philippines, will make an address.—On February 23rd, the Boston branch of the guild of St. Barnabas' had a meeting at the Cathedral. Dean Rousmaniere preached and after service, Dr. W. J. Mixer gave an illustrated address on "Hospital Service in France," in the Cathedral rooms.—The Young Women's Christian Association, which is celebrating its fiftieth anniversary, will have a jubilee service in the Cathedral on Friday, March 3rd, at 8 P. M.

JOHN HIGGINSON CABOT.

## A LENTEN RESOLUTION

BY ZOAR

AS Lent approaches with its call to repentance, its blessed opportunities for drawing nearer to God, its manifold and priceless lessons, shall we not prepare our hearts as the husbandman prepares the ground before sowing the seed?

"Lenten Resolutions!" The very words seem to call up an ironical smile on the lips of those who have never tried to keep Lent, or, who having made a half-hearted trial, gave it up as useless and never knew the *blessed results of a sincerely kept Lent*. But to those who obey the laws of the Church and who know the loving wisdom which calls us to follow our Master in the wilderness there to prepare for the Cross of Good Friday and the empty tomb of Easter Day, the penitential season is a necessity in their spiritual life. They would not do without it. "Welcome, dear feast of Lent," says holy George Herbert, intimating that to fast in the flesh is to feast in the Spirit."

We too, then, will prepare; what will our special resolution be? What does an earnest student who must pass a rigid examination? Does he waste his time in reading light literature, or even in studying other branches than the one in which he is to be examined? No, indeed; such things are resolutely put aside. His time, his thoughts, his strength, are given to that one special study. And shall we men and women of the Church be less anxious to meet our test? Shall we not during Lent read and study only things pertaining to the Kingdom? Forty days given to an earnest study of God's word, to a review of things we at best know but dimly! How short the time, and what wondrous things we shall learn if we make, and keep, our *Lenten resolution*.

Thee and Thee only, and all things seen as in the light of Thy cross, O Lord! Oh send out Thy light and Thy truth; let them lead me.

## THE ELDERS TO EZEKIEL

"Then said I, Ah Lord God! They say of me, Doth he not speak parables?" (Ez. 20:49.)

He speaks in parables. It can not be  
The Lord God loves us not!  
He brought us out of Egypt long ago  
And led us to a land where milk and honey flow!  
Surely the Lord will not desert His own  
To whom He has such ample mercy shown!

He speaks in parables. Or else indeed  
He is no prophet of the Lord.  
We too have hearts to love the right and good,  
We know that God is more than idols made of wood,  
Indeed we know His people are but dust—  
Still in His mercy have we perfect trust!

'Tis true there be some idols in the land,  
Injustice may be rife.  
It is not right, but always has been so.  
Why should God punish now? For years He did forego!  
We are no better than our fathers were,  
Yet that we are no worse, we can aver.

He speaks in parables, then heed him not!  
Should he speak plainly, then  
We would attend him earnestly indeed;  
Knowing he spoke God's word, we would give humble heed.  
Why not speak openly, Ezekiel, then  
Thy words will not be lost on common men?

JOHN H. YATES.



## WORK IN RURAL COMMUNITIES OF PENNSYLVANIA

### Survey Made in Bucks County

#### DEATH OF DISTINGUISHED LIBRARIAN

The Living Church News Bureau }  
Philadelphia, February 28, 1916 }

**B**OTH Bishop Rhinelander and Bishop Suffragan Garland have given much attention to the work in rural communities. Under direction of the former a social survey in Bucks county has been made and the results published. In a pamphlet of about eighty pages is described the social, economic, and religious conditions of the three townships into which the county is divided, and suggestions made as to the best means for improvement. There are many illustrations, giving photographs of farms, houses, lodge halls, granges, and existing church buildings. The foreword was written by Bishop Rhinelander, and in it he refers to his own interest in the undertaking; the need for it, and the general plan on which it was to be conducted. For the investigation, he appointed the Rev. Joseph Marchant Hayman, who immediately entered upon his duty.

The Bishop, in the foreword, enlarges upon the importance of the rural districts and their "essential relation to the welfare of the nation, not only economically, but also in respect to education and culture," since so large a number of people are going from the city to the country. He also says "that the Church has been aroused to her duty and is beginning to take it more seriously, in order that she may accomplish it more effectively."

He makes the following suggestions: That if the work is to be developed in any real and permanent way the Church must be prepared to treat it in a more liberal way; that strong men should be placed on the ground, and that strategic centers be occupied, instead of holding several small chapels to take care of a few people in small places. He also suggests that adequate salaries be paid such men in order that the country parish may be made as attractive to strong men as the city parish now is. This would draw such men from the city. Community houses or centers to be provided beside the rectory and church building seem to the Bishop to be also wise, that the entire life of the community may find a center for its expression. The Bishop also thinks that such a work as this would appeal to many of the young students of the divinity school who could be trained for this special field.

Mr. Hayman entered upon his duty with zeal, and in addition to the photographs has provided maps of the county indicating its lines; then of the townships, showing where the church buildings and halls are located. He has also prepared statistics showing in each township the value of the property; of occupations; number of horses and cattle; money at interest and number of acres, woodland and clear, with the school and road taxes. The clubs, organizations, granges, etc., are all carefully described as to location, character, and strength. He tells how far each point is from the railroad or trolley, and as to the existence of a post office. In fact, he describes carefully all the conditions which exist and may have any bearing upon the life of the place and must be taken into account in developing its religious life. The report is a most exhaustive work, and has received the hearty approval of both bishops.

On Wednesday of last week, John Thomson, librarian of the free library of Philadelphia, died at his home. Dr. Thomson was a member of the vestry of the Church of the Annunciation, and was for some years the accounting warden of the parish. He took

#### Death of John Thomson

charge of the library at its organization and has been the force which has built it up to its present large proportions. Beginning in 1894 in a small room in the city hall, there is now a large building devoted to its work in the central part of the city and about thirty branches all over the city. The library circulates about 2,000,000 books a year. Dr. Thomson interested Mr. Carnegie in this work with the result that he secured \$1,500,000 for the erection of the branch libraries. He had also been librarian for several individual libraries, and has written several books descriptive of them. He was educated in London and came to this country in 1881. In 1909 the University of Pennsylvania conferred the honorary degree of M.A., and Ursinus College the degree of Litt.D. upon him. Dr. Thomson was deeply interested in the work for the blind and in Church music. As member of the council and vice-president of the Home Teaching Society for the Blind, and a member of the council of the Society for the Promotion of Church Work among the Blind, he did much for the lifting up of those unfortunate people. As an authority upon musical subjects he was referred to frequently for his opinion on Church music. Recently he read a paper on The Chant before the Church Club of the diocese, which did much toward changing the method of rendering some of that music. A widow, Mary Ann Thomson, survives him. She has been well known for twenty years to the readers of THE LIVING CHURCH as a contributor of articles on Church music, and three of the hymns in our present Hymnal came from her pen.

As a result of the suit for an injunction, instituted by the "curb-

stone" vestry of St. John's Church, to compel the Rev. George Chalmers Richmond to comply with the edict of the ecclesiastical court which suspended him from the exercise of his office for one year, Judge Ferguson last Saturday entered a formal decree enjoining Mr. Richmond from in any way officiating or interfering with the church property. It also prevents him from the exercise of his office anywhere in the diocese except upon the written permission of the Bishop. Last Wednesday evening Mr. Richmond announced to his followers in St. John's that after March 5th he would withdraw from the parish. He has been offered a hall in which to hold services, and is reported to have accepted it, and will commence services there March 5th.

EDWARD JAMES MCHENRY.

#### "LA SOURIRE DE RHEIMS"\*

"(The Smile of Rheims.)"

And canst thou smile with earth half-drowned in woe?  
When hatred is the incense of each prayer  
That men breathe, panting, by the cannon's glare,  
When God is but a name to bless each blow  
That murderers give? When cries from nations flow,  
Strangled and dying from the subtle snare  
That greed has trapped them with all unaware?  
Yes, thou canst smile; for thou dost know  
The hymn of peace, that rang from Bethlehem's sky,  
That through earth's weary cycles yet will ring,  
Till burdened, sin-stained man at last espy  
The manger low, where mighty Love is King;  
There prostrate at those blessed feet to lie,  
With heart attuned to songs that angels sing.

MARY ALETHEA WOODWARD.

\* The "Sourire" was one of the angels, famous for its charming smile, in the group on the north portal of the western facade. This group was much broken and blackened by the bursting of German shells. One day, however, a priest of the Cathedral chapter discovered the head of the laughing angel among the debris, and, to make sure of its being saved, took it to his lodgings. There it remained until it was placed with the general collection of pieces of statuary and decorative material.

#### LIFE

How MUCH our Master spoke about life! The life that is now and the great life eternal. Is life worth living? That depends absolutely on the individual view of life and the view the individual takes of the God of Life and of the world in which he lives. The fulness of life does not consist in the abundance of earthly possessions but in spiritual wealth. So many take the wrong view of life and obscure its sweetness behind a cloud of pessimistic thought. To pursue happiness is to miss it; she is a fleet runner and cannot be overtaken. The true fountain of life is within one, in the heart, and there we are just as young as we feel ourselves to be. "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Don Juan Ponce de Leon revered the cross as an outward symbol and planted it everywhere in the lands he discovered and conquered, but God is a Spirit and they that worship Him must worship Him in spirit and in truth. Ritual is beautiful, solemn, instructive, but if it is only a form it is a dead thing and ought to be ured out of sight. The cross is the noblest symbol the world knows or possesses and the best place to erect it is in the garden of the heart wherever else it may stand.

"There is no salvation for the soul, nor hope of eternal life, but in the Cross. Behold everything is the Cross, and everything depends upon our dying on it, and there is no other way to life, and to true inward peace, save the way of the Holy Cross, and of daily mortification." So wrote Thomas à Kempis.—A. C. S., in the *Church Herald*.

THE CREED of the historic Church is a sign of unity. Therefore in public worship the Christian believer reaches his highest level of inspired emotion in the great confession of the common creed of Christendom. Then it is that he rises above himself—above his own individual experience of love, hope, aspiration, sorrow, or remorse—and links himself to the universal faith and hope of mankind. He transcends all the littlenesses of his own nature—all the limitations of his own age, with its narrow traditions and prejudices and ignorances. He speaks in the name of the Church; and all that the Church has ever been, or is, or hopes to be he confesses as his own. He is vested with the Knighthood of the Cross, and upon his unsheathed sword he makes his vow of loyalty to his order and his Lord. He is a soldier in a great warfare; and behind the symbol of joyous sacrifice and willing suffering upon the altar he seems to see the cloud of witnesses who through faith have subdued kingdoms and wrought righteousness in the name of God and for the welfare of God's children. It is a great act when the individual will loses its life that it may find it again in the unity, the universality, the authority of a common and historic faith.—Rev. Frank Ilsey Paradise.

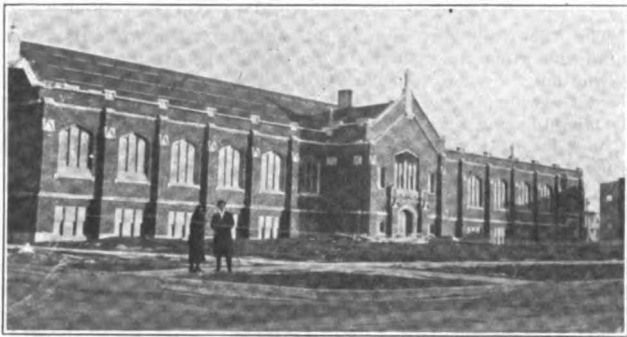
## OPENING OF NEW CHURCH IN CHICAGO

Development of a Remarkable Work on the Northwest Side of the City

### CHURCH CLUB'S PUBLICITY CAMPAIGN

The Living Church News Bureau  
Chicago, February 28, 1916

THE new Church of St. Timothy, at the corner of Monticello and Chicago avenues, was dedicated by Bishop Anderson on Tuesday evening, February 15th. The new parish house was dedicated on Palm Sunday, 1915. Church and parish house have been placed end to end at the rear of the lot, and have a complete length of 208 feet, and an extreme width of fifty-six feet. They are built of soft moss-red brick trimmed with Bedford cut stone, and have a green tile roof. The windows are all of Tudor art glass: It is planned to build on the front of the lot a still larger church to hold one thousand people, and a "Church Insurance Hospital." Both church and parish house are well arranged and equipped for the extensive social and educational work that is being done on the northwest side of the city under the leadership of the Rev. Cyrus M. Andrews, priest in charge. In the basement of the present church is a large, complete gymnasium. The parish house is directly connected with the church on both floors. On the main floor of the parish house is a large assembly room, with adjoining reception rooms, and study. In the basement are guild rooms, dining room, kitchen, offices, etc.



THE NEW ST. TIMOTHY'S CHURCH, CHICAGO

St. Timothy's began as a mission of St. Barnabas' in 1902, in a small room on Hamilton avenue. In 1908 it became an organized mission. In 1911 the Rev. Cyrus M. Andrews was appointed priest in charge. St. Timothy's still remains a mission, although it has been financially independent of the Board of Missions since 1911. Soon after the coming of Mr. Andrews, the old property of the mission was sold for \$8,000, the old church torn down, and the present lot bought and given by Mr. Andrews to the diocese as a site for the new church. Since then much has been given by the priest in charge, and the present church has been built largely through his generosity, his capability, faith, and energy. In four years the number of communicants has increased from 40 to 477; Church attendance, which then averaged 22, now averages nearly 40 at the early celebration of the Holy Communion alone, and 325 at the later service. There is a mixed choir of 60. An unusual feature is a Young People's Society of Christian Endeavor, a branch of the well-known society, which has an attendance of 35 at the Sunday evening service, and at the meeting held afterwards. The Sunday school has grown from 30 to 290, has 8 organized departments, 28 classes, 30 teachers, and 10 officers. Four classes, mostly of adults, have been confirmed during the last four years, the first numbering 21, the second 44, the third 64, and the last 107. There are 740 persons directly connected with the mission as compared with 85 four years ago, not including the large number who are attached to the mission in its social work.

This social and educational work at St. Timothy's is remarkable in its organization, its method, its largeness, and its activity. It may be said that very few parishes in the American Church have anything like it. Ten guilds and societies, five for men and boys, and five for women and girls, do distinctively Church work. Besides these are many clubs and organizations for social service. There is a day nursery kindergarten with four teachers, a Nursery Hour Club, which relieves tired mothers so that they may attend the Sunday morning service; there are classes for girls in the industrial arts and in needlework, in domestic science and home keeping; there are classes for boys in manual training, fireside study classes, and field and wood "hikes"; classes in social and folklore dancing, and in the study of the fine arts and drama, all of which have proved a strong counter attraction to the cheap dance hall and theatre. There are six graduate teachers doing educational and social work, who are paid by a small tuition fee, which amounts to about five cents a class. The total value of the land and buildings to-day is nearly \$51,500, with only a small mortgage indebtedness to be paid within five years.

The Church Club has been making one of the most active and thorough publicity campaigns that is possible for the Lenten noonday services, which are to be held daily under their auspices in the Majestic Theatre. Archdeacon Stuck, who is to speak at the Church Club dinner on Tuesday, February 29th, is the first of a notable list of speakers to be here during Lent. A distinguishing feature of the publicity plan is a little button on which is a cross with the figures 12:10 beneath it. "Meet me at 12:10, every noon during Lent" is the motto this year of the members of the club. Nearly \$1,200 has been spent in publicity plans for these services. The telephone is being used extensively in the plan, some members pledging themselves to ten hours' service during the season. Posters in color, poster stamp portraits of the speakers, souvenir postcards, letterheads, envelopes, blotters, and individual announcements are some of the other means that are being employed. A combination postcard is to be given at the door of the theatre, on one side of which is a cut of the speaker for the week, with a brief sketch of his life and work; and on the other side a cut of the speaker for the following week. "If we need more religion in our business," said the publicity director in submitting the plan of the campaign, "it is equally true that we need more business in our religion."

A Church boys' service and conference was held under the auspices of the Chicago Junior Local Assembly of the Brotherhood of St. Andrew, at the Church of the Advent, on Washington's birthday. About seventy boys and men attended. There was service at eleven o'clock, with an address by the Rev. William Francis Shero, Ph.D., warden and headmaster of Racine College. There was conference in the afternoon, when certain boys from local chapters read papers on the "Enlistment in the Church Army." Mr. Courtenay Barber was the chairman.

The winter meeting of the West Side Sunday School Institute was held at the new Church of St. Timothy on Tuesday, February 23rd. A devotional address was given by the Rev. W. G. Studwell at Evensong. At the business meeting the Rev. W. C. Way, rector of the Church of the Holy Communion, Maywood, was elected president; Rev. E. J. Randall, rector of St. Barnabas' Church, was elected vice-president, and Mr. M. A. King of Maywood was elected secretary-treasurer. The evening addresses were given by the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, on "The Nature of Prayer"; by the Rev. E. J. Randall on "Teaching Prayer to Children"; and by the Rev. C. H. Young, rector of Christ Church, on "The Enemies of Prayer."

The winter meeting of the North Side Sunday School Institute was held at the Church of the Atonement, Edgewater, on Monday, February 28th. The address at Evensong was given by the Rev. E. H. Merriman, rector of Grace Church, Hinsdale, on "The Teacher's Sacramental Life." At 7:30 there were three sectional conferences on the general subject of the Catechism. The first, led by Miss Winifred Long of Christ Church, Woodlawn, was on the Catechism in the Primary Department; the second, led by the Rev. A. A. McCallum, was on the Catechism in the Junior Department; the third, led by the Rev. W. B. Stoskopf, was on "Devotional Instruction in the Senior Department." The concluding address was made by the Rev. Professor L. C. Lewis of the Western Theological Seminary, on "The Faith in Action." The Rev. L. F. Potter, president, was chairman.

A quiet day for women, more particularly for business women, will be conducted by the Rev. Charles Herbert Young at the Cathedral of SS. Peter and Paul, on Decoration Day, May 30th, beginning with a celebration of the Holy Eucharist at ten o'clock. The day has been set on a holiday, because it is the experience of business women who need these times of rest and spiritual refreshment, perhaps more than other women, that only holidays are feasible for them. It is hoped that these quiet days for business women will be held annually, and that some Church guild of business women will develop from them. Further information of the quiet day will be gladly given by Miss Jessie Faith Sherman, 1736 First National Building, Chicago.

The rector and social service committee of St. Paul's Church, Kenwood, gave a social service round table and supper on Thursday evening, February 17th, at the parish house.

### Miscellany

Mrs. Robert H. Lawrence, Mrs. H. M. Bylesby, the Rev. K. O. Crosby, Miss K. S. Benton, spoke on the work in diocesan institutions, Mr. Ralph J. Reed on United Charities, and Mr. C. D. Blachly on the work of the social service commission of the diocese. An organ recital was given at this church on Tuesday evening, February 22nd, by Mr. Hamlin Hunt, organist of Plymouth Church, Minneapolis. Mr. Hunt was assisted by Master Richard Higgins, soprano.—The men of the vestry of St. Simon's Church, by a unanimous vote, have become members of the Men's Communion League, and at the service of initiation pledged themselves to attend the corporate Communion on the third Sunday of each month, to try to get others to do the same, and to

(Continued on page 631)

## THE PANAMA CONGRESS

[FROM OUR OWN CORRESPONDENT]

PANAMA, February 16, 1916.

THE seventh day of the Panama Congress finds its work well advanced, its danger places well marked, its limitations and possibilities clearly outlined. There have already been volumes of experiences, out of the mass of which, after awhile, the really helpful contributions may be extracted.

There are really two Congresses. One is held in the open, to which, however, admission is only by ticket, kept well in hand by the determined and at the same time gentle Dr. Speer. The other is held under the presidency of Dr. Mott, is called the "Business Committee," and is somewhat of the nature of a "steering committee," the proceedings of which are an open secret to all. In this committee have been the real perils of the Congress, for, as already suggested in this correspondence, a very determined and forceful body of South Americans have been and are still determined upon an anti-Roman statement. Every night relief is felt by the leaders that the danger has been averted, but with every returning morning the anxiety returns to depress. To-night, however, more relief is felt than at any time. In committee, a Baptist delegate spoke of the sympathy he felt with those who opposed Rome, but, he said, in making any statement against that Church, care should be taken that it should be all-inclusive. For himself, it would not be sufficient unless it attacked Infant Baptism. It was received as he intended it should be received, for the utter futility of anything approaching a united and satisfactory protest was immediately seen.

One notes with surprise and satisfaction the splendid character of the men that have come as the representatives of the Latin races. The Congress has been taken seriously by them. A signal illustration is Judge Emilio del Toro, of the Supreme Court of Porto Rico. A Romanist, he still believes that the use of some of the religious forces of the United States will have a beneficial influence upon the religious life of his country. He is a very close friend of Bishop Colmore. There is also a mass of testimony given by these people, and by the field men indirectly, of the utter inadequacy of most of the missionaries sent out from the United States. The feelings of the former are perhaps best expressed by the words of Senor Eduardo Pereira of Brazil, "In the absence of true leaders, the would-be, incompetent leader appears to hinder the work. Energies are dissipated, consciences are weakened, divisions and sects are multiplied; anarchy and discontent prevail; pessimism and discouragement threaten us." The point of view of the missionary is individualistic, for the most part, without the faintest appreciation of the work of the Holy Spirit through the Church. A vision of betterment is suggested by Bishop Stuntz (Methodist): "It is not strange that we face a problem of great perplexity and difficulty when we come with an open Bible, and our doctrine of the universal Fatherhood of God, and our plans for individual and social betterment. When we master our material, we will cease to criticize and begin to sympathize."

A spirit of real devotion attends all the sessions of the Congress. Each morning's discussion is closed with a half hour's address by some leader. Bishop Lloyd, Dr. Speer, Bishop Oldham (Methodist), President King, Dr. de Schweinitz (Moravian), for instance, upon some topic of universal interest; and at night the prepared addresses are of a signal worth. Last night Judge del Toro read a paper on "The principles and spirit of Jesus essential to meet the social needs of our time."

A consideration of the scope of woman's work this morning was most interesting. In many of the southern republics this is largely in the hands of native women, like, for instance, the wife of Professor Monteverde of Uruguay, and it tells a story of absorbing interest of real needs lovingly helped.

Still there appears no evidence of any local resentment against the Congress holding its meetings upon Latin American soil. Some of the delegates have received scurrilous pamphlets from a rabid Roman source, and in to-day's *Star and Herald* a long contribution from one of the professors in the National Institute defends the confessional as the greatest support and stay of the home and of woman. But there have been no other resentments expressed. It was a wise determination to restrict attendance to those holding cards and still a wiser determination to keep the Congress to the narrower field of a Conference, as was first proposed. As yet, it is merely a conference.

To-night the Bishops of our Church were very delightfully entertained at a dinner given at the University Club of Panama

by the men's club of St. Luke's Church, Ancon. It was presided over by Dr. William M. James and addresses were made by Mr. Willing Spencer, *Chargè de Affaires*, Bishop Kinsolving, and Bishop Brown.

## OPENING OF NEW CHURCH IN CHICAGO

*(Continued from page 630)*

pray daily for God's blessing on their efforts.—The regular semi-monthly meeting of the Chicago Round Table at the Church Club rooms on Monday, February 21st, was very well attended. The Rev. Professor Foster presided. The Rev. Arthur Rogers, D.D., rector of St. Mark's, Evanston, read a scholarly paper on "The Place of the Ministry in Modern Life." Both the substance of the paper and its kindly tone impressed the clergy who were fortunate in hearing it.

H. B. GWYN.

## SANCTA MATER ECCLESIA

Dear Mother Church, with sacramental dower  
Thou didst invest fair childhood's early hour.  
Heaven's Kingdom opened as with holy sign  
Thou didst engraft each tender branch to one true Vine.

And now 'tis eve, the children who have strayed  
Far from the Home, by mists and storms delayed  
Seek for the Mother blest who gave them birth  
As they who search for fountain pure in land of dearth.

'Tis even, as the sun in lingering glows,  
Brighter the western sky in radiance grows,  
Reflecting glory, by the early morn  
In primal purity and unmarred beauty worn.

Across the arid waste of doubt and fear,  
Through darkling shades the light of Home shines clear,  
Illumed by Christ, held by the Mother's hand  
To guide her children's erring feet in every land.

To guide their feet, and as they enter in,  
Their garments travel-stained and marred by sin,  
Wide are the arms outstretched to draw them near  
And sweet the reassuring voice that calms each fear.

Dear Mother Church! within thy sacred palm  
Thou hold'st for sin-scarred souls the healing balm  
Of Absolution, priceless, yet quite free,  
Because bestowed on us by Christ, Himself, through thee.

Absolved by Christ, Himself, then without fear  
In reverent love thy children may draw near  
And from thy hand receive the Bread of Life  
To strengthen them for victory in life's daily strife.

Thou, at thy suffering children's wearied cry,  
With prayer and Holy Unction drawest nigh  
To plead through Christ's dear merit, pardon, peace,  
And, if it be His loving Will, from pain release.

Yet if He calls them to the Fatherland,  
Adown the Shadow Valley thy firm hand  
Support doth give to steps that fail through fear  
And trembling hearts grow strong at thy sweet words of cheer.

Thine eye of faith through mists of tears can see  
The clouds roll back and death's dark shadows flee,  
Dawn o'er the valley break as, long night past,  
The Resurrection sun shines forth at last.

What wonder that thy children who have strayed  
Far from their Home, by mists and storms delayed,  
Now seek the Mother blest who gave them birth  
As they who search for fountain pure in land of dearth.

Like Israel of old, the desert past,  
Their eyes behold the Promised land at last,  
A Canaan fair, where, every want supplied,  
They who within those courts abide rest satisfied.

S. L. M.

HELP ME to understand, Father, that there are prisons, as well as crosses, in the way of heaven—prisons as precious as the promises of God. Help me to remember that when thou dost shut me in from the world it is thy desire to shut me in with thyself; that often when thou dost make me sit and wait it is not to tease me, but only to hold me still until unseen dangers have passed away and unseen blessings have overtaken me. Teach me that these prisons along the way of life—these rainy-day prisons through which life's cold northeasters blow and chill the very marrow of our souls, these sickroom prisons, these prisons of thwarted plans, these prisons of lonely grief—are but doors to greater liberty and that through these doors I shall yet pass out into wider, richer, sweeter fields. Amen.—*Edward Leigh Pell, D.D.*

### BISHOP WEBB'S ANNIVERSARY

WITH a very dignified and joyful Eucharistic service, followed by a luncheon to the laity and a largely attended dinner at night, the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, celebrated the tenth anniversary of his consecration, and the diocese very gladly celebrated it with him.

Most of the diocesan clergy and many from a distance were gathered in the guild room to participate in the procession that opened the anniversary service at All Saints' Cathedral on the morning of St. Matthias' Day, Thursday, February 24th, at 10:30. The procession, which was marshaled in perfect order, was made up as follows:

Thurifer  
Cross Bearer  
Choir

Postulants and Candidates for Holy Orders  
Visiting Clergy  
Diocesan Clergy, in order of Ordination

The Faculty of Nashotah House  
The Deans of Convocations  
The Archdeacons  
The Canons of the Cathedral

Thurifer  
Cross Bearer  
Acolytes

The Dean of the Cathedral  
The Bishop's Chaplain  
The Bishop of Fond du Lac

Master of Ceremonies  
Subdeacon  
Deacon  
Celebrant

The Bishop's Chaplains  
The Bishop of Milwaukee

The Bishop of Fond du Lac was attended by the Ven. Archdeacon B. T. Rogers, D.D.; as his chaplain. The celebrant was the Rev. E. A. Larrabee, D.D., Dean of Nashotah House, with the Rev. R. D. Vinter as deacon and the Rev. R. V. A. Peterson as sub-deacon. Bishop Webb was attended by the Rev. C. B. B. Wright, Ph.D., and the Rev. F. L. Maryon as chaplains.

It was a long procession that filed through the aisles and nave of the Cathedral into the choir and sanctuary, and a considerable number of the pews in the nave also were required for the seminarians and clergy.

The two Bishops, the celebrant, and the Dean of the Cathedral were vested in copes. The Solemn Eucharist began immediately after the procession, incense being used at the appropriate periods. The music throughout was Gounod's Mass of St. Cecilia, which was admirably rendered by the Cathedral choir. As an offertory anthem was sung Schubert's *The Lord is My Shepherd*.

The sermon was preached by the Bishop of Fond du Lac. It was a presentation of the necessity for revealed religion which assumes a sacramental form as adapting itself to human conditions.

Bishop Weller said in part:

"The fundamental fact of the Christian religion, the greatest fact in all the history of the human race, is the Incarnation of God, who wrapped about Himself a human body and a human soul, spoke with human lips, saw with human eyes, heard with human ears, loved with a human heart.

"Men say that the Lord never founded the Church, but it is a very remarkable fact that man cannot get along without a Church—he founds one himself if he will not accept the Church the Lord founded.

"Men begin all wrong. They think God made the world and then put man there, and then put the Church there, as an afterthought. But I am certain that the earth was made for the Church. The earth is the shadow, the Church is the substance.

"It is worth while to impress these things upon the mind at this time, in the present condition of the world.

"Was there ever anything more terrible than the cry that goes up from Europe to-day? The world is telling us what the world can do without religion, or with misunderstood religion. Might is what rules. An appeal to the sword settles what is the truth. Brute force is finer than the intellect or the spirit or the soul that was given by God. The principles of the jungle prevail, because without God man knows no other principles.

"It is the duty of the Church to teach the faith, whether men will listen or not."

At the luncheon following the service the clergy of the diocese presented the Bishop with a pastoral staff of a particularly chaste and graceful design, as a token of their loyalty and affection. The arrangements were made by a committee consisting of the Rev. Messrs. E. Reginald Williams, Frank H. Stedman, and Selden P. Delany, D.D. The presentation was made by the Rev. Frederick S. Penfold, acting head of the Milwaukee Clericus, who made a very clever address. The staff was ordered through Messrs. Spaulding & Company of Chicago and was executed in the Gorham Studios in New York. It is of solid ebony and sterling silver, the latter finished in French gray. The crook is floriated, enclosing a Maltese cross, while the knob bears four medallions bearing the insignia of the Evangelists. The inscription reads:

PRESENTED TO  
RT. REV.  
WM. WALTER WEBB, D.D.,  
BISHOP OF MILWAUKEE,  
by his Clergy  
on the occasion of the tenth  
anniversary of his Consecra-  
tion to the Episcopate  
St. Matthias' Day, MCMXVI.



RT. REV. W. W. WEBB, D.D.  
Bishop of Milwaukee

that at the university among students and the rural work of the Church.

PROPHECY IS not a foreseeing of the details of life, but a clear vision of what must take place under the regime of spiritual law. Our knowledge of the natural world has advanced far enough for us to state positively what must take place under given conditions. We know that an acid and an alkali will always neutralize each other. If a course of action is proposed ignoring this law we can confidently prophesy disaster. So in the spiritual world, certain great generalizations have been cleared to us. Through them our vision is extended into the future. We see what must take place under certain conditions. We can assure individuals, or groups, or nations, that a given course of action must end in success or disaster. The pre-eminently spiritual man is prophetic by virtue of his constitution. He is the man who sees. To him spiritual laws have the force and imperative of natural laws. Our thought of the Bible must take its shape and color from this great truth. It is not a book of details, but of spiritual clear vision and comprehensive generalizations from spiritual laws.—J. H. ECOB, in *Gospel of The Kingdom*.

LORD, BE patient still; suffer us yet a while longer: with our broken purposes of good, with our idle endeavors against evil, suffer us a while longer to endure, and (if it may be) help us to do better.—R. L. STEVENSON.

## Walter Clayton Clapp, Priest and Pioneer

By the Rt. Rev. CHARLES H. BRENT, D.D.  
Bishop of the Philippine Islands

**I**T is because I feel that the Church ought to know something of the distinction of her quiet, silent workmen that I am writing this brief memoir.

On the morning of the 11th of February, 1903, the Rev. W. C. Clapp and I rode into the Igorot village of Bontoc, where to-day, thirteen years later, I sit among the surroundings so well known and so dear to him, to write this tribute of affection and gratitude.

Fr. Clapp was one of the first two priests to volunteer for mission work in the Philippines, and was on his way to his new field of labor, when the General Convention of 1901 elected me Bishop. I had met him once in my early ministry (1889) when he visited the Mission House of St. John Evangelist, Boston. His fine presence and gentle manner left an impression on me. He was of Vermont stock and began his religious life as a Baptist. When he embraced the Catholic faith he did it with his whole heart and soul, never wavering in his convictions while he lived. He graduated from Amherst in 1883 and got a degree from Nashotah in 1892. He was made deacon in 1887 and priest in 1888. What Dr. Arnold wrote of G. Evelyn not unfittingly describes his character:

"His early years gave a beautiful promise of vigor of understanding, kindness of heart, and Christian nobleness of principle. His manhood abundantly filled it."

I shall give attention to that part of his ministry with which I was personally acquainted, after mentioning in passing the positions he occupied prior to his life in the Philippines. He was priest in charge of St. Mary's Chapel, Mt. Calvary parish, Baltimore (1887-1892); professor at Nashotah for two years, assistant at St. Clement's, Philadelphia, for two years, and rector of St. John's, Toledo, Ohio (1898-1901).

He and his wife arrived in Manila in the late fall of 1901. Almost immediately afterwards Mrs. Clapp fell ill and was taken to Shanghai, where she died after a brief and suffering illness. Fr. Clapp and the late Major Archibald Butt were in the party who came out to meet me upon my arrival in Manila Bay on St. Bartholomew's day, 1902. Temporarily Fr. Clapp ministered in Manila. In response to an appeal from a group of Christians in Capiz, Panay, I commissioned him to meet with them and look over the field, which he did and found it already occupied by the Baptists.

Early in 1903 Fr. Clapp, Fr. Staunton, and I set out on an exploring expedition among the pagan tribes of northern Luzon. Fr. Staunton established a work in Baguio, which was the first place we visited. Fr. Clapp and I proceeded further into the mountains, reaching Bontoc, the largest of the Igorot towns, since made the capital of the Mountain Province, after a journey of nine days on horseback, a distance easily covered now in half that time.

Bontoc had been a garrison town of the Spaniards since 1892. Augustinian friars accompanied the soldiers, ministering to them and to such Ilocano Christians as migrated thither, as well as reaching out to the Igorots. Stations were established at Sagada and other villages of the vicinity and some converts were made. In 1896, during the revolution of Aguinaldo, the friars fled, never to return. In 1903 we found the people of this locality still without spiritual ministrations of any sort.

After studying the place and its population we decided that here, in this great pagan center, we could use ourselves to the best advantage.

We endeavored to ascertain whether the Roman Catholic Church had finally abandoned the field, and learned authoritatively that the Augustinians, at any rate, had no plans to return. We agreed that the mission of our Church in the Philippines, after caring for our fellow countrymen, was to those who were in heathen darkness and likely to be exploited by all the forces making for unrighteousness which form the crest of the wave of what is called Christian civilization.

We continued our journey—now on foot, for horses could go no further—over the wonderful Luzon mountains toward the northeast, through the country of the Kalignas, on to Tugueguerao, which took us a week to reach. Thence we floated down—and got stuck in—the Cagayan river, to Aparri. From there we made our way by boat around the north of the island to a convenient port for Abra, where we got into touch with an interesting pagan folk called the Tinguianes. On this journey we first saw natives kindle a fire by rubbing two sticks together.

After a sufficient sojourn in Manila to enable him to secure supplies, Fr. Clapp returned to Bontoc and established himself in a little house purchased from the first governor of the province—a man named Hunt. This house through long years—it was demolished by order of the government only a year ago, so decrepit and unsanitary did it become—was residence, church, dispensary, school, and everything else that a general utility building among a primitive people could be.

The difficulties of building were extraordinary. The only material to be obtained was wood hewn into thin, irregular boards by Igorot axes. Even this could be procured only when the whim of the people was favorable. Supplies had to be carried five or six days from the coast by unwilling bearers. The adults of the conservative town of Bontoc were—and for the most part are—impervious to Christian appeal. For a long time only boys were approachable.

Immediately Fr. Clapp began to wrestle with the language. It had never been written and some sounds occur in it for which English has no equivalent sign. He patiently built up a valuable vocabulary, which was published by the Bureau of Science in 1908. Later, with the aid of some young Igorot converts, he translated and printed on his own press a good portion of the Prayer Book and St. Mark's Gospel. Subsequently one of his co-workers, Miss M. P. Waterman, completed St. Luke's Gospel, a number of hymns, and a valuable study in Igorot roots, published by the Bureau of Science. A grammar with a revised English-Igorot vocabulary, also from her pen, is now ready for the press.

When at last our saw mill at Fidelisan, through the skill and perseverance of Fr. Staunton, was established in 1907, it became possible to consider erecting permanent mission buildings. Fr. Clapp, who, in addition to being a good practical printer, had some skill in designing, began to prepare his plans. In 1909 two small houses for the women of the mission were erected. In 1910 the Chapel of the Holy Family, part of a large church to be dedicated to All Saints' was completed. Two years



AT THE GIRLS' DORMITORY, BONTOC  
[Photo by courtesy Bureau of Science, Manila]

later a fine mission residence on the bank of the river was added to the group.

Before the material fabric was begun, the spiritual temple of men and women was well under way. The Ilocanos of the town, Roman Catholics, came to us in the absence of their own Church. But Fr. Clapp's endeavor was in the direction of the vast pagan population of which Bontoc is the chief town. The total population of pagans in the Mountain Province is not far short of 400,000. He first reached some of the boys, several of whom are now young men well advanced in education. One is in his first year of medicine at the university, another is pre-



THE REV. W. C. CLAPP AND HIS ACOLYTES

paring for the ministry, another is a nurse, others are teachers. The girls were shy and it was a long time before he won any to baptism. One, who has just married, was a tiny tot whose dimpled cheek won her the name of Pi-wi-wik (dimple). Of her Fr. Clapp says in a letter dated two weeks prior to his death: "How I love that child!"

When Fr. Sibley came as assistant it became possible to establish outstations. At the Mission of the Holy Cross this morning I confirmed forty-four persons, half men and boys and half women and girls, and followed with the Holy Communion sung in English, the hymns in Igorot. The congregation packed the building. Schools now are established also in Samoki across the river and Alab some twelve kilometers south.

In 1908, following on a journey through this country of the Archbishop of Manila and the Papal Delegate, an order of Belgian priests resumed the work of the Roman Catholic Church after a recess of twelve years. There is but one thing to lament about the advent of these cultured and pious men. Though courteous gentlemen in all social dealings, they are officially hostile and feel it their duty to win away our converts how and where they can. They establish stations where our work is already in progress, although the unoccupied field is enormous. The ill will thus bred among the simple people among whom we are laboring is most deplorable. Fr. Clapp's gentle nature



THE OLD MISSION HOUSE, BONTOC, P. I.

grieved much over this. He was scrupulous not to take a runaway child from the other schools and never wittingly allowed the spirit of competition to control him. I am sure that one of his most earnest prayers, as in the case of others of us, was that God would bring prosperity and blessing to the labors of the Roman Catholic mission among the Igorots. He was never a sectarian in thought or act.

In 1909 Fr. Clapp married Miss Beatrice Edith Oakes, who for five years had been in charge of the dispensary work of the mission and was known and loved by the people. In 1912 his furlough fell due and his resignation from the mission shortly after was accepted with reluctance and sorrow. In a letter

written to Miss Whitcombe on September 3, 1915—he entered into life on September 18th—from Danville, Pa., where he was rector of Christ Church, he said:

"I could go—and this was my thought at leaving three years ago—as a pioneer into some untouched town, wash feet, put on bandages, build a little church (we ought to have done that at Bontoc at the start), teach the children, start them in the right way—but the later, disciplinary, institutional stage is so alien to my tastes and abilities that I am no good."

It had been my intention upon going to America next fall for General Convention, to ask him to come back again to us where his greatest affection and largest interest lay. But God had more exalted work for him to do.

Fr. Clapp was one of the most genuinely pious men I have known. His ministry was built on the strong foundation of personal devotion to Jesus Christ and a singularly pure motive. His method of approach was through the avenue of gentleness. The bustle and machinery of modern administration distressed him. He loved quiet ways and never counted publicity a gain. The greatest service which he rendered to the Church was his work among the Igorots. He will be remembered as the "first and best friend of the Igorots," as one of his earliest native acquaintances in Bontoc just said to me. As a matter of fact he was the pioneer priest among the Bontoc people and the end of his influence is not yet—it is only beginning.

On October 29th on this year, just after he had gone to God, a terrific typhoon struck Bontoc, and in a few minutes the house which he had planned and the growth of which he had watched from day to day until its completion, was undermined by the river in whose companionship he was wont to rejoice,



NEW MISSION HOUSE, BONTOC  
Destroyed by typhoon, October, 1915  
[Photo by courtesy Bureau of Science, Manila]

and swept away by the raging torrent, leaving hardly a trace behind. Some of the Igorots have said: "Apo padi [apo=sir; padi=padre or father] Clapp has gone. His house has followed him. He needed it." Among the things destroyed were the plans of the church and a little model of it which he had constructed. The clever Japanese carpenter, who has done most of our work here, has reproduced the plans from memory. The church, as he designed it, would be a worthy memorial of a true missionary and a loyal servant of Christ.

He was one of the men who earned the title of "Father" rather than wore it as an ecclesiastical badge. It is as a Father indeed that his simple flock will always remember him here.

Bontoc, December 16, 1915.

THE PREACHER'S task is the most difficult of human work. The journalist cannot keep up public interest in an event beyond a week or two; he is but a follower of public interest, not a creator of it. The orator only speaks occasionally on some new burning theme. But the preacher's exceptional task is to take the thousand-told tale and tell it over again; to create interest in that which is utterly familiar; to iterate and reiterate his task year after year. The wonder is not that so many fail, but that all do not. Help the preacher then yourselves. Jesus says, "Follow me."—*Rev. F. C. Ewer, D.D.*

SOME BUILD on their own supposed righteousness. Others, on their knowledge of the doctrines of the Gospel; on their being less morally defiled than others; on their freedom from profligate habits: on their beneficence and kindness to the poor. How futile such pleas! How manifestly they are refuges of lies! If any of these could have availed, then the grace of God, and the death of Jesus, had been both alike unnecessary.—*Rev. Jabez Burns, D.D.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## AN IOWA HOME FOR WAYWARD GIRLS

**S**T. MONICA'S Home (Des Moines) for Wayward Girls, while not yet a diocesan institution, and at present just emerging from the experimental stage of its life, has already more than justified itself to the board of managers, consisting of the Suffragan Bishop, the clergy, and several representatives from each of the three Des Moines parishes and several non-communicants from the city at large. It also has the hearty and enthusiastic moral support of the mayor, the chief of police, the judges of the juvenile division of the district court, and practically of all persons who have personal knowledge of the work it is doing. And yet so great is the general popular prejudice against work of this sort—the rescue of wayward girls—that the Home is sadly deficient in equipment and frequently has to struggle to meet running expenses.

It differs from most other efforts looking to the same end. It is in no way penal, but in atmosphere thoroughly homelike and spiritual. There is no fixed punishment for breaches of discipline except silence and the curtailment of privileges. None is admitted except for a period of three years, and at present none except those over whom the Deaconess in charge has a legal hold. Most of those now coming to it come under sentence from the juvenile court. For their maintenance the county pays \$8 a month. In rare instances of continuous insubordination, the delinquent is turned back to the court and sent to a state institution, or returned to the parents or guardians who placed her there. Such cases are few, and have never occurred after a girl has been in residence over six to eight months.

The home is in its fifth year. It began with four girls. There are now eighteen and there is no adequate room to accommodate more.

There are daily prayers, a Sunday afternoon service with sermon by the chaplain, and an insistence upon good manners, clean and refined speech, and mutual happiness.

The girls come from all sorts of conditions, usually the very worst—what the average person would call hopeless cases. Three years ago *X* at the age of thirteen was launched upon the world as a common street walker by her own mother and was regularly to be seen upon the streets of Des Moines after midnight, smoking and intoxicated. She has this fall been entered to advanced standing in one of the best New England schools, and has proved herself a beneficial influence to the school in the eyes of the faculty. *Y*, coming from much the same sort of life, is to graduate from the domestic science department of an Eastern school this year and plans to return to St. Monica's as a helper. *Z*, rescued from white slavery to a man who put her at work for him upon the streets of Des Moines, was two years ago restored to her parents in another state—people of refinement—and is since happily married. *J* has returned to her elder brother, who less than a year ago refused to have anything to do with her. *K* has gone to a farm near the city and is doing well, though she fell further below the ideals of the home than perhaps any other girl there. *L* is in household service to people who we feel do not know how to treat her, and has not had smooth sailing, but has not returned to her old life. A girl from the Kentucky feud districts over whom the home had no legal hold refused to remain, after several months, but has since written asking for readmission.

No pressure, other than presence at prayers and Sunday service, is brought to bear upon these girls to become members of the Church, but opportunity is given if they desire. Nine sought confirmation in November, one of whom (who at the time of commitment two years ago was under sentence of four years to the state reformatory for forgery) was baptized at the same service. The Eucharist is celebrated as the chaplain has opportunity. The communicants are punctilious as to their fitness for receiving. The chaplain has said recently, "I feel that nowhere have I celebrated in a more sincere atmosphere." There is need of a chapel; a new building; a larger staff of teachers and helpers; but, in the words of a correspondent, "the present attitude of Des Moines toward the Church—relieved of most of its

spare change by a continual succession of revival campaigns—gives little chance of getting any of these things." Any person doubtful of the effectiveness of the work at St. Monica's is at liberty to write to the mayor of Des Moines, the Hon. James R. Hanna. I believe this work in Iowa is practically unknown outside of the diocese.

THE WORK of the Committee on Civic Coöperation of the Industrial Club of Chicago represents a new idea in civic coöperation. It is designed to afford a means for practical civics and coöperation to be availed of by a great many citizens. The details of the plan are set forth in a little leaflet which can be had of the club at its headquarters in the Bell Telephone building. The movement is backed entirely by a club of business men who are paying the expenses. There are now about 1,200 members and the desire is to enroll one coöperator in each block. The chairman of the committee having the matter immediately in charge is Angus S. Hibbard, a well known Churchman of Chicago.

"THE ELLEN WILSON HOMES" will be a block of small houses, to be built in Washington by the District of Columbia section of the Women's department of the National Civic Federation. There are to be 130 of the little houses providing for 250 families with an estimated capacity of one thousand people. The plans have been presented to President Wilson who has given them his hearty approval.

SOCIAL SERVICE will bulk large in the programme of the summer conference of Church workers of the province of New York and New Jersey to be held at Hobart College. There will be courses by Rev. Frank M. Crouch, secretary of the Joint Commission, and by Rev. C. E. Hutchinson and Rev. Augustine Elmendorf, chairman and secretary of the New Jersey diocesan commission.

THE CHICAGO SOCIAL SERVICE COMMISSION is making a definite and extended effort to get the subject of social service before all the parishes. To this end its secretary, C. D. Brachly, is making a series of addresses, the beneficial results of which are beginning to be noted.

THE TRINITY CHURCH CORPORATION of New York had an exhibit at the National Housing Conference at Minneapolis. A short account of this exhibit has been published in leaflet form and can be had at the office of the corporation, 187 Fulton street, New York.

A MUNICIPAL Thanksgiving service was held in Cuero, Texas, with very interesting results. Among others, was the beginning of a fund for purchasing and improving one of the beautiful natural parks in the near vicinity.

THE SOCIAL SERVICE COMMISSION of the diocese of New York furnished all of the parishes in the diocese with sermon material for Child Labor Sunday, and also requested that each parish observe the day.

AN ENTIRE session of the New York City Conference on Charities and Corrections will be devoted to the subject of Social Service; another to the question of municipal needs.

THE SUNSHINE coming through the stained glass shows different colors—so the spirit of God comes through human institutions and shows differently.

THE STUDEBAKERS of Indiana have taken out a policy of insurance to cover all of their employees.

THE RURAL MINISTERS of Montana are planning to organize for their mutual benefit.



## CORRESPONDENCE

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

### AN APPEAL FOR MISSIONARY FUNDS

To the Editor of *The Living Church*:

WILL you permit me, for the committee appointed from the Board of Missions on the meeting of our missionary obligations this year, to plead with the clergy and all our people to press the missionary campaign which is necessary to bring the work out without debt on September 30th? About \$1,600,000 are required for the support of our nearly three thousand missionaries, doctors, nurses, teachers, and native helpers, in the field. Of this amount possibly \$250,000 may come from interest on permanent funds, the United Offering, etc. There must be an element of uncertainty because we cannot know how much will come through undesignated legacies, \$50,000 of which are to go to meet the demands for permanent equipment and development in the United States.

The apportionment of \$1,400,000 is the same as last year with the addition for one month to bring our financial year to an end, September 30th instead of August 31st, a very important change. If the apportionment should be paid in full, our obligations would be met, but it never has been paid in full and so we cannot count upon it, while doing all we can to bring it about. The apportionment ought to be regarded in the dioceses as the minimum, and we should all try to go beyond it to make sure of bringing everything out well. Last year the Emergency Fund saved the apportionment, and without it we should have been in a very serious financial condition. Happily we have not to talk about an emergency this year, but it is necessary to ask all our people, who are able, beside ordinary offerings, to build up a "One-Day's Income Fund" for the absolute security of the work.

We must not relax our efforts to raise the missionary money, or we shall have a deficit again. After a special effort like that of last year, there is danger of a reaction, and there were never so many undertakings to raise great sums of money for Church and charitable objects. Our obligation to support our missionaries must not be forgotten. We are unable to give them the means which they ask and which they deserve, to use their opportunities to go forward, but we must not diminish our support of their work. They are our representatives in carrying out the Master's command to preach the Gospel, and we may count the raising of the money for mission work a service rendered directly to our blessed Lord.

This letter is written to plead with all immediately to set every agency at work to increase knowledge and interest and to get the whole Church in a consecrated way back of its mission work. We may differ as to the way in which it should be done, but the missionaries should not suffer on that account. What we have in mind is surely the Lord's business and every one of us ought to be about it.

Respectfully yours,  
EDWIN S. LINES,  
*Chairman of Committee.*

### "PROVINCIAL REPRISALS"

To the Editor of *The Living Church*:

ALLOW me to assure your readers with reference to the election of representatives on the Board of Missions by the Synod of the New England Province: (1) that the elections were held before the vote of the Board on the Panama Congress was taken; (2) that they followed the recommendations of a nominating committee appointed by the President, of which the Suffragan Bishop of Massachusetts was chairman.

ARTHUR C. A. HALL.

Burlington, Vt., February 25, 1916.

### THE UNIVERSITY OF WISCONSIN AND ITS SURVEY

To the Editor of *The Living Church*:

WILL you be good enough to place before your readers the following facts bearing upon your editorial of January 29th entitled *The University of Wisconsin and Its "Survey"*?

1. A brief answer to Professor Mead's allegations regarding the University of Wisconsin survey, which article you comment upon and some of which allegations you repeat, will be printed in *The Survey* for February 19th.

2. Typical of misrepresentations in Professor Mead's article is the statement that the survey "leaves the impression that classroom instruction consumes on the average eight hours a week." This impression could be gathered only by a reviewer who failed to read the survey report, which on page 300 states by hours and ranks how much time is spent on "instructional relation with students." In black-face type in the middle of that page is a separate heading which reads: "Numbers giving over forty hours a week to students."

3. Typical of facts omitted by Professor Mead even after his

attention had been called to them is this: that the total expenditures upon which the university allowances for 1915-17 were based—i. e., the expenditures for 1914-15—contained a thirteenth month's salary roll which inflated the allowance almost \$100,000.

4. In March, 1915, speaking before a meeting of the Milwaukee City Club and University of Wisconsin alumni, ex-Governor McGovern said that there was no substantial disagreement as to the facts reported by the University survey. University Regent Gilbert E. Seaman said that one report alone of the survey—i. e., on the use of space in buildings—more than repaid the state for the cost of the survey. At that meeting the editor of *THE LIVING CHURCH* presided.

5. Your editorial charges that in conducting the survey, "Mr. Allen performed his work as a prosecuting attorney with president, regents, faculty, and all others concerned with the university in the role of defendants." Your readers may care to know that every statement of fact made by the survey was first submitted for confirmation or correction to the university officers above mentioned. Many hours were spent by survey and university in going over in detail many of the first instalments of the report to make sure that there could not be a shadow of error or possibility of misinterpretation; regarding several of these sections President Van Hise stated to a joint meeting of the board of regents, state board of public affairs, university board of visitors, and advisory committee, that conferences with the survey had led to complete agreement.

6. The reports on buildings and on the model high school were submitted to the regents several months in advance and privately with the survey's request that regents go over independently each statement. The building report was adopted and the survey's investigator hired by the university and supervised by President Van Hise; yet this report made under the president's supervision was later called my report by the university and then attacked, although I had no more to do with it than did the editor of *THE LIVING CHURCH*.

For the report on the model high school every quotation or assertion was given a reference number; the official document to which the statement related was given a corresponding number with special reference to page. Every effort was made by the survey to secure the reading of the official evidence by the regents. Instead of the regents being permitted to take these steps independently, the meeting was put off until the president returned from a long vacation. The president not only attended a meeting of a committee to which the regents by vote had refused to appoint him, but he consumed the time of that committee so that it was prevented from looking at the impersonal evidence carefully prepared by the survey and submitted at the request of the then governor of the state by resolution of the state board of public affairs.

7. Instead of being "unsympathetic" with the university the survey showed its sympathy in numerous ways like the following: Twice at my personal expense of time and money I went to Milwaukee to plead with regents to protect the university against untrue statements by its officers regarding plagiarized doctors' theses. Many times I pleaded with the president. He declined to give even ten minutes' attention. Later he appointed the graduate dean to represent him. Two regents and Dean Comstock then came to the survey office and read from two theses evidence that they had been taken—not lines, not sentences, not pages—but whole sections from other printed works and without credit or quotation marks. After this exhibition the graduate dean said: "Before I am influenced by this evidence I want to see these two young men and ask what their motives were." Thereupon Superintendent Cary said: "Dean, Dean, I doubt if the people of Wisconsin are going to be greatly concerned about the motives of these two young men when we have indisputable proof of what their methods seem to be."

Yet after this mortifying experience and in spite of my reiterated appeal to protect the university, the president and dean signed in the name of the university a statement that in one instance a thesis contained "unintentional or conscious plagiarism" extending "to only a small part of the thesis."

May I suggest to your readers that few ethical questions have ever been before a public of greater importance than the question presented by the University of Wisconsin survey?

Are the taxpayers and parents who furnish money and children for a great state university entitled to the truth about what happens to their money and their children? The people of Wisconsin asked twelve questions about their university. Several hundred faculty members answered those questions; surveyors did their best to answer them. Every effort was made to eliminate the slightest possibility of disagreement as to facts. Had we not wished to eliminate disagreement certainly we should not have made the report specific as to hour or class or man or page. Had our motive been unsym-



pathetic and had our method been superficial certainly no reader of THE LIVING CHURCH believes that we would have been so unintelligent as to submit a report of specific facts instead of a report of generalities.

Nothing more sordid, nothing more unethical, nothing more anti-religious has happened in Wisconsin in the last ten years than the conduct of a small handful of university officers in preventing the consideration of the survey report in the open and on its merit.

If any reader of THE LIVING CHURCH doubts this extreme statement and will give the time to test it, I will personally pay his expenses, including salary expense necessary, to have a comparison made of survey report first with official records and then with printed answers and denials which have been circulated.

This is not an empty challenge. I will "make good" on it and will deposit the necessary money with the editor of THE LIVING CHURCH.

In conclusion may I call attention to certain facts which will help your readers decide for themselves whether there is an ethical issue involved which justifies their studying impersonally official conduct which I believe is seriously menacing the reputation of Wisconsin and Wisconsin's education throughout the country?

1. The Mead article misrepresents Wisconsin's taxpayers, Wisconsin's governor, Wisconsin's legislators, as flagrantly as it misrepresents the survey. University officers know that it tells many untruths. Yet they O.K'd those untruths in proof and are to-day circulating them as a reprint.

2. The replies by faculty members that were printed in the official document were never seen by the regents, by the state board, the board of visitors, or advisory committee, or even by the surveyors whom they attack, until printed in final form,

3. By vote the board of regents refused to endorse even the milder answers that were submitted to them. In the revised answers changes were made on every page. For instance my name was inserted ninety-eight times in the first five pages, and on the concluding half page over twenty epithets were inserted, such as "useless," "pernicious," "impractical," "warped."

4. Sections which we initialed as correct by university officers in October, 1914, were in the final reports criticised as untrue.

5. The report on university extension written by a former faculty member at the request of the dean and at the university's expense—not even shown to me—was first dubbed "Allen's" and then declared to be "unsympathetic," "unfair," etc.

6. In March, 1915, when former Governor McGovern, Governor Philipp, the legislature, and others were being told that the delay in issuing the survey report was due to surveyors, the university was beginning to rewrite and revise its answers; the surveyors never saw a sheet of the report after December, 1914, and closed their work in time for submission of the report to the legislature in January, 1915.

Very truly yours,

New York, February 17, 1916.

WILLIAM H. ALLEN.

### THE PROBLEM OF CHILD LABOR

To the Editor of The Living Church:

**I**N reply to the criticisms of my article of February 5th, I would say that the writer did not oppose the Child Labor bill. He asked the question, How can such legislation accomplish its purpose? It was in the hope that someone would enlighten his ignorance. He would be pleased with much more of such legislation as hasten the time when through its pain and suffering the world will come to realize that the economic system of "a price, profit, and a wage" is the chief devil in human life whom they must cease to worship.

Like Mr. Stott, most of those who think along economic lines believe that the remedy lies in increasing wages and increasing prices. Just "lift yourself out of the slough by your boot straps" and, lo, you will be upon solid ground.

*Six Hundred Years of Work and Wages* not only shows the advantage of Unions to labor, but the fallacy of Mr. Stott and those who agree with his principle, "Let the consumer pay." Mr. Rogers may be "academic" and "limited" in his conclusions, but he is good enough to be Professor of Political Economy in the University of Oxford. He traces wages and prices in England during the six hundred preceding years and proves that real wages, which includes the cost of living, has not increased during that period of time.

He says: "In the thirteenth century, ordinary farm land was rarely rented for more than a sixpence an acre. In the Middle Ages the poor ate wheat bread, drank barley beer, had plenty of cheap though perhaps coarse meat. Mutton and beef at a farthing a pound, take whatever multiple you will (and twelve is a liberal one), were in the reach of far more people than they are now. The grinding, hopeless poverty, under which existence may be just continued, did not, I am convinced, belong to mediæval life" (page 415).

Dr. A. N. Craft summarizes his teaching on the point at issue as follows:

"From A. D. 1429 to 1450, divers workmen were engaged in building in Oxford. Their wages, represented in American money at its purchasing power in 1884, were as follows: Head mason, \$11.50 a week. Other laborers, \$9.60 and \$8.16 a week. The building

trade in London more than four centuries later, after a hard struggle, obtained an advance in wages of \$10.80 a week. By comparing prices of food, fuel, clothing, and rent with wages, Mr. Rogers proves that wages, as improved by labor unions, were even less in 1860 than four hundred and sixty years before" (*Exodus from Poverty*, page 81).

This conclusion is certainly not "academic" or "limited," and answers Mr. Williams' charge that the writer has misunderstood Mr. Rogers. Where the "unacademic" fail is, they do not realize that the purchasing power of wages does not increase.

Apparently wages increased, in the decade ending 1906, nineteen and one-tenth per cent. But the bulletins of the labor bureau show that the prices of all commodities averaged thirty-five and four-tenths per cent. higher in 1906 than in 1896. There was a real reduction of about sixteen per cent. in real wages. "Let the consumer pay the increased wages"? The working man is himself a consumer. Let him increase his wages by taking it out of one pocket and putting it into another, is the theory of most people.

So the mill with a \$50,000 president failed. That shows both the risks of business and the small margin of profit upon which business lives. Probably that mill employed one thousand operatives. If they increased the wages of their people 16 cents a day and the president worked for nothing, they would have broken up just the same. That is, if the \$50,000 salary had anything to do with the failure. Business can stand only a limited amount of pressure. For that reason about ninety per cent. of the men who embark in business fail. The reason they do not put their money in banks and be content with three and four per cent. is because they are willing to risk for the sake of larger returns. If they did not get a larger per cent., and put their money in banks, who would pay interest, or what would become of the working world?

It is the old story, men are far better than their institutions. We shed tears over the suffering of our economic system, but we maintain it nevertheless. Some would change the system a little, by single tax, or by taking the profits and giving them to labor. But the results would be the same, for price and wage would still continue. The "old foe would only have a new face." I cannot sign either card.

Why cannot we realize the effect of price upon production and production upon price? As Dr. Craft asks, "How can two men, all things being equal, get much from each other while trying to give each other as little as possible? Then how can human society?" No halfway measures will do. There are thousands of children in this land suffering from poverty, to one in the mill or coal breaker. What about them? Increase the wages of their parents? You cannot. There is no way out under the present system.

Yet the resources of nature and the ability of man to produce is so vast that we could produce the necessities and luxuries for all. There is another system which will permit that production. It is our business to work it out. Why not by such an experiment as has been proposed by Dr. Craft in his *Exodus from Poverty*? There is no hope under the present system, nor in modern Socialism, which propose only to abolish profit.

Respectfully,

E. J. CRAFT.

### DEMOCRACY IN THE LITURGY

To the Editor of The Living Church:

**T**HE Rev. Mr. Tucker's letter is reassuring. Apparently his one great desire is to translate religion into the language of the people. A casual reading of his article led every person I have yet seen who read it, including some out-and-out Socialist correspondents of mine, to believe that Mr. Tucker desired to abolish God and elect a constitutional, recallable, directable deity in His place. It is good to find that we may still associate with the good father without fear that the bath may fall in upon us. Inasmuch as I ventured to criticise him rather severely in your columns upon the obvious meaning of this article, I beg to say in them how heartily I agree with him now that its esoteric meaning has been made clear. We have a perfectly tremendous task in talking religion in the language and thought-forms of the great masses of the people, a difficulty that is all the greater because we dare not change an iota of the content of Christ's revelation the while we are translating it. Would it be possible for you to get Mr. Tucker to tell us how to translate the ideas contained in the words "king," "majesty," and "throne," without destroying the truths about God which in a former time were naturally expressed in those terms? Will he not lead us in the way of revolutionizing religion, which is the human expression of communion with the Divine, without having it appear that we are attempting the preposterous task of revolutionizing God and introducing the Australian ballot into Heaven?

Having said this just as nicely as I can—and meant it even nicer—may I venture to say that I think Mr. Tucker's two articles give a totally wrong impression of the attitude of Labor toward the Church? I have not always lolled in "an atmosphere of respectability" and I have mingled with working men and workingmen's leaders a good deal. There is a certain ultra-revolutionary, ultra-athletic group of people in this movement who are keenly exercised about the Church's dogmatic teaching, and anxious to discard her and all she stands for. But the great mass of labor men are angry

at us of the Church not because of what we teach, but because we teach it and then don't practise it.

They are angry not because we proclaim Christ our King but because, having done so, we proceed to disobey Him. They are weary of people who worship Him who said that man's life consisteth not in the abundance of his possessions, and then spend their strength accumulating those possessions. They are nauseated by a Church which calls Christ Lord, and then, when He bids them grow great by serving others, acts on the assumption that that Lord was an ass for not knowing that the way to succeed is by making others serve you. They are often, I have found, more willing than we are to pledge fealty to Him; only their determination is that the service they render Him must be more than lip-service.

I heard a leading bishop of this communion say yesterday that after sixteen years in the episcopate he had come to the conclusion that what the Episcopal Church needed was to be thoroughly spanked. She ought to be, not because she is dozing in "dreams of Jewish Messianism," but because she knows little or nothing of Jewish Messianism, which, contrary to Mr. Tucker's evident idea, is the most revolutionary notion ever held in any religion. We have been dozing, but it has been in the soporific atmosphere of neo-Protestant optimism. We have not forgotten Jesus Christ, the King, the Judge, holding all men to account for their deeds. We have acquiesced in the regarding of Him as a nice, good man, though a bit of a sissy. We need the essence of Jewish Messianism, as fulfilled by Christ, with its teaching that at any moment He may call a halt to things, examine how we have or have not tried to serve our fellows, and consign to the everlasting Hell, the eternal Gehenna, the garbage-heap of God, those who have forced others to serve them.

The world of labor is not asking us to make a new religion. It is asking us of the Church to live up to the one we have.

Cordially yours, BERNARD IDDINGS BELL,

Fond du Lac, February 26, 1916. Dean of Fond du Lac.

To the Editor of The Living Church:

IT was with considerable surprise that I read the article by Mr. Tucker in a recent issue of THE LIVING CHURCH. I would not have been surprised to read similar sentiments expressed by a complacent, well-satisfied layman, but such a sentiment coming from a priest is certainly surprising. It is, of course, the spirit of the age in which we are living. Few men conceive of themselves as being miserable sinners and, to a certain extent, this explains the indifference which characterizes these times. If one has read Marx, Engle, and Spinoza, and a few more of the apostles of Socialism, and accepted their teachings, then one can fully sympathize with Mr. Tucker's views. But if one has not been convinced, then it is impossible to feel any sympathy for the Pharisaical position taken by Mr. Tucker in that article. One cannot but feel that any one expressing such views has failed utterly to recognize the character and attributes of God, and the frailty of man.

W. M. PURCE,

Genoa, Neb., February 12, 1916.

General Missionary.

[The discussion of this subject is now at an end.—EDITOR L. C.]

### THE PARABLES OF KINGSHIP, COMMERCE, AND DEMOCRACY

To the Editor of The Living Church:

HOWEVER unwarranted his conclusions, Mr. Tucker has at least very effectively called attention to the necessary connection between Christian symbolism and passing social and economic systems.

In revealing Himself to man in human history God did not disdain to use human language. While the sages of Greece, India, and China were reducing the idea of Deity to algebraic and other formulae of negation and ineptitude, God Himself was delivering slaves from Egypt, and speaking to them in terms of the only effective social force the world then knew anything about—Kingship. While the Stoics and Neo-Platonists were vapping about a "logos" which, to others, could mean only the first accidental idea of a primal idiocy, the real Logos was busy purchasing mankind with His own Blood. To generations who knew human power and dignity only through the pageants of monarchy, He called Himself King, stooping to enter the lists with Pharaoh, Sennacherib, and Caesar. In an age when the growth of inter-racial commerce and property interest began to make the stability of law appreciable, He revealed Himself as Mediator, Advocate, and Purchaser, stooping to compete with the slave-merchants of Tyre and Corinth for the ransom, the redemption of human souls. And long before Mr. Bouck White began to tinker up a new deity to be honored as the "side-partner of Labor"; long before Maeterlinck, Bergson, and Eucken began to sing the praises of a protean Time-Spirit, God had sent forth His Holy Spirit, the completion of Personality, eternally realized in the perfect equality and cooperation of the undivided Trinity. As He is the rival of earthly royalty and commercialism, so He must still be the rival of all that is self-sufficient and God-stranded in democracy. Yet democracy is bound to be realized in society, if only to supply a necessary parable to illustrate the divine nature.

The unjust judge, the unjust steward, and the arch-usurer who "reaped that he had not sown," were very mean illustrations of the

mercy, wisdom, and justice of Heaven; yet our Lord was not too fastidious to use these symbols; He even exposed their inadequacy while He used them. No earthly illustration is adequate to embody divine truth, hence the profusion of our Lord's parables, every one of which conceals one truth while it illuminates another. "Whereunto," He asked, even while He poured out metaphor after metaphor, "shall we liken the Kingdom of God?"

The distinction between parables and sacraments may clear this matter a little. Our Lord spoke many parables; He instituted but few sacraments. A sacrament is a fundamental part of race experience which God snatches, as it were, from mortality, and builds into the structure of immortality. Men must wash, eat, marry, seek the touch of benediction and fellowship, grieve for the past and seek health, as long as the world lasts, for these needs are enduringly human, and are therefore proper sacramental material. So we have sacraments of cleansing, strengthening, feeding and transforming, blessing, reproducing, and healing the human body and soul.

But a parable, on the other hand, is a shred of fleeting race experience used to illustrate eternal truth; and its greater value as an illustration often depends on its remoteness as an experience. War, for instance, vividly illustrates the permanent earthly struggle of the Church Militant for self-control and spiritual freedom and fellowship. But war actually obstructs the very thing it helps to illustrate. War, monarchy, and absolute private property are parables. They are not enduringly human and therefore are not proper sacramental materials. They reflect some aspects of divine truth, because they are after all really human, however temporary; but they obscure other aspects, because they divide human nature against itself. Their permanent meaning becomes clearer only as they cease, as actual forces, to obstruct human development. The memory of kings like Alfred is of perennial human value, because kings, in past history, symbolize that opportunity and responsibility which should be the endowment of every human being. The world can never forget its very greatest and noblest, no matter what system bred them, without forgetting what manhood is, as well as Godhead.

Progress is often hindered by those of its votaries who would abolish every memory whose connection with present problems is not yet clear. The Arians and other Eastern heretics, in their eagerness to buttress a Christian empire with a strictly monarchical theology: the French revolutionists, in their zeal to erect a cult of reason and humanity, both lost all their efforts: Byzantium succumbed to the Moslems at last, and the republic to Bonaparte. The fathers of the American Revolution succeeded in establishing a republic, just because their zeal was not dissipated in expurgating royalty from the Bible or the Prayer Book. Attempts to break the backbone of the continuity of religious history never have succeeded in changing the world.

WILLIAM MILLER GAMBLE.

### WHAT COMES BEFORE PREPAREDNESS

To the Editor of The Living Church:

THE United States looks on while millions of men, with uncalculating devotion, destroy one another and shake the foundations of European civilization. What is meant by "the foundations of European civilization"?

The basis of civilization in Europe is Christianity and its ethical standards. There is, however, one vital exception. The governments of European states refuse, as governments, to accept the authority of Christian ethics as binding upon them as governments.

When the government of one European nation makes a contract with another, the contract is called a treaty. Individual Europeans recognize the obligation of contracts, and admit that business cannot be done between individuals who reserve the right to repudiate their plighted faith evidenced by their signatures affixed to written contracts. Individuals know that to assert that "might goes before right" is to assert the right to break faith, provided one is strong enough to get away with the plunder. And governments, generally, enforce the obligation of contracts upon individuals.

If European governments recognize no faith as binding upon them there is no alternative except an appeal to force. Of course individuals know that the fact that one is stronger than another does not settle a question of right. Right is based on righteousness, not on might. Might can only settle one question, namely, which of two contestants is physically the stronger. If one were permitted to coin a word one would say that might is only capable of deciding mighteousness, not righteousness. The effect of the repudiation of righteousness and of the acceptance of mighteousness is the necessity of preparedness for war. The nation which is best prepared for war has the best chance of establishing the mighteousness of its interests.

If one nation militarizes itself in Europe, it puts the other European nations in the dilemma of either militarizing themselves or else of being in a position where they may have to accept submission.

Germany with prudent forethought has prepared itself on land. England with equal forethought has prepared itself on the sea. When Germany bethought itself that it would be wise to be as strong on the sea as it was on the land an explosive condition was created. Of what use is preparedness unless your preparedness exceeds the preparedness of other nations?

No doubt Germany would not have undertaken its aggressive

campaign against France unless it had thought that by reason of superior military preparedness it should succeed by assault. If Germany had succeeded in its first onslaught the case of those who believe in preparedness would have been won then and there. But the assault failed. And now the conflict must go on by the slow methods of siege and trench warfare, involving many things.

And upon the result depends the issue whether or not governments of European states may or may not in the future break treaties because they have the power to enforce their will by physical means, and get away with the plunder.

The United States, as a nation, is involved in the issues as well as the warring nations. But the United States is fortunately favorably situated across the Atlantic, and it has accepted the principle of democracy as the basis of its government. It knows very well that an ethical principle cannot be changed by physical force. But it has observed that the fortunes of this war depend upon the preparedness of a nation, not only in a military sense, but also in her educational, industrial, economic, and commercial system.

The United States knows that Germany leads the world in efficient government, and because it has settled economic questions justly for the mass of the people. The United States knows that, while it is a democracy, it has not begun to face social, economic, and industrial problems in the interest of the people. The United States knows that graft abounds and that graft is not only allowed but abetted by its party system. The United States knows that it settles economic disputes by might, not by right. The United States knows that it has squandered its community resources and given them to privileged classes without any consideration of the common good, of the general welfare, or of the principles of justice. Moreover, the United States knows that it does not think clearly as to industrial, educational, economic, political, or commercial justice, and shows no real desire to solve the great problems which face it. Therefore, the United States, being a democracy, is not now in a position to act decisively in the matter of preparedness.

It is manifestly a great folly for the United States to try to prepare for war when it does not know for what constructive policy it stands, either in its national or its international relations.

Prior to the Civil War there was talk of preparedness for war. The slave-holding oligarchy knew exactly what it wanted. Munitions and arms were bought and sent precisely where they would do the most good for the slave-holding oligarchy in a conflict with the federal government. It has been suggested that preparedness for war to-day may, in like manner, be used for the advantage of the invisible government which Mr. Elihu Root has taught us that he has found to be a definite reality, and against democracy.

To clarify our minds I suggest that we answer the following questions:

Do we believe that might goes before right?

If not, do we accept the fact that the prevention of war depends upon moral forces?

Do we believe in democracy?

If so, are we willing to trust the referendum as a lever to move government to accept the palmary ethic of Christianity, "Thou shalt love thy neighbor"?

Where does our highest loyalty rest? To our government? To the sovereign people of this nation? To humanity? Or to the highest known ethical truth?

If we admit that ethical truth commands our highest loyalty, we will know whether we prefer man-making or man-killing, and we will know how to end the Reign of Terror.

Is the true man the man under the most civilized condition of which he is capable?

If so, then humanity under world civilization and world organization is the only adequate objective to strive for.

Buffalo, February 21, 1916.

LEWIS STOCKTON.

To the Editor of *The Living Church*:

WE frequently see the word "popular" used of the utterances of the clergy. There is a right sense in which such utterances can be popular, *i. e.*, when they are the expression of right teaching in non-technical and generally intelligible language. But persons who write with great frequency in "popular style" are especially liable unless they guard against it, to a real lowering of the plane of thought, a willingness to be swayed by current intellectual attitudes, phenomenal rather of mob psychology than properly characteristic of spiritual leaders.

In two connections is this sometimes manifested in your correspondence columns, *i. e.*, war and prohibition.

Some time ago, the Pope declared that the war was the result of materialism. No one seems to have paid much attention to that utterance. It was too simple and straightforward, like another utterance, "The love of money is the root of all evil." Yet, what explanation of the war is more satisfactory? Many of your correspondents, it is true, lay the blame on one or another of the contesting groups of powers, allowing their sympathies to be influenced by ties of race and language. There are charges and counter charges of atrocity, accusations and recriminations relating to questions of immediate and remote responsibility that, if we saw the thing

through, might take us back to the dawn of history or the branding of Cain. What we are face to face with is the fact that whole masses of lads who never knew harm of each other are being marched out to death and mutilation, to no good end. For the net result of this war, aside from the possible downfall of the "great" men on one side and the enrichment of a few on the other, will be just that—death, mutilation, starvation, heartbreak. To my mind, the one thing to be hoped for is that no group of "great" men may triumph. If the common people must suffer, let the rich suffer with them. Let the war be a flat failure from every point of view, and that soon.

There is, of course, a sense in which the oft-repeated statement that this is a peoples' war may be true. Naturally, when German boys come to believe that English lads are very devils, when mujiks are convinced that Germans are fiends incarnate, it is easy to create the conditions which lead to defensive wars of aggression. In flame peoples with a narrow nationalism which is false to the great community of Christendom and much of the devil's work can be effected. People who are nervous over the slogan, "Trust the people," should look at Europe. They trusted in rulers there. Perhaps, if neither confidence is found to be justified, people will come to trust God.

Is it not obvious that the love of money is the root of this as of all other evils? Each side with some evidence of sincerity attributes the war to material ambition on the other side.

But we must not look to Europe for *all* the evidence which goes to show that the love of money is the root of all evil. There is enough of that here in America. One weakness of the prohibition propaganda is that it does not go to the root of the matter.

One of two things is true about wine, beer, etc. Either it is (as many prohibitionists do not hesitate to say) essentially a sin to touch them, a sin at all times, at the Last Supper as well as at every Mass, or it is not *necessarily* wrong to use them and the real danger must be sought elsewhere. Some people tell us that this is due to the wickedness of the liquor dealers. I daresay that this is true to the extent that liquor dealers, like the rest of us, are infected by the love of money. If this is especially true, let the people take the business away from them. Let the central government commandeer the whole stock and dispense it in accordance with the principles of local option. No clergyman who buys wine for any purpose could object that this makes the government party to an "infamous business," for he cannot argue that it is wrong for anyone to sell what it is right for him to buy.

So much that is anti-Christian has been written under the aegis of Socialism that I do not covet the designation, but there is much in the socialist programme which seems a mere working out in government of correct moral principles. Government ownership of many things, where this means ownership by an intelligent and educated people, may really strike at the root of all evil.

Yours truly,

JOHN COLE MCKIM.  
Wakamatsu, Japan, January 29, 1916.

#### SUGGESTIONS FOR CLERICAL LIBRARIES

To the Editor of *The Living Church*:

THE clergy form a reading class, but many of us are at a loss to know what to read, and when we buy books what to buy.

It is therefore a great pleasure to receive from the Central Society of Sacred Study an occasional paper which gives valuable suggestions for the nucleus of a theological library compiled by the central officers, who are the Dean of Christ Church, Oxford, the Rev. J. K. Mozley of Cambridge, the Rev. B. J. Kidd of Oxford, the Rev. N. P. Williams of Exeter College, Oxford, and the librarian of St. Deiniol's Library, Hawarden.

This list gives from eight to twenty books under such topics as the Holy Scriptures, the History of the Church, and Dogmatic Theology, as well as sub-topics of these. The books are modern as well as standard. It is well to bear in mind the caution of the compilers, "that most books have a bias." A wise reader will proceed to find out what it is, and to allow for it.

This paper is sent primarily to the members of the Society of Sacred Study, but others *may* be able to get copies by writing to the Rev. B. J. Kidd, D.D., St. Paul's Vicarage, Oxford, England.

May I again call the attention of the clergy to the value of the leaflets issued by the Central Society of Sacred Study to its members quarterly? In April is issued a syllabus of reading topics in all branches of religion and theology, with books to be read.

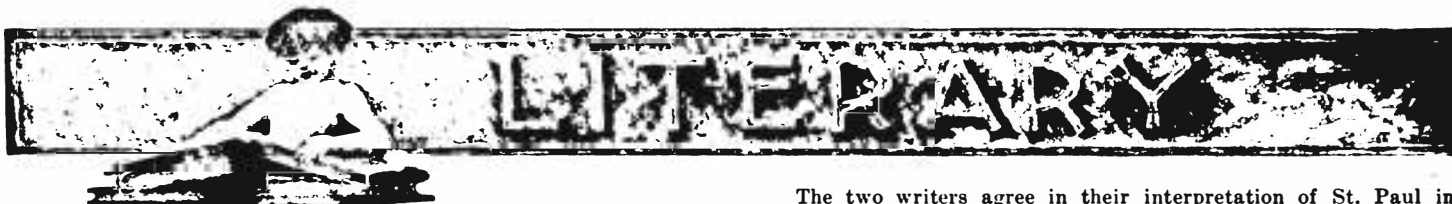
H. P. SCRATCHLEY.

#### MEMORIAL OF THE HOLY SYNOD OF RUSSIA

To the Editor of *The Living Church*:

WELL, of all things! "If, however, the Holy Synod thinks she can bring up 100,000,000 of persons as isolated units, and on mere 'bread and water,' she is making another of the very many mistakes of the Russian Church, and the net result will be anarchical socialism (and free love)." Here we have but two courses for the Russian Church—"bread and water," or vodka added to the bread and water. The vodka to be added as a preventive against socialism and free love. Well, well!

LEROY TITUS WEEKS.  
Emmetsburg, Iowa, February 21, 1916.



### BOOKS FOR LENTEN READING

*The Loneliness of Christ: Studies in The Discipline of Life.* By Robert Keable. E. P. Dutton & Company. Seventy-five cents net.

The brief Foreword with which the author prefaces these meditations, drawn from the Second Book of the *Imitation*, at once brings the meaning of the title into close relation with his readers.

"The Lonely Man" is then presented to the contemplation of the human "heart made for God," with instant appeal to the essence of what many Mystics have taught us. Warning—which also allures—is given of the "grim days" which have to be faced in every spiritual life, of the "Dark Night" which no loving soul escapes; and we are invited to "turn for help and guidance to the Man of all men loneliest."

In seven deeply thoughtful studies is there set before us the Loneliness—our Lord's and our own—of Misunderstandings, of Prayer, of the Crowd, of Glory, of Grief, and, finally, of the Passion, and of the Cross. The conception and presentation are both unusual, and speak with freshness and with the simplicity of one who has walked with God, out of personal experience to personal experience. However penetrating the analysis, the wording is so direct and real that none need miss the spiritual message.

The little book is sure to find a welcome in many longing hearts. It is a strong book, and is opportune for the approaching Lent.

*"A Posie From a Royal Garden: Suggesting Some Practical Lessons for Our Own Time. Drawn from the Life of the Blessed Virgin Mary."* Longmans, Green, & Company.

The title of this little book is its least attractive feature. The events of the Blessed Virgin's life upon which the reflections presented are based are drawn from the Scripture Narrative, with the usual additions from very early tradition duly recognized as such. The matter is set forth in twenty-three sections similar in construction: first the New Testament reference; then a flower described as being symbolic of the event; after which the facts are set forth with moral lessons, references, to art, quotations from writers whether ancient or modern, closing generally with some choice sentence or stanza of well-known authorship.

The little volume contains much information due to the wide range of the writer's reading and her familiarity with art. These, with her devout delicacy of feeling, combine to give it attraction as a gift-book for quiet hours.

The tone is sober, the theology wholly Anglican; while the lessons suggested are fitly spoken at this period of woman's increasing prominence.

The book (now in its third edition) is introduced by a Foreword from the Bishop of Kensington, and enriched with a charming frontispiece, the reduced photograph of a plaque by Lucca della Robbia originally in a wayside Shrine at Stia.

*The Future Life.* Four Sermons Preached at St. John's, Notting Hill, in June, 1915. By F. Homes Dudden, D.D. Longmans, Green, & Company. Fifty cents net.

*Thy Dead Shall Live.* A Statement of the Christian Hope of the Resurrection Body. By C. Knapp, D.D. Longmans, Green, & Company. Forty cents net.

Both of the above little books are called forth by the present distress and universal sorrow, which we in this country at best so feebly realize. Both re-state quite simply, for the "Modern Mind" and in forms of present-day thinking, fundamental elements of the Church's belief and teaching.

Both will meet the yearnings of many hearts to whom bereavement has come, no matter where or how. Neither is in the least controversial or dogmatic.

The sermons of Dr. Dudden begin by clearing the ground for the untaught or the doubter in "The Argument for the Future Life." "What Happens at Death," and "Some Conditions of the Future Life" set forth a few laws and governing principles of the life to come, so far as Holy Scripture has revealed them to Christian faith. The final sermon urges "The Practical Importance of the Idea of the Future Life."

The smaller pamphlet of Dr. Knapp is a lucid and helpful examination of prominent Scripture passages, prefaced by a brief statement of the dreary beliefs of the immediately pre-Christian period both in Judaism and among surrounding peoples. The seven sections which follow deal with our Lord's rising from the dead as the guarantee of our own, and its conditions and significance.

The two writers agree in their interpretation of St. Paul in II Cor. 5:1-10, which is considered to be the furthest point of New Testament revelation concerning the state of the dead in Christ. There have not been wanting from the second century on (cf. Justin, Irenaeus, Tertullian) those who held the assumption of a *spiritual body* at once when this mortal one is lost at death—an exegesis which has followers among the teachers of the present time, with whom the authors of these little books are in accord. The general mind of Christendom has, however, held the "clothing upon" to be reserved to "that day" (11 Tim. 4:8)—viz., the final resurrection.

Dr. Knapp does not touch upon the question of the "eternity of retribution" for such as have wilfully and knowingly refused Divine Love in this life. Dr. Dudden in the course of his third sermon frankly faces the terrible issue, while with equal frankness he declares his own inability to cope with it. "Sin is forever its own penalty—if there be really sin that lasts forever." Will God's Love, he asks, "win its way in the end, or will it be finally baffled?" He "does not know"; he "cannot tell." He quotes:

"Behold, we know not anything;  
I can but trust that good shall fall  
At last—far off—at last to all,  
And every winter change to spring."

Neither writer makes mention of a *Final Judgment*. It may be that the immediate purpose of his book was not felt by the author to call for it. Yet the subject of purification in the life beyond the grave might naturally have led to some allusion to such an ultimate "Day."

Both volumes are replete with thoughtful guidance and practical help.

C. B. C.

### MISCELLANEOUS

*The Ephesian Gospel.* By Percy Gardner. New York: G. P. Putnam's Sons. 1915. \$1.50.

Those who wish to learn the general attitude of the "liberal" (not "radical") school of contemporary criticism towards St. John's Gospel will find it admirably set forth in Dr. Gardner's volume. There is little claim of originality, except in details, and the book is quite frankly founded on E. F. Scott's *The Fourth Gospel*, just as Mr. Scott's work in turn is founded on Holtzmann's *Neutestamentliche Theologie*. But the work of popularization has been performed with excellent taste and a reverent, almost devotional, tone is maintained throughout. For a study of the critical and theological premises involved, however, the larger works should be consulted. B. S. E.

*Ethics in Service.* By William Howard Taft. New Haven: Yale University Press. \$1.

Mr. Taft is not the stylist that President Wilson is, nor has he the dynamic force that is the Colonel's, but there is a sweet reasonableness and persuasiveness about all that he writes that increases with the years. A man of broad vision and unusual political experience, he is particularly well qualified to consider with distinction the ethics of business, professional, and governmental service. The very use of the word "service" discloses his view point and gives added value to the book.

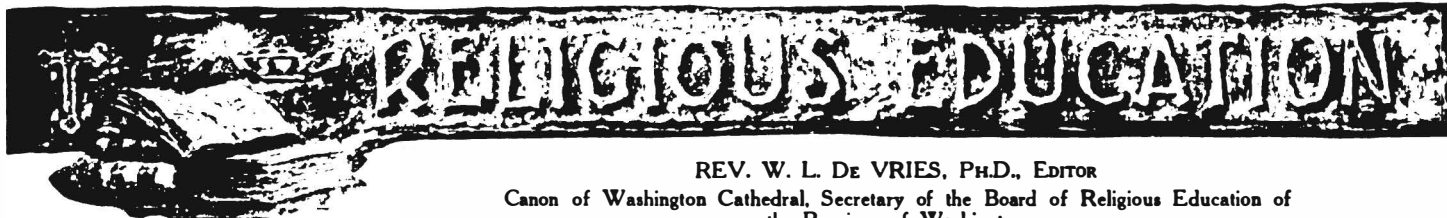
C. R. W.

*The Moral Obligation to be Intelligent, and Other Essays.* By John Erskine, Ph.D. Duffield & Company, New York, 1915. Price \$1.

Professor Erskine of Columbia delivered these essays at different times before the Phi Beta Kappa. The title essay is keen and whimsical; The Call to Service, a commencement address, is possibly the best; The Mind of Shakespeare is clever; Magic and Wonder in Literature well illustrates the title of the whole volume. The book makes excellent reading.

Many of those who have read *Amarilly of Clothes-Line Alley* had hoped that the author would soon issue a sequel to it. In her latest book, *Mildew Manse*, she has almost, if not quite, surpassed the earlier volume. In her writings Miss Maniates has a happy manner of solving the many perplexing and difficult problems that seem continually to arise, and that together with the keen sense of humor which is displayed throughout *Mildew Manse* cannot help but be appreciated. [Little, Brown & Co., Boston. \$1.00 net.]

WE HAVE RECEIVED from the Parish Press, Fort Wayne, Ind., *Three Simple Musical Settings of the Nine-Fold Kyrie*, by the Rev. F. S. Penfold. These settings are, as they are described, "simple," very easily sung, and not too long drawn out. No doubt many will find them useful. [Price 5 cts. each.]



REV. W. L. DE VRIES, Ph.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

A WIDER outlook is a thing much to be desired in our dioceses on the part of boards, commissions, and other authorities responsible for the work of religious education. General Convention and the General Board take the widest outlook. If anything, the General Board goes too fast and too far, and is lengthening its cords too much before it has sufficiently strengthened its stakes. For instance, in the matter of theological education and canonical examinations for the ministry, it would seem undesirable for the General Board at present to work out standards and schedules, but to wait on the Provincial Boards. These can study and determine the local conditions and needs, and draw up their conclusions. The General Board can collate these and produce results based on the broadest data, taking the largest outlook and yet adapted to varying local conditions. Again, in the opinion of many, the General Board should have worked much longer than they did in the solution of the difficulties of parochial education before venturing into other fields. For instance, they should have added to their valuable contributions of a standard curriculum of Sunday school courses the lessons themselves for teaching on the lines of the curriculum, and not so soon have divided their forces and resources to attack the college, school, and theological problems.

Not only the General Board but also the Provincial Boards, whether of their own motion or guided by the persuasive leadership of the general secretary and his associates, are taking the wider outlook on religious education. For instance, in the provinces of New England, New York and New Jersey, Washington, and Sewanee, officers and committees from the primary sessions of the provincial synods on have been busily engaged in surveying and dealing with the problems not only of parochial instruction in the Sunday school but also of Church preparatory schools, religious and moral needs of Church students, in colleges, universities, technical and professional schools, religious nurture in the home, canonical studies, and examinations for holy orders—in short, the whole field of religious education from the font to extreme old age, and for every relation in life.

In this connection the Board of Religious Education of the Province of Washington at its session in Richmond, Va., in November, at the instance of its active and alert secretary for schools and colleges, the Rev. Frederic Gardiner, L.H.D., adopted unanimously the following significant resolution:

*“Resolved, That the Provincial Board of Religious Education urges upon the diocesan boards of religious education to adopt the wider outlook on religious education as a thing which concerns, not the Sunday school alone, but the parish as a whole, the home, the secular school, and the college, as connected elements in the chain of religious training.”*

But many of our diocesan boards go no further than Sunday school instruction and not a few take a narrow view of this, confining their plans to the supervision and improvement of business methods and of teaching in the usual grades from primary to senior, and making no provision for the institution and development of font rolls, adults' classes, home departments, and systematic teacher training. In some dioceses, *mirabile atque horribile dictu*, there is no canonical or other provision for the methodical control of religious education whatever, and in yet more the powers of the diocesan board do not go beyond Sunday school education, and there is no duly constituted agency for handling the larger and scarcely less urgent problems of the religious education of our grown people, and of our young men and young women in all manner of educational institutions, many of them non-religious, some of them anti-religious, and very few in any adequate measure dealing with the moral and spiritual development of the pupils.

We can not hope for an informed and devoted laity, a generous support of missions and social service, a sufficient supply of candidates for holy orders, a really Christian America, without careful religious instruction all along the line from the

cradle to the grave. It does not exist now except in isolated instances, and to diocesan boards more than to any other agency in the Church is the opportunity open of bringing a renaissance of religious learning in the Church and the nation, for diocesan boards are in direct touch with local situations and can deal directly instead of mediately, as in the cases of provincial and general boards.

VIRGINIA is a noble instance of wise, wide, and fruitful planning in the matter of religious education. Here the Church has leaders who are laboring valiantly and efficiently at almost every aspect of Sunday school instruction, and likewise the diocesan authorities have been careful to see that due provision is made for religious leadership and instruction at the seats of the many Virginia educational institutions. On the sacred “Hill” near Alexandria for many years, of course, both at the seminary and the high school, the great educational foundations of the Church in the Old Dominion, there has been special and intelligent provision for religious education. But it is not generally known that very particular care is taken in Virginia to see that the clergy at the various state centers for education are especially chosen for work among students; at Charlottesville, the seat of the university; at Blacksburg, the home of the Virginia Polytechnic Institute; at Lexington, the scene of both Washington and Lee University and of the Virginia Military Institute; at Williamsburg, proud possessor of ancient William and Mary College; at Sweet Briar, the great college for women; at Orange, mountain home of beautifully located Woodberry Forest School; at Staunton in the valley, favorite resort of many students; and elsewhere, the numerous sons and daughters of the Church in the student bodies have the benefit of clergy of special qualifications for pastoral ministrations to young people. And the fruits are abundant. In Virginia the laity are not only devoted and loyal and the supply of ministers does not fail as in many other places, but overflows and fills posts of difficulty and honor all over the land which otherwise would be vacant and desert.

Progressive leadership, it is true, is not usually credited to Virginia, either Church or State, in other parts of our country to-day, but those who have come to learn the local situation and the developments of missionary work and social service, as well as religious education in recent years, are surprised and inspired by the works in hand and the results achieved. One of the effective methods by which the laity have been educated is found in West Virginia, where for a number of years Bishop Peterkin has published a calendar and a handbook, which have been widely scattered and widely used, the latter having reached its twentieth thousand. These give simple and definite instruction as to the main points of the Church's doctrine, discipline, polity, practice, worship, and history, and provide prayers for home and private use, as well as covering numerous matters of local and diocesan business. The adoption of such a plan elsewhere would go a long ways towards training an intelligent and zealous laity throughout the Church.

FOND DU LAC may be a far cry from Virginia geographically and ecclesiastically, but it is very near in leadership and endeavor in religious education, though by different methods and in different fields.

In the Diocese of Fond du Lac

The bulletins of the enterprising and active diocesan commission on religious education have been mentioned and commended by the former Editor of this department. They are indeed an invaluable means of disseminating instruction and information to the people of the Church.

Bulletins nine and ten, the latest issued, confine themselves to parochial instruction, giving a very complete survey of the condition of the diocesan Sunday schools, with illuminating and suggestive comments; the recommendations of the synod of the Province of the Mid-West in regard to parochial and mission

Sunday schools; the recommendations of the provincial board of religious education as to diocesan educational reports and statistics; the six points of the diocesan standard of excellence for Sunday schools, and a list of text books of a new subject-graded series useful for religious instruction, and to be commended both for their pedagogical and Churchly character. They are published by the National Society's Depositary, London, and they contain courses for a completely graded modern Sunday school.

SEWANEE, we all know, is the pride and strength of religious education in the South, and here the outlook is so wide that excellent provision is made under powerful Church influences, for competent and systematic religious training, and for the education of young men not only in preparatory, collegiate, and theological subjects, but also in law and medicine. One cannot admire too much the wisdom, courage, and faith of those who have begun and maintained this great Church foundation, and devoutly wish that there were like institutions in East and North and West for the Christian training of the children of the Church.

While religious education for students is under discussion, mention must be made and tribute paid to the work of the Church of the Redeemer, Bryn Mawr, Pa. (Rev. George Calvert Carter, rector), Haverford as well as Bryn Mawr College being in easy reach. Here there is a special Sunday service, a special pastor for students, and special religious instruction classes for Church students. It is an example that can and should be followed in many places.

NEW YORK is another leader in the wider outlook on religious education, as we should expect, but the vast resources in men and money of this great diocese incite our admiration and evoke emulation, but do not supply models and methods that most of us, endeavoring to do much with little, can follow.

While speaking of New York, one cannot but express deep sorrow that the Church and her worship, practice and teachings, are not attractively and effectively presented at Columbia University, a Church foundation. Here is a rare opportunity for setting the Church and her system before a great student body at our very best and noblest and highest. But the students and the visitor do not find the Church so presented at this great university. These observations are *obiter dicta*, for neither diocese nor any other Church authority can control or amend the situation, and therefore cannot be criticised or condemned. But would God that vision and action would come to those who are in a position to make this a model of Church worship and work for students! And at Lehigh University likewise—another Church foundation in its origin.

BETHLEHEM is a diocese in which there is real leadership in Religious Education, and the names of Bishop Talbot, Howard Diller, Stewart Mitman, and of others associated with them, will be written large in the future history of the remarkable progress of this cause in this Church of ours in the first part of the twentieth century.

As Bethlehem in Palestine was the cradle of the Church, so Bethlehem in Pennsylvania, known in the secular world as the synonym for steel-making and munition-making, has become a cradle of progressive religious education in the Church.

The plans and policies of the diocesan board cover the whole field, but the two distinctive contributions of this diocese are the wise initiation and generous maintenance of the movement for a field secretary in the old Third Sunday School Department, now merged into the Province of Washington, and of the short summer school plan for teacher training, which, beginning at Bishopthorpe Manor, South Bethlehem, has been spread under the active endeavors of the Rev. Howard Diller and the Rev. Dr. Mitman, aided by intelligent coöperation in each locality, to seven other points in this province, so that this whole section of the Church is well provided for in this regard, from tide-water to the Alleghenies, from the New York border to the southern limits of Virginia.

Leadership, generosity, wide outlook are therefore the chief notes of the work of this diocese in behalf of religious education, and it affords an example to be followed everywhere.

NEBRASKA is yet another instance of wider outlook, and the Church school of religious instruction at Omaha is undertaking

by carefully planned courses to insure that the laity be fully informed and firmly grounded in the principles and history of revealed religion and its application to the needs of human life, and thereby furnished another instrument of efficiency in the various departments of Church work.

MANY OTHER instances of larger vision and endeavor in this field could be quoted; but those enumerated are sufficient to show the live and encouraging activities in progress all over the land, and to awaken and stir to action the dioceses where the outlook and endeavor are narrow, as well as those where there is no effort whatever in behalf of the systematic development of religious education.

### CLERICAL HEROES

AS might be anticipated, the clergy who are serving as chaplains in the British Army are making splendid records for themselves in matters spiritual, and also in showing bravery under fire and under difficulties. Distinguished service has been recognized by the government in selecting five of these chaplains for appointment as Companions of the Order of St. Michael and St. George. Among these is Canon Frederick George Scott, of Quebec, whose poems have frequently appeared in the columns of THE LIVING CHURCH and who is well known to many American Churchmen. Canon Scott is rector of St. Matthew's Church, Quebec, and Canon of the Cathedral of that diocese. He is one of the leading Catholic Churchmen of the Canadian Church.

Six other chaplains have been awarded the military cross, also in recognition of distinguished service. Among these is one of the priests of the Society of St. John the Evangelist, the Rev. Marcell William Townsend Conran. He also is well known in this country, having been one of the clergy of St. John the Evangelist's Church, Boston, from 1899 to 1903. Another of those receiving the military cross is the Rev. Neville Stuart Talbot, son of the Bishop of Winchester, who has traveled in this country. Mr. Talbot was wounded early in the war while in the discharge of his duties as chaplain.

One of the most conspicuous acts of gallantry was that of the Rev. Dr. W. A. Wigram, who was at the head of the Archbishop of Canterbury's Mission to Assyrian Christians for ten years until that mission was closed in 1912, and who is author of a History of the Assyrian Church. Early in the operations in the Dardanelles the Turks brought fifty subjects of the Allies whom they had made prisoners to Gallipoli, and would have exposed them in the firing line had it not been for the action taken by the American ambassador, to whose efforts Lord Robert Cecil paid a well-deserved tribute in the House of Commons.

Among the English in Constantinople on the outbreak of war was Dr. Wigram, who volunteered to remain, and has been, and probably still is, acting as chaplain of the Crimean Memorial Church. Hearing of the outrageous intention of the Turks, he at once asked to be one of the selected party. His request was granted, and he accompanied the victims to Gallipoli, devoting himself to "ministering to their material welfare in circumstances which were always unpleasant and might at any moment have become dangerous." Dr. Wigram, like the others, was only saved by the action of the American ambassador from the fate which undoubtedly would have overcome them had it not been for that relief. He volunteered for martyrdom quite as truly as did St. Alban or any of the martyrs in earlier ages of the Church.

MANY PEOPLE come to church for much the same reason that they go to the movies. In the latter case their demand is, "Make me laugh." And in the former, what is more of a challenge, "Make me good." They seem, sometimes, to dare the clergy to do it. But, actually, both demands are mistaken. Nobody can make you laugh, unless your soul is keyed up to the laughing point. Nobody can make you cry unless you are all ready to, inside. When you dare a person to make you better than you think you want to be, it is a proof of a subconscious desire in you to be better than you think you are. The seed of the goodness you crave is in you. The church gives it air and soil to grow, that is all. It is dangerous to come to church with a challenge to be made better in your heart. God may accept that challenge. There is a certain spiritual jiu-jitsu that sometimes converts us in spite of ourselves. The Apostle Paul was an instance of it.—Wallace Herbert Blake.

As is the race of leaves, even such is the race of man.—Homer.

# Church Calendar



- Mch. 1—Wednesday.
- " 5—Quinquagesima Sunday.
- " 8—Ash Wednesday.
- " 12—First Sunday in Lent.
- " 15, 17, 18. Ember Days.
- " 19—Second Sunday in Lent.
- " 25—Saturday. Annunciation B. V. M.
- " 26—Third Sunday in Lent.
- " 31—Friday.

## 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. ROBERT BENEDICT has resigned the rectorship of St. Paul's Church, Doylestown, and will assume his duties as rector of St. James' Church, Langhorne, Pa., on March 31st.

THE Rev. MORRISON BETHEA has accepted charge of the parish at Wilson, N. C.

BISHOP BRENT sails for the United States on the *Empress of Asia*, which leaves Hongkong the 20th of April. Letters to him should be addressed in care of the Church Missions House, New York.

THE address of the Rev. WILLIAM OMER BUTLER, for the past five years rector of Grace Church, Sterling, Ill., is changed to 4328 Lake Park avenue, Chicago. On March 1st he assumed his duties at the Church of the Transfiguration, as priest in charge.

THE street address of the Rev. ANDREW CHAPMAN, rector of Grace Church, Galesburg, Ill., has been changed to 488 N. Academy.

THE Rev. JAMES MONROE COLLINS, formerly curate of Christ Church, Detroit, on March 1st entered upon his work as rector of St. Paul's Church, Lansing, Mich.

THE Rev. B. PERCY EUBANKS has been operated on at the McKennan Hospital, Slouss Falls, S. D., and is apparently doing well.

THE Rev. J. S. HARTZELL, rector of All Saints', Hamlet, N. C., and for sixteen years editor of the Franklin Press Company's Sunday school lesson leaflets, and teachers' helps, has taken charge of St. Barnabas' Church, Reading, Pa., diocese of Bethlehem.

THE Rev. L. P. HOLMES has resigned the missions at Newcastle and Cambria, Wyoming; and may now be addressed care of Mrs. George Waller, 713 Lewis street, Burlington, Racine county, Wisconsin, where he has gone for recovery from a sickness of two months duration.

THE Rev. ROBERT E. MARSHALL, curate in Trinity Church, Hartford, who has been ill with pneumonia in Jamaica Plains, Mass., is convalescing and hopes to resume his duties by the end of the month.

THE Rev. H. J. MIKELL, D.D., rector of Christ Church, Nashville, Tennessee, has declined the call he recently received to become rector of St. Michael and All Angels' Church, Baltimore. Resolutions and letters asking Dr. Mikell to remain in Nashville were received by him from many business and civic organizations, the Jewish synagogue, and persons of every religious denomination, as well as from the people and organizations of his own parish.

## QUINQUAGESIMA

St. Luke 18:36—"He asked what it meant."

What meant it? That the Christ goes on to die,  
'Mid press of men half-conscious of the spell  
Which held them at His feet? Oh, hard to tell  
His dearest found it, pondering silently!  
"Why, here's no need to doubt! Healing and sight!  
The joy of treading in the royal way!  
Quick, off with robes which hinder, hands which stay!  
He calls me! Lord, I follow—to the light."

Hero of faith! less blind than we! how plain  
The lesson lies! What means th' insistent cry  
To-day? Nought else but Jesus passing by  
In love to heal sin's stain and sorrow's pain.  
Up, fling away what holds thee, break through all,  
Till Christ shall crown thee! Hear and heed the call.

HERBERT H. GOWEN.

THE Rev. CHARLES HERBERT YOUNG held a retreat for clergy at Christ Cathedral, Salina, Kansas, on February 29th and March 1st.

## DEGREES CONFERRED

CAMPBELL COLLEGE.—D.D., on the Rev. OSCAR HOMBURGER, D.C.L., rector of the Church of the Advent, Chicago, by Campbell College, Holton, Kansas, on Washington's Birthday.

## DIED

BETTICHER.—Suddenly, at the Pennsylvania Hospital, Philadelphia, February 17, 1916, Rev. CHARLES EUGENE BETTICHER. The funeral service was held in St. Stephen's Church, Beverly, New Jersey, on February 21st. Interment, Monument cemetery, Beverly.

"Faithful unto death."

KEECH.—Mrs. OLEVIA TINSDALE KEECH of Charles county, Maryland, died on the morning of February 22nd, in her seventy-sixth year. She was the widow of the late Dr. Wm. S. Keech, and is survived by two sons and three daughters. Burial from Trinity Church, Charles county, on St. Matthias' Day.

KENAN.—Entered into rest at Raleigh, N. C., Sunday morning, February 13, 1916, Mrs. SALLIE DORTCH KENAN, beloved wife of the late Col. Thomas S. Kenan. Funeral from Christ Church, Tuesday, February 15th.

LOFSTROM.—In Faribault, Minn., on February 22nd, at the age of 43, the Rev. ELMER EMERY LOFSTROM, Professor of New Testament Language and Exegesis at Seabury Divinity School. Funeral service at the Cathedral of Our Merciful Saviour, Faribault, on February 25th.

TILTMAN.—At his home in West Somerville, Mass., February 21st, RICHARD PRICE TILTMAN, in the fifty-ninth year of his age. Funeral took place from St. James' Church, West Somerville, on February 24th, conducted by the rector, Rev. William H. Pettus. Interment was in Woodlawn, Everett, Mass.

## MEMORIALS

### MRS. OLEVIA TINSDALE KEECH

Mrs. OLEVIA TINSDALE KEECH of Charles county, Maryland, died on the morning of February 22nd, in her seventy-sixth year. She was buried from Trinity Church of the same county on the afternoon of St. Matthias' day—amid many sorrowing relatives and friends—where for over sixty years she had been a devoted and steadfast communicant. She was a widow over thirty years, of the late Dr. Wm. S. Keech, who was vestryman, treasurer, and warden of Trinity Church for forty years. Her father, the beloved Rev. John Wiley, among the first graduates of the General Theological Seminary in New York, was many years its rector. She is survived by a son and son-in-law in the Church's ministry; by another son, a physician, in Racine, Wis., and a devoted son with whom she made her home, on a large farm in the country, and by three affectionate married daughters, Mrs. S. F. Wright of Hotel Altamont, and Mrs. Dickson of Baltimore, and Mrs. Martin of Frostburgh. Mrs. Keech, always frail and delicate, was exceptionally devoted to the Church, her children, her home, and her friends. Her disposition was most sweet and gentle, modest and retiring. Her dominating principle in life was thoughtfulness of others. She gave gladly of what she had and never wearied in well-doing.

Grant to her, O Lord, pardon and peace, and let Thy light illumine her soul through all the ages to come.

### ELMER EMERY LOFSTROM

THE Rev. ELMER EMERY LOFSTROM, late Professor of New Testament Language and Exegesis at Seabury Divinity School, whose death was briefly noted last week, was born November 24, 1872, at Litchfield, Minn. His early education was in the public schools of his home town and he graduated from the Litchfield high school. As a boy he had his call to the ministry of the Church and in the fall of 1889 he entered the preparatory department of Seabury Divinity School. Later on, being convinced that he wished a college education as a foundation for his studies, he entered the University of Minnesota, from which he graduated in 1896, being chosen the president of his class.

He then reentered Seabury Divinity School in the fall of 1896 and graduated in 1899 with the degree of B.D. He was ordained deacon on June 11, 1899, and advanced to the priesthood on December 21st of the same year.

Bishop Gilbert put him in charge of the Church of the Good Shepherd, Windom, and Christ Church, Jackson, and he acted at the same time as chaplain at Breck School, Wilder. He remained in this field until 1904, when he accepted the call to Grace Memorial Church, Wabasha, as rector. Here he remained until the fall of 1907.

His work at Wabasha was marked among other things by a wonderful growth in the Sunday school and by a most effective personal ministry among the poor and those whom the world is wont to call the "down and out."

While he was at Wabasha he began his writing on the Sunday school lessons for the publications of The Young Churchman Co., and George W. Jacobs & Co. His success in his own Sunday school, his wonderful gift of attracting children, combined with his scholarly ability, made his work in this field very acceptable to the Church at large.

In arranging for the changes in the faculty of Seabury Divinity School made necessary by the death of the Rev. Dr. G. H. Davis, the trustees in January, 1907, elected Mr. Lofstrom instructor in New Testament and Religious Pedagogy. In 1910 he was elected Professor of New Testament and the second department was transferred to a newly elected instructor. His work as instructor and professor was distinguished by a willingness to face every problem, by a painstaking study of his subject both in detail and in the large, as well as by insistence on the laying carefully of good foundations by his students. His personal charm, his intense spirituality, and his great-hearted faith, made him a wonderful influence in the school life as well. He had been examining chaplain to Bishop Edsall for a number of years and the diocese of Minnesota had honored him by electing him clerical deputy to the General Convention of 1913. He became chaplain of St. Mary's Hall in 1910. He was married in 1906 to Mabel E. Collins of Windom, who with four children survives him. Of his immediate family, his mother and three brothers are living.

He entered into rest on the morning of February 22, 1916, and God crowned this servant's devoted life with a calm and peaceful death.

The funeral services were held at the Cathedral of Our Merciful Saviour, Faribault, on February 25th. The Suffragan Bishop of Minnesota was assisted by the members of the faculty of Seabury Divinity School, by the Dean of the Cathedral, and by Dean Pond of Chicago. The musical parts of the service were rendered by the students of St. Mary's Hall, and a goodly number of the clergy of the diocese of Minnesota attended.

His body lay in state in the Cathedral from 10 A. M. until 2 P. M., watched by a body guard of Seabury Divinity School students.

The remains were placed temporarily in the vault of Maple Lawn cemetery, awaiting interment later.

## RETREATS AND QUIET DAYS

**BRONXVILLE, N. Y.**—A quiet day for ladies will be held at Christ Church, Bronxville, N. Y., under the auspices of the Altar Guild on Saturday, March 18th, commencing with a celebration of the Holy Communion at 9:00, ending with Evensong at 4 P. M. Conductor, the Rev. W. A. McClethen, D.D. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

**NEW YORK.**—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 14th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Napier Whittingham of London, England. Tickets for luncheon in the guild hall will be forwarded, free of charge, upon application to the secretary, St. Andrew's House, 199 Carroll street, Brooklyn, New York. Parochial mission in St. Paul's Church every evening at 8 P. M., from April 12th to April 21st. Conductor, Father Whittingham. The Church may be reached by the Court street car from Brooklyn Bridge, New York, or at the Borough Hall subway station. The Court street car crosses Carroll street. The church is one block to the west.

**NEW YORK.**—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, April 8th from 5 P. M. to 9 P. M. Conductor, the Rev. Napier Whittingham. Those desiring to attend should apply to the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage of 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 OFFERED—CLERICAL

**PRIEST WANTED.**—One qualified to take position as master and chaplain in boys' school in eastern part of Pennsylvania. Must be energetic and successful in work with boys. Preferably one who can take full duties of a master in some department and willing to enter fully into the life of the school. Stipend moderate but all living expenses included. Excellent opportunity for great work for the boys. Address HEADMASTER, care LIVING CHURCH, Milwaukee, Wis.

**THOROUGH-GOING CATHOLIC PRIEST** wanted at once; experienced, unmarried; as assistant priest in parish in Los Angeles, California. The rector is an invalid and resides at a distance. Need not be musical, but must be thoroughly efficient all around worker and an adept at Sunday school and boys' work. Apply to the Rev. A. M. SMITH, 815 Elysian drive, Los Angeles, Calif.

## POSITIONS WANTED—CLERICAL

**POSITION WANTED** in Church school with Sunday clerical duties or as rector or as assistant in large churchy parish; East preferred. Extemporaneous preacher, tutor; energetic and systematic; single; would educate boy of nine. English and American university and seminary man. Highest references. Address ST. OLAF, care LIVING CHURCH, Milwaukee, Wis.

**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.

**PRIEST, unmarried, successful** as assistant or rector, highest references and recommendation, desires correspondence with bishop, priest, or parish. Prefers large town or city engagement. Address A. J. D., care LIVING CHURCH, Milwaukee, Wis.

**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.

## POSITIONS OFFERED—MISCELLANEOUS

**CHURCH BOARDING SCHOOL** desires to employ, beginning next September, a nurse of experience, about 30 to 40 years of age. She must be a devoted member of the church. Apply to Box G5, care LIVING CHURCH, Milwaukee, Wis.

**RECTOR'S WIFE (27)** desires companion-help. Three children. English girl preferred. Near large city. RECTOR, Rochdale, Mass.

## POSITIONS WANTED—MISCELLANEOUS

**CHURCHWOMAN** of small independent income, good education, gentle birth, graduate, registered nurse, seeks position as matron and infirmarian in boys' Church school of moderate size in the country, United States, Canada, or Hawaiian Islands. Principal desideratum, good home conditions for herself and son of six years. All educational advantages of school for child to be compensation for mother's services. References, etc. P. O. Box 205, Berkeley, California.

**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.

**POSITION WANTED** as organist by young woman, communicant. Has held present position five years. Experienced in training boys and mixed choirs. Excellent references. Address ABDEL, care LIVING CHURCH, Milwaukee, Wis.

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

**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.

**EXPERIENCED ORGANIST** open for desirable change. Recitals, cantatas. Reverent, devotional. Churchly results. Address FUGUE, care LIVING CHURCH, Milwaukee, Wis.

**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.

**EXPERIENCED** matron desires position. Economical manager. Excellent seamstress. Loves children. ADVERTISER, 1401 Elmwood avenue, Evanston, Ill.

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

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

**WILL** ladies kindly help another by sending orders for crocheted mats? Samples copied. Miss M. PAYNE, Box 205, Grant avenue, Manassas, Va.

**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 564, Chicago, Ill.

**AUSTIN ORGANS.**—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitallist and director Guilman Organ School, New York; Dr. Kari Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commentions, etc., on request. AUSTIN 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.

**SIGN OF THE CROSS.** Illustrated magazine teaching Church year, Dictionary, and Symbolism. The best for parish localization. Guilds earn ten dollars serving the Church. THE ANCHOR PRESS, Denver, Colo.

**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.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

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**CHURCH EMBROIDERIES** of all descriptions. 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 Lousburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

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

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

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

## CLERICAL OUTFITS

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

## BOARDING—NEW JERSEY

**SOUTHLAND.**—Large private cottage centrally located. 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.

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes or further information, apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service. The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish. Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

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. MCCLURE, 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.

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.

BOOKS RECEIVED

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

**GEORGE H. DORAN CO.** New York. *The Wind on the Heath.* Sunday Evening Addresses from a Glasgow Pulpit. By the Rev. G. H. Morrison, D.D. \$1.35 net.

**LONGMANS, GREEN, & CO.** New York. *The Ministry in the Church in Relation to Prophecy and Spiritual Gifts (Charismata).* By H. J. Wotherspoon, M.A., D.D. \$1.35 net.

**THOMAS Y. CROWELL CO.** New York. *The Victorious Attitude.* By Orison Swett Marden, Author of *Pushing to the Front, Peace, Power and Plenty, The Miracle of Right Thought, Keeping Fit, Woman and Home*, etc. The Marden Efficiency Books. \$1.00 net.

**THE YOUNG CHURCHMAN CO.** Milwaukee. *Poems.* By Harriet McEwen Kimball. New Edition. Cloth, \$1.00; leather, \$1.50; postage, 5 cts.

**EDWIN S. GORHAM.** New York. *Boys and Girls I Have Known.* By the Rt. Rev. E. W. Osborne, D.D., Bishop of Springfield; Formerly of the Society of St. John Evangelist, Cowley; Author of *Some Wonderful Things in the Catechism, Our Wonderful Faith*, etc. With 17 Illustrations. 80 cts. net.

*Heralds of the Cross.* Short Sketches of Missionary Heroes. By E. B. Trist, Author of *A Glorious Host, How and Where They Lived in Bible Times, Battlefields of the Cross*, etc. With 16 Illustrations. 80 cts. net.

*Thoughts on the Church and the Sacraments.* Constituting those *Other Things, which a Christian ought to know and Believe, to his Soul's Health.* By Samuel Dies Van Loan, B.A., Rector of St. Paul's Church, Georgetown, Delaware.

*How to Preach a Mission.* Practical Directions for Missions Services. By James O. S. Huntington of the Order of the Holy Cross.

*The Story of a Hero.* St. Paul the Missionary to the Gentiles. By Gertrude Hollis, Author of *Gentle Jesus, Our Wonderful Bible, Our Wonderful Prayer Book, Our Wonderful Church*, etc. 80 cts. net.

*Some Battlefields of the Cross.* Asia and Some Islands of the Southern Seas. E. B. Trist, Author of *A Glorious Host, How and Where They Lived in Bible Times, Heralds of the Cross*, etc. With 16 Illustrations. 80 cts. net.

*The Red Indians of the Plains.* Thirty Years' Missionary Experience in the Saskatchewan. By the Rev. J. Hines. With a Preface by the Rev. H. E. Fox, Prebendary of St. Paul's. With 22 Illustrations and 2 Maps. \$2.40 net.

**MACMILLAN CO.** New York. *Good Friday and Other Poems.* By John Masefield, author of *The Everlasting Mercy; The Widow in the Bye Street; The Tragedy of Pompey the Great*, etc. \$1.25 net. *Roadside Glimpses of the Great War.* By Arthur Sweetser. Illustrated. \$1.25 net.

**GRANT RICHARDS, LTD.** St. Martin's St., London.

*Who is to Blame?* Some Thoughts on the Attitude of the Church and State in this Country to the Present Crisis. By George Napier Whittingham. With a Prefatory Note by the Rt. Hon. G. W. E. Russell.

**HOUGHTON & MIFFLIN CO.** Boston. *The First Hundred Thousand.* Being the Unofficial Chronicle of a Unit of "K (1)." By Ian Hay, author of *Scally, The Right Stuff*, etc. \$1.50 net.

**G. P. PUTNAM'S SONS.** New York. *The Blackest Page of Modern History.* Events in Armenia in 1915. The Facts and the Responsibilities. By Herbert Adams Gibbons, Ph.D., author of *The Foundation of the Ottoman Empire, The New Map of Europe*, etc. 75 cts. net.

PAMPHLETS

**LONGMANS, GREEN, & CO.** New York. *The Fellowship of Paradise.* By F. W. Drake, Rector of Klrby Misperton, Author of *The Way of Fellowship.* 20 cts. net.

**FROM THE AUTHOR.** *St. Elizabeth's Mission, Honolulu.* T. H. Chinese and Korean Work.

*Reservation of the Blessed Sacrament.* The Right and Duty of Every Parish Priest to Whom is Committed the Cure of Souls and the Care of the Sick and Dying. Some Considerations Prepared by the Rev. Charles Mercer Hall, M.A., Rector of Saint Mary's, Asheville, N. C.

**NATIONAL MUNICIPAL REVIEW.** Philadelphia. *Coming of Age: Municipal Progress in Twenty-one Years.* By William Dudley Foulke. Reprinted from *National Municipal Review*, Vol. V., No. 1, January 1916.

**EPISCOPAL THEOLOGICAL SCHOOL.** Cambridge, Mass. *Official Bulletin of the Episcopal Theological School.* The Faculty to the Alumni. Vol. VIII, No. 3, February, 1916.

**ILLUSTRATED BIBLE SELECTIONS COMMISSIONS.** 206 Penn. Ave., S. E., Washington, D. C. *An American Plan for Keeping the Bible in Public Schools.* By Wilbur F. Crafts, Ph.D., Author of *Bible in Schools Plans in Many Lands*, Editor of *Illustrated Bible Selections*, etc. \$5.00 per 100; 6 cts. each, carriage prepaid.

**GENERAL THEOLOGICAL SEMINARY.** New York City. *An Ordination Sermon.* Preached in the Seminary Chapel, November 16, 1915, by Professor Miller. The Bulletin of the General Theological Seminary. Vol. II, No. 2, February, 1916.

PAPER COVERED BOOKS

**MEYER & BROTHER.** 77 W. Washington, St., Chicago, Ill. *Easter Tidings.* Recitations, Dialogs and Songs. Comprises 170 of the Best Recitations, 17 Excellent Dialogs, 23 Brightest Solos and Unison Songs. Compiled by Arthur Howard Strouse. 25 cents per copy.

CATALOGUES

*Annual Catalogue Number 1915-16* of the Bulletin of the Divinity School of the Protestant Episcopal Church in Philadelphia. Vol. II, No. 2, January, 1916. *Annual Catalogue 1915-1916* of the Union Theological Seminary in the City of New York.

YEAR BOOKS

*Parish Year Book of Grace Church in New York.* 1916. **MISSIONARY EDUCATION MOVEMENT OF THE U.S. AND CANADA.** 156 Fifth Ave., New York. *Federal Council Year Book.* An Ecclesiastical and Statistical Directory of the Federal Council, Its Commissions and Its Constituent Bodies, and of all Other Religious Organizations in the United States Covering the Year 1915. Prepared under the Auspices of the Federal Council of the Churches of Christ in America. By H. K. Carroll, LL.D., Associate Secretary in Washington.

# THE CHURCH AT WORK

## OPPORTUNITIES IN ALASKA

A LETTER from the Rev. Edward H. Molony, who has been missionary at Valdez and has now changed his residence to Seward, Alaska, tells of the need for work at Anchorage where a community of some 5,000 population has grown up with a farming community about it. These are places in the more accessible region of southwest Alaska.

Anchorage, writes Mr. Molony, "sprang out of the wilderness a fact." The missionary boards of Roman Catholics, Presbyterians, and Methodists sent representatives immediately and two church buildings are already erected and manned. "The Church missionary at Valdez was also on the ground—at his own expense—secured two good lots, raised the money to pay for them, and organized a men's committee and a woman's guild." The Bishop

But at Anchorage there still remains the guild, which reports good progress and writes that the members are hoping that a clergyman may be sent to them. They had pledged last fall a house for the winter and \$1,000 toward a building in the spring provided a clergyman could be sent to them.

Mr. Molony is wondering whether the opportunity will be given them.

## WORKERS RETURN TO MEXICO

THREE OF our workers in Mexico, the Rev. A. L. Burleson, Miss T. T. McKnight and Miss M. C. Peters, succeeded in reaching Mexico City in the early part of last December. Miss McKnight reopened the Hooker School, while Miss Peters resumed charge of the settlement work. Both found the need for help very great. Miss Peters says: "The

extension of return limit for those who will wish to go on to the General Convention from Cleveland.

The executive committee, which consists of the chairmen of the several convention committees together with Malcolm Vilas, president of the local assembly, is having weekly lunch together with the Brotherhood secretaries, when different matters in connection with the convention are being discussed, and plans being laid to make this coming convention the greatest ever held.

The consent of the council has been secured to follow the example of the Los Angeles convention in having on the night of October 4th a great laymen's dinner, as a preliminary to the convention proper. It is confidently predicted that more than 1,200 laymen will sit down together at that dinner. The Church clubs of diocese, regions, and parishes are all being asked to set the night of the 4th of October as the date of their annual dinners and to fix the place as that of this one great dinner, so that an enormous attendance is already assured.

We are assured by the programme committee that the programme is to be built around a message to the Church based on the thirty or more years of the Brotherhood's experience in the men's work in the Church.

"We of the Brotherhood," says Mr. B. F. Finney, "feel that we have a message for the men of the Church and that we have for many years been giving it falteringly in some places, strongly in others, but never as we would like to present it, and that the time has come when we should gather our forces and in no wavering tones and without faltering give the message which our founder dimly foresaw should be given and which the Church has long been waiting for us to give. The committee promises that the men who will present this message will be those whom the Church loves to hear and heed, and a new vision will be given to all who come of the wonderful possibilities that lie before the Church."

A remarkable campaign is going on for new chapters, under the direction of the three field secretaries, Shelby, Finney, and Spencer, who with the cordial approval and endorsement of the bishops and at the request of forty-six of the different clergy are meeting every night of the week with groups of men, visiting each group four times at intervals of two weeks, coaching in methods of work along Brotherhood lines. In addition to their own visits they have trained ten men in Cleveland and four others from other parts of the diocese and from neighboring dioceses, who are each coaching one group in the same way, visiting them every two weeks, over a period of two months.

As a result there have been thirty new probationary chapters formed.

## NEW BOOK ON COLORED WORK

THE FIRST edition of the *Hand-Book on Colored Work in Dioceses of the South*, compiled by Mrs. Thomas Roberts, having run out quickly, there is now in press a revised edition with a second part compiled from fresh facts and containing a partial report of the colored work of the whole Church. Advent and Epiphany classes on the *Conquest of the Continent* have found this handbook especially useful, its definite aim being to arouse interest and responsibility throughout the Church in colored educational work, industrial and religious, so that racial leaders may be trained to guide their own people into the paths of righteous living and doing.

The new edition, for which large orders



STREET SCENE IN SEWARD, ALASKA

could not be consulted, being in the Arctic country at the time, and therefore, when the response to the missionary's work "crystallized in a guild of twenty-five young women and a strong men's committee who urged a resident clergyman before navigation closed, there was much searching of heart. This was only possible by his coming on the last boat, the S. S. *Farragut*, which already had left Seattle on its way.

"This meant a return to headquarters (Valdez), consultation with Mrs. Molony and the local committee; and all concurring in the urgency of the cause, by packing one day and all one night we caught the *Farragut* and with wife and children I was off." Arrived before Anchorage it was found impossible to land. After three days cruising with the tide of Cook's Inlet, "retreat" was ordered, the flotilla of barges and launches proceeded on their way and arrived at Seward. Here we have a mission which had no clergyman, and the committee in charge begged Mr. Molony to remain. This he decided to do, partly because of the already existing Church organization at the place, partly because the location is more central than his former mission at Valdez, partly because of the promise of development, and partly because the depopulation and general depression in and around Valdez seemed to make it less necessary to remain there. Seward is a much smaller place than Anchorage which Mr. Molony had tried to reach, but under the circumstances he determined that he could not get beyond the former at least this winter, and is therefore in residence. It is expected that a rectory will be built in the spring.

Settlement House seems to be in part an orphan asylum. I have stumbled over several waifs tucked away in different parts of the building, being cared for by the helpers and the servants. The latest addition to the household is a pathetically stunted little girl, about two and a half years old, found in the street almost dead from neglect and hunger. The poor little thing had to be taught to eat as a human being, for it had been forced to forage in the garbage heap for its daily food. It would eat dirt, paper and parings in preference to bread and milk, at first. Although it has improved greatly, it is still a most pitiable, uncanny-looking bit of humanity. To-day, for the first time, I saw on the wizened little face a flicker of a smile. The hovels and the streets of this city are crowded with just such starved, undeveloped, unwanted little ones. One's heart expands and aches to take them all in to be cared for and loved."

## PREPARATION FOR BROTHERHOOD CONVENTION

THIS PAST MONTH has been marked with a very wonderful increase in Brotherhood activities in Ohio, preparatory to the approaching convention.

The Central Passenger Association, the Eastern trunk lines, and the New England Association have granted a rate of two cents per mile in each direction. The selling dates as fixed so far are October 2nd, 3rd, and 4th, with return limit to reach starting point by midnight of the 11th.

Application is being made to secure an

are now on file, will come out in time for the Lenten Mission Study Classes on the *Conquest of the Continent*, and will be for sale at twenty-five cents a copy.

**NEEDS IN THE PHILIPPINES**

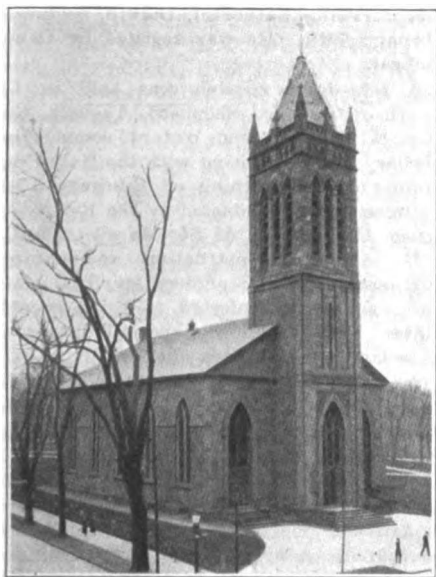
A STATEMENT of prospering work being done in the vicinity of Sagada in the Philippine Islands tells of the need of more helpers. This mission was organized in 1904, and up to last June 1,827 baptisms had been registered, of which 311 were during the last year. Communicants during the same year numbered 543, and over 50,000 people attended services. To take care of the increase in this work, an appeal is made for the services of two more priests, a physician, a nurse, three teachers (a man and two women), a lay missionary, and not less than three sisters as neighborhood visitors, although this last need may possibly be filled by the formation of a native sisterhood.

The same statement includes a request for clothing for the converts. The Igorots of this vicinity have been accustomed to go about unclothed, but none the less they suffer physically from the lack of covering. "We have seen unclothed Igorots shaking with the cold and wet as if their teeth would drop out. And if one wishes to know whether our people want garments or not let one inspect at the Church Missions House, New York, a child's jacket which may be seen there. It was made by an Igorot mother from the muslin bandages which had been used at our Mission Dispensary in the treatment of her child's crushed arm. She had collected these narrow strips of muslin, washed them, and sewed them together with thread made from the ravelings. And this instance of the use of fragments is not exceptional."

Any can help by sending what they would otherwise throw away to the Igorot Exchange, Sagada, Philippine Islands. Sagada is a money order post office.

**CENTENARY OF CONSECRATION OF TRINITY CHURCH, NEW HAVEN**

HISTORIC Trinity Church on New Haven Green (Rev. Charles Otis Scoville, rector) celebrated with impressive services on Monday, February 21st, the one hundredth anniversary of the consecration of the present



THE PRESENT TRINITY CHURCH  
New Haven, Conn.

church edifice. A notable gathering of bishops, clergy, and laymen was present to assist in the general rejoicing.

There are few records left of the actual beginning of the first Episcopal Church in New Haven. A parish had been organized in West Haven and a church built in 1745, and services were held from time to time in pri-

vate houses in New Haven. As early as 1732, Samuel Johnson writes of preaching in New Haven and states that after the service one hundred pounds were pledged for the building of a new church. The Rev. Ebenezer Punderson moved to New Haven in the latter part of 1752 as rector and missionary of the parish. The church must therefore have been built in 1753 to 1754. Mr. Punderson remained until 1762. He was followed by the Rev. Solomon Palmer, who remained in charge of the church until 1765, when he returned to Litchfield, his former home, stating among other things that he could not support his family in the "expensive town of New Haven." In 1767 the Rev. Bele Hubbard became rector and remained forty-five years. The first church measured fifty-eight by thirty-eight feet. It had the first church spire in the city and on top of the spire was a gilded crown, which was afterwards removed. The church was twice enlarged and a gallery was added.

The present church was consecrated by John Henry Hobart, D.D., Assistant Bishop of New York, on Wednesday, February 21, 1816. On September 11, 1813, a meeting of the wardens and vestrymen had been held to form a plan for raising money for the new church. This plan was complicated but may be summarized by saying that stock was offered at \$50 a share bearing six per cent. interest. The security was the pledge of the parish. The assets of the parish were formed by renting the pews for a term of not less than five years and demanding collateral security that the rent would be paid. The common form was for a man to pledge his stock for the payment of pew rent. The parish in turn legally pledged itself to use all the income from pew rentals to pay the interest upon the stock and to reduce the principal. This meant that none of the pew rents could be used for the rector's salary or running expenses of the church. It was a common custom in the early days to raise money for church building by selling the pews outright, giving a perpetual deed; and this was the case with the first Trinity Church.

After its consecration the new church grew and prospered beyond the expectation of all men. Although built to seat 1,400 and the largest church in the city, the congregation soon outgrew the building and St. Paul's Chapel was organized in 1828. In a little over fifty years after the consecration of Trinity Church seven Episcopal parishes were formed in the city, and churches built.

Trinity Church led New Haven in its church spire, Sunday school, and the installation of an organ. The original church had an organ which was large enough to be removed to the present church. The first record we can find is a vote of thanks in 1784 by the vestry for one hundred and twenty-five pounds subscribed for an organ.

The matter of heat was spoken of several times at the meetings of the vestry of Trinity Church, but the first vote passed was in 1822, to the effect that "whenever two stoves shall be given to the parish the wardens and vestry shall, if they deem it expedient, be authorized to furnish the pipe." The records of the vestry meetings show some actions in regard to lighting the church which are difficult to understand. It is a well-known fact that Sunday or the Sabbath in New England began with Saturday evening, at sunset, in the early days and lasted twenty-four hours. The records show that the first church had services from time to time on Sunday evenings. When the present church was built, there seemed to have grown up a prejudice against Sunday evening services and having any lights in the church. Just before action was taken upon having stoves in the church the following preamble and vote was taken, May 29, 1819, which was cautious enough to satisfy the most conservative:

"Whereas Sundry of the members of this

Society have made application for permission to put up in the church new patent lamps. Voted that the Wardens and Vestrymen consent, and they do hereby consent that such lamps may be put up in the church upon the following conditions viz. That they shall be taken down in case any material injury to the building arise therefrom, that no expense shall be made to the Parish by reason of said lamps, that the Church shall be opened in the



REV. CHARLES OTIS SCOVILLE

evenings only upon extraordinary occasions and not exceeding twelve times in a year and that the lamps shall be removed from the Church in case the Society shall so decide at their next annual meeting."

The Rev. Charles Otis Scoville, the rector, has been connected with the church since 1892, first as curate, and becoming in 1908 the rector. Under his wise and efficient ministration the mother church of New Haven has continued to grow and has lost none of her former prestige. He has a staff of assistants consisting of the Rev. Messrs. George H. Heyn, W. P. Williams, and R. B. Stevenson, Deaconess Victoria L. Ives, and a parish worker, Miss Mary Elsie Viney. The communicant list numbers 1,518. In the Sunday school there are 467 officers and scholars. The total expenditure of the parish for all purposes during the last fiscal year was \$31,929.60.

**LAYMEN'S MISSIONARY MOVEMENT**

THE REV. S. H. LITTELL of Hankow, China, who has been traveling during the past month as one of the speakers on the Laymen's Missionary Movement team holding conventions in the North and Mid-West, writes:

"The conventions go right along as planned, and the effect is more and more surprising. I never had such experiences in my life. It is a standing wonder to me to see how this method of reaching men—and women too—succeeds. By the time the third day of the convention arrives, the whole town seems to be afire. But I can't write all I see and feel."

One of the leading features of the recent laymen's missionary campaign in Portland was an address by the Rev. Hugh L. Burleson, D.D., editor of the *Spirit of Missions*. Dr. Burleson also held a conference with the Oregon clericus and addressed a large meeting of the Woman's Auxiliary in Portland. His visit was of great benefit to the cause of missions, and many Churchmen and others enjoyed the pleasure of meeting and hearing him.

"With trepidation and many questionings," says our California correspondent, "some representatives of the Church around

San Francisco Bay have taken part in the laymen's missionary convention this week. Those who went into it are now quite sure it has done us good.

"More good would have been accomplished for this Church of ours if more of its men had gone into it. But the meeting on Tuesday night, when we met with Dr. Burluson to take counsel as to what we were to do about it, brought out a force of laymen that was distinctly satisfying. Committees were appointed to carry on the work; to take our part with the central executive committee in holding other meetings in surrounding towns; in working up interest and enthusiasm in the local churches; in arranging for missionary committees in each congregation; in spreading missionary education; in arranging for an every-member canvass in every parish and mission; and in fixing this canvass for the Third Sunday in Lent. The meeting also elected Mr. A. C. Kains to represent our Church in the National Missionary Convention in Washington, April 26th to 30th."

The Laymen's Missionary Movement proved an inspiration to Churchmen in Seattle. One hundred and two men of our parishes were registered. Since the close of the convention inter-parochial meetings of men have been held at Trinity and St. Mark's with the results that an every-member canvass for men and missions will be made by every parish and mission.

The convention in the city of Sacramento last week was a pronounced success. Registrations exceeded eight hundred and the interest and enthusiasm manifested were beyond all anticipations. Many of the Churchmen of the city participated. The Rev. Dr. Burluson of the Church Missions House was one of the speakers and was given a very respectful hearing. He delivered four addresses during his stay and concluded by speaking at a rally in the Pro-Cathedral of the men in the several parishes. As an outcome of the movement a Church Club for men will be formed with departments for Brotherhood and social service work. The every-member canvass was emphasized throughout all the proceedings.

#### "IS THE CHURCH'S INFLUENCE WANING?"

A JOINT DEBATE on the above subject took place under the auspices of the Departments of Political Science and Sociology of the Brooklyn Institute of Arts and Sciences at the Academy of Music in Brooklyn on the evening of February 15th. Clinton Rogers Woodruff of Philadelphia was one of the two speakers for the negative on the subject, while the affirmative was maintained by Charles Zeublin of Boston and Dr. Ian C. Hannah of Cambridge University, England. Much interest seemed to be aroused by the debate.

#### DEATH OF MISSIONARY'S WIFE

A CABLE has been received at the Church Mission House bringing the sad news of the death, from heart failure, on January 15th, of Mrs. B. M. Platt, wife of the missionary doctor at Baguio, P. I. Mrs. Platt leaves several children. The sincere sympathy of the Church will go out to Dr. Platt and his family in this bereavement.

#### DEATH OF STEPHEN JEWETT

THE DIOCESE of Minnesota, and especially the Seabury Foundation, received a heavy blow in the death on February 24th of Mr. Stephen Jewett, who for over forty years acted as treasurer of the Seabury Mission. His death occurred unexpectedly in Albuquerque, New Mexico, only about a week after he had left Faribault in good health.

Mr. Jewett was born in New Haven,

Conn., in 1844. Both parents dying in his early years, Mr. Jewett lived for some time with his grandfather, the Rev. Dr. Stephen Jewett, a friend of Bishop Whipple, until at the age of twenty-one, in 1865, the young man went to Faribault, partly on account of frail health. Nine years later, in 1874, he became treasurer of the Bishop Seabury Mission, with charge of the finances of all the schools connected with it. This position he held until his death. He also did insurance work, taking over the business of Judge H. A. Scandrett at his death in 1881, and later consolidating it with that of George A. Weston, forming the firm of Weston & Jewett, which is still existent. Twice he served as mayor of Faribault, and for nearly fifty years he was a member of the Cathedral parish of the Good Shepherd. His work has been one of great value to the Church of the Northwest, for through his careful administration of the funds of the Mission the theological school has always received a steady income.

Mr. Jewett never married. His body will be brought to Faribault for interment.

#### DEATH OF REV. C. E. BETTICHER, SR.

SINCE LAST FALL the Rev. Charles E. Betticher, Sr., had been taking care of the Church's work in the parish of Gloria Dei (Old Swedes' Church), Philadelphia. He had finished the morning services and was leaving for his home in Beverly, N. J., when he was suddenly stricken. He was taken at once to the Pennsylvania Hospital, where his son, by the merest coincidence, was able to be with him within a very short time. The death occurred on Thursday, and the funeral was held on the following Monday, February 21st, at St. Stephen's Church, Beverly, the last parish in which he had served as rector.

The Rev. Mr. Betticher began his ministry in 1872 at Epiphany Church, Philadelphia, with Dr. Newton, and from there went to Claymont, Del., for a short time; thence to Carbondale, Pa., and then to St. Barnabas' Church, Philadelphia, where he was rector for nearly ten years. He then went to St. Stephen's, Beverly, where he was rector for a similar period. While there he was the victim of an accident, which so shocked him physically that his physicians ordered him to give up all active work. Going abroad, he became much interested in the work of our American churches on the continent, and for the following ten years was doing work associated with them.

At the funeral services Bishop Matthews was present and took charge, being assisted by the Rev. Dr. Cook, rector of the parish, and several other of the diocesan clergy. The actual pallbearers were from the vestry and congregation of Gloria Dei, where he had been supplying since last fall. Among the choristers who sang were a number who had been Mr. Betticher's choir boys in years past, and the organist was Mr. Walter S. Noble of Philadelphia, a former organist of St. Stephen's.

The Rev. Mr. Betticher is survived by his widow, two daughters, and a son, the former the Misses Louise M. and Mable N., and the latter the Rev. Charles E. Betticher, Jr., who is managing editor of the *Spirit of Missions*.

#### NATION-WIDE PREACHING MISSION

DURING THE WEEK ending February 26th Bishop Fiske conducted a conference on religion, under the auspices of the Nation-wide Preaching Mission, in Syracuse. The eight parishes united for this conference, the services being held in three of the central churches. Each morning at 9:30 the Bishop celebrated the Holy Communion at the Church of the Saviour. At 4 o'clock each afternoon a service was held at Trinity Church, the Friday service being especially for children. At 8 o'clock each evening a service was held

at St. Paul's Church. The services have been a great success and many thousands have been in attendance on the conference. The subject of the addresses in the afternoon were entitled, "Back to Christ," and were instructions on what the Christ actually said and did in the matter of Doctrine, Church and Sacraments. Intercessions were offered at all of the services and a great many people asked for the prayers of the congregations. The addresses at the Evening Services were on the "Seven Capital Sins." A feature of these services was a question box and a great many questions were received and answered in a brief and clear way by the Bishop. The interest manifested has been most gratifying and much has undoubtedly been done for the deepening of the spiritual life of the Church and of the city. Bishop Fiske expects to follow up the conference by preaching in all the parish churches early in Lent and expects also to speak at a number of the noonday Lenten services at St. Paul's Church which are held under the auspices of the Brotherhood of St. Andrew.

The Rev. Julius Schaad, of the diocese of Minnesota, holds an eight days' mission in Trinity Church, Rock Island, Ill., beginning March 19th. He also holds a teaching mission in St. John's Cathedral, Quincy, Ill. (Very Rev. W. O. Cone, Dean), from Wednesday in Passion Week to Maundy-Thursdays.

The news that Bishop Rowe of Alaska will conduct a preaching mission in the diocese of Oregon is enthusiastically welcomed by clergy and laity alike.

A committee consisting of Archdeacon Jenkins, Rev. H. H. Shires of St. Luke's, Prescott, and Rev. W. J. Dixon of Grace Church, Tucson, Ariz., have been appointed as a committee to make arrangements for missions throughout the district in Lent.

Beginning March 13th and lasting through Sunday the 19th, the Rev. G. S. A. Moore will hold a mission at the Church of the Good Shepherd, Quincy, Ill.

A very successful preaching mission has just been held in the Cathedral of St. Paul, Erie, Pa., in which the three congregations of that city united. The missionary was the Rev. William Thomas Walsh, rector of St. Mary's in the Bronx, N. Y. The services began on Sunday evening, February 20th, and continued until the 27th inclusive.

Bishop J. D. Morrison conducted a mission in Trinity Cathedral, Duluth, beginning February 13th. He was assisted by Canon MacLean.

A ten days' mission was held in the Church of the Good Shepherd, Augusta, Ga., (Rev. William Johnson, rector), commencing February 6th and closing with the Holy Communion on the morning of February 17th. The mission was conducted by the Rev. Chas. Mercer Hall, rector of St. Mary's Ashville, N. C. All of the instructions and sermons were instructive and of deep spiritual character and many professed to be greatly helped. Father Hall was specially happy in conducting the children's mission.

A parochial mission was held in St. John's Church, Albion, Ill., diocese of Springfield, from February 11th to February 22nd. The mission preacher was the Rev. Arthur G. Wilson, of the Society of Mission Preachers. There were a dozen baptisms as a result of the mission, one entire family coming into the church. A boy choir will be organized, and about fifteen will be prepared for confirmation. This is an old English parish, and exceedingly conservative, and the work of the missionary is therefore considered quite remarkable.

The Rev. Andrew Chapman began a ten days' mission at St. Stephen's Church, Peoria, Ill. (Rev. G. S. A. Moore, priest in charge), February 27th.

The Rev. Lewis G. Morris, D.D., conducted a helpful mission from February 6th to 13th

in All Saints' Church, Springfield, Mass. (Rev. C. E. Hill, rector).

A number of parochial missions have been held in Minnesota. Bishop McElwain conducted missions at St. Clement's Church, St. Paul; St. John Baptist's, Minneapolis; and St. Mark's, Lake City. The Rev. Messrs. Irving P. Johnson, D.D., and G. M. Foxwell conducted a joint mission at St. Cloud and the Rev. Messrs. G. M. Foxwell and W. P. Remington conducted a like mission at Willmar.

Beginning on the sixth Sunday after the Epiphany, a five days' mission was conducted at Ascension Church, St. Paul, by the Rev. Gilbert M. Foxwell, rector of Gethsemane Church, Minneapolis.

The Rev. W. H. Bliss held a ten days' mission in St. James' Church, Bozeman, Mont. (Rev. H. I. Oberholtzer, rector), from February 10th to 20th. The general theme was "The Teaching of the Church and the Practical Life." A number were brought back to Communion and many presented themselves for baptism and confirmation as a result of the mission.

A seven days' mission was closed at St. Philip's Church, Ardmore, Okla., on Sunday evening, February 20th. The missionary was the Rev. F. T. Datson of the Church of the Good Shepherd, Wichita Falls, Texas, and the order of service used was that advocated by Bishop Williams in the Mission Handbook—a simple song service, which was heartily supported by the entire congregation. This was followed by a few selected prayers from the Book of Common Prayer in the afternoon, supplemented by the Family Prayer in the evenings. Then questions were answered, and the sermon preached. Both the method used and the message of the missionary were apparently in harmony with the needs of the parish.

Conducting parochial missions in Western Michigan from Tuesday to Tuesday, the missionaries have about come to the conclusion that the general public does not get interested until after the first Sunday of the Mission; hence it would be better to let the parochial mission extend over two Sundays at least, beginning late in one week and continuing until a week from the following Monday.

Active preparations are being made and devotional services are being held in different parishes looking to the missions which are to be held in six centers in Washington the first two weeks in Lent. Besides these, the Rev. J. W. Austin will hold a mission at Emmanuel Church, Anacostia, D. C. (Rev. William O. Roome, Jr., rector), from March 12 to 19th. The Rev. Robert Talbot will also hold a mission in St. Bartholomew's parish, Montgomery county, Md. (Rev. H. H. Marsden, rector). The Rt. Rev. John A. Richardson, D. D., Bishop of Fredericton, Canada, will hold a mission in St. Thomas' Church (Rev. C. Ernest Smith, D.D., L.L.D., rector), from March 16th to March 26th.

The churches in New Haven, Conn., are uniting for the preaching mission, with Trinity and St. Paul's Churches as centers. One mission will be held from March 12th to 19th inclusive. Fr. Anderson, O.H.C., will hold a mission in Christ Church, Middletown (Rev. Henry S. Whitehead, rector), beginning Sunday morning, March 12th, to the evening of the 17th, inclusive. The Rev. George B. Gilbert will hold a mission in Christ Church, Stedford, March 19th to 24th, inclusive, and a mission will be held in St. James' Church, Glastonbury (Rev. James G. Reynolds, rector), from March 19th to 22nd, the Rev. W. H. Robinson being the missionary.

AN URGENT APPEAL

IN THE presence of continued financial distress, Archdeacon Baskervill finds himself compelled to make a second appeal for funds to carry on pressing missionary work in the schools and missions among the ne-

groes in the diocese of South Carolina during the present year. These funds are necessary to make repairs on school buildings and to maintain needed industrial training in the schools, and also to extend evangelistic work in the Black Belt. For lack of funds it has been necessary to close St. Ann's School at Peak this year and Emanuel at Eastover last year. Unless the money is raised to repair St. Ann's School House, New Brookland, this most important mission with an average attendance of over a hundred children in the day school will also have to be closed.

While times have been very hard and distressing, yet the spirit of self-help among these colored people is manifested on every hand. They are doing all they can to help themselves. But from present indications this coming year bids fair to be as hard a one as the last. Therefore friends within and without the diocese are appealed to for assistance in raising at least \$5,000 to continue the much needed educational, industrial, and religious work which our church has undertaken in this distressed section. Gifts may be sent to Archdeacon Baskervill, 54 Bogard street, Charleston, S. C. The appeal has Bishop Guerry's endorsement.

SOCIAL SERVICE CONFERENCE IN NEW HAVEN

THE SECOND annual conference on Social Service was held in St. Paul's Church, New Haven, Conn., February 22nd, the Bishop Suffragan presiding.

The Holy Communion was celebrated at 7:30 A. M. and the sessions of the conference proper began in the parish house at 9:30. The Rev. F. J. Bohanan spoke on the subject of Church Clubs. He felt that the club should minister to the whole community and that it should be distinctly a layman's club.

The Rev. John N. Lewis had for his subject "The Use of the Parish House in and by the Community." Mr. Lewis' address provoked a wide variance of opinions, the delegates being divided as to whether the parish house should feed the Church or feed the community.

The third speaker was Dr. Charles H. Johnson, the recently appointed superintendent of the Cheshire Reformatory, whose subject was "The Treatment of Delinquency." There is an analogy between the treatment of disease and delinquency. There treatment in a prison or reformatory is similar to hospital treatment. The mistake is in thinking that institutional treatment is going to solve the problem. It is a pathological question in society, and only when we consider the cause of crime do we begin to consider it rightly. Where are the hotbeds of delinquency? You may crowd a few hundred men into institutions, but how are you going to handle the yearly increasing number? The delinquent steps from the court to the institution, where a study must be made of him, of his environment and physical condition. He must be given usually some idea of American citizenship and generally an education. But after he is once again a free man, what is the attitude of society to him? Too often the doors of opportunity are closed, and he must perforce go back to his old life of crime.

Mr. Schuyler Merritt of Standford spoke on "The Church Coöperating with the Agencies for Social Betterment." Mr. Merritt said that many existing states of life are due to disobedience of God's laws. There has been within the last few years a great social awakening and this is not as some suppose outside the Church, but the Church has been in the fore front in the work. It is necessary, however, for the Church to coöperate with experts on social questions.

"Country Farm Agents and the Country Church" was the subject of an address by Mr. H. J. Baker, government superintendent

of state farm agents. It would often be to the advantage of the country parson to know something of the rudiments of agricultural life and local agricultural conditions. It would be well for them to take an agricultural paper and be interested in farmers' institutes.

For a quarter of an hour at noon Bishop Acheson led in prayers for social betterment and community welfare.

The concluding address was by the Rev. Charles R. Brown, D.D., Dean of the Yale School of Religion, on "The Social Appeal of Religion." Dr. Brown said the principle of right and wrong lies at the basis of all religion. The call into the service of God is by an appeal to man's social nature. Pharaoh now as of old stands as the symbol of social injustice. The Old Testament definition of religion is "to do justly, and to love mercy, and to walk humbly with thy God"; the New Testament definition is, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There is no hard distinction today as of old between things sacred and secular. On the main traveled road the note of justice is a more fundamental note than that of charity.

MEMORIALS AND GIFTS

BY THE will of the late James S. Thompson of North Tonawanda, N. Y., the sum of \$20,000 is bequeathed to St. Mark's Church of that city (Rev. G. S. Burrows, rector).

THE ROOD SCREEN placed in St. Anne's Church, Annapolis, Md., to the memory of James Buchanan Henry is the work of Meislahn of Baltimore, not of "Miss Cahn," as stated in this column two weeks ago.

THROUGH THE generosity of one of the women on the associate board of the Church Home, Buffalo, N. Y., the last \$500 has been given to liquidate the debt on the elevator which was recently installed in the Home for the Aged.

TWO BEAUTIFUL memorial windows have just been given for the chapel of Grace Church Holy Cross House, St. Louis (Rev. G. F. Taylor), by Miss Mary Marlow in memory of her parents. They were designed and executed by the Condie-Bray Company of St. Louis. Miss Marlow also gave an altar book for the chapel. Mr. G. H. Ten Broeck has given an exquisite altar book and Prayer Book for use in the church in memory of his wife. These gifts emphasize the splendid work being done in North St. Louis, by the church, parish house, and dispensary of Grace Church Holy Cross House.

MRS. GROVER C. ARNOLD has given a second \$2,500 to the parochial school of Trinity Chapel, Twenty-fifth street near Broadway, New York. The interest of this recent gift is to provide two annual prizes in Latin and English. The former gift was to provide a prize of \$100 for the boy having the highest figure of merit at the end of each year. Both of these gifts are in memory of a sister of Mrs. Arnold, Miss Annie Louise Speir.

THERE HAS just been installed in St. James' Church, Wooster, Ohio (Rev. George S. Walton, D.D., rector), a memorial pulpit, designed and executed by Lamb, and placed by Mr. Clarence L. Allis of Wooster in memory of his wife. On an antique metal plate fastened to the base of the pulpit, the following inscription is engraved:

In loving memory of  
MIRIAM  
Wife of Clarence L. Allis  
February 2, 1884—December 23, 1912.

THERE HAS just been installed in Christ Church, Tuscaloosa, Ala. (Rev. E. A. Penick, rector), a clergy stall and a prayer desk. Each of these memorials, executed by Lamb

of New York, bears a small inscription plate of antique metal on which is engraved:

In memory of  
PETER BRYCE, M.D.  
And His Beloved Wife  
ELLEN CLARKSON BRYCE.

DR. F. W. HUGHES of New Bern, N. C., has given to the trustees of the diocese of East Carolina \$1,000, to be known as the "Annie M. Hughes Fund," the income to be used for diocesan missions.

### ARIZONA

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

Bishop Atwood's Anniversary—His Trip to the East

PREPARATIONS are being made fitly to celebrate the fifth anniversary of Bishop Atwood's consecration. Special services, to which all the clergy of the district are invited, will be held in the Cathedral House, just completed, at Phoenix, on the First Sunday after Easter. On the three days following, the annual convocation of the district will be held at the same place.

BISHOP ATWOOD has recently returned from the East, where he went to attend the proposed meeting of the House of Bishops. His trip, however, was not in vain, as he returned with \$10,000 in gifts for St. Luke's Home, the tubercular sanitarium at Phoenix.

### BETHLEHEM

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

Pilgrimage of Stonemen—Sunday School Institute—Committee on Pension Fund

ON SIX special trains, requiring twenty-six locomotives, 3,430 members of the Stonemen's Fellowship made a pilgrimage from Philadelphia to Scranton on Sunday, February 20th, and held a meeting in Town Hall. Ankle-deep in snow the men who arrived on the earlier sections stood in line on Lackawanna avenue, for a period varying from a few minutes to two hours. Each of the six trains stopped for thirty seconds at noon for the Stonemen to offer up silent prayer. The Rev. H. C. Stone, founder of the organization, made an address in each of the fifty cars en route to Scranton. After the 176-mile trip to Scranton the Stonemen's Band of eighty-five pieces led the procession to Town Hall, "Onward, Christian Soldiers!" and other religious airs being played. The meeting lasted about an hour, Mr. Stone being the only speaker. Estimates of the number of Scranton men at the meeting varied from one hundred to five hundred, and about 1,500 of the Philadelphia visitors were unable to gain access to the hall.

A SUNDAY SCHOOL INSTITUTE was held at Trinity Church, Carbondale (Rev. G. C. Graham, rector), on Wednesday, February 23rd. The institute opened with a conference on "The Teacher's Preparation of the Lesson," led by the Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston. A new feature was introduced during the supper hour, when the Rev. G. D. Graeff, curate at St. Luke's Church, Scranton, led a conference on "The Teacher before the Class." In the evening Miss Helen I. Jennings, of Pottsville, made an address on "The Junior Pupil." Mrs. W. O. Bowman, of Scranton, treated the subject, "What Should the Primary Teacher Know of Child Nature?" The Rev. H. G. Hartman, rector of Calvary Church, Wilkes-Barre, told of the "Work and Needs of the Diocesan Board of Religious Education."

AT CALVARY CHURCH, Wilkes-Barre (Rev. Harry G. Hartman, rector), a course of Sunday evening sermons and addresses is stimulating the life of the parish. A feature of these services is the splendid attendance of children, each of whom is presented with a copy of the picture used as the theme of the sermon.

AN IMPORTANT meeting of the committee

on the Church Pension Fund was held at Leonard Hall on Friday, February 25th. A draft was submitted by the Rev. Frederick Alexander MacMillen for a canon, to be proposed at the convention in May. Several laymen of the Bethlehems were present, and Bishop Talbot was one of the speakers. A splendid luncheon was served at Leonard Hall.

### CALIFORNIA

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

Churchwomen's Association

THE PENINSULAR CHURCHWOMEN'S ASSOCIATION is an organization of the Churchwomen of San Mateo and Santa Clara counties, called into being in 1915 through the agency of the Rev. Hugh E. Montgomery, rector of Trinity Church, Menlo Park. Almost all the parishes and missions in these two counties lie along the railroad lines, and are so situated that their members can readily and conveniently get together. There have been three meetings, each a little larger than the last; one can hardly say, each a little better than the last, because each meeting seems to have carried out the best purposes of the founder. The last meeting was held in Trinity parish house, San Jose, on Tuesday, February 8th. After the ride around the country, the guests gathered for a bountiful luncheon; and then followed the speeches: by the rector of the parish, the Rev. Halsey Werlein, Jr., welcoming everybody; then the founder, Mr. Montgomery, in further greeting and in fuller statement of the aims and purposes of the organization; and then Dr. Ray Lyman Wilbur, president of Stanford University, who made a brief, crisp, timely talk on the place the Church should fill in the community. Nearly two hundred people were present, and will be no longer strangers when they come together to consult for the Church's best interests.

### CENTRAL NEW YORK

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

Churchmen's Club—Religious Campaign at Cornell

THE FIRST regular meeting of the Syracuse

Churchmen's Club, an organization composed of the members of the men's clubs of the various parishes in Syracuse and vicinity, was held on Friday evening, February 18th, in the Lockwood Memorial House of St. Paul's Church. The Bishop Coadjutor, the principal speaker, outlined what the organization should stand for in the community and emphasized the aggressive work the men of the Church should be doing. The following officers were elected: Mr. Willis H. Diefendorf of All Saints' parish, president; Mr. Paul M. Paine of St. Paul's parish, vice-president; and Mr. Walter A. Ridings of Trinity parish, secretary-treasurer.

ACTIVE PREPARATIONS are being made at Cornell University, Ithaca, for a vigorous Christian campaign during the first five days in Lent. Mr. John R. Mott will be the leading speaker, but about fifty of the great religious leaders of the country will be enlisted in the work. Each evening there will be a great mass meeting of the students in Bailey Hall, and during the day there will be conferences and addresses in a large number of places. It is proposed to get every student in Cornell in personal touch with some one or more of the men who are carrying on the work. The local parish of St. John's (Rev. Henry P. Horton, rector) is taking its part in the movement and has secured the services of the Rev. Father Officer, O.H.C., who will preach twice on Ash Wednesday and every evening in the parish church. During the day time he will be busy at the university, meeting and conferring with the students.

### CONNECTICUT

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

Noonday Service in Hartford—Service for Deaf Mutes—Knights of Washington

THE NOONDAY Lenten services in Christ Church, Hartford, will begin at 12:30 p. m. and last for half an hour. The special preachers will be Bishop Brewster, the Rev. Percy V. Norwood, the Rev. John H. Rosebaugh, the Rev. Henry S. Whitehead, the Rev. Franklin H. Miller, the Rev. Louis I. Belden, the Rev. Edmund C. Thomas, the Rev. Ernest deF. Miel, the Rev. John H. Jackson.

## A Distinctive Reason

What is the chief reason for the superiority of Dr. Price's Cream Baking Powder?

There are several good reasons, but there is one which distinguishes Dr. Price's from other baking powders.

This reason, which every woman should know, is that Dr. Price's Baking Powder is made from cream of tartar, which comes from grapes. This means a healthful fruit origin. It means natural food as distinguished from mineral substitutes used in other baking powders.

There is no alum nor phosphate in

**DR. PRICE'S CREAM BAKING POWDER**

MADE FROM CREAM OF TARTAR  
DERIVED FROM GRAPES

THE REV. JOHN H. JACKSON, superintendent of the Open Hearth, Hartford, is giving a series of illustrated travelogues in St. Paul's Hall during the winter. The lectures are on Switzerland, France, Palestine, Ireland, Maryland, Wales, England, and Italy.

A MOST interesting service was held in the chapel of Christ Church, Hartford, on Sunday, February 20th, when the Rev. George F. Hefflon, diocesan missionary to the deaf-mutes, presented to Bishop Brewster for Confirmation a class of six deaf-mutes. This is the third class which Mr. Hefflon has presented to the Bishop. The music was rendered by a vested deaf-mute choir of ten young women. The Rev. Dr. John Chamberlain of New York interpreted the Bishop's address.

THE ANNUAL convention of the Knights of Washington was held in All Saints' parish, Meriden, on Washington's birthday, February 22nd. The session opened at 9 A. M. with a celebration of the Holy Communion in All Saints' Church. Among other matters considered at the business session was the reception of an impressive office for the installation of officers, and certain improvements in the ritual of the first degree. The annual banquet was held at the Winthrop Hotel. Among the speakers were the Bishop and the Bishop Suffragan.

THE DIOCESAN convention will be held this year in New Haven.

**DALLAS**

A. C. GARRETT, D.D., LL.D., Bishop

Men's Club of St. Andrew's, Fort Worth

THE MEN'S CLUB of St. Andrew's Church, Fort Worth, observed "open night" at their regular meeting, February 22nd, inviting the ladies of the parish as their guests. The speaker of the evening was the Rev. Charles F. Scofield of Corsicana, and his subject, "Politics of Washington's Time." At the conclusion of this address the rector of the parish, the Rev. B. B. Ramage, gave a lantern lecture on Missions. This men's club has two members actively engaged as lay readers every Sunday, in mission stations under Archdeacon Crittenton.

**EAST CAROLINA**

T. C. DARST, D.D., Bishop

Bishop Darst Offered Masonic Post—Lay Reader's Missionary Travel

BISHOP DARST, through Grand Master A. B. Andrews of the North Carolina Grand Lodge of Masons, has been tendered the post of grand chaplain. Grand Master Andrews wrote that "the position of grand chaplain has never been filled by a bishop, though one of the grand chaplains from 1829 to 1840 (continuously through the time of the Morgan excitement and the anti-Masonic campaign) was the Rev. William Mercer Green, then professor of belles lettres at the University of North Carolina, who in 1850 was consecrated Bishop of Mississippi."

EAST CAROLINA'S national council member of the Brotherhood of St. Andrew is not only a successful business man in his home city, but serves as a lay reader every Sunday. On the first Sunday in February he drove quite a number of miles to his regular monthly morning service, and then again drove to another country church to conduct a funeral, no clergyman being available in either case. The lay reader reached his home just at night-fall, after a day of storms and travel over bad roads.

**FOND DU LAC**

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

Special Preachers—Bishop Weller's Return

THE SPECIAL Lenten preachers at the Cathedral, Fond du Lac, will this year be as follows: The Rev. F. S. Fleming, Atonement,

Chicago; the Rev. Jay S. Budlong, Trinity, Oshkosh; the Rev. K. O. Crosby, Lawrence Hall, Chicago; the Rev. F. R. Godolphin, Grace, Oak Park, Chicago; the Rev. E. Reginald Williams, St. Mark's, Milwaukee; and the Very Rev. Charles N. Lathrop, Dean of Milwaukee Cathedral.

THE BISHOP has returned from his southern trip, much refreshed and strengthened, and will at once commence his annual visitation of the diocese.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Noonday Services—Patriotic Service—Death of J. M. Garrett, LL.D.—Resignation of Rev. R. W. Hogue

THE SCHEDULE of daily noonday services for business people, arranged by the Churchman's Club of the diocese of Maryland, to be held throughout the coming Lenten season at the Church of the Messiah, Baltimore, from 12:20 to 12:50 P. M., has just been published. In addition to the Bishop of Maryland and the Rev. Samuel McComb, D.D., Canon Missioner of the Cathedral of the Incarnation, who is to preach every Monday, the Bishop of Chicago will preach March 14th to 17th, the Rev. Dr. William H. van Allen, March 21st to 24th, the Bishop of Pennsylvania, March 28th to 29th, the Rev. Dr. William T. Manning, March 30th to 31st, the Bishop Coadjutor of Ohio, April 4th to 7th, the Bishop of Western Michigan, April 11th to 14th, and the Rev. J. O. S. Huntington, O.H.C., April 17th to 20th.

A PATRIOTIC service upon the Sunday nearest to Washington's birthday was held as usual in St. Anne's Church, Annapolis, on the afternoon of February 20th. The preacher this year was the Rev. Dr. Joseph P. McComas, rector of the parish, who delivered the annual sermon before the members of the Peggy Stewart Tea Party Chapter, Daughters of the American Revolution, of Annapolis, and officials from the United States Naval Academy and the State of Maryland. The same afternoon, in St. Margaret's Church, Westminster parish, near Annapolis, Mr. A. S. Goldsborough of Baltimore delivered an impressive address on "Washington, the Soldier, the Statesman and the Churchman."

JAMES MERCER GARRETT, LL.D., died at his home in Baltimore on February 18th, aged 75 years. Dr. Garnett was distinguished as a scholar and an author. He was graduated at the University of Virginia in 1859 with the degree of M.A. He was president of St. John's College, Annapolis, from 1870 to 1880, and was professor of English at the University of Virginia from 1882 to 1896, since which time he has lived in Baltimore. He held numerous literary honors, among them being the presidency of the American Philological Association. He was a devoted Churchman and for some years a member of the vestry of the Memorial Church, Baltimore. He is survived by his wife and by a son. The funeral services were held on February 20th, the Rev. Dr. Wm. M. Dame officiating, and the interment being in Middlebury, Va.

THE REV. RICHARD W. HOGUE, rector of the Church of the Ascension, Baltimore, for the past five years, has presented his resignation which has been accepted by the vestry to take effect at Easter. Mr. Hogue has taken an active interest in all matters which vitally affect the public welfare, has undertaken much helpful community work among those who are not church people, and has inaugurated and directed the popular Sunday evening open forum meetings for the purpose of creating a medium of information and inspiration which the Church cannot well undertake.



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MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
Parish Institute at St. Luke's, Ypsilanti

A PARISH INSTITUTE was held in St. Luke's Church, Ypsilanti (Rev. William Heilman, rector), on Sunday, February 20th. A number of expert speakers were present, and as a consequence of the day's work a parish council was organized, composed of representatives from each society, who are to serve as a clearing house of ideas and activities in the parish. The preacher at the morning service was the diocesan secretary of religious education, the Rev. Henry J. Simpson. In the afternoon a number of group conferences were held. Mr. F. J. Weber was the first speaker, and was followed by the Rev. H. W. Wells, secretary of the diocesan social service commission. Mrs. Stevens, diocesan president, addressed the Auxiliary, and Miss Frances Sibley, national president, addressed the Girls' Friendly. There were other conferences, followed by a luncheon and afterward by evening prayer.

MINNESOTA

S. C. EDSALL, D.D., Bishop  
FRANK A. MCELWAIN, D.D., Bp. Suffr.  
Church Club

THE TWENTY-FIFTH anniversary of the Church Club of the diocese of Minnesota was observed at the Epiphanytide meeting of the club at Donaldson's tea rooms in Minneapolis on Tuesday evening, February 1st. The officers for the ensuing year are Allen D. Albert, Minneapolis, president; Hon. S. G. Iverson, St. Paul, vice-president; Russell E. Van Kirk, St. Paul, secretary; George A. Ainsworth, Minneapolis, treasurer. Following the election Mr. F. O. Osborne of St. Paul and W. D. Lawrence, M.D., of Minneapolis, the only two present members of the club who have been continuous members since its organization twenty-five years ago, gave "reminiscences" of the founding and growth of the club. The subject of the closing addresses was "The Nation-wide Preaching Movement: Has the Church a Message for the Laymen of 1916?" Two splendid and stirring addresses were made by Bishop Edsall, who spoke on "The Message," and the Rev. James E. Freeman, D.D., who spoke on "The Plan." The meeting was well attended and was a notable one in the annals of the club.

MISSOURI

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

Development Work for Africa—A Retreat

DR. KUMM of the Soudan Mission has again been in St. Louis, to enlist the interest and aid of Christian people in his work in the Soudan, and to secure the interest of Church people in the establishment of a chain of missions across Africa through the plateaus of the North as a bulwark against Mohammedanism.

A TWO DAYS' retreat for the clergy of the diocese, to be held by Bishop Griswold of Salina will begin Quinquagesima Sunday, at the Church of the Holy Communion, St. Louis.

NEWARK

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Suffr.

Retreat in Orange

MORE THAN two hundred women attended the day retreat given in All Saints' Church, Orange, to-day, the conductor being the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, who is one of the foremost mission priests in the Church in this country. After the morning meditations all who attended were served luncheon by the ladies of the parish, returning to the Church to attend the afternoon meditations which ended at 4

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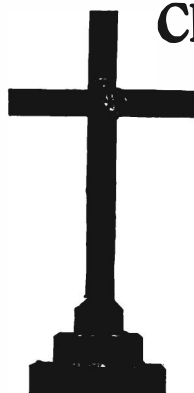
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with Evening Prayer. This retreat is now held annually at All Saints' and each year more women attend, coming from distant parts of the diocese of Newark, and also from the diocese of New Jersey and New York.

**NEW JERSEY**

**PAUL MATTHEWS, D.D., Bishop.**

**Disastrous Fire Injures Church of the Ascension in Atlantic City**

THE CHURCH OF THE ASCENSION, the largest of our churches in Atlantic City, was heavily damaged by fire on Friday, February 4th, the loss including nine stained glass windows valued at \$1,000 each. In the same fire the Hotel Overbrook was totally destroyed, with heavy loss of life.

**OHIO**

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

**Winter Conference of Church Club—An Appreciated Gift**

THE CHURCH CLUB of the Sandusky Region held its winter conference Tuesday evening, February 22nd, Major C. B. Wilcox, vice-president, presiding. There were present from the various parishes of the region nearly one hundred men, including eight clergymen, guests at supper of the two Sandusky parishes, Grace and Calvary. A communication was at hand from the Bishop Coadjutor, Dr. DuMoulin, calling attention to the fact that whereas, last year, the region received from the Board of Missions of the diocese, for the maintenance of missions within its territory, \$1,580, it had given for diocesan missions only \$565, and asked the club to take measures looking to reduction of appropriations and increase of pledges. The matter was committed to proper committees with power to act. Features of the evening were two addresses, the first by the Rev. Wm. F. Peirce, L.L.D., president of Kenyon College, on Washington, as a man, a military leader, a statesman, and a Churchman, maintaining that while Washington stood supremely for peace it was never for peace at the sacrifice of freedom and national honor. The second address was by Mr. George C. Benham, a well-known Brotherhood man of Cleveland, who had for his subject "Churchmen in the Parish and the Diocese."

SOME TWO years ago Mr. Samuel Mather of Cleveland supplied the means for the erection in Shanghai, China, of a boys' Y. M. C. A. building. Word has reached the Y. M. C. A. headquarters in Cleveland that the structure, the first of the kind in China, which cost with equipment \$60,000, has recently been opened, with a membership of nine hundred.

**OLYMPIA**

**FREDERICK W. KEATOR, D.D., Bishop**

**Clericus—Japanese Confirmation Class—Heavy Snow Closes Church**

THE DIOCESAN CLERICUS at its monthly meetings during the year has had conferences upon reviews of important books, including *The Meaning of God in Human Experience*, by the Rev. Wood Stewart; *The Pluralistic Universe*, by the Rev. C. M. Morrison; *Foundation*, by the Bishop and the Rev. R. F. Hart; and *The Cult of the Passing Moment*, by the Rev. E. V. Shayler.

TRINITY CHURCH, Tacoma, during the absence of the Rev. C. Y. Grimes in St. Luke's Hospital, New York, is being cared for by Bishop Keator and Bishop Wells.

FIVE PERSONS were confirmed at the Seattle Japanese Mission, Sunday, February 20th, by Bishop Keator.

OWING TO the heavy snows which threatened damage to the structure, St. Mark's, Se-

attle, suspended services for one Sunday. It is hoped that the revelation of structural weakness will lead to the building of a new church.

**QUINCY**

**E. FAWCETT, D.D., Ph.D., Bishop**

Daily Offices in Peoria

DAILY MORNING and Evening Prayer are now said in St. Paul's Church, Peoria (Rev. Harold L. Bowen, rector). The daily morning office was begun some months ago, and proved so successful that the evening service was introduced a week ago.

**RHODE ISLAND**

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

Knights of King Arthur—Brotherhood of St. Andrew—All Saints' Memorial Church—Churchmen's Club

ON THE evening of the 17th of February a grand conclave of the Knights of King Arthur in Rhode Island was held at All Saints' parish house, Providence (Rev. Arthur M. Aucock, rector). Castles of the order were present from St. George's, Central Falls; Church of the Advent, Pawtucket; St. Mary's, East Providence; the Methodist Tabernacle, Providence; and the Pearl Street Baptist, beside the All Saints' castle. Several of these castles appeared in regalia. Mr. Henry H. Field of All Saints' Church, the Marquis of Rhode Island, led in the conclave ritual and made an address of welcome. The speaker of the evening was the Rev. Artley B. Parsons, assistant at St. Paul's Cathedral, Boston, whose subject was "The Twentieth Century Knight." He emphasized particularly the necessity of disinterested service, obedience, and reverence, in the forming of character and for true success in life. He was listened to with great interest by the one hundred or more boys present. Refreshments were served later in the evening.

THE WINTER meeting of the diocesan assembly of the Brotherhood of St. Andrew occurred at the parish house of St. Paul's Church, Pawtucket (Rev. Marion Law, rector), on Monday evening, February 21st. The Rev. Guy W. Miner of Franklin, Mass., made the address, which was illustrated with lantern slides.

ALL SAINTS' Memorial Church of Providence (Rev. Arthur M. Aucock, D.D., rector), has been commemorating the seventieth anniversary of its organization with appropriate services and social events. The church began under the name of St. Andrew's, the house of worship being on Friendship street. This building was enlarged and remodeled in 1856 and a boy choir organized in 1858, being the second in the country. The new and beautiful stone church on the corner of Westminster and Stewart streets was completed in 1872, under the rectorship of the Rev. Daniel Henshaw, D.D., son of the Bishop of the diocese, and the Rt. Rev. John P. K. Henshaw, D.D.; and the name of the church was then changed to All Saints' Memorial in memory of Bishop Henshaw. The rectors of the church have been the Rev. Messrs. S. J. Horton, Francis Peck, W. T. Bartlett, Robert B. Fairbairn, covering the period from 1846 to 1853; then the Rev. Daniel Henshaw, D.D., from 1853 to 1898; and the present rector, the Rev. Arthur Morgan Aucock, D.D., who began his work as assistant to Dr. Henshaw in 1890. The new parish house was completed in 1909. A Thanksgiving Eucharist was celebrated at 9 A. M. on Sunday, February 20th, and the rector preached a historical sermon at 11 A. M. In the evening the Rev. Dr. Alexander Mann of Trinity Church, Boston, was the special preacher. On Wednesday at a service at 8 P. M. the Bishop of Rhode Island was present and congratulated the parish, and words of

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friendliness and greeting were spoken by the Rev. Clarence M. Gallop, D.D., of the Baptist Church; the Rev. Edward S. Ninde, D.D., of the Methodists; the Rev. Asbury E. Krom, D.D., of the Congregationalists; and the Rev. Frederick J. Bassett, D.D., rector of the Church of the Redeemer, Providence. Thursday, February 24th, a social meeting was held in the parish house with music and reminiscent remarks from Mrs. William S. Arnold, the Rev. Emery H. Porter, D.D., rector of Emmanuel Church, Newport; Mr. Henry H. Field, clerk of the vestry; and the Rev. Karl S. Cate, curate of the parish. The sermon on Sunday morning, February 27th, was preached by the Rev. Gustav A. Carstensen, D.D., of New York, and the early Eucharist at 9 A. M. on that day was offered "for God's blessing on the future."

THE CHURCHMAN'S CLUB of Rhode Island held a very interesting and largely attended meeting on Thursday night, February 24th, when the Rev. Philip G. Duffy, of New York, addressed the club on "Humanity's Need and the Church's Great Opportunity." The meeting was held at the Eloise as usual. Solos were rendered by Master Edgar Barret of St. Peter's Church, Manton, and the Rev. Dr. F. J. Bassett asked the blessing. The speech of the Rev. P. Gavan Duffy was the feature of the evening. He made the claim that the Church has so small power to-day in the world because the world is so great in the Church. The power is gone because we have tried to introduce business methods into the kingdom of God. When a church is run down we do not look for a spiritual leader but for a man of administrative power, one who can get money or has money. The remedy he claimed was in more self-sacrifice, faith, and prayer.

THE LECTURES of the Rev. Stuart L. Tyson, on Biblical Criticism, delivered on Friday afternoons at Brown University under the auspices of the Biblical Institute, have been well attended in spite of the bad weather. Professor Tyson was obliged to omit one lecture of the course on account of sickness.

**WESTERN MASSACHUSETTS**  
THOMAS F. DAVIES, D.D., Bishop

Completing Parish House Fund in All Saints' Parish, Worcester

ALL SAINTS' PARISH, Worcester (Rev. Lewis G. Morris, D.D., rector), is to be asked to contribute the remaining \$20,000 needed to complete the parish house fund now amounting to \$30,000, during a special campaign to take place during March. Although effort is to be made through the contemplated campaign to secure the entire amount now needed, the plan is to start to build as soon as

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\$40,000 is in hand. The campaign is to last probably a week. The special committee appointed to work out the details of the campaign consists of Frederick S. Pratt and the Hon. Charles G. Washburn, wardens; H. W. Estabrook, Arthur O. Young, Mrs. Kendall Emerson, Miss Camilla G. Whitcomb, and Mrs. Oscar T. Taber, Jr. The parish house which will adjoin the church consists of a basement and two stories. In the basement will be a choir room, play rooms, rector's office and study, and kitchen, and in the second story will be a large hall, seating three hundred, men's club rooms, and rest rooms. The architects are Cram and Ferguson. The material will be brick.

ON WASHINGTON'S BIRTHDAY, the fifty officers of the Second Massachusetts Regiment called on the newly inaugurated Governor McCall at the state house in Boston, and the chaplain, the Rev. Walton S. Danker, gave an address on the "Patriotism of Washington" at the dinner which followed at the Hotel Bellevue.

**WESTERN MICHIGAN**

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New Guild Room at Manistee—Group Meeting of Sunday Schools

THE NEW guild room of Holy Trinity Church, Manistee, under the church edifice, has just been completed. Captain Edward Skeels led, in the enterprise, the men of the Church donating three weeks' work themselves, so that the expense was kept down to \$120, which was subscribed at a recent meeting.

A SUCCESSFUL group meeting of Sunday schools was held in St. Paul's Church, Dowagiac, February 16th, with delegates from Niles, St. Joseph, and Benton Harbor. Dean White was the principal speaker.

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THE ABOVE is the title of an anniversary booklet put forth at the end of fifty years of business by Messrs. Peabody, Houghteling & Co. of Chicago. The adjective used is a very appropriate one, and in the years of "frenzied finance" the conservatism of that house was undisturbed and its "constructive financing" uninterrupted. The house was founded by the late Francis B. Peabody, who had been associated frequently with Abraham Lincoln in law practice. James L. Houghteling, well known to Churchmen as founder of the Brotherhood of St. Andrew, entered the firm in 1885 and continued in its active service until his death in 1910. Sons of both Mr. Peabody and Mr. Houghteling are among the members of the firm at the present time, and the senior member is William R. Stirling, one of the most splendid of Chicago Churchmen and among the most level-headed of her financiers. The honorable record that this firm has made for itself is unsurpassed by any house in this country.

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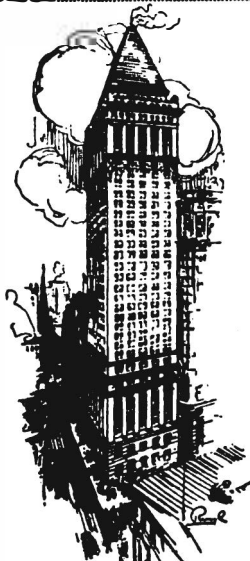
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