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# The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—MARCH 15, 1919

NO. 20

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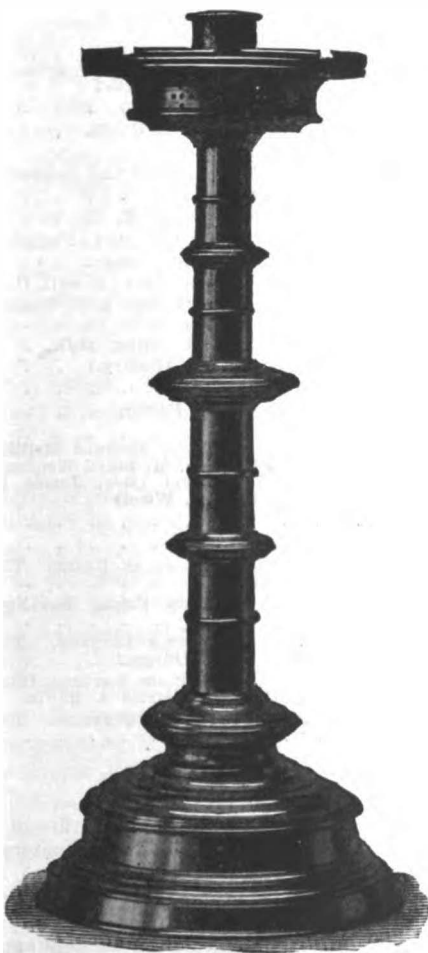
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*Pacific Churchman.*

## THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 484 Milwaukee  
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WE SHOULD endeavor to preserve that heavenly fire of divine  
love and goodness (which issuing forth from God centers itself  
within us, and is the protoplasmic virtue of our beings) always  
alive and burning in the temple of our souls, and to sacrifice our-  
selves back again to Him. And when we fulfil this royal law  
arising out of the heart of eternity, then shall we here appear to  
be the children of God, when He thus lives in us, as our Saviour  
speaks.—*John Smith.*

# The Living Church

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

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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 15, 1919

NO. 20

## EDITORIALS AND COMMENTS

**S**ENATORS Poindexter, Reed, Sherman and Borah, France and La Follette, and the rest who have sought to embarrass the administration by their frantic opposition to the League of Nations, are not fighting President Wilson.

### The Senate Does Not Perceive

They are fighting against the well-being of America and against American leadership among the nations of the world. We were once the New World. Now we are only a part of a new world. The old world is not trans-Atlantic. It is the world as it was before 1914. The new world is not cis-Atlantic. It is the world re-born in the travail of this war.

These reactionaries in the senate may be good, corn-husking stump speakers of the ante-bellum type who can make the eagle scream in the firmament that overhangs Pike County and Grundy County and the old home town, but their speeches have betrayed no high notes of world vision or world responsibility or world service. For them the sacrifices made in this war, the money poured out, the toil, the tears, the blood, were wasted. We might better have stayed at home, kept out of the fight, and stained our flag forever with their sentiments of national isolation and national selfishness. They play *Yankee Doodle* up and down the scale of their perfervid oratory, but always upon the same thin strings of anti-English prejudices and Yellow Peril hysteria and Latin Alliance bogey-men, ringing the changes upon Washington's warning against entangling alliances and Jefferson's first and fundamental maxim and the well-known doctrine (which they never stop to incorporate in their speeches) of President Monroe.

They reflect discredit upon themselves. Pity is they also reflect discredit upon the whole American people. Our President, they say, broke with traditions when he left our shores to go to Paris. Have they forgotten that it was we, the American people, who broke the tradition by sending for the first time in our history an army into Europe? There and then we broke with traditions and we are glad we did. We broke the traditions: we also helped to break the Hindenburg line and the power of a foe that threatened us because she threatened the safety and peace of the world. We entered into a league or alliance with certain European and Asiatic powers to win this war and thereby to end all war. We were not content to crush Germany, we were determined that Mars should be forever banished from Olympus, and that the temple of Janus should be closed and sealed.

Our President, recognized by friend and foe alike as the spokesman for the highest motives involved in the world desire for peace, went to Paris: in the face of determined opposition from the diplomats and statesmen of many an old regime, he in the name of America called them all to "come up higher", to rise above the old isolations and mutual suspicions and jealousies and policies of "every nation for itself and the devil take the hindmost". That he succeeded is

a tribute to him, of course, but it is in a much higher sense a tribute to the nation he represented. Were we not, among all the nations, the one supremely successful republic, the land of the free, which had welcomed people of all races and languages and tongues and woven them into a homogeneous whole, into a great, free, liberty-loving people? And was not our symbol at the gates, "Liberty Enlightening the World"? And might we not lead the nations into a better way? America triumphed and the President came home with the approval of the Conference upon the League of Nations. Did we hail his coming with joy? We did not; at least, our noble Senators, who bear with the President the joint responsibility of our treaties, did not.

They treated the President as if he were all but a criminal. They plotted and planned to embarrass him. They ransacked all their old prejudices and old partisanship for arguments against the league. They blustered and filibustered. They were blind to light and deaf to reason. Eyes had they but they saw not; ears had they but they heard not; for, if they had seen and heard, they would have known that the tides of the new world were against them; they would have known that they are as hopelessly out of date as the ancient builders of the Great Wall of China.

Against their feeble, selfish, little words we put the great words of the President as he sailed for France:

"The day *will* come when men in America will look back with swelling hearts and rising pride that they should have been privileged to make the sacrifice which it was necessary to make in order to combine their might and their moral power with the cause of justice for men of every kind everywhere.

"God give us the strength and vision to do it wisely. God give us the privilege of knowing that we did it without counting the cost, and because we were true Americans, lovers of liberty, and of doing right."

Amen! So may it be!

**T**HE moving picture is the most democratic form of art the world has ever seen. Mind you, we do not say the most elevating or the most constructive, but the most democratic. People go to it in droves. Over twenty million

### The Movies

people attend daily. The total cost of the circulated films in America last year was \$50,000,000. Maude Adams has her thousands but Mary Pickford has her tens of thousands. George Arliss reaches thousands but Charley Chaplin reaches millions. The influence of the movies is limitless—and the influence is not "on the side of the angels". Vulgar it is—"pertaining to the common herd" as the dictionary says, and "coarse and boorish and low"; but frequently it is worse, and even definitely a breeder of crime. Investigations in the juvenile courts reveal a startling number of

youthful bandits and thugs who drew their inspiration from the films.

To be sure, the moving picture promoter holds no brief for crime—he is not a confessed emissary of the devil; he is rather a canny business man with an eye out and an ear alert for what the public likes; his public includes “all sorts and conditions of men” and women and boys and girls, from our old friends “the tired business man” and the sentimental female to our old problems, the prodigal son and the far-country swine; the dip and the drunk and the demi-mondaine.

The better elements of society have not been unaware of the menace of the movies. Woman’s Clubs, City Clubs, Social Service Commissions, churches have bestirred themselves to have local boards of censors appointed. In some places the censorship has been turned over to the police. But the results have been practically negligible. Local censorships are not immune to graft. Recent Congressional investigations revealed that the brewers had such an effective control of motion pictures that in twenty-six states they could prevent any films which would injure the saloon from being shown.

In our judgment the matter is of such national importance that it calls for national standardization, national oversight, national censorship, and control at the source. At present the words “Passed by the National Board of Censorship” or “Passed by the National Board of Review” are pleasant fictions, since this so-called National Board has no official standing and is maintained and controlled by the motion picture manufacturers themselves.

On January 10, 1919, Congressman Randall introduced a motion picture measure as House Bill No. 14077. It provides for an official National Board of Review. It requires that all pictures in interstate commerce be made to conform to the standard of this board before they can be shown. This bill, which has received the support of the best producers, of men like Mr. W. W. Hodkinson, founder of the Paramount Picture Corporation, should be supported by Church people everywhere.

The movies are at present a menace, but they have potentialities for good that are immeasurable. The movement is even yet in its infancy. It cannot and should not be strangled in its cradle. But it should be controlled and guided to become a factor in up-building instead of tearing down public taste, public standards of morality, and public ideals of home and Church and State.

HE wouldn’t hurt a fly, this gentle opponent of the Church, who writes in the *New Republic*. He confesses that he wouldn’t hurt a fly “if it were not so annoying and prolific a carrier and breeder of disease germs”. And he wouldn’t swat the Church into oblivion if it were not for its “economic inefficiency”, its “aimlessness of programme”, its “inconsequential effort”, its “ineradicable, mind-enslaving dogmatism”, and its “anti-social, hierarchical ecclesiasticism”.

Under such circumstances, of course, there is nothing else for Mr. McAfee to do but dismiss parson and clerk, preacher and presiding elder, priest and bishop and pope. Slavery has gone, the saloon is going; next, of course, as Mr. McAfee so logically points out, comes the Church. As a self-acknowledged “analyst and interpreter of democracy”, Mr. McAfee associates the three as an unholy trinity, co-equal and co-infernal, and the Church is the last to go. He regrets the necessity of abolishing the Church, as no doubt he regretted the passing of the saloon, but no sentimental consideration can prevail against his high iconoclastic calling. He is the spokesman for “multitudes compelled in their thinking to lump in one category these survivals of mediaevalism in thought and ecclesiastical process”, and all these “freakish abortions to which our long stagnated religious life has given birth, the whole confused mass of agencies and organizations, good, bad, and indifferent, which have ensconced themselves behind the security of a free church in a free state”. He is the avenging angel for “multitudes, I say, who are compelled to lump all this under one category”. It is that lumpy feel-

ing that drives him on in wrath, that lumpily categorical imperative, as one might say, that justifies the “deep damnation of this taking off”. In vain will “a self-conscious and alarmed ecclesiasticism” rise in utter confusion “to preserve its jeopardized fortunes”. In vain will mediaeval Methodists and prelatical Baptists and hierarchical Congregationalists and mind-enslaving Episcopalians and autocratic Roman Catholics fly to defend the Church. What chance has Dr. John Mott or Dr. Harry Fosdick or Bishop Lawrence, or Cardinal Gibbons, or any other Churchman, when this valiant Richmond’s in the field? *Ecclesia delenda. McAfee locutus est.*

Now there remains but one question; since religion as Mr. McAfee so justly says is “a universal human impulse” and must be preserved, what shall be the substitute for the Church? The answer is readily at hand. We have a public school, says our monitor, and why not a public church? We have local boards of education. Why shall we not have local boards of religious worship with community churches under properly elected directors? They can choose for a minister some genial little man who lumps his categories sufficiently to offend no one by dogmatic assertions of any kind. To be sure, religious liberty is guaranteed under the constitution, but “what is the constitution between friends?” And what is religion anyway unless it be the tolerant acceptance of all those “germinal ideas” of large and liberalizing impulse, those essential principles of “aspiring democracy”, those ennobling dissolvents of all unhappy lumps which Mr. McAfee so analytically and interpretatively points out.

The American people demand a funny page in every newspaper and a chestnut tree in every magazine. In Mr. McAfee, the *New Republic* has an entertaining purveyor of those ancient jokes of which the world never wearies. He is a purveyor of chestnuts, a professional dealer in the mock-serious. As a funny-man he is on the road toward success.

WHY not have a Church Service Flag designed on the model of the War Service Flag, a small cross taking the place of the star, and each cross representing and commemorating one person who during the past year has gone out from the parish into any form of life work in connection with the Church, whether in holy orders, or as deaconess, postulant, teacher or physician in the mission field, or as permanent worker in any other form of Christian service?

This suggestion comes from Dr. William C. Sturgis, Educational Secretary of the Board of Missions, and impresses us as an excellent idea. We commend the plan to the Board of Missions, and are confident that it will meet with general approbation both at home and abroad.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, March 10th:

A member of Christ Church, Woodlawn, Chicago, Ill. . . . .	\$ 3.68
Rev. Dr. C. W. Leffingwell, Pasadena, Calif. . . . .	25.00
“Marina,” New Haven, Conn. . . . .	10.00
Anonymous . . . . .	5.00
Mrs. W. B. Hepburn, Bloomfield, N. J. * . . . .	5.00
Primary Dept. St. John’s S. S., Waverly, Baltimore, Md. * . . . .	9.00
In loving memory of Katharine * . . . .	100.00
St. Peter’s Church, Lakewood, Ohio * . . . .	1.00
In memory of Charles H. Montgomery † . . . .	100.00

Total for the week . . . . .	\$ 258.68
Previously acknowledged . . . . .	65,710.29
	<hr/> 65,968.97

\* For relief of French children.  
† For relief of French and Belgian children.

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE “FATHERLESS CHILDREN OF FRANCE”

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

633. The XXI. Club, Denison, Texas. . . . .	\$ 36.50
634. Racine Chapter of the War Mothers of America, Racine, Wisconsin . . . . .	36.50
2. Rev. Charles H. Wells, Newark, N. J. . . . .	18.50
30. Richard Peabody Kent and Arthur Tufnel-Sabine Kent, Pelham, N. Y. . . . .	36.50
49. Eugene Connitt Quinlan, Newark, N. J. . . . .	36.50
80. Miss Myrtle C. Nosler, Seattle, Wash. . . . .	36.50
115. Children of Mercy, Gardiner, Maine. . . . .	3.50
121. Miss Frances Burpee, Rockland, Maine. . . . .	36.50
229. Miss Whitehead, Pittsburgh, Pa. . . . .	36.50

843. Church Home Children, Pittsburgh, Pa.....	36.50
352. Red Cross Circle, St. John's Church, Waverly, Baltimore, Md. ....	36.50
Total for the week.....	\$ 350.50
Previously acknowledged.....	45,377.33
	<hr/> \$45,727.83

ARMENIAN AND SYRIAN RELIEF FUND

St. Paul's S. S., Marshalltown, Ia.....	\$ 8.75
St. James' S. S., Upper Montclair, N. J.....	1.00
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In memory of Charles H. Montgomery.....	125.00
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In memoriam*.....	22.50
Church of the Holy Comforter S. S., Vienna, Va.*.....	3.89
St. Philip's S. S., Joplin, Mo.*.....	15.30
St. Peter's Church, Oakland, Calif.*.....	1.50
	<hr/> \$ 305.60

\* For relief of children.

THE CHURCH ORGAN

A hushed, awed silence pervades the house of God,  
 And the dim light, that filters through the stained glass pane,  
 Shadows in holy mystery the sacred place.  
 A Presence, not perceivable by mortal eye,  
 Yet surely felt by that untaught sixth sense  
 That discerns with certain instinct of the spirit  
 Mysteries which mortal senses but deny,  
 Broods o'er the holy church.  
 I kneel; a reverent awe hath struck me dumb;  
 I know no language to express the worship in my soul.  
 Ah! that I knew the angels' speech, that I might come  
 With praises on my trembling lips, and eloquently extol  
 The great Creator, Lord of all!  
 Lo! a gladdened note, exquisite sound and clear,  
 Yet hushed and reverent, falls upon my ear;  
 A tone, so low and sweet in humble adoration,  
 Now gaining volume, rising like unto a tide  
 Of rushing waters, swells with jubilation,  
 Filling the church from side to side.  
 From length of floor to vaulted roof,  
 A glad triumphal hymn of praise and truth.  
 And now my throbbing heart is stilled in peace,  
 The troublous yearning of my soul hath ceased.  
 This music, this sweet language of the soul,  
 Hath filled my need, expressing all in all,  
 Hath drawn me to the portals of the Goal;  
 I seem to hear the rush of angel wings,  
 The rippling music of the crystal springs.  
 It is as though the veil hath been withdrawn,  
 And I catch a brief, sweet glimpse of Heaven's dawn,  
 And still the prayerful music flows along,  
 Rendering such worship as my lips cannot express,  
 Exalting the soul by the power of its song,  
 Giving sweet promise of eternal rest.

GLADYS LEEVIS.

THE FELLOWSHIP OF HIS SUFFERINGS

BEFORE WE think of the Easter joys and sing of the power of His Resurrection, there should loom up before our minds the sufferings of our Lord. Too little do we enter within the sacred precincts of the School of Calvary. Less do we care to follow in the steps that led the Son of Man to the Cross. It was in his old age, and at a time when most men retire from the active duties of life, that the veteran apostle shut up in prison, cried out with a zeal that brings the blush of shame to the cheek: "That I may know Him—and the fellowship of His sufferings." These are two great words—Fellowship and Suffering. How they blend in the Christian life! As we enter into the actual experiences of Christ's sufferings we are privileged to enjoy the full benefits of His fellowship. At any rate, when we add the fire of another man's suffering to our own, there is One in the fire "like unto the Son of Man", and in that strong controlling Presence "the fire shall not kindle upon thee to destroy". Only as we surrender ourselves to the service of others do we really partake of the joys of the Lord. Our capacity for joy depends upon our capacity for suffering. The fellowship of His sufferings requires that we follow the Saviour to the Cross, and die with Him. "The blood of the martyrs is the seed of the Church." "Life becomes contagious when it becomes sacrificial."—*Reformed Church Messenger.*

DAILY BIBLE READINGS

By THE REV. DAVID L. FERRIS

THE HOLY SPIRIT IN THE BOOK OF ACTS

THE epistle for the Third Sunday in Lent closes with the words which help us to enter into the teaching of the day: "Awake, thou that sleepest, and Christ shall give thee light." It is the Lenten call and the divine promise. The light which Christ gives comes through the Holy Spirit. That is one of the fundamentals of our religion. There is a growing conviction that one of the deeper needs of the times through which we are passing is to have the fundamentals of our religion restated in definite terms of instruction. We need a new vision of the character of God; a firmer hold on our faith in the divinity of Jesus Christ; a more adequate conception of the operation of the Holy Spirit; a better appreciation of the place and value of the Sacramental system; and a more profound conviction of God's purpose for the destiny of man.

In these days we are hearing much about "reconstruction". But in the religious life it is not so much reconstruction that we need as it is the reconsecration which comes through readjustment of our lives to the fundamentals of religion. For the purpose of emphasizing one of these fundamentals, the work of the Holy Spirit, our readings for this week are all chosen from the Book of the Acts. "The Acts of the Apostles" might with equal propriety be called "The Gospel of the Holy Spirit". We earnestly advise for the Lenten readings a careful tracing out of the references in this book to the Holy Spirit, of which there are nearly fifty, and the endeavor through meditation to relate them to the individual life. No other study can so vitalize the Book for one. God is Spirit, and only in His Spirit can we hold communion with Him. The Christian is one filled with the Spirit—just as we read the disciples were on the day of Pentecost, and the seven deacons, and St. Barnabas, and St. Paul.

As soon as we were old enough to learn the Creed we were taught to confess our faith in the Holy Ghost, and that is as far as many persons ever advance. But there is a profound difference between knowing a thing in the head and knowing it in the heart. I am told that Jesus forgives the sins of those who are penitent, I read of it in the gospels, Christ Himself promises it, and I believe it. But I get nothing out of it, I am no stronger for it, it takes no hold upon me, until I go down on my knees, make my humble confession to Almighty God, and rise with the sense of pardon, and the burden rolled away. Then a profound experience has taken possession of my heart, and I have something I can never express in words. The same is true of our knowledge of the Holy Spirit. Until our Creed is related to life by the transfiguration of experience, it remains an abstract doctrine with no power.

We must feel in our hearts that the Holy Spirit is in us, a very part of us, controlling, counselling, comforting, in our best moments; that our body is the temple of the Holy Spirit, that it is possible to walk in the Spirit, to be led by the Spirit, to be filled with the Spirit, to produce in life the fruits of the Spirit. Every virtue, every victory, every holy thought, comes from him. And if we always lived in the belief that "Christ shall give us light" we should find it less hard to do right, less easy to do wrong.

- Sunday—Acts 2. Birth of the Church; fulfilment of prophecy; the Saviour's gift. If you want the gift, study v. 38.
- Monday—Acts 4. St. Peter's courage was the answer to prayer. How does it apply to your life? Vs. 8, 31.
- Tuesday—Acts 5. Did you ever keep back part of the price? It costs to be a faithful Christian. Note what St. Peter calls it. V. 3.
- Wednesday—Acts 6. The ideal for the ministry; explanation of St. Stephen's influence. You can have that power. Study v. 5.
- Thursday—Acts 8. The first Confirmation class; the origin of "Simony"; the work directed. Did you ever have an experience like St. Philip's? If not, why not? Vs. 29, 39.
- Friday—Acts 11. Five references. St. Barnabas is the only one in the New Testament called "a good man". V. 24 tells why. Can these three things be said of you?
- Saturday—Acts 16: 1-15. Were you ever "forbidden of the Holy Spirit"? How many times has the "Spirit of Jesus" restrained you? Vs. 6, 7. Have the readings helped you to a broader vision of the Holy Spirit and His work?

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



HE briefly expressed impressions of a clever, thoughtful traveller are often of more value than more elaborate essays. Such an one writes to me from South America:

"I like the Brazilians very much: a gentle people, who admire and wish to be admired.

In Argentina the people are practically all white, of Spanish blood. Many Italians, Germans, Russians, English, and French have come here and settled during the past twenty-five years; but the background is all Spanish, and the political power. The Church is Spanish, and is strong in politics, which explains much. Buenos Aires is like a small Paris, and is most attractive. The people one sees in the street and in business are a hard, cold, material lot, with drawn faces, often of the peasant cast; and honesty is not a characteristic. They make and spend money easily, and are great gamblers; three or four national and state lotteries a week, and nationally subsidized races twice a week. The Argentinos are abstemious, smoke little, and I have yet to see one drunk. The drinking is chiefly done by Englishmen and Americans, many of whom go to the bad here. Only recently a charming, delightful, lovable, and clever young American, whom I knew on the ship coming down, shot himself because of drink, gaming, and debt. An American who has lived here a long time tells me that there are three or four young American here to be sent home by subscription each year, utterly ruined by riotous living, victims of homesickness and wild dissipation. Thousands of our young men will go to Latin America and the Far East after demobilization; and all should be told that the great curse is drink, which leads to all other vices. Total abstinence and Christian faith are the only safeguards. I see so much drunkenness here among our people, that I wish alcoholic drink might be banished forever."

Later, he writes:

"I liked Brazilians and Peruvians above all other South Americans, because of their courteous ways, sympathy, and great gentleness. The Argentinos are very mixed and very hard. The Chileans are hard, unscrupulous, and saturated with the German spirit. They could not be convinced that Germany was beaten."

AN EXTREMELY INTERESTING and valuable work, privately printed but of whose authenticity I am absolutely assured, has just been put into my hands: *A Vindication of Apostolic Marriage* ("The Wives of the Apostles," Pope Leo IX.), or *Letters of a Latin Priest to a Latin Priest*. Its purpose is "vindication of clerical marriage from the taunting reproach of moral inferiority, defilement, divorcement of God, etc., and its *rehabilitation*, or restoration to its former superior rank, its former Apostolic rank—normally and naturally superior to celibacy, and regarded and treated as such in the days of the Apostles and of their successors for several centuries."

The author, himself a priest in good standing of the Roman Catholic Church in this country, addresses these letters to one of his brethren, maintaining the theses above transcribed. At the beginning (p. 4) he says:

"One forgotten fact, above all, clamors for instant recognition, a fact whose vast moral import no thinker worthy of the name can ignore: the fact that the Anglican episcopate alone has preserved the apostolic attitude toward matrimony. Every other branch of the Catholic episcopate, Eastern or Western, hopelessly degrades matrimony by officially proclaiming it unworthy of the episcopate, and even of the priesthood, impeaching the bishop or priest who dares to marry. What a sad degeneracy from the days when the apostles proclaimed matrimony 'a great sacrament', or mystery, and a precious adornment of their own apostolate! (Eph. 5: 32; I Cor. 9: 5.)"

The letters following begin with the affirmation of Pope Leo IX, already quoted, as to the marriage of the apostles; take up the scriptural passages relating to the vexed question, and deal with the historical and the moral aspects of the

matter, enriching the discussion with much patristic and canonical lore. (It will surprise many readers to learn that St. Augustine, St. Thomas Aquinas, and Dionysius the Carthusian all affirm St. John the Evangelist to have been the bridegroom at Cana.) Dealing with the incontrovertible fact that Rome allows marriage to Uniat Oriental clergy of her obedience, the writer quotes a Roman Catholic laywoman as saying: "I would spit on a married priest!" and adds the utterance of the late Roman Catholic Archbishop Ireland to a Ruthenian married priest, sent with full authority from Rome: "I have written to Rome protesting against this kind of priests being sent to me. I do not consider that either you or your Bishop are Catholics!"

One may not find himself always in perfect agreement with the various arguments used by the writer, or with every sentence of his exegesis, but his summary is worthy of very careful consideration by that tiny group of our own people who sometimes talk as if they envied Papal Rome its possession of a clergy generally unwedded:

"The compulsory celibacy of the clergy is the fell heart disease of Latin Christianity."

ACCORDING TO THE London *Times* correspondent from Prague, the Bohemian priests of the Roman Catholic communion have adopted a resolution demanding the abolition of clerical celibacy and the use of a vernacular liturgy:

"The Catholic priests in Czecho-Slovakia are members of the clerical, agrarian, or national democratic parties, and take an active part in politics. There are several deputies and one minister who are priests. It may be recalled that for many centuries the Czechs used their own language in the liturgy, and several times since the reestablishment of the Latin liturgy more or less strong movements have developed among the clergy for the restoration of their own tongue in the rites of the Church."

A MISSOURI BISHOP contributes this gem from a newspaper in southern Missouri, to the collection in the Chamber of Horrors:

"The Latest Sectarian Attraction!

"The 'unclean beast' of Moses in the Sanctuary!

"Brown's Orchestra and 'Spuddle' at Christian Sunday School

"The Sunday school children will be delighted to learn that besides Brown's orchestra, they will be visited by 'Spuddle', the trained pig, at Sunday school Sunday at the Christian Church, and a most interesting programme will be given. Everyone welcome."

THIS IS BY R. O. Neale, in the Philadelphia *Public Ledger*:

"THE HOLY INNOCENTS

"The Holy Innocents looked down  
From calm, celestial height,  
With tender, pitying eyes upon  
This world's most awful plight.

"Exceeding strong and pure are they  
From never knowing sin;  
And they stand beside the heavenly gates  
To welcome children in.

"Across the many centuries  
The memory comes to them  
Of their own infant martyrdom  
In little Bethlehem.

"So they greet the murdered children  
Of Armenia, Serbia, France,  
The mangled babes of Belgium,  
With loving arms and glance.

"They soothe away their sorrows  
And hush their frightened cries,  
And wipe the tears of anguish  
Forever from their eyes.

"They bear them to the Great White Throne  
Where each one finds its place,  
And every baby angel  
Beholds its Father's face."

## The Redemption of St. Sophia

**A**NY hesitation over the restoration of St. Sophia to Christian worship has been roundly declared by the Bishop of London to be "unthinkable".

Constantine, when he pulled down the little town of Byzantium and founded his city of New Rome in 325, chose the commanding site for the church, and began to build. His son, Constantius, finished the wooden-roofed basilica, and in 337 consecrated it to the glory of our Lord under His title of the Divine Wisdom, a title which is still the inspiration of Eastern Christianity, to the mind of which it is symbolical of the ideal order willed by God to be realized on earth by His Church.

Constantine's St. Sophia, in which John Chrysostom preached, was burned down, and succeeded by a noble shrine built by Theodosius II in 415.

Its destruction in the Nika riot of January 15, 532, gave Justinian, the mightiest of all the Caesars that sat upon the throne of New Rome, his opportunity. He set himself to build a new St. Sophia which should be worthy of its mighty destiny.

The wealth and power were in his hands and in Anthemius was found the man ready for the work. When you stand inside St. Sophia you do not marvel that men declared its design to have been revealed by angels.

It seemed as if the long centuries of Roman rule and Greek art and Eastern mysticism had conspired together to conceive and bring forth a single shrine which should indeed be the perfect symbol of the Divine Wisdom and the joy of the whole earth.

In plan Justinian's St. Sophia is almost a cruciform square, its width from north to south being 235 feet, and from east to west 250. In the center, just one foot less across than St. Paul's, London, with two semi-domes of equal diameter, themselves cut into by the four lesser domes of the exedrae leaning upon it, the vast hemisphere of the great dome rests upon four huge piers which are joined together by arches of 100 feet in span. The whole forms a grand hall, quasi-oval in shape, 100 feet wide, 179 feet high, and lying the full 250 of the square, from the rest of which it is cut off by two stories of columns and two galleries.

"The eye wanders upwards," writes Ferguson, the historian of architecture, "from the larger arcades of the ground floor to the smaller arcades of the galleries, and thence to the smaller domes. These lead the eye on to the larger and the whole culminates in the great central roof. Nothing, probably, so artistic has ever been done on the same scale before or since."

The effect, indeed, is imperial and superb, a worthy symbol of the Christendom of which it was to be the shrine. Small wonder that, as he gazed at his exceeding magnificent creation, Justinian should have exclaimed that he had outvied Solomon, or that the envoys whom Vladimir, the first Christian Prince of Russia, sent in 986, to seek a new religion for his heathen people, should have declared their mission ended; for, when they reached it, it seemed to them that they had reached the courts of Heaven.

And truly in the days of its Christian glory the inside of St. Sophia must have been a spectacle of incredible beauty and magnificence. Whoever goes through the doors to-day is struck by the glossy, shimmering, gentle wealth of color of the porphyry and green and rainbow-hued columns and marbles of the walls.

Justinian plundered the temples of the old heathen world to bring those stones together. But, feast of color though they are, they were in comparison but the foils and frames of the marvellous golden and glittering mosaic pictures which flashed from the great and lesser domes and from every wall space, and made the building like a jewelled casket of the Christian Faith. Moreover, even those mosaics only served to set off the great golden ciborium at the east end, with its golden cross and lilies towering behind the pictures and "innumerable pillars of gold and silver" of the cedar and other eikonostases with the Emperor's and Patriarch's thrones to

the left and right of its gilded silver gates, and overshadowing the wonderful altar, fashioned of every precious metal, bedded in gold and crusted with pearls and flashing stones.

So the great church stood, famous and incomparable, for over nine centuries. Its name is on almost every page of the history of Eastern Christendom. In it the Œcumenical Patriarchs ruled and the Emperors were crowned. Photius preached from its pulpit. At its altar the Pope's legates broke the unity of Christendom and excommunicated Cerularius. It watched the West sink under a sea of barbarism and after hundreds of years slowly rise into civilization again. It saw afar off the birth of Islam among the Arabs and withstood that rush of their wild fanaticism under which its daughter churches of Syria and Egypt and Asia went down. It seemed deathless and undying, unchanged and unchangeable.

At last the Turk came, and, learning the faith of the Arab, fulfilled that in which the Arab had failed.

On May 29, 1453, the green flag of Islam was carried through the walls of New Rome, the Christian metropolis became the chief city of Islam, and St. Sophia a mosque.

Carnage and outrage and pillage followed, but Mohammed took good care that the shell of the great church should not be harmed: he himself struck down a soldier who had dared to turn his axe from butchering Christians to hacking carved stone. He had given his men license over the bodies of the conquered, the buildings of the city he had marked for himself. In fact, he had a great use for St. Sophia. He assumed the functions of Caesar and set about making Constantinople the Imperial City of the new Moslem world-empire. He plastered over the mosaics in St. Sophia, flanked it with minarets, set the crescent on its dome, and furnished it to be the imperial mosque of the chief ruler in Islam.

Islam is an uncompromising system which demands the earth for itself. In theory the Moslem must exterminate the non-Moslem. The only exception which it makes is for the "peoples of the book", the Christian and the Jew. These it condemns to be the *rayah*, i. e., the cattle on whom the Faithful may feed.

Mohammed, the conqueror, never dreamed that the Turkish power might wane. Otherwise he would have made as short work with the Greeks as Abd-ul-Hamid set himself to make with the Armenians. He probably expected that a few years of his rule in Constantinople would result in their wholesale conversion. Also he needed their industry and keen, subtle brains. Therefore, he made them live their own life in an underworld of their own, ruled by the Patriarch of Constantinople, yielding him a poll tax in money and the tribute of one in five of their male children to be Moslems and his Janissaries, as the condition on which they had "leave to wear their heads".

As the years went by that slavery, bitter from the first, hardened. The Patriarch was hustled from the Church of the Apostles to St. Saviour Pammakaristos and at last to the dingy slum of the Phanar.

With two exceptions, all the churches in the city were taken as mosques. Schools were forbidden. In the face of a Moslem the Greek had no right. "Robberies and outrages are normal in the Turkish dominions," writes Lord Bryce, "and flourish when committed by Moslems on Christians." If that is so now, what must it have been before Christian Europe was strong enough to forbid the owners of the *rayah* to ill-use them at their whim?

The Greeks had nothing left except eyes with which to weep and the strong racial character which forbade their perishing.

The one thing which saved them from extinction was the religion for which they suffered. You may find skeptics among them, but no schismatics. To the Greek of New Rome the Church had always been that "other Fatherland, of the spiritual and political order", as Thiers puts it. To

the Greek of the oppression it was his only possession. It preserved his language, his race, his hope of life.

That was why, in the words of Vikelas, "the longing of the Hellenes in the slow ages of their bondage gathered round the Church of the Eternal Wisdom." The Greeks of Constantinople might look at it day by day. The penalty of their shadow falling on it was death.

Still as they lived on (and to-day Asia Minor and the shores of the Ægean remain Greek), they never lost heart, knowing that in due time they and their great church would be redeemed. There will be no lasting world peace until this longing is satisfied.

If you go into St. Sophia, you know at a glance that the building is a church. The mumber in the apse, pointing to Mecca, makes it look all askew. The great green shields bearing the names of Allah and Mohammed, and the heroes of Islam look out of place. The consecration crosses are on the pillars. The outline of the beardless Christ enthroned on heaven and earth, of the Mother of God, and of the angels, make themselves seen through the plaster which hides them. The great church demands to be redeemed.—Abridged from *The Treasury*.

### MY BROTHER

BY GEORGE V. MAYNARD

**A**M I my brother's keeper? This question was asked, several thousand years ago, by the murderer Cain after he had killed his brother Abel. It is still being asked by the "predatory interests", the selfish, the world over. No nation has a monopoly of the breed, none is without it.

But the world is growing better, although, as Herbert Spencer reminds us, "the process of human evolution is exceeding slow". Man's first concern was for the individual, himself. Next for the family, then for the community or tribe, then for the nation.

All religions agree upon two basic truths. The man, and especially the woman, who tries to live a life without God in it, is making a horrible mistake. As also the man who tries to live his life for himself alone. The world has gone beyond the day of small things or units; gone never to return. The day of the small communities or nations has gone, experience having taught that these small peoples are better off under the protecting influence of a great and just government like the United States, or the British Empire, than they could be alone.

The same process of unification or combination of units is going on in the industrial world. The first worker in iron was the blacksmith with his little forge, bellows, hammer, and anvil. To-day the steel trust employs a hundred thousand men, because experience has shown that the work can be done in this way cheaper and better than by the old method.

Here we have another illustration of the slowness of human evolution. Æsop, who lived 600 B. C., gave to the world the idea of the advantage to be gained by the combination, the concentration of human effort and human endeavor, in his beautiful fable of the old man and his sons and the bundle of sticks, wherein he showed that the bundle of sticks was unbreakable as long as it remained tightly bound together, but easily breakable when the sticks were taken one by one.

Much has been said against the "trusts"—and justly, because the trusts are not yet perfect. But nothing in nature is perfect at first. Growth and development—or evolution, if you prefer the longer word—are nature's laws. The athlete begins as a little baby. No, the trusts are not yet perfect, but they are based upon a right idea, the concentration of human effort. The trouble with them is that they are still asking Cain's question, and they are not using all the sticks.

Another illustration of the slowness of human evolution is shown in the fact that about nineteen hundred years ago men received the divine command to love one another and to do unto others whatsoever we would that they should do unto us. Though nineteen centuries have passed, the sublime

truth and wisdom of that command have not yet entered into the head and heart of man. Whenever the day comes that this truth enters into the hearts and lives of men, then sin and sorrow and suffering will disappear from the earth like snow before summer's sun. Then Cain's question will not be asked.

The world has gone through a re-birth. The very foundations of the old order have been uprooted. Change, reconstruction, rebuilding, are the world's work for this generation. Change brings opportunity. It is said that the greatest blessing that the city of London ever had was the "Great Fire" which destroyed most of the city. This gave the Londoners an opportunity to rebuild a better and a greater and a more sanitary and beautiful London. Why not rebuild the world in the same way? Why not in rebuilding introduce the Christ idea of loving kindness to all? The world has learned through fire and blood that selfishness (the mother of most evil) does not pay in this world, even if we are willing to "take a chance" on the next. Many say: "Oh, how gladly would I adopt this new-old truth provided all the rest of the world would. But as long as selfishness remains in the human heart it is impossible." With God nothing is impossible. He certainly thought it possible or He would not have commanded it.

The impossible of yesterday is the possible of to-day. He who three short years ago would have predicted that German and Russian autocracy and cruelty would to-day be forever destroyed, that men would fly through the air more swiftly than the swiftest bird, would have been deemed a fit subject for an enquiry as to his sanity. Yet this has come to pass.

The Hindus have a theory that evil should be avoided not so much because of the actual crime but because evil—like the measles—is catching. Evil breeds evil. The same is true of good. There is an axiom in science that "nothing in nature is lost". Our thoughts and our words, like ourselves, are immortal. "Heaven and earth shall pass away but my words shall not." Therefore every word, every thought, every deed put forth into the unknown comes back, like the earth in its revolutions.

Which of us dares to say that the adoption of the Christ idea in the social order will not bring into the spiritual life as surprising results as the adoption of the Æsop idea in business life has always brought to the material world?

Man never knows what he can accomplish until he tries.

### NATIONAL CONGRESS FOR A LEAGUE OF NATIONS.—V.

**T**HE Southern Congress for a League of Nations met on February 28th and March 1st, in the City Auditorium at Atlanta, Ga. There were about one thousand delegates from the southern states at this final session.

Enthusiasm marked every meeting. The Southern Congress was by far most important of all in that it was a summing up of all the salient points, and the answering of all arguments advanced by opponents in the Senate.

Ex-President Taft, in introducing Dr. Anna Shaw, stated that there were three bodies behind the League, the laboring man, the women, and the Churches. Later on he stated that the Monroe doctrine is in no danger from the League of Nations; nor need the subject of mandatories over ex-German colonies, provided for in the covenant of Paris, give the Americans serious worry. No bureau established by the League can deprive this country of sovereignty or of self-determination on any vital point. Everything is left to the discretion and choice of the country that is invited to become a part of the league.

"I think it is well to get close to Europe," he insisted. "We must get together to suppress common evils. We have not got to the point yet where we can depend upon man for constant labor, and constant attention to duty."

Bishop Candler of the Methodists and Bishop Keiley of the Roman Church were among the speakers. Bishop Darst was a delegate.



## Atmosphere and the Church Service

By HERBERT C. PEABODY

Organist, Christ Church, Fitchburg, Mass.

WHATEVER else the war has done for us, it has certainly reached the moral and religious instincts within us and stimulated them to larger life and greater service. The country is interesting itself to greater extent in the higher things of life and is establishing a higher plane in moral ethics and religious experience from which to strive toward the ideal. Curiously enough, as that plane is lifted, the more pronounced and fixed becomes the spirit of democracy.

As the moral plane is lifted the greater becomes the demand made upon Christian living. Religion is abundantly equal to its new responsibilities, but the Church must sense and respond to the new throbs and impulses, make secure its position as prophet ahead of the procession, and meet its larger opportunities for noble service, that its obligation may be fulfilled and running over. Men's minds are turning toward deeper religious thought, religious activities assume new meaning and greater interest, personal gratification gives way to personal service, the Church will widen its gates to admit and welcome larger spiritual exercise and development, and the church service will enter a larger sphere of usefulness and uplift. For the church service is the crowning effort made by man in religious devotion. It is the outward expression of the inner self, the united expression of citizenship in God. As religion is represented by the Church, the Church is represented by the service; and as the service represents the Church, so is the service represented by the participants in it. In the concrete, therefore, religion is represented in personal service.

A larger responsibility now rests upon the church service. The service is charged with a heavy responsibility, with an exacting obligation which calls for the use of underlying resources, and it requires of each element its full strength and power—personal service. We become less interested in the nature of the service than in its accomplishment; we interest ourselves in what it does—rather in what it is—that the service, too, may serve. We look for the flaws in that service, for the foreign, for the individualistic elements, said or sung, which would irritate a harmonious ensemble, and when such foreign substance is eliminated and all remaining elements are contributory we have the true service, a worshipful service and a serving service. When we are in possession of such a service we have the living unit, democracy in worship, the harmonious ensemble of devotion—from which radiates and glows a warmth and inspiration which we call atmosphere. That atmosphere is the test as well as the inspiration of a service, the point of contact. It cannot possibly be produced or created by the physical or the mechanical; it must emanate from its own natural source—it is consequence or result rather than substance, and it is so fragile and delicate that we sometimes fail to recognize its power. Oh, the vigor and strength and warmth of a service enwrapped in this atmosphere of inspiration! The roots of such a service reach down to the deepest fertile sources and its fruits nourish the inner self; its branches comfort and shelter from the storms without.

It is that inner self with its innate reverence for God which religion reaches and feeds. And that inner self responds to atmosphere, to inspiration, in no uncertain way. Atmosphere in a church service is distinctly a product, a creation. The spoken word and the gratifying sound have their place and importance in that service; but they must be elements, particles of that atmosphere, else they clash and deflect. It is a well-established fact that the particles of any atmosphere are not cohesive; they repel one another and are held together only by some other force. In a church service it is the obligation of the chancel to lead, to mould, to weld together the elements of the service, to remove individualistic prominence of any kind and to have but the one Individual in view and in thought, that the particles in service atmosphere may be held together by reverence for and worship of

Almighty God. All elements in the service must be contributory and they must of necessity form the unit in action—that stimulating quantity in united worship which is so vital. There is no room in a church service for the individualistic, for the personal pronoun, for selfishness, for counter attraction; each element must be both contributory and subordinate. A service deprived of its atmosphere by foreign substance injected is deprived of its virility. It is as the sap of the tree. The sap is not the tree, but without sap the tree is lifeless, impotent.

The subject of atmosphere in the church service is becoming of paramount importance; our hearts crave the spiritual food which the service provides. We look for strength as well as uplift, and in our need that service becomes essential to our poise and well-being. It is most important, therefore, that the service be of strength, that strength may be imparted. In all times, in peace or war, the service should be able to give, but especially should it have such power when we are brought face to face with stern realities—and the service must be equal to the demands placed upon it. It must still be the server and it must still feed the hungry if it would maintain and fulfill the purpose for which it exists. The service must be larger than itself; it must serve. If the worshipper in the pew is in contact with atmosphere it means that the service is fulfilling its duty of self forgotten, the chancel hidden from itself. The service is not narrative; it is interpretation, inspiration. The chancel on a pedestal, absorbed in itself, is to be corrected by this spirit of democracy.

Preaching is not teaching, necessarily. Teaching involves response, result. Preaching is individual. Teaching is creative, and therefore is of its group environment. The identical principle is involved in music of the service. Music can sometimes reach a vital spot inaccessible to the spoken word. It has its great value in a church service, but, as in the case of the sermon and the service itself, it must be a means and not an end. Music as music, entertainment, the sung portion of the service facing the congregation rather than elevating it to higher things, has no place in the church service. In the same ratio, music is interpretation, not narrative. Even instrumental music can create thought and further worship. The abuse and misuse of music in the service but emphasize its potentialities. The need of educating both chancel and nave to an understanding of music and its psychology is most urgent. Until such education is accomplished we shall continue to have secular music in the chancel and individualism in the sung portions of the service. In the service in which music is subordinated to its purpose—and is thereby elevated to its natural power and value—it becomes, verily, a contributing element. Selfism is a constituent of the physical service; but, where atmosphere reigns supreme, selfism cannot live—and the pew is not conscious of the elements of construction which constitute the inspiring unit. The steeple is seen, released from the carpenters' staging—and the efficient architect is known by the effective result he has brought about.

There is still the church service as a perfunctory adjunct of social service, but in these latter days we hear more and more, in gratifying proportion, of the church service and of worshippers on their knees in it. We hear more of strong business men on their knees, of men actuated by higher impulses to interest themselves in spiritual growth within the parish quite as much as in the rector's bookkeeping. In normal environment the institutional church, presided over by a manager and both absorbed in social service, has been tried and found wanting. We hear of the shepherd superseding the executive, the church service (as distinguished from services) supreme. Men are bewildered by the problems of life, and the House of God comes into greater recognition as a place of refuge and solace.

The true service, then, is one possessing atmosphere. It

is a service which will stand the test of the great church edifice or of the crude army hut having its improvised altar—and the perfunctory or conventional service in the great church edifice is shamed by the reality of the service in the army hut with its soldiers, awed by the stern verities of life and death, on their knees. In these trying times men crave something more and higher than differences in theology and samples of art; they crave religion in its *personal application*. The dictating Church, physical compulsion, is a thing of the past. Democracy is in the ascendancy, and the serving Church, spiritual impulsion, comes into its own.

Find the God-inspired shepherd; find the chancel, said and sung, on its knees—in humbleness rather than in ceremony—and you will have found a congregation on its feet in exalted praise in more senses than one. Under such a shepherd all elements unite. No sermon, no music, no dictation from the pews; nothing short of a service of worship. A western bishop has been scolding us about “paganistic” music in the chancel. It is still another indication that the Church is studying its service and that the service is to be rid eventually of physical encumbrance—but usually such music is nothing more than a symptom; such music could not possibly live in atmosphere of the true service.

It is said of Phillips Brooks that he carried atmosphere around with him wherever he went. Atmosphere, that blessed, intangible something which is the life of a church service! One loved Phillips Brooks unconsciously as typifying the atmosphere in which the saintly live and have their being. One is immediately conscious of atmosphere when thinking of him in retrospect. Even in the vestibule of his great church one was silent. Atmosphere! “Paganistic” music in his service would be beyond the powers of imagination; the atmosphere would shame it and eject it. We sometimes hear of “insistent music committees” and “dictatorial vestries”, but where true atmosphere reigns unmolested, as the committee in charge even of the rector, music committees and vestries are usually in accord with the chancel in reverence—and the pew is not dictating to the chancel. In the weaker, physical service, opinions arise and opinions clash, but in the acknowledged superiority of holy things man is silent. He is finding himself in actual need of spiritual food, and when he finds the service which supplies his need, when he finds himself enveloped in an atmosphere of inspirational devotion, self and individual opinion bow down, humbled—and in such humbleness strength is born for personal service, in a day and time when men are seeking Eternal Life.

#### PROGRAMME COMMITTEE OF THE WOMAN'S AUXILIARY

THE Programme Committee for the Triennial of 1919, presenting its second report to the Woman's Auxiliary, states that, not able to meet for conference, it has had to depend largely on correspondence. Its recommendations, however, have been carefully considered and passed by each member of the committee. The amount of material secured through two sets of questionnaires, involving 610 groups of answers, is so large that an adequate presentation of the subjects involved would hardly be possible or to the point at present. The committee's task is to present definite recommendations for the general programme of the Triennial, and in so doing it covers the most vital points made in hundreds of answers, every recommendation being based on needs and desires expressed by officers and delegates of the Auxiliary. This report includes work by the committee since its report of October 18, 1917.

First of all, the committee suggests that “the spirit of service for Christ's sake” shall be the dominating thought of the Triennial; and, as a natural corollary, it further suggests that the spirit of coöperation be expressed concretely as possible in all plans and arrangements. Let the Auxiliary realize as never before that the Church's work is one, and that the strength and accomplishment of the whole depends on the different parts actually working together for the mission of Christ's Church. To this end and in accordance with requests received after the Triennial in St. Louis, the committee's first recommendation is that Miss Lindley shall

ascertain the names of the organizations for women and girls which intend to meet in Detroit at the time of the General Convention, and express to the proper officers the desire of the Woman's Auxiliary to coöperate with them in every way possible; that the dates of business meetings be compared and conflict avoided; that the delegates of these organizations be invited to attend the services and general missionary meetings of the Auxiliary, and that those who desire to register for the classes of the Auxiliary (Senior or Junior) be invited to do so.

The recommendations following group themselves under several headings, which in a measure are placed in the order of importance that the replies from the Auxiliary in the questionnaires have seemed to indicate. From all sides, evidence has come in to indicate the supreme value of the definitely spiritual side of the Triennial, with the desire for deepening and widening what may be called spiritual activities. Therefore Recommendation No. 2 concerns the spiritual side of the Triennial. The first of nine points urges that special intercession and prayers for the plans, meetings, and work of the Triennial be used by members of the Auxiliary from now until the close of the sessions in October.

Much comment has been received regarding the management of business meetings, and there is a general call for efficiency. Therefore Recommendation No. 3 concerns the Business Sessions. It provides among twelve suggestions that the rules of business procedure be printed and in the hands of all delegates; that the business meetings as far as possible be held near the beginning of the Triennial, and be carefully planned; that a committee on dispatch of business be appointed before September 1st; that the programme shall be followed, and events scheduled not given up without discussion and vote. All items of business known this spring should be scheduled and sent to every diocesan president by May 1st to be put in the hands of delegates.

It is suggested that a programme covering three years should be made, based on (a) a survey made of actual work done in the past year in different parts of the mission field, (b) needs to be met, and (c) possible attainments. This should be elastic and in no way limit any forward work, but should include definite plans for all activities.

It is suggested that there should be a more definite policy regarding the ultimate object of the United Offering. Is the offering to be emphasized to pay the salaries of all women workers in the field? This, carried out logically, means that its aim is to have the Auxiliary take over the support of women's work. Or is the Church as a whole some day to support all its workers and allow the United Offering to be used as a special fund for women workers, and for great constructive forward work in the mission field?

Recommendations 4 and 5 concern conferences and the presentation of the Auxiliary's missionary work. Recommendation No. 6 is concerned with Education. It is perfectly evident that a large majority of the delegates consider Sunday school training as much a part of their business, as delegates, as the meetings of the Auxiliary. Realizing that education is one of the fundamentals of a missionary Church, this committee feels that everything possible should be done to meet the desires of the delegates. The ideal arrangement would be to have all the educational work of the Auxiliary and the G. B. R. E. in one building, but this does not seem practically possible. However, suggestions beginning at St. Louis and continuing ever since compel the recommendation that Junior classes and exhibits be held in the same building with the G. B. R. E.

After several other recommendations the final word is a reminder that many important matters are to be discussed at Detroit. The Auxiliary is going through a period of readjustment; a national constitution is to be presented which involves the election of a national executive committee; the opinion of the Auxiliary as to the place of women, and what women shall be on the Board of Missions, is to be decided; matters concerning the United Offering and its workers will be discussed; what the reorganization of the Junior Auxiliary shall be is a question for decision; an election of a general secretary is to take place. Obviously it is time for intelligent preparation and prayerful consideration of many things connected with the Woman's Auxiliary.

## Christianizing Democracy

By the Rev. LYMAN P. POWELL, D.D.

**M**R. CREEL says that there were at least some four million "enemy aliens" in the United States, and yet it was necessary to detain under Presidential warrant only six thousand and to arrest under the espionage act but 1,532. Some one ought to say that the credit goes to the extraordinary efficiency of Mr. Creel and his committee for such a showing. In fact our committee outwitted the Germans at every point in strategy. More than once I saw men who might have given trouble gently made to feel that the committee was on duty everywhere. Even the patriotic speakers were informally made aware that they must guard their words. If some of the critics of Mr. Creel and his committee could have done a little traveling they, too, would have realized that, in spite of the haste with which we extemporized war, our "enemy aliens" were cared for with the efficiency one usually associates with long and much experience.

Now that we are in the Reconstruction period we are having to take account of the socialists and bolsheviki. They cannot be dismissed with contempt. Nor need they create over here hysteria. But with Europe in turmoil we cannot altogether escape. The waves will lap our shores. The bolsheviki did create that worst foe to democracy, class feeling, in Russia. The socialists lost their chance—especially in Germany—when the war began. They became negligible. If it be said that the Christian Church failed to prevent war, it cannot be gainsaid that the Christian Church kept the home fires burning, flung out the service flag, created patriotic sentiment, while with some exceptions socialists were tilting at pacifistic windmills or failing to put themselves on record in a united body for the country.

But make no mistake about the bolsheviki. The very name stands for the "majority". It has been aggressive, vigorous, virulent, and where the socialists failed to gather up the elements of discontent the bolsheviki have neglected nothing. They fear nothing. They seem determined to make trouble everywhere. And they will, unless all governments face the facts.

Democracy is the world hope. You can fool all of the people some of the time and some of the people all of the time, but you can't fool all of the people all of the time. We must oppose socialism and bolshevism with a democracy ready properly to solve economic problems. There is no other way. The world can never be saved by autocracy in any form, and it has yet to be saved, even if the war is over.

Capitalism for its own preservation must merge into a Christianized democracy. "Folks" have no grudge against capital any more than they lean toward socialism. They are honestly, faithfully, inexorably democratic, and they will now stand neither a "certain condescension" in capital nor a certain dangerous nonsense in socialism or bolshevism. They propose that government "of the people, by the people, for the people" shall not perish from the earth. "Folks" on either side the ocean have paid too high a price these four years past to take any risk. That is why the idea—apart from any special plan—of the League of Nations has won out.

There are certain errors we must all avoid hereafter. They are the errors Jesus was ever pointing out. He knew what was in the heart of man.

1. Men must not be measured by their money. It is scarcely three years since I heard a man, who has not had, like most of us, to make his way unaided, speak at the luncheon table contemptuously of men whose salaries were not more than \$5,000 a year. I wonder how many of the poets and priests, philosophers and prophets have ever dreamed of such a salary. I wonder how many of our clergy who baptize, solemnize the marriage of, and bury the very men contemptuously of small salaries ever have half such a salary. I was under an Episcopal roof lately where the salary was far less and yet to do his mission work the Bishop had to keep an automobile, and, in order to conduct his correspondence, a

secretary. The happiest man I have seen this winter was skiing the New England hills ministering on \$500 a year to those in need. Democracy has no place for dollar estimation. Jesus Christ has taught us that. "What shall it profit a man if he gain the whole world and lose his own soul?"

2. We must understand the other's point of view. I shall not tritely quote the Golden Rule: That was Jesus' way of preaching mutuality of understanding. There must be that. There is something in illustration to be said about the "service" problem. It was never so acute as now. At a great gathering recently where pictures of world leaders were thrown on the screen—our President twice—only one picture was applauded at all and that vigorously. It was Samuel Gompers. He incarnates organized service for many. Of course many of our servants went into munition works. Why not? They could get better wages. But more important, they were understood. They often worked side by side with women in a higher stratum of society. Both were human beings. That they understood at last. Said an English gentlewoman: "When I went across the Channel to work in a base hospital, I was set to scrubbing floors. The man in charge had been my chauffeur, and I had never known before what a fine character he was. He had once taken orders from me. Now I found him a superior human being, and I was the gladder to take orders from him because he never presumed on the old relationship."

How silly seemed some of those socialistic experiments at equality before the war, especially that case where a college professor, thinking to live up to his principles, always had the cook eat with the family. "Folks" want no such democracy. It spoiled the dinner and it spoiled the cook. There has to be division of labor. There is no degradation in cooking and serving a meal. You cannot eat your cake and have it too. Equality does not signify the abolition of division of effort. Democracy does, however, imply that understanding of the other person, whatever his work, that makes us all do the best we can with what gifts we possess. There is one sin chargeable to many these long years which must not be sinned again too much if Christian monogamy is to last. When one has been writing as long as I have for THE LIVING CHURCH and knows he has a certain clientèle, to them at least he may speak out his mind. Others may stop reading here.

With millions of the world's marriageable men dead in Flanders Field and all along the Somme and Marne, this is no time for beating 'round the bush. Too many Christian families have been neglectful of their duty to cultivate the social and marriage possibilities of their "help". They have unconsciously encouraged promiscuity by failing to encourage love-making and marriage under their own roof. As a good woman who does understand this problem and is giving money to solve it said to me: "John will hug Mary anyway, and I must make sure he does it where all will be well."

I know good people who employ married women and so infrequently give them a chance to be with their husbands that the grave responsibility is placed entirely on the man for faithfulness in a world in which temptation was never before so insidious, or unattached women so numerous or so eager for a man's touch. Nothing has cost the race more than to lift itself by its bootstraps out of that promiscuity into which Germany has been in danger of relapsing if even a tenth part of the reports are true. So long as such thoughtlessness persists the Church and the State will strive in vain to bind together one man and one woman in a union, spiritual, mental, physical, which will last. A business man whose success gives him some right to speak is convinced that but for children a large proportion of marriages would simply be successive polygamy. People are speaking out these days. Back of socialism and bolshevism is an unrest for which thoughtlessness is partly responsible. Jesus was careful in issuing specific orders, but He made clear as a kind of warning the one cause which can dissolve a marriage, and

He reminded us that the Father whom He revealed had an eye for men, the blade of grass, and the sparrow that falleth to the ground. It is our business to think of others where human relationships are involved, and all of us make mistakes enough even when we think.

3. We must take each other at our best. Have you ever noticed how the professional cynic can spoil a crowd? They feel instinctively that he sees in them what they know is there but is not their best, and when they do not show him what he wants to see they at least lose a little of their spiritual momentum. When I was campaigning last summer I heard a story I can never forget. A Harvard boy of Back Bay parentage was fighting at the front. In the trench life he came to know intimately "two of the finest buddies that ever were". He wrote his mother about them. They, too, had been brought up in Boston. But he had never known them there. They were not in his set. "They would do anything for a fellow," he found out "over there". All doubtless had their faults. The three were "pals". Do you know what that means in trench life? Ask a returned soldier. By the way, of those two boys the Boston Brahmin claimed as "pals", we may call one Tim O'Flaherty and the other Abe Guggenheimer. The names are merely to indicate that at home the boys had not been in his class. In the trenches nothing counted except the best things in the boys.

Democracy Christianized always lays stress on these and not on secondary things.

### THE FOES OF HIS OWN HOUSEHOLD

BY ROLAND RINGWALT

**A** MAN'S enemies," saith the prophet Micah, "are the men of his own house," and the words are echoed in the sayings of our Redeemer. Who is there who has not thought of them as he has met with instances of family discord, of the father grieving over a worthless son, or the fierce strife between daughter-in-law and mother-in-law? The old story of jealousy, of ingratitude, of rivalry, of rancor comes down from the Assyrian monarch slain by his sons before the altar to the family contentions that enter into twentieth century politics.

There are times when the chronicles of American statesmen seem like a modern book of Kings. John Adams had ever before him one who sat in the gate and would not do him reverence. He was the President of the United States, and wished to be head of the Federal party, but it is no exaggeration to state that every waking hour brought to him the consciousness that his headship was only nominal. In ways without number it was brought home to him that the real leader of the host was the man whom he feared and hated. Alexander Hamilton had once sought to block his way to the presidency, and had come near doing it. Adams sought to give Knox military rank above Hamilton, and was told by George Washington that Hamilton must not be outranked. Through days and seasons Adams was made to feel that while he might stride the quarter-deck it was his rival who held the helm. His last hope of reelection was blasted by Hamilton's merciless pamphlet, and he left Washington, mad with chagrin, unable to endure the sight of Jefferson's inauguration. For over a quarter of a century he lived to nurse his grievances. He forgave Jefferson, he courted the party he had opposed, but while the breath was in his body his wrath burned toward the great Federalist who had sneered at him, thwarted his purposes, obtained the secrets of his administration, and finally struck him the blow from which he could not rally.

It was a Vice-President of his own party who plotted treason in Jefferson's day. It was a revolt in his own party that forced him to abandon his pet Embargo. As he grew old he saw that the coming leader of his host was the man who had stood up in the streets of Richmond and cursed him in a stream of furious oaths. The headship was passing to Jackson—Jackson who had turned on his friend Madison and refused to obey the orders of the war department; more than that, who had made the war department cringe before his iron will. No revival of Federalism could have so worried Jefferson as to see his own party led by the man who had reviled him in public as the persecutor of Burr, and had

sneered at his half-step toward a reconciliation. One drop in the cup was lacking, but not long. He found that Jackson's favorite law counselor was Livingston, Livingston who Jackson, the champion of Burr, the friend of Livingston, was the leader.

Daniel Webster cared little for the honor of being the greatest of Whig orators: he sought the presidency, and regarded all lower offices as bare stepping-stones to the White House. It rankled in his soul that when victory appeared in the skies of 1840 the Indian fighter, Harrison, won the prize—but his judgment kept the moods below the point of mutiny. Eight years later there was a Whig tide, and the nomination of the "Rough and Ready" warrior from the Southwest angered Webster to such a degree that his wounded vanity amused the loungers of the barrooms. Once more he hoped that his party would give him the highest token of its confidence, but the election of Taylor made the Whigs hunger for another military candidate. Furious at the nomination of Scott, Webster gave way to his passions, broke with the Whigs, advised his friends to vote for Pierce, and died like a sullen schoolboy rather than as befitted the Expounder of the Constitution.

In the later years of Daniel Webster, Charles Sumner was growing and ripening. He had the moral courage of an Athenian philosopher and the physical endurance of an Indian. The bludgeon of his assailant nearly killed him, the mails were heavy with letters threatening his assassination, but he bore all the wearing years had in store, and saw the Republican party come into power. He found that Lincoln had fought Jefferson in the courts and left proofs of his bitterness and his power. It was bad enough to know that the Virginia line was broken; it was worse to know thatcoln, though he may have admired him, certainly did not like him. The obedience he claimed as his due was not always rendered. His arrogance brought on a sharp collision with Grant, and a Republican Senate deposed Charles Sumner from the headship of the committee on foreign relations. He had seen Chase twice vainly woo the Republican party for its highest gift, he had been startled at Chase's virtual return to his old Democratic associations, and now he felt himself a stranger—even an outcast from the party which had counted him as a martyr, but refused to bow before him as an oracle.

Greeley's denunciations of those whom he regarded as faithless are pathetic. During four years Tilden heard his partisans assert his claims to the presidency, but when 1880 came they did not give him another trial. In 1896 no candidate could have more vexed the soul of Cleveland than William J. Bryan, and in 1912 the leading spirit in the overthrow of Taft was the man in whose cabinet he had sat only a few years before. The history of our presidential contests repeats to us that a man's foes are of his own household—they were old associates who struck down Stephen A. Douglas, companions of a recent past nearly drove Andrew Johnson from the White House, men in the forefront of his party rejoiced in the defeat of James G. Blaine.

In church and state, in the chronicles of empires and the wrangles of a crossroads sounds again the warning of the prophet. The rivalries of business often end in friendship; political opponents laugh over the election that has passed into history; even war has its truces, and many a love affair owed an extra touch of romance to the fact that bride and bridegroom were under different flags. But there is no man who does not know of a family quarrel that outlasted the disputants, of a partnership that was broken by personal enmity, of a neighbors' feud that time never healed. The kind heart of Walter Scott steeled against the brother of whom he was ashamed; the letters of Mrs. Browning were returned unopened by the father who never forgave her marriage; and the eighteenth century believed Richard Savage's story of the mother who strove to have him sent to the gallows. War's long distance bombardments have not the ferocity of the close fight with bayonet or saber, and the foes of the household seem to have a bitterness unknown to the ordinary rivalries and eccentricities of the human race.

It is a great deal easier to commit a second sin, than it was to commit the first; and a great deal harder to repent of a second, than it was to repent of the first.—Benjamin Whichcote

## HYGIENE AND HIGHMINDEDNESS

BY THEODORE DILLER, M.D.

"Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord."

IT is remarkable how often the wisdom of heaven and the earth are joined together. Many good practical rules for living, such for instance as are found in *Poor Richard's Almanac*, are also good religion. Conversely, sound religious teaching is also excellent rule for practical guidance. Ben Franklin tells us that "Christianity commands us to pass by injuries; and policy to let them pass by". Again he remarks: "No resolution of repenting hereafter can be sincere." And in another place: "There are three things very hard—steel, a diamond, and to know oneself." Again he asks: "Who has deceived thee so often as thyself?"

The collect for the Second Sunday in Lent might be called a prayer for the observation of physical and mental and spiritual hygiene. "Keep us outwardly in our bodies, that we may be defended from all adversities that may happen to the body." The children are now studying the rules of physical hygiene; and everywhere in these days of warfare the value of bodily health is more and more recognized. From a purely worldly and practical point of view it is of the greatest importance. And here is the voice of the Church, which many have heard and heeded little, putting the whole thing on the highest possible plane, asking God to keep us outwardly in our bodies that we may be defended from adversities. Surely it is clearly implied that if we use this prayer aright we shall not expect God to do what we can do for ourselves, put forth a reasonable and systematic effort to discover and practise these things which will keep our bodies "outwardly".

It is not only our business as practical people, but as men and women who desire to practise the Christian religion, to observe the best rules of modern hygiene. A man, for instance, will know he transgresses these rules when he eats too much, smokes too many cigars, gets insufficient sleep, rides whenever he can and always avoids walking, refuses his body all sorts of physical exercise, and keeps no proper curb on his appetite for food and drink. If we pray this collect aright, it will mean much in the way of the care of our bodies.

This brings us to the second point, which is very closely associated with the first. We pray that we may be kept "inwardly in our souls that we may be defended from all evil thoughts which may assault and hurt the soul."

Our thoughts are in a large measure directed and influenced by our bodily state. The thoughts of a man who has over-eaten, smoked six or seven cigars, taken no exercise, are very different from those of a man who has partaken of a simple meal, smoked little or none, and has taken a long walk if he has not played a game of golf. We are all the creatures or victims more or less of temperament; but our thoughts are in very large measure influenced by our bodily state, which it is in our power at least to modify and correct.

I suppose evil thoughts come to "assault and hurt the soul" of every one of us; but we sin only in entertaining them and making no effort to dismiss them. An attempt to control our thought, if really made, will result, as in bodily exercise, in greater or less measure of success. This we know in purely psychological way. And Mother Church tells us practically the same thing in a spiritual way in this collect. How can we expect to be "defended from evil thoughts which assault and hurt the soul" unless we try ourselves to be rid of them. We can hardly ask God to help unless we try to help ourselves. If we think evil thoughts, habitually attend low moving picture performances, and read books which bring to our minds evil thoughts, we cannot rightly and conscientiously pray this prayer.

So our plain duty would seem to be, first, to keep the body in good hygienic condition as possible, and secondly to practise definitely mental exercises to drive away from

us all evil thoughts which may "assault and hurt the soul".

Then it becomes the duty of every earnest Churchman to acquaint himself as best he may with the rules of both physical and mental hygiene and to apply them definitely and systematically. Having done this, we may with all confidence expect an answer from heaven to this splendid prayer which the Church gives us, and which in itself is a recognition of physical and mental, as well as spiritual, hygiene.

Let us commit this collect to memory!

And as a postscript I might add that regular attendance upon the early Sunday Eucharist, especially when the church is a mile from home and one walks both ways, is not only a spiritual exercise but also excellent mentally and physically.

## SANCTUARY

Sunlight in the valley,  
A haze upon the hills;  
The wonder-woven beauty  
My heart with glory fills.

No human tongue has spoken  
To bid my soul rejoice;  
Just in the haze, His presence,  
And in the calm His voice.

ANNIE CRIM LEAVENWORTH.

## A COMMENT FROM A SOLDIER AT THE FRONT

I HAVE just finished reading an article in the *Atlantic Monthly* for January by Dr. Fosdick—The Trenches and the Church at Home. He does in a literary way what artists do to the soldiers in the popular magazines. The men here have a good time picking all the flaws from pictures of soldiers on magazine covers. And if they read the *Atlantic Monthly* they would enjoy the same sport literarily. The picture on *Life* some weeks ago with an ideal soldier boy sitting on the arm of a peasant woman's chair showing her a picture of his mother is a good illustration. He wears a beautiful necktie. His letter from home bears a censor's stamp. It isn't real at all. The answer to Fosdick is this:

There is a long road to travel from the time a courageous, patriotic youth joins the army till he goes over the top. That long road is filled with very necessary drudgery, petty details, trainings, drills, simulations, discipline, simple unimportant duties, such as kitchen police, digging latrines and covering them up, ceremonies of guard mount, etc., etc. A large per cent. of a soldier's time is spent doing such things.

Does he like it? He does not! The War Department fortunately is wise enough not to allow Sammy to think he can go over the top with just his love of the Greatest Country in the World, or his enthusiasm to make the world safe for democracy.

The object of all military training is success in battle, says the I. D. R., and then teaches a man the one way to salute! Dr. Fosdick leaves all that out. A soldier to him is either on parade or going over the top. That is *what he isn't doing most of the time!*

Then when he tells about the Church he dwells only on that side of the spiritual life. He shows the silliness of the Church's drills, her guard mount, her saluting, her kitchen police, her drudgery. He criticises in the Church what a good soldier grumbles about in the army. *But no soldier would seriously write those things for a magazine, especially a soldier who has gone over.*

What a tragedy it would have been if the War Department had allowed Sammy to go over with only the enthusiasm of being "fundamentally a soldier boy"! And yet some of our religious leaders advocate that system in the Christian army. Being only "fundamentally religious" is far too little to go over with in Christian warfare.

But Fosdick says that the Christian soldier doesn't like drill. It will be interesting to see whether Christian War Departments will be as wise as Uncle Sam's. I have discovered that the few Episcopalians who attend the 8:00 A. M. mass here at ——— have all been through Christian Plattsburgs. Those who are "fundamentally religious" don't so much as know that we have an altar here.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## SUBSTITUTES FOR THE SALOON

THESE are days when careful thought and attention should be given to providing substitutes for the saloon. The various social service commissions should take this subject up without further delay, so as to be prepared for the day when prohibition goes into effect.

Churchmen were among the first to recognize that the saloon was a social institution and that the line of wise progress lay in the direction of providing a sane substitute for it. The pioneer efforts of the late Bishop Potter will be recalled with interest at this time. Other Churchmen in various parts of the country have likewise made their contribution, all of which should be studied with care. In this connection the volume published in 1901 under the auspices of the Committee of Fifty for the Investigation of the Liquor Problem on *Substitutes for the Saloon*, by Raymond Calkins, is worthy of study.

## INDUSTRIAL INSURANCE

"The only safeguard of peace is social justice and a contented people." So declares the National Catholic War Council, and on the strength of this proceeds to recommend that in "so far as possible the insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life," it continues. "Therefore any contribution to the insurance fund from the general revenue of the state should be only slight and temporary. For the same reason no contribution should be exacted from any worker who is not getting a higher wage than is required to meet the present needs of himself and family. Those who are below that level can make such a contribution only at the expense of their present welfare."

## HEALTH SLOGANS

Some of the slogans urged at the meeting of the American Public Health Association:

"Register hogs? You bet! Why not babies?"

"Have you faced your pneumonia problems yet? If eventually why not now?"

"There is no smallpox in the army or navy. Why? Vaccination. Are your people vaccinated?"

"How much does your town pay for health protection?"

"A health department without visiting nurses is no good."

A SOCIAL SERVICE CONFERENCE was held in Middletown, Conn., on March 3rd and 4th under the auspices of the American Federation of Churches. The conferences were held in connection with the Berkeley Divinity School, which acted as host. Among those participating actively were the Dean, and other of our Connecticut clergy. The Social Service Commission of the State Federation has issued a most interesting leaflet entitled *A Survey of Proposed Social Legislation in Connecticut*, dealing with such subjects as widows' pensions, supervision for "placed-out" children, the children's code, minimum wage bill, hours of working bill, Sunday observance bill, substitutes for the saloon.

A WINE AND BEER AMENDMENT to the constitution of Michigan will be voted on at the spring election. If adopted, it will practically wipe out all regulations previously drawn around saloons in that state, and cities will no longer be able to pass ordinances concerned in any way with the consumption of alcoholic intoxicants. The proposed measure characteristically affronts the common sense and common decency of the community, and represents that attitude on the part of those interested in the liquor business which has

been responsible in so large part for the popular sentiment against it as manifested in recent legislation and constitutional amendments.

A COMPREHENSIVE PAMPHLET entitled *The Church and the Home-coming Man*, with suggestions for coöperation, has been issued by the Joint Commission on Social Service, 281 Fourth avenue, New York City. It represents an admirable piece of work, and should be in the hands of every parish priest and of every municipal official charged with duties in connection with the returning soldiers. The subject is treated under the heads of The Problem, The Remedy, The Church's Part. An appendix contains a note about land settlement for returning soldiers.

A NATION-WIDE study of legal aid work is being prepared for the Legal Aid Society with the coöperation of the Carnegie Foundation. The report, which is being printed under the title of *Justice and the Poor*, contains an analysis of the causes of existing denial of justice to the poor, and describes the agencies recommending the situation, such as the Small Claims Courts, Conciliation and Arbitration Tribunals, Domestic Relations Courts, Industrial Accident Commission, the Public Defenders, and Legal Aid Societies.

A STRIKING HANDBOOK of child hygiene has been published by the Kansas State Board of Health. It discusses such questions as the significance of the declining birth rate, studies in infant mortality, the reduction of the infant mortality rate, the abuse of children, welfare regulation generally. It is well worth the attention of those who are interested in child welfare.

NEVER BEFORE in the history of the American Public Health Association has it been so well recognized, according to Dr. George M. Price, writing in the *Survey*, that public health progress directly depended upon the social condition of the people and that there is an urgent need to democratize public health.

THE DEPARTMENT OF THE INTERIOR has issued under the title of *Work and Homes for Our Fighting Men* a comprehensive statement of what the Government is doing and seeking to do in connection with this subject. Copies can be had of the United States Reclamation Service at Washington.

A RECENT CIRCULAR received declared that not only elected officials "but all interested citizens must turn their minds to the enactment of measures of taxation which will bear equally upon all classes of our people". Certainly an admirable doctrine that ought to be adopted everywhere.

WAR HAS RESTRICTED immigration and this restriction has benefited American labor, according to Dr. Boris Emmett, of the Federal Labor Bureau. One of the improvements he has noted is the increase in the practice of collective bargaining, particularly in the garment industry.

THE CANADIAN Social Service Commission devoted its February bulletin to a discussion of substitutes for the saloon. Like all the publications of this organization it represents a very interesting and important contribution to the discussion.

"LET US ALL join together therefor in this state. Let government agencies cast doubt to the winds and build essentials for to-morrow."—GOVERNOR JAMES M. COX of Ohio, in his third inaugural.



## 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.

### CO-ORDINATION AND CO-OPERATION

To the Editor of *The Living Church*:

**M**AN proposes and God disposes. We planned "organic unity" of the Churches and appointed a commission to work for it. Out of the efforts of this commission another kind of unity is already emerging. May it not reveal the hand of God?

This unity is the unity of coöperation like unto the League of Nations. "At a time when nations are discussing a League of Nations," says the chairman of our commission in an interview in the *New York Times*, March 3rd, "the Christian Churches may well consider ways and means of closer coördination and coöperation and of giving utterance to the international conscience." And Bishop Weller delivered an address in which he outlined the forming of the Church League along lines similar to those embodied in the proposed League of Nations, in which Roman Catholic, Greek, Russian, and Protestant "might get together and coöperate in Christian work as brethren."

The United States is the leader in the movement for the Society of Nations for many reasons, but especially because it is itself a union of forty-eight sovereign states. The federal principle secures unity of the whole without sacrificing the independence of the parts. The proposed League of Nations is a federation of sovereign nations. When the American Church sets out to unify Christendom may it not find in the federal principle its cloud by day and pillar of fire by night?

In the General Convention of 1913 the House of Deputies went on record by a two thirds' vote as favoring federation with other Churches in the Federal Council of Churches. But the House of Bishops did not concur in that resolution. Perhaps in 1919 the House of Bishops, under the leadership of these men who see in the League of Nations a suggestion for the Church, will take this step. For is not the coöperation and coördination of the Churches within the nation a prerequisite for the federation of Churches throughout the world?

New York City, March 3rd. JOHN HOWARD MELISH.

### THE RESTORATION OF ST. SOPHIA

To the Editor of *The Living Church*:

**W**ILL Christians of America take part in the movement to secure the restoration of St. Sophia in Constantinople to its proper use as a Christian church?

In England a very influential committee has been formed, under the chairmanship of Lord Bryce, with a view to bringing this about.

To quote from an article in the *Treasury* of last month: "To redress the wrongs of a dead past is no duty of living democracy, and so far as mere sentiment goes the Sultan might be left in possession of St. Sophia. But Constantinople is no more a Moslem city to-day than, if after a German occupation of four hundred years the half of the population of London were German, London would be a German city. The Turks are only interlopers in Constantinople. It is altogether a Greek city, Greek in spirit, in culture, in commerce, Greek in its historic buildings, in its great mosques themselves the creation of Greek genius, Greek above all in the descendants of its ancient people who make its real life." The Powers who have waged and won the great war are in a position to bring about the rebirth of the Eastern world, "and, cost what it may, they must insist upon the one thing without which that rebirth is impossible. If they have the courage, the redemption of St. Sophia will be second to none of the great deeds which they have wrought for humanity."

The Rev. Dr. Edmunds and I have been asked by some of our brethren to take at least preliminary steps looking to participation in this movement by Christian people in this country. We are hoping to hear from the English committee. Doubtless some of our bishops and other prominent personages will take action. Without delay, however, let those who have long cherished the hope of seeing the restoration of St. Sophia act as they have hoped and prayed: let them join in bringing before the members of the Peace Conference this question, of such profound interest to Christians throughout the world. We urge that, wherever there are gathered representative bodies of Christians, resolutions be introduced in support of this movement, and, if agreed to, forwarded to the American representatives at the Peace Conference. This should not be left to bodies of Orthodox Greeks in America,

nor to those of our own communion. It is to be hoped that Christians of all denominations will join in the movement.

Newark, N. J.

M. LLOYD WOOLSEY.

### THE CHURCH IN THE CAVE OF ADULLAM

To the Editor of *The Living Church*:

**T**HE caption to this letter expresses an ideal actually realized 3,000 years ago.

David, the son of Jesse, strange to say, was once an outlaw. He was reduced to this necessity by the powers that be. Several times his life was attempted by King Saul, in consequence of which he fled and organized a band of outlaws, whose rendezvous was a mountain stronghold known as the cave of Adullam. Hither resorted "every one that was in distress, and every one that was in debt, and every one that was discontented, and he became captain over them". A sort of Bolsheviki army!

The attitude of the privileged class toward this motley crowd—when they asked for justice—was voiced by Nabal the churl: "Who is David? and who is the son of Jesse? There be many servants nowadays that break away every man from his master."

David taught his 600 to respect the powers that be and to exercise mutual justice. Hence the cave of Adullam became the school for the best reign that Israel ever enjoyed.

The same possibility resides in the present social unrest. If the Church will consecrate herself to the God-given task of sympathetically directing the democratic aspirations of the surging mass of humanity, she will evolve a great army of justice-loving men who will prepare for the new age and the coming kingdom of Christ.

Impracticable? Not a bit. Let the clergy, individually or in groups, mingle in the meetings of the discontented and counsel with them. Invite them into our parish halls for open forums. Visit their homes. They are God's children. Crude indeed may seem some of their methods to get justice, yet they are personally men of noble sentiments and impulses, as the few clergy who know them can testify.

Doubtless there are in the Church many noble laymen who are ready and eager to follow the clergy in such heroic work. Are we actually with David, or Nabal?

Very respectfully,  
Annapolis, Maryland, March 6th.

JAMES L. SMILEY.

### HYMNALS FOR MANILA.

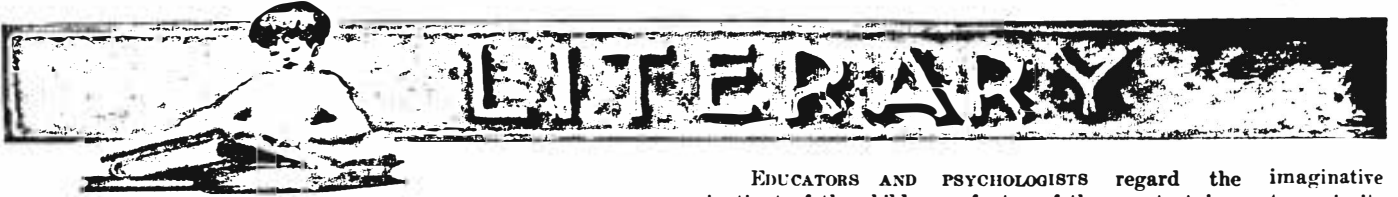
To the Editor of *The Living Church*:

**T**HE other day I was visiting the nurses' home at St. Luke's Hospital, Manila. I heard voices singing. Investigation showed that fifteen or twenty nurses, twenty-five or thirty girls from the House of the Holy Child nearby, and fifteen or twenty boys and girls from the hospital neighborhood, were downstairs in the nurses' common room practising hymns for the next Sunday service at St. Luke's Church. The church stands on the same compound as the hospital. I say they were practising hymns, but they have no Hymnals with music. Mrs. Bartter, the wife of the rector of St. Luke's, had laboriously copied out the music for the hymns on large chart sheets. These are hung at the end of the room while the young people who are practising the hymns use our small Church Hymnal with words only. It is a makeshift arrangement at best, though a not altogether impossible one. It does take time and a good deal of it to copy the music for a hymn on a large chart.

Now that the Church Pension Fund has announced that the new Hymnal with music is ready, I wonder whether there are not many parishes about to install the new Hymnal for their choirs and to discard the old Hymnals with music. Would any of them be willing to donate the old Hymnals with music, Hutchins edition, preferably, to St. Luke's Church? Mrs. Bartter says she could advantageously use one hundred and fifty of the Hymnals with music. Naturally they should be in reasonably good condition to justify the expense of sending them to Manila.

If rectors or choir masters or vestries willing to help out in this way will communicate with me at 281 Fourth Avenue, New York City, full particulars with regard to shipment will be supplied. If it is possible for the donating parish also to donate the necessary postage or freight, so much the better.

JOHN W. WOOD.  
Jessfield, Shanghai, China, February 3rd.



### RELIGIOUS EDUCATION

*The Religious Education of an American Citizen.* By Francis Greenwood Peabody, Emeritus Plummer Professor of Christian Morals in Harvard University. New York: The Macmillan Company. 1917. Price \$1.25.

Professor Peabody in this interesting book sets himself to discuss the "influences which direct, and some of the qualities which mark, the religious education of an American citizen." He seeks the conditions under which a healthy-minded and rational religious life may develop under the circumstances of American character. The problem does not affect him as it touches the ecclesiastical side. In fact, he quite disclaims any interest in this at the outset. His interest is in conserving the "power . . . as it flows from the high places of human experience down to the plains of daily life," and this spiritual power inherent in every man is the background of his ideal of religion. This he defines at the start as "the conscious association of a human soul with the will of God." And education, he goes on to say, is "the 'educing' or drawing out, as the word implies, the latent faculties of the child into consciousness of efficiency." Needless to say such a child is in his mind a "child of grace to whom it is as natural under favoring circumstances to be religious as it is for a flower in a garden to bloom."

His search is as to "how shall the American child grow progressively more conscious of the life of God in the soul of man, and approach that simplicity—or as the Greek suggests, that single-mindedness—which is 'toward Christ?'"

To say that Professor Peabody has given us an admirable book from this standpoint is to say the obvious. It is his way of writing. And to say the book disappoints a Churchman who looks for guidance is equally obvious, for the standpoint is flatly opposite to the Church's position. But none the less one cannot read without much profit, as when he makes the three principles on which the religious experience of a child must be interpreted, Reality, Personality, *i. e.*, developing the individual, and Democracy. Such a development "begins with the near, the practical, and the real, it proceeds through diversities of administration in the one Spirit, and it ends in a religion which is in harmony with citizenship, with science, and with the experience of life."

Three chapters deal with the American Boy in His Home, The Religion of a College Student, and The Universities and the Social Conscience. The goal and result of religious training in all these spheres is the same, a sense of obligation that finds expression in service to one's fellows. Service of man becomes the highest expression of the call from God. This same religious development marks the education of the American citizen. There is the "disclosure to the will of man of the will of God and then the directing of one's will to the establishing of the Kingdom of Heaven. This is service. The family, business, politics are all regulated on the same basis moved by the same inspiration."

The American character is discussed in a separate chapter and its two motives adequately described, commercialism on the one hand and idealism on the other. Then Professor Peabody turns to the things which will develop this along religious lines, Discipline (to which he devotes a very interesting chapter), Power, and a right Perspective. The book, after dealing with the expansion of Religion till it covers every field of life, and the Conversion of Militarism, closes with a chapter on the "Place of Jesus Christ in a Religious Experience". In Him we find that all things center; either life begins with Him and reaches out, or from modern experiences reaches out to him. The Way differs with individuals, but the only position that will stand the strain of modern days is the way of the Will, a Christianity neither of dogma nor of mysticism, but of life.

The book which we have thus summarized, cannot be read without making the reader think, nor can it be read by the Churchman without the constant sense that there is here no appreciation of our Lord as the Incarnate Son, the Revealer of God; no idea of sin, save as failure; no comprehension of the need of worship nor its place in the education of man, be he American or Chinese. The Christianity that underlies the book is the Christianity of ethical idealism, of social service, based on the moral teaching of Jesus the Prophet of Nazareth; not the Catholic Faith that springs from discipleship to Jesus, the Christ, the Only Begotten Son of God, our Lord and Saviour.

C. S. LEWIS.

EDUCATORS AND PSYCHOLOGISTS regard the imaginative instinct of the child as a factor of the greatest importance in its development. Believing this, Mrs. Alice M. H. Heniger a dozen years and more ago conceived the idea of the children's theatre, her thought being, in the words of that veteran authority, Dr. G. Stanley Hall, "that in each child slumbered the possibilities of not only all the experience but all the vital imaginative power of the race, and to develop this before the shades of the prison house closed in and advancing adulthood brought its inevitable limitations and specializations." In *The Kingdom of the Child* Mrs. Heniger develops this thought, which she advanced in her earlier book, *The Children's Educational Theatre*, and gives it the benefit of her further experience. Her chapter on The Sunday School is stimulating, as she believes that right characterization and interpretation of the Bible story "within the Kingdom might have effect upon the character of every child if all children were helped to bring divine relation to life in terms of feeling. We have seen," says Mrs. Heniger, "that the right kind of training for participation in a play where many characters of many kinds meet together always means for the child an understanding of communal honor, duty, patriotism, a development of sympathy, and a clearer understanding of human beings, the one by the other. The child works naturally in this World of Play, his own kingdom, and we shall never be true teachers until we shall learn to work as subjects within the kingdom, along with the child." The book is published by E. P. Dutton & Co., New York. (\$1.50.)

### MISCELLANEOUS

*The Living Christ and Some Problems of To-day.* By Charles Wood. (New York: Revell. \$1.25 net.)

The popular pastor of the Church of the Covenant, Washington, has undertaken in the Noble Lectures for 1918 to act as an intermediary between the man in the street and the man of the schools, hoping to state the present day thoughts of scholars in the language of the every-day person, and in straightforward fashion to meet some of their intellectual difficulties. The effort is not wholly successful. The lectures are not as definite and clean-cut as plain, practical people would wish; they are a little over-burdened with quotations and anecdotal illustrations, and they are too homiletical in style. It would have been better had Dr. Wood chosen to be either scholar or "average" man—it is not easy to be both; it is never easy to run a middle course. The lectures are interesting, but they do not show at his best one of the most remarkable preachers of the day.

*The One Great Society.* By Frederick Lynch. (New York: Revell. \$1.25 net.)

The editor of *Christian Work* has collected in this interesting volume a dozen or more chapters of personal reminiscences and recollections of famous men he has known as editor and member of international peace conferences. He has done for Yale and for Congregationalism what Dr. Slattery did for Harvard and for our own Church in his *Certain American Faces*; that is, written in an informal, chatty, and appreciative way of the notable men he met from time to time in University days, and of other men he came to know even better, after he had himself entered upon the work of the ministry. There are also appreciations of some great English non-conformists, such as Principal Fairbairn, of public men like Joseph H. Choate, and of others like Charles Wagner whom he knew in his editorial capacity—all very charmingly written sketches.

HENRY LITCHFIELD WEST's study of *Federal Power* is thoroughly well done and thoroughly thought-provoking. A long time first hand journalistic student of actual federal government in Washington, he has likewise been a student of history, and consequently we have a comprehensive survey of the almost uninterrupted development of the federal power. He does not afford much comfort to those who still cling to states' rights, for he believes we must honestly face the fact that the states have been eliminated as national factors and that we have established a federal government with supreme functions; but, as he so wisely points out, "there is still before us the task of making the government so elastic, so completely under the control of the people, and so free from the perils of autocracy, that federal power, instead of being a menace to our liberties, will be the cornerstone upon which our nation will permanently endure." Surely a high ambition to which the patriotic citizen of America can devote his best energies! [New York: George H. Doran Co. \$1.50 net.]

C. R. W.



# Church Kalendar



- March 1—Saturday.
- " 2—Quinquagesima Sunday.
- " 5—Ash Wednesday.
- " 9—First Sunday in Lent.
- " 12, 14, 15. Ember Days.
- " 16—Second Sunday in Lent.
- " 23—Third Sunday in Lent.
- " 25—Annunciation B. V. M.
- " 30—Fourth Sunday in Lent.
- " 31—Monday.

## CALENDAR OF COMING EVENTS

- April 29—Arizona Dioc. Conv., Grace Church, Tucson.
- " 30—Montana Dioc. Conv., St. James' Church, Bozeman.

## MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

### ALASKA

Rev. A. R. Hoare (in Eighth Province).

### CHINA

### HANKOW

Miss H. A. Littell (address direct: 147 Park avenue, Yonkers, N. Y.)

### JAPAN

### TOKYO

Rev. C. F. Sweet.

### LIBERIA

Rev. Dr. N. H. B. Cassell.  
Miss E. De W. Seaman.  
Ven. T. A. Schofield (in Sixth Province).

### MOUNTAIN WORK

Rev. George Hilton.

### NEVADA

Rev. S. W. Creasey.

### SALINA

Rt. Rev. John C. Sage, D.D.

### WORK AMONG THE NEGROES

Mrs. A. B. Hunter (during February).

# Personal Mention

THE REV. GEORGE A. BARROW, Ph.D., of St. Luke's Church, Chelsea, Mass., was preacher at the annual pre-convention service of the Knights of Washington, in Christ Church, New Haven, Conn. Dr. Barrow was elected Lieutenant-General of the Order.

THE REV. MANNING B. BENNETT begins at once his rectorship of St. Stephen's Church, New Hartford, N. Y.

THE REV. F. J. F. BLOY has been transferred to St. John's Church, Globe, Ariz.

WHILE the influenza was at its height, the Rev. H. S. BREWSTER, of St. Paul's Church, Winslow, Ariz., acted as secretary of the emergency hospital established in the school building.

THE REV. HUBERT CARLETON, D.C.L., becomes rector of St. Augustine's Church, Wilmette, Ill., on April 1st.

THE REV. JOHN A. CHAPIN is now Archdeacon of Oklahoma and resides in Guthrie. For a few months he will devote his time chiefly to the church in that town.

THE REV. L. A. DAVISON has resigned charge of Trinity Church, Camden, N. Y., to return to his farm at Clay.

THE REV. and Mrs. JOHN DAWSON were delightfully surprised by their parishioners on their twenty-fifth wedding anniversary, the beginning of the Rev. Mr. Dawson's sixteenth year as rector of the Church of the Good Shepherd, Portland, Ore. They were presented with a chiming clock.

THE REV. RAIMUNDO DE OVIES takes charge of Trinity Church, Galveston, Texas, on April 1st.

THE REV. WILLIAM D. FOLEY, who has been officiating as deacon in charge of Grace Church, Galesburg, Ill., for some months, and was ordained priest on St. Paul's Day, has been elected rector of the parish.

THE REV. GEORGE C. GOLDEN has accepted a call to St. Luke's Church, Prescott, Ariz.

THE REV. WILLIAM H. HAUPT is returning to his work at Deaver, Wyo., after nearly seven months at St. Mary's Hospital, Rochester, Minn. Two operations during that time seem to have had a successful issue.

THE REV. GEORGE A. HUNT has resigned charge of St. John's Church, Presque Isle, Maine. At a farewell reception he was given a purse of \$300.

THE REV. DAVID C. HUNTINGTON has taken up the work of the Church of the Good Shepherd, Barre, Vt.

BISHOP ISRAEL on leaving France returned the charge of American Churches in Europe to the Bishop of Marquette, and correspondence should be addressed accordingly.

THE REV. ALBOP LEFFINGWELL has accepted a call to St. Andrew's Church, Nogales, Ariz.

THE REV. EDWARD PORTER LITTLE has ended his work, since Easter, at St. Luke's Church, Roselle, N. J., and will until May 1st assist at the Church of the Ascension, Atlantic City, N. J., where he may be addressed at 30 South Kentucky avenue.

THE REV. A. P. MAYWOOD has been appointed to charge of St. Mark's Church, Mesa, Ariz., with care also of the missions at Tempe and Wickenburg.

THE REV. R. N. MCCALLUM, on leave of absence to perform war work, has returned to the rectorate of Grace Church, Waycross, Ga.

THE REV. GEORGE H. MCNISH, second lieutenant, F. A., U. S. A., will perform the duties of curate at Calvary Church, Utica, N. Y., through the Lenten season.

THE REV. W. H. MILTON, D.D., will devote a week to the every-member canvass to be conducted simultaneously by all parishes in the diocese of Pennsylvania. He will devote his time to Philadelphia.

THE REV. A. L. MURRAY should be addressed at St. John's Church, South Nineteenth street East, Cedar Rapids, Iowa—not Cedar Falls.

THE REV. J. MARTYN NEIFERT has accepted a call to St. John's Church, Presque Isle, Maine.

THE REV. WALTER R. NOE will have charge of the week-day Lenten services at St. John's Church, Wilmington, N. C., which is now without a rector.

THE REV. H. S. OSBURN, a non-parochial clergyman of East Carolina, has accepted the rectorship of St. John's Church, Petersburg, Va.

THE REV. GEORGE G. PERRINE, who has been in active service in the diocese of Central New York since July 2, 1865, has resigned the rectorship of Christ Church, Manlius, and been elected rector emeritus of the same.

THE present address of the Rev. HERBERT G. PURCHASE is 9 Galloway road, Waterloo, Liverpool, England. Mr. Purchase hopes to return to America shortly.

THE REV. H. E. ROBBINS has been released from war service and will take up his duties as rector of St. Mary's parish, Salamanca, New York, about June 1st.

THE REV. A. F. SCHEPP, Ph.D., after an exploratory operation at St. Mary's Hospital, Rochester, Minn., was returned to his home at Rock Springs, Wyo., on March 3rd. He was given radium and X-ray treatment, it is hoped with beneficial effect.

THE REV. H. S. SHIRES has accepted a call to Christ Church, Alameda, Calif.

THE REV. M. E. SPATCHES has accepted a call to become rector of the parish of Our Merciful Saviour, Louisville, Ky., and will enter upon his work May 1st.

ON March 1st the Rev. CHARLES E. TAYLOR was elected rector of St. Timothy's parish, Brooklyn, N. Y., to take effect at once. He may still be addressed at 51 Irving place.

THE REV. J. H. TAYLOR has accepted the rectorship of the Church of the Epiphany, Barton Heights, Richmond, Va.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. 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.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## DIED

BROWN.—Suddenly, on Monday, March 3rd, at her home in New York City, JANE RUSSELL AVERILL, widow of the Rev. Phillip A. H. BROWN, late vicar of St. John's Chapel, Trinity parish, New York. Funeral service and interment at Christ Church, Cooperstown, N. Y., Thursday, March 6th.

GIBSON.—At Evanston, Ill., on Sunday, March 2nd, MARY HOWE GIBSON, widow of Douglas Gibson, in the eighty-eighth year of her age. Service at St. Luke's Church, Evanston; burial at Jackson, Mich.

"Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

KARCHER.—Entered into life eternal on January 20th at the Patterson School, Legerwood, N. C., of pneumonia, following influenza. SUSAN BERGER KAUCHER, United Offering worker, interment at Sunbury, Pa.

"The strife is o'er, the battle done;  
The victory of life is won:  
The song of triumph has begun.  
Alleluia!"

LIVSEY.—In the early morning of Quinquagesima Sunday, ADA FRANCES LIVSEY, associate of the Sisters of the Holy Nativity and a devoted communicant of St. Luke's Church, East Greenwich, R. I.

"May the angels of God bear her soul and present it before the face of the Most High."

NEUFVILLE.—Entered into eternal life on February 23rd, at her home in Charleston, S. C., ANNA CLARKSON NEUFVILLE, aged fifty-seven years.

"When I awake up after Thy likeness, I shall be satisfied with it."

PRATT.—In Indianapolis, Ind., at noon on Thursday, February 27th, WILLIAM DUDLEY PRATT, aged 67 years. Mr. Pratt was born in Lexington, Ky., the son of the Rev. William Moody Pratt and Mary Ellis Dillard. He had been senior warden of Christ Church, Indianapolis, for many years, and filled various diocesan offices. He was married to Sarah Smith in 1878. The remaining family are his wife, Sarah S. Pratt, his sons, Arthur, Ryland, and William Dudley, his daughters, Mary and Margery, and sister, Mary B. Pratt, Louisville. The burial service was in Christ Church, the interment on Saturday, March 1st, at Delphi, Indiana.

"May light perpetual shine upon him!"

SEARLES.—Entered into life eternal, on February 13th, at the home of her son, EDW. J. SEARLES, in Pittsburgh, Pa., MARY ELIZABETH BIXBY, wife of the late Edward B. Searles, of Baltimore, Md.

"Peace, perfect peace."

## WANTED

### POSITIONS WANTED—CLERICAL

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

BY PRIEST JUST RELEASED FROM WAR work, to act as supply or assistant in the east or middle west for two months. Not looking for parish. Address WAR WORKER, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN U. S. ARMY, 18 months in France, will probably be demobilized in Spring, desires parish upon his return. Address C. U., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST WITH TWENTY YEARS OF SUCCESSFUL** work and with best of references desires a parish about May 1st. Address Box 20, care LIVING CHURCH, Milwaukee, Wis.

**DEACON; MARRIED; PREVIOUSLY** engaged in war work; desires curacy. Young and energetic. Address DEACON, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—MISCELLANEOUS

**S. T. PAUL'S AMERICAN EPISCOPAL** Church, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minster, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address Wm. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

**SUCCESSFUL ORGANIST AND BOY-CHOIR** master wishes appointment in a church where there is a field for the building up of a good musical organization, and where other musical activities can be developed under his leadership. Experienced in boy-voice training. Churchman. Good organ essential. Address CHORIST, care LIVING CHURCH, Milwaukee, Wis.

**CATHOLIC ORGANIST AND CHOIR-**director desires change to wider field in Catholic parish of large city, preferably Philadelphia. Desires pupils in piano, organ, and theory; boy or mixed choir; good references. Salary must be substantial; ready to commence duties after Easter. Address ELTON, care LIVING CHURCH, Milwaukee, Wis.

**CHOIRMASTER AND ORGANIST** honorably discharged from army recently, twenty years' experience high-grade parishes. five years in present large city church; desires similar position. Parish financially deteriorating. Mixed choir preferred. Exceptional references. Address AMERICAN CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND BOY-CHOIR TRAINER** wishes position in church or boys' school near a musical centre. Successful in boy-voice culture and discipline, and in musical leadership. Can teach lower school subjects. Address E. R. S., care LIVING CHURCH, Milwaukee, Wis.

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**CHANGE OF POSITION WANTED BY** Cathedral-trained organist and choirmaster. Recitalist. Expert in training of boy or mixed choir. Communicant. References. Address PRECENTOR, care LIVING CHURCH, Milwaukee, Wis.

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**LADY ORGANIST DESIRES POSITION IN** Brooklyn or Long Island church. Have had many years' experience. Address W. R., care LIVING CHURCH, Milwaukee, Wis.

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**CATHEDRAL STUDIO—ENGLISH CHURCH** embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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**HOLY CROSS HOUSE, 300 EAST FOURTH** street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

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"Children in one hamlet born and bred."  
—Tennyson ("The Ring.")

The fairest inheritance of memories is that which falls to children born near a great River, or among beautiful Mountains.

Homes and lands in the Mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

#### PUBLICATIONS

**THE SOCIAL PREPARATION, QUARTERLY** of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

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#### 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 members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

##### LOANS, GIFTS, AND GRANTS

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

##### THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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##### GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other 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.

##### CHURCH MISSION OF HELP

The annual service of the Church Mission of Help will be held in the Church of St. Mary the Virgin, 46th street, west of Sixth avenue, New York, on Sunday, March 23rd, at 4 P. M. Preacher, the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church.

##### CHURCH SERVICES

###### CATHEDRAL OF SS. PETER AND PAUL, CHICAGO

Washington Boulevard and Peoria  
Sunday Services: Holy Communion 7:30 and 9 A. M. Choral Eucharist 11 A. M.  
Holy Communion: Daily 7 A. M. in chapel. Wednesdays in Lent: 4 P. M. Bishop Griawold.  
(Five minutes from Loop on Madison street cars.)

##### MEMORIALS

###### GEORGE H. MUELLER

In ever thankful memory of my husband. GEORGE H. MUELLER, priest. Entered into life March 2, 1917.

"Let light perpetual shine upon him."

LEE FRONTIS ANTHONY

At a representative committee meeting of the congregation of the Holy Cross chapel the following was unanimously voted to be spread upon the records.

The members of the Holy Cross chapel desire to express their keen regret in the death of their beloved priest, LEE FRONTIS ANTHONY, and desire to express their profound sympathy with his family to whom his death has brought sorrow and bereavement.

We can best express our sympathy by putting on record our sense of personal loss in the death of one whose cheerful fellowship and devoted loyalty were characteristic of his services as a priest in this mission.

We love to think of the gracious impress he has made on the hearts of all with whom he came in contact; and we regard it as a special privilege to have known so devout and loyal a Christian man, genial in friendship, and unusually gifted in his ability to go in and out among his people.

His cheery smile brightened those in sorrow as well as those who were strong to enjoy.

We bow in submission to the mighty hand of our all-wise Father.

May he rest in peace!

MARY E. HORNER,  
NELLIE E. TESTE,  
SUSIE TAYLOR,  
*Committee.*

RETREATS

**BROOKLYN.**—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll street.

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

**ORANGE, N. J.**—The Rev. Allan C. Whittemore, O.H.C., will give a day's retreat for women (10:30 A. M. to 4 P. M.) at All Saints' Church, corner of Valley and First streets, Orange, N. J., on Thursday, March 27th. Apply to SISTERS OF THE HOLY NATIVITY, All Saints' Church, Orange, N. J.

EVENING OF DEVOTION

**NEW YORK.**—The evening of devotion for the Girls' Friendly Society and others will be held in the Church of the Transfiguration, New York, on Thursday, March 20th, at 8 o'clock. Conductor, Father Huntington, O.H.C.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not available in their local vicinity.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp, for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth Ave.  
R. W. Crothers, 122 East 19th St.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

CONVOCAATION OF CANTERBURY  
ASSEMBLED AGAIN IN PEACE

*Both Houses Hold Important Sessions—Proposed Restoration of St. Sophia's to Christian Worship—Roosevelt Services in Westminster Abbey.*

The Living Church News Bureau }  
London, February 14, 1919 }

**S**IMULTANEOUSLY with the opening of Parliament this week, the Convocation of Canterbury assembled for the first time for four years in an atmosphere of peace. Preceded most fittingly by a celebration of the Holy Eucharist in Henry the Seventh's Chapel in Westminster Abbey the two Houses went to their appointed meeting-places, and settled down to the somewhat lengthy agenda which confronted them.

In the Upper House, the Archbishop of Canterbury rendered a well-deserved tribute to the work of the chaplains who had served with the Forces during the war, and speeches were delivered approving of the principle of the League of Nations. Prayer Book Revision was a subject which led to an animated debate, but no agreement as to the proposed change in the Holy Communion Office was reached, and it was ultimately resolved to call a conference of the clergy in the hope of finding a settlement. The question of the ministrations of women in churches was also referred to a committee.

Other subjects dealt with concerned reform of convocation, coöperation in Christian teaching and prayer between Church-people and Nonconformists, and the newly-established Central Church Fund, the last-named leading up to the question of service candidates for holy orders, and the provision to be made for them. The Bishop of Peterborough was once more to the fore as a champion of labor and moved a resolution on the present industrial unrest, which, as he remarked, if further aggravated, might rob the nation of the fruits of victory. He pleaded for the establishment of a Peace Conference to determine the organization of industry at home.

The Lower House, by a very large majority, declared itself in favor of the restoration to the Church's Calendar of All Souls' Day. There is no doubt that this sensible resolve is one result of the tribulation of war; people are thinking more than ever before of the state of the departed, and the natural instinct to offer up supplication to

Almighty God for the souls of dear ones passed beyond the veil was never stronger than to-day. One speaker remarked that the tendency toward false spiritualism was encouraged by the fact that the Church did not appear to have the courage of her convictions.

It was announced by the Archbishop that the next Lambeth Conference would be held in July, 1920. The last was held in 1908, and it was then arranged to take place every ten years, but owing to the circumstances of war it was manifestly impossible to arrange for such an assembly in 1918, or even in the present year.

ABOUT ST. SOPHIA'S IN CONSTANTINOPLE

The great meeting which was recently held under the auspices of the English Church Union has considerably strengthened the movement in support of the restoration to Christian uses of the great Church of St. Sophia in Constantinople. A strong and influential committee has been formed, which has promptly issued a memorial, in which it is stated that the only safeguard for the restoration of the church to Christendom, and for the security and equitable treatment of the Christian populations in the Near East, is the removal of the Turkish government from Constantinople. At the same time the committee are anxious to let it be known that they do not desire to engage in a campaign against Moslems generally—their criticisms are directed solely against the Turk.

It is proposed to hold propaganda meetings in the City of London and the West End, and also in English provincial towns, and at an early date to memorialize the Peace Conference. The committee desire to secure the coöperation of all communions and all classes of society, for they feel that the restoration of St. Sophia's would be "a symbol of the redemption and liberation from age-long oppression of all those Christian peoples who are still left by the Armistice under the reign of cruel fear and injustice." The Turks' rule, both of Christian and Moslem, has rightly been described as a tyranny.

ROOSEVELT MEMORIAL SERVICE IN WESTMINSTER ABBEY

There was a great gathering in Westminster Abbey in the afternoon of the Fifth Sunday after the Epiphany, when the customary evensong was made a memorial service for the late Mr. Theodore Roosevelt. There had been a wish expressed by a nun-

ber of influential and representative Englishmen, that, in the central shrine of the Anglo-Saxon people, opportunity should be given to them of showing respect to the memory of one whom they recognize as worthy to take his place among the departed leaders of their race. The huge congregation which assembled to pay this tribute was an eloquent response. To all appearance, the numbers of Americans and Englishmen were about equal. Plenty of American soldiers and sailors were present, with American war-workers, nurses, and those associated with the Y. M. C. A., and civilians from the United States embassy and consular services. Prince Arthur of Connaught represented King George, and Lord Howe Queen Alexandra. The American Ambassador and Mrs. Davis were there, with Admiral Sims, Lord Beresford, Lord Curzon, Mr. Austen Chamberlain, M.P., Mr. Walter Long, M.P., and other eminent personages.

The service itself was the more impressive from its very simplicity. Special features were the singing of the opening sentences, "I am the Resurrection and the Life," and the anthem, "I heard a Voice from Heaven." The Archdeacon of Westminster (Canon Carnegie) in his address said that the personality of Theodore Roosevelt had awakened

the admiration of the English-speaking peoples in a very exceptional degree. A warm-hearted and loyal friend, a fair-dealing foe, a devoted patriot, a resourceful and energetic politician, the very soul of honor in private and public transactions, courageous, and enterprising—all these were qualities which men brought up in the Anglo-Saxon atmosphere instinctively appreciated.

The Archdeacon's closing words are worthy of record: "In our common admiration for his life and character, we and our American kinsmen reveal ourselves to each other, and become conscious of our essential affinity. He has contributed no small share to the movement for reunion between us, too long delayed by past estrangements and present prejudices and misunderstandings. It is altogether fitting that we should remember with thankfulness and with all honor one to whom it was given by God to render such notable service to his fellow-men."

After the address, Mrs. Julia Ward Howe's hymn, "Mine eyes have seen the glory of the coming of the Lord", was sung by the choir and congregation, and the deep feeling expressed in this now familiar *Battle Hymn of the Republic* was one of the most uplifting features of a memorable service.

GEORGE PARSONS.

New York yesterday on the steamship *Aquitania* to obtain, if possible, the coöperation of the Vatican and the Churches of the Near East in the conference.

"We have no thought of abandoning the plan," asserted Dr. Manning, "and our deputation is going to the Vatican and the Near East in the hope of perfecting arrangements for this conference. We have received the assurance of Cardinal Gasparri, Papal Secretary of State, on behalf of the Pope, as well as himself, of their 'most friendly interest' in the undertaking."

"It is within the realm of possibility," declares the *Herald* of March 7th, "that a foundation for a League of Churches will be discussed before the *Aquitania*, which left these shores yesterday noon, arrives overseas. The reason for this is that Archbishop Bonaventura Cerretti, Under Secretary of State to Pope Benedict XV. and the three bishops of the Protestant Episcopal Church who have been sent to Rome to lay the proposed league before the Pontiff, are all journeying on this steamship. They were introduced immediately on going aboard the *Aquitania* by Robert H. Gardiner of Gardiner, Maine, a close friend of the late Cardinal Farley. Mr. Gardiner is secretary of the Commission on Faith and Order of the Protestant Episcopal Church."

#### CENTENNIAL OF G. T. S.

As announced a month ago in these columns the General Theological Seminary is planning to celebrate the centennial anniversary of its establishment.

The current issue of the *Bulletin* contains the following paragraphs:

"On the Feast of St. Philip and St. James, May 1, 1819, a group of six students under the guidance of two professors entered upon their theological studies in a room in St. Paul's Chapel put at their disposal by Trinity parish. So began very quietly the actual work of the General Theological Seminary, and on May 1st next we shall keep the hundredth anniversary of that beginning. The times are not propitious for an elaborate celebration, but simplicity may well afford the best opportunity for the expression of that which wells up in our hearts, humble thanksgiving to Almighty God for all that the years have brought of growth and achievement, of generous benefaction and faithful service, while we implore His blessing upon the years that lie before us that we may be equal to the new needs and the new opportunities. This will be the note of our Eucharists on April 30th and May 1st. At a later service of commemoration on the morning of the Feast of St. Philip and St. James we shall have with us the Presiding Bishop of the Church, of the Class of '62, who will himself be keeping the fifty-second anniversary of his consecration to the episcopate.

"It is with the alumni particularly in mind that there is being arranged for the afternoon of April 30th a public meeting in St. Peter's Church with the Bishop of New York presiding and addresses by notable speakers on the Church's responsibility and opportunity in the new age. That same evening there will be an alumni dinner and the programme prepared by the executive committee of the associate alumni will afford opportunity for the proud and happy review of the past and the hopeful forecast for the future which befit the intimacy of so splendid a family gathering.

"On both April 30th and May 1st the Seminary will keep open-house to the extent of its ability and we confidently look for such a home-coming of the alumni as Chelsea Square has never before seen. By a happy coincidence the Church Congress is meeting in New York the same week and in the shaping of its interesting and varied programme

## PLAN OF UNION SERVICES ANNOUNCED IN NEW YORK

*Will Be Without Chancel Leadership — Church Unity and the Bishops' Voyage — Centennial of the General Theological Seminary.*

New York Office of The Living Church }  
11 West 45th Street }  
New York, March 10, 1919 }

THIS official statement of plans adopted for union services in New York City during Lent, was printed in the *Times* on March 8th:

"To the Editor of The New York Times:

"Will you allow me through the *Times* to draw attention to the union services which have been planned by a committee representing various Christian organizations on five Tuesday nights of Lent? The clergy in the city have met in their respective districts to appoint churches in which these services will be held. For instance, in the Washington Square district the churches selected are as follows: Grace, Old First Presbyterian Church, Washington Square Methodist Church, Judson Memorial Church, Church of St. John the Evangelist, and the Church of the Ascension. In the Riverside district, the churches chosen are St. Michael's Church, Fourth Presbyterian Church, the Central Baptist Church, St. Paul's Methodist Episcopal Church, and the Church of the Advent (Lutheran). In the Yorkville district, the clergy have decided to have one union service in the Madison Avenue Presbyterian Church on Tuesday in Holy Week, April 15th. Churches in which services will be held next Tuesday, March 11th, are the Chapel of the Intercession, Broadway and 155th street; St. Michael's Church, Amsterdam avenue and Ninety-ninth street, and Grace Church, Broadway and Tenth street.

"Every effort has been made to plan a service in which the members of the various communions can join with absolute freedom. Therefore, there will be the familiar hymns

to which we are all accustomed, and there will be short intervals for silent prayer, suggestions of which are made on the leaflet, and at the close the Lord's Prayer will be said by every one. (Copies of this service may be obtained from Dr. C. L. Goodell, 289 Fourth avenue, at the rate of \$2 a hundred.) The times for the singing of the hymns will be indicated by the playing of the organ. There will be no one in the pulpit or chancel, so that the whole congregation may feel their complete unity under the leadership of the invisible Christ.

"Such services have meant much in other parts of the world in bringing Christian people together, and the hope of the committee is that through the silent prayer for unity and the silent waiting for direction there may be revealed a way to bring the scattered members of the Christian Church into closer organic fellowship.

"CHARLES LEWIS SLATTERY,  
Chairman of the Committee."

#### CHURCH UNITY NOT GIVEN UP!

Some excitement was stirred up in this city on Friday morning over the receipt of the following cable message:

"PARIS, March 6.—A Rome dispatch to the *Temps* quotes Mgr. Buenauti as saying that it is understood at the Vatican that the American Committee for the Union of Christian Churches has abandoned the idea of calling a world conference and has invited leaders of different Christian communities to formulate minimum programmes to which they believe they must adhere in the eventuality of a union of Churches."

Your correspondent interviewed the Rev. Dr. Manning immediately. The following are, substantially, Dr. Manning's comments. Several daily papers published this report of the interview:

The Rev. William T. Manning, rector of Trinity Church of this city, denied that the plan of holding the World Conference of Churches had been abandoned, as reported by Mgr. Buenauti. Dr. Manning declared that otherwise Bishops Anderson, Weller, and Vincent would not have sailed from

conflict with the Seminary Centennial has been avoided as far as possible so that visitors may avail themselves of both gatherings."

#### A RETREAT

A well-attended Lenten retreat was held on March 8th in Trinity Mission House, conducted by the Rev. Dr. Manning. Retreatants had been requested to make their communions in their parish churches. The Holy Eucharist was celebrated at 9:30 o'clock and three meditations were given through the day.

#### RETURN OF CHAPLAIN SHIPMAN

After continuous service overseas the Rev. Herbert Shipman, senior chaplain of the First Army, resumed his duties as rector of the Church of the Heavenly Rest, on Sunday, March 9th.

Frequent Lenten services are held in this church. A special service is held every week-day at 12:05 noon.

#### LENT'S BEGINNING

Ash Wednesday was fair in the morning but stormy toward nightfall. Many thousands could not reach New York from New Jersey or Long Island by the usual communication, the great strike on the rivers tying up all craft, except Government vessels. Large congregations, however, are reported at Old Trinity and other downtown churches, and at the Cathedral.

#### HOUSING WORK AMONG SAILORS ASHORE

Responding to the ever-increasing number of merchant ship officers in the Port of New York, the American Seamen's Friend Society has increased its facilities for caring for these officers in its Sailors' Home and Institute on the North River waterfront. By rearrangement of the fifth floor of the society's building, new officers' quarters have been opened.

For some months, officials of the society have noticed that while seamen of all classes were having difficulty in securing accommodations ashore, ship officers had been even more seriously inconvenienced than others. At the house headquarters of the society it had been frequently necessary to turn away more officers than were already quartered there. The additional number of rooms will help to meet the demand.

To extend the means of providing entertainment a new social hall has been opened. Among other improvements, is a room for day quarters of Miss Josephine Upham, who, as lady missionary of the society, aims to supply the home atmosphere.

During the past year some 200,000 seamen have formed the aggregate attendance at the Home and Institute.

#### GIRLS' FRIENDLY SOCIETY

A quarterly meeting of the diocesan council of the Girls' Friendly Society was held in the war headquarters on February 10th. An interesting report of the vacation house was read. In addition to the usual summer activities land army units were trained there and gave acceptable service to the farmers in the neighborhood.

The special subjects for discussion came as a result of the new central constitution. The first concerned member representation on diocesan councils and whether it should be required that such members be communicants of the Church. It has been proposed to change the meaning of Central Rule 3, by allowing members to return to the society who have forfeited their claim to membership. Miss J. V. Minor, assistant secretary of the New York Child Labor Committee, warmly advocated the change, believing that girls who have truly repented of the sin of impurity and now live entirely upright lives

have every right to claim the protection of such a society as the G. F. S. Miss McGuire, secretary of the national society, G. F. S. A., upheld and agreed entirely with Miss Minor on all principles, but did not feel that this part of Christian work belonged to the

Girls' Friendly. The society was organized primarily to prevent this one particular sin of impurity. Miss McGuire felt that the change proposed would lower the standard in spite of itself. The meeting being for conference only no votes were taken.

## BETTER, BISHOP LAWRENCE READS CHILDREN'S LETTERS

### On What They Can Do "To Please Jesus Christ" — Tolling of the Church Bell — Local Church Council

The Living Church News Bureau  
Boston, March 10, 1919

IN the red pages of the Twenty Weeks' Message, at the beginning of the Epiphany Call to Service, it was suggested to the children of the diocese that they write to Bishop Lawrence, giving their own ideas how they "could do something that would please Jesus Christ". Miss Lucy C. Sturgis, of the children's committee connected with the Twenty Weeks, will publish in the coming issue of the *Church Militant* some of the letters which the children sent. I have been personally informed that this was the first reading that Bishop Lawrence was allowed to have after his serious illness and operation. I am not skeptical that these most original and real messages helped to restore our Bishop to health and strength. Certainly the replies are so personal that they are of universal interest to all interested in the soul of a child. Some of the letters which Miss Sturgis gives are as follows:

"The thing I can do which I hope is pleasing to our Lord is serving at His altar, which I do at the Early Eucharist once each week."

"Hold office in Church if asked to, because you are not only doing it for the Church but also for Jesus. I am treasurer of the candidates for the G. F. S. which is a society that pleases Jesus."

"Another girl and I have decided to clean the vestry."

"Get children who go to no church to come to the Church school."

"I am trying to please Him by playing with a little girl that nobody likes and nobody plays with."

"To stand up for our Scout Lieutenant (who is too strict) every time I get a chance."

"Be good to enemies. I am sure if I was in need, and had some enemies, I would like to have them help me. I am sure they wouldn't be enemies then."

"Be kind to others without taking pennies."

"I think it would please Him if every time I pass the altar I pass quietly."

"I sing in the choir. I think it will please Jesus if I sing my best."

Most of them speak of following the suggestions in the red pages of the Bishop's Message, learning the texts and repeating the prayers.

#### THE TOLLING OF THE BELL

The Rev. Henry Herbert Smythe, rector of St. Barnabas' Church, Falmouth, has the most readable Church kalendar in the diocese. I recently asked him how often he published it, for I was going to admonish him for not sending me his kalendar more regularly. He smiled and evasively replied, "Oh, once in every so often. It all depends

on whether or not I have anything to write about!" Certainly he had something to write about in his article which I should like to name, "The Tolling of the Bell".

"The bell was tolling for the early celebration when the door of the church opened softly and a young girl entered and slipped into one of the back pews. It chanced that she was the only worshipper. As the service proceeded, the parson heard a subdued voice in the responses coming through the wide silent spaces of the church up to him at the altar, and he and his little congregation of one came into touch with each other, while over all hovered the pervading presence of the Master in loyalty to whose memory they two had met there in that early morning hour. Other services followed, but this service was the precious jewel of the day.

"As he went home, the thought came to him: 'Was this one of his young people who had put a cross to her Bishop's suggestion: "I will be faithful to the Holy Communion"—and had she slipped out of bed alone, and over to the church to keep her promise?' The Parson does not know.

"The question started other questions in the Parson's mind. If one young girl came, why not others? . . . The Parson wonders sometimes what would happen, if God should treat us as we treat Him.

"Suppose He should forget—suppose He should say of us as we say of Him, 'What's the use?' Suppose He should think, some day, 'Don't have to'. . . Suppose, after you had gotten all you could of Him of health and happiness and joy, and home and friends, and then made some miserable little excuse for not showing your gratitude to Him, suppose God should say to Himself: 'What's the use?—'Don't have to'. There are indications, now and then, that something of this kind does sometimes take place—at least it looks like something of this kind in Russia—and a little while ago in Germany, and it is quite within reason that these things do not all take place in Russia. Certainly, if anyone wants to go his own way, or be ungrateful or neglect Him, God lets him go; but the results to men and communities and nations who do this are not very promising.

"The Parson is not going to undertake to change all this. He knows better than that. Your gratitude would not be worth much if he could. It would be too much like being good when the policeman was around. The Parson is no policeman. He doesn't care a great deal for that kind of goodness or loyalty. . . . If you love God you will be loyal to Him and loyal to each other; you will be loyal to Christ and to the Church which represents this Christ to you. . . . When this happens, there will be more than one young girl slipping into the big front door and kneeling quietly in the church when the bell is tolling the hour of service."

#### ABOUT EPISCOPAL VISITATION

The Rev. Julius C. H. Sauber, vicar of St. Stephen's Church, Boston, made the follow-

ing interesting point yesterday at St. Stephen's relative to the visit of the Bishop:

"There is constant danger lest we mistake the reason of the coming of the Bishop. During recent years, throughout the Church generally, we have come to associate bishops with confirmation and with confirmation only. This is wrong. The chief thing is that the Bishop comes to visit the parish. As director and responsible head of the diocese his interest is in more parts of our parish life than the class to be presented. The presentation of the class is made when he comes to visit us, not that he visits us when we have a class to present. The Bishop comes to us as our chief pastor and as such we desire to honor him. We should expect the visit whether there were a class or not."

#### A LOCAL "CHURCH COUNCIL"

The Rev. Richard T. Loring, rector of St. John's Church, Newtonville, made an interesting announcement yesterday:

"A word about the Church council which has been organized in our midst, and which consists of six representatives from each of the Protestant Churches in Newtonville. Its object is threefold: (1) To welcome new residents; (2) to bring the Church to the attention of all who have no regular Church affiliations; (3) to promote the moral and spiritual welfare of our town. It is a kind of Newtonville Improvement Association in the field of religion.

"We welcome this new effort planned for the good of the community. It gives promise of excellent results. Already a canvass is being arranged which will seek out every family on every street, and which will get into touch with the situation the live, active men who constitute the council. Work in other directions will soon be started. And the assurance is given that as needs and questions arise they will be met by the churches with a solid front. What every community should have is a united Christian sentiment on all moral issues. The Church council can give expression to such united sentiment. . . .

"What a singular anomaly such a Church council would have been fifty years ago!"

#### CATHEDRAL CENTENNIAL

On the 12th day of March, A. D. 1819, eighty-two persons, including several members of Trinity Church, and some others who had previously been classed as Unitarians, "organized themselves into a Body Corporate, for the purpose of founding a new Episcopal Church in Boston; and to elect the Rev. Samuel Farmer Jarvis the Rector thereof". This was the initial step in the formation of St. Paul's parish; and the one hundredth anniversary occurs on Wednesday, March 12, 1919. This is the first of the centennial occasions in the life of St. Paul's. The Cathedral commemorates it at the 5 P. M. service on Wednesday.

RALPH M. HARPER.

within itself the ultimate goal to which men through all the ages have been looking as the solution of the great social problems of humanity."

#### PARISH ANNIVERSARY

On Quinquagesima Sunday the Rev. John A. Goodfellow celebrated his forty-seventh anniversary as rector of the Church of the Good Shepherd. A large congregation was present to share with their beloved pastor the joy of the occasion. During the time Mr. Goodfellow has been rector of the church he has baptized 2,441 children and adults and 1,244 persons have been confirmed; the marriages number 869 and the burials more than 1,800.

Kensington is the great industrial district of the city, and Mr. Goodfellow began his work there with twenty-three members, and the congregation worshipped in a hall. To-day there is a well-equipped church and parish house valued at more than \$100,000, free from debt.

Mr. Goodfellow is Dean of the North Philadelphia Convocation, and has served as general secretary of the Free and Open Church Association for many years.

#### THE EVERY-MEMBER CAMPAIGN

The diocesan every-member campaign is gathering momentum daily. The time of preparation is about over, and Sunday, March 9th, will mark the beginning of parish week, which is to be followed by diocesan week and world week. Reports indicate that the ground has been well prepared, and that a great ingathering of spiritual fruit is to be looked for confidently as a result of the movement in which the diocese has put its whole mind, strength, and prayer effort.

A Philadelphia layman has contributed the following as his conception of what the every-member campaign should do for the Church people of Philadelphia:

"In the great dome of the heavens above there are two classes of bodies, suns and moons. The suns radiate light, warmth, and energy. The moons do not radiate light, warmth, and energy but absorb them from the suns. When not in the presence of a sun a moon is cold and lifeless.

"So, likewise, here on earth, in the Church of God, there are suns who radiate light, warmth, and energy, each one a missionary of God, and there are moons who rely solely on the suns, and are cold and lifeless when not in the presence of a sun.

"In the heavens above the moons have no choice but must remain moons always. In fact, the tendency is for suns to become moons. Here on earth the moons of the Church have a choice and can become suns if they wish. A new light is dawning on the moons and the tendency is for them to become suns.

"The object of the every-member campaign is to help the suns be better suns and to help the moons become suns of the Church, radiating light, warmth, and energy. BE A SUN."

CHARLES A. RANTZ.

#### DEATH OF REV. C. D. FAIRMAN

ANOTHER PRIEST of Vermont passed away, the fourth in four months, when the Rev. Charles David Fairman, rector of St. Mary's Church, Northfield, died on February 28th, after a few days' illness of double pneumonia. Mr. Fairman was only 34 years of age, and had only been in holy orders three years and a half. He came to Northfield a little over a year ago. He leaves a widow and a stepchild. Mr. Fairman had been very active in caring for the sick during the influenza epidemic.

## BISHOP AND ARCHDEACON LAUD THE LEAGUE OF NATIONS IDEA

### In Sermons in Philadelphia—Anniversary of Long Pastorate — Every-member Campaign

The Living Church News Bureau }  
Philadelphia, March 10, 1919 }

THE Ven. John H. Greig, D.D., Archdeacon of Worcester, England, was the preacher in St. Mary's Church, Locust street, on the morning of Quinquagesima Sunday at a special service for students of the University of Pennsylvania. The Archdeacon made a plea for a new nationalism and internationalism which would go hand in hand for the peace and happiness of the world. While not referring to the League of Nations by name, he declared its adoption would mark the beginning of "a new era of brotherhood".

Basing his sermon on the life of St. Paul, the Archdeacon showed how a Pharisee with all the prejudices of his class and nation had developed into the great Christian Apostle with a ready sympathy for men of every class and nation. He said: "At this crisis in the world's history we may well consider the cosmopolitanism of St. Paul. Paul came to the conclusion that in the presence of God there was no Jew nor Greek, no bond servant nor freeman, no male nor female. This Apostle, who started his career bound by the strongest possible traditions of Judaism, found himself led into a new conception of life by which all who were of Christ Jesus were on an equal footing. This new conception of mankind did not in the smallest degree weaken his love for his own country. He remained throughout his life intensely patriotic, proud of his race and lineage.

"It is precisely that temper which we need at the present crisis in the world's history.

"Never was the call for the subordination of old class prejudices, nay, even for the subordination of legitimate rights, so strong as now. We must give to other nations the same respect, the same love, and the same honor that we give to our own.

"He who loves his own country cannot stop there. He cannot be satisfied with admiration for his own beloved community. There is, in fact, a community of nations which claims our allegiance. Let us work for it. Let us give to it the same devotion which we have become accustomed to give to our country."

Bishop Rhinelander also referred to the League of Nations at the noon-day service on Ash Wednesday in the Garrick Theatre. Taking as his text, "I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth," he said: "From the first, the definite note in Christianity had been its claim to a new gift of spiritual power given to a man through Jesus Christ. A good and familiar illustration may be found in electricity and the enormous changes and new possibilities which have been brought into human life and society by its discovery and by our knowledge of its laws.

"In the same way Christianity is not a set of ideas, a mere 'teaching'. Nor is it a code of morals. It involves both of these, of course, but its heart is in the offer and the gift of a new spiritual capacity by which men can realize in actual life what otherwise would be but dreams and visions.

"This has an immediate bearing on all the great plans of reconstruction in all human society which are occupying the minds of the whole world. No right-minded man can possibly fail to be uplifted by the idea of a League of Nations which shall really secure permanent peace among men. It may fairly be said that this ideal holds

# THE BISHOP OF COLORADO AT CHICAGO NOON-DAY SERVICES

## Are Services Surviving Their Usefulness? — Other Lenten Announcements — Death of Dr. H. S. Haskin — War Honors for Women

The Living Church News Bureau }  
Chicago, March 10, 1919 }

THE Lenten noonday services at the Majestic Theater began on Ash Wednesday with splendid attendance. The Church Club, as usual, has planned well for these daily services in the Loop, where men and women come in equal numbers. The Brotherhood members have the ushering in hand as heretofore, and the singing is hearty and markedly congregational. It cannot very well be anything else. The preacher this week is Bishop Johnson of Colorado, always a favorite here. People like the Bishop for his directness, and any of his hearers on Ash Wednesday who sympathized with the Bolsheviks were given some very straight statements by the preacher. These footlight Lenten mid-day services draw the crowds and are very helpful, but it is no reflection on those who have them in charge here and in the other large cities to ask in all honesty whether the kind of service has not had its day. It is not restful. "Come ye apart and rest awhile" cannot well be the bidding sign at the Majestic Theatre to the crowds on the street. Tired men and women at noontide really want rest, not what is called spiritual "pep". Their souls long less and less for the footlights, and more and more these days for a quiet place where they may be still and know God. We need the splendid preaching at these services and appreciate especially the leaders in the Church that we are privileged to hear in Chicago, but the day has come when congregations will demand that preachers give them less exhortation and more meditation. A vaudeville theater may not be the most congenial place for meditation, but it is the best we have in Chicago. Only the Methodists have been wise enough to keep a church site within the Loop. Other Christians are entering into the inheritance of neglect to keep a corner for the House of the Lord!

### OTHER LENTEN SERVICES

The Rev. L. B. Hastings, now senior priest of the Cathedral of SS. Peter and Paul, announces that there will be two special services there during Lent, Holy Communion at 6 A. M. on Tuesdays, particularly for working men and women (breakfast will be served after this service); and litany and address by Bishop Griswold at 4 P. M. on Wednesdays. A requiem was held for Lieutenant Charles Patrick Anderson on February 15th, in the chapel. Bishop Griswold being the celebrant. The Bishop and Mrs. Anderson and a few intimate friends were present.

Bishop Anderson has given the rector of Grace Church, Oak Park, permission to invite several of the local ministers to participate in the Wednesday evening services. The Rev. W. E. Barton, D.D., gave an address on March 12th on The Contribution the Congregational Church Can Make to Church Unity; the Rev. C. K. Orsborn on March 19th speaks on The Contribution the Presbyterian Church Can Make; on March 26th, the Rev. C. K. Carpenter, D.D., on The Contribution the Methodist Church Can Make; on April 2nd, the Rev. C. D. Case,

on The Contribution the Baptist Church Can Make.

The woman's board of St. Luke's Hospital announces a series of lectures on the Bible, to be given on Monday afternoons during March at 2:30 o'clock. The first, on March 10th, was at the residence of Miss Ethel Wrenn. Later meetings are:

March 17th—Residence of Mrs. John Borden, 1120 Lake Shore drive.

March 24th—Residence of Mrs. Stanley Field, 1550 North State parkway.

March 31st—Residence of Mrs. Frederick D. Countiss, 1524 Lake Shore drive.

### DEATH OF DR. H. S. HASKIN

Henry S. Haskin, M.D., died at Highland Park, on February 16th. His rector, Dr. Wolcott, in recording his death, says:

"Quiet, efficient, giving himself and his skill to all who needed him freely and without thought of reward, he will be most missed by the many who always commanded his services, although in return they were able to give him little beside their love and gratitude.

"He was a gentleman of the old order, courteous and reserved, hating advertisement and avoiding publicity, but his heart was warm and his generosity abounding, as thousands know to whom he was a friend in need. No one ever heard him say an unkind or a complaining word of another or knew him to do a discourteous or selfish act. He was a man of deep religious faith and of pure and unblemished life."

### WAR HONORS FOR WOMEN

Mention was made in the *Chicago Tribune* on February 16th of the valiant work that Miss Eleanor Ogden West, Miss Elizabeth Hinde, and Miss Margaret Conover, all members of St. Chrysostom's parish, are doing in France under the auspices of the American Fund for French Wounded and the Y. W. C. A.

Mrs. George W. Patterson (Susan P. Ryerson) returned recently from France, where she has been doing bacteriological work in hospitals near the front, having been decorated by Marshal Petain with the *croix de guerre*, as was her husband, who served with the French artillery.

### PARISH REPORTS AND ITEMS

The Church of St. Paul, Kenwood (Rev. George H. Thomas, rector), held its sixtieth annual parish meeting on January 15th. The total receipts for 1918 were \$60,943.02; the total disbursements were \$3,802.88 less. The number of communicants is 1,068, of baptized persons 1,563; 40 transfers were received, and 6 given; the marriages were 27; burials 46; baptisms 51; confirmations 50; private communions 7. The number of calls made by the clergy during the year was 1,100. One hundred forty men were in the country's service. A second troop of Boy Scouts and a troop of Girl Scouts have been organized.

Notable progress has been made at St. Ann's Mission (Rev. T. M. Baxter, priest in charge), particularly in missionary efforts. Branches of the Junior Auxiliary and of the Little Helpers have been formed, and the branch of the Senior Auxiliary has been reorganized. Mission study classes taught by Miss Griswold are held every Wednesday after the celebration of the Holy Communion.

### ITEMS

The monthly meeting of the diocesan branch of the Woman's Auxiliary was held on March 6th. As usual the attendance was

large, the speaker being the Rev. McVeigh Harrison, O.H.C.

A large number of the clergy were present at a meeting of the Round Table on March 2nd, for general discussion of plans for the year.

Mr. F. J. Thorn, for many years junior warden of Trinity Church, Highland Park, and now living at Los Angeles, California, has sent the rector, Dr. Wolcott, \$250 as the nucleus of a new rectory fund, indicating his continued interest, particularly in the plans for the new rectory to replace the present dilapidated house, completing the beautiful group of buildings planned by the architect to form three sides of an open quadrangle.

H. B. GWYN.

### INSTITUTE CAMPAIGN TO ENDOW SEWANE

FROM THE standpoint of organization of the Church for Christian education, enthusiasm, and the far-reaching effect of what was accomplished, one of the most important conferences in the history of the Church was held at Chattanooga, Tennessee, to launch a million dollar campaign for the University of the South at Sewanee. The meeting was held on Monday, February 24th, when it was difficult for clergymen to be away from their posts, and the notable fact was the large proportion of laymen and the earnestness with which every action was taken by the three hundred delegates from all over the South.

Heretofore adequate use has not been made of the machinery the Church possesses, but hereafter, at least in the dioceses affiliated with Sewanee, there will be an organization of laymen which will be a tower of strength to further all Church purposes.

Major-General Leonard Wood of the United States Army, chairman of the general committee, presided, and was given an ovation. In taking the chair, General Wood outlined the purpose of the meeting. "We are here," he said, "formally to launch a campaign for a million dollars of endowment for the University of the South—University of the South in name but in fact a university of the whole country, because Sewanee is one hundred per cent. American. As a result of the war new problems are facing our country, problems which can only be met and solved by men of Christian education. It is not necessary for me to thank you for coming here, for those who know Sewanee love her and they have always shown their spirit. We are all here to formulate the necessary plans to raise this million dollars. And so deserving is the cause and so faithful are the friends of Sewanee I am sure success will crown our efforts."

The invocation was asked by the Rev. Henry D. Phillips, chaplain of the University of the South. Leland Rankin was elected secretary. Many telegrams from prominent men expressing regret at their inability to be present and pledging their support were read by Bishop Knight.

Bishop Gailor spoke with eloquence and great power on Christ in Education, declaring that without Christ there can be no education nor literature nor civilization. Whatever is good and whatever is true in this world must have its foundation in the life of Christ. Christian education must have first place in the hearts of all good men and women, for without it we can have nothing that is permanent. Sewanee has more than indicated in her resplendent past that she is striving to create the Christ in the hearts of those who come to her.

Ex-United States Senator Percy of Mississippi referred to the world war for evi-

dence that Christian education is the leaven the world must have. Through the ages and the nations he traced the need of the liberation of men from the bonds of ignorance and the belief that might makes right. Trained Christian thinking is necessary before men can appreciate their responsibilities. Great questions, old and new, must be handled through Christian education.

He declared that a religion which points only to heaven is of little value and fortunately is going out of fashion. Religion to-day must be based on a Christian education that will make men full of the spirit of service and of sacrifice. Sewanee stands without a peer as the one great opportunity of the Church and nation to recreate men and establish the human ideals and spiritual graces that make men great.

Bishop Knight outlined the needs of Sewanee and the plan for the endowment campaign. He reviewed the financial history of the University, showing that for each dollar paid in by a student at any of the institutions for higher learning in this country three dollars are paid out by that institution. This extra money must come from gifts or endowments. In the case of Sewanee endowments are small and most of them pledged for special purposes, so that the general treasury receives little benefit therefrom. Three years ago a debt of \$300,000 was paid and the institution is now practically free. Endowment will keep the institution from again running into debt and the salaries of professors will be increased. At present the maximum salary is \$2,000 a year.

Mr. Wickes Wamboldt, director of the campaign, said that three things would always be kept in view—to get a million dollars for Sewanee, to make the University intimately known in every locality, and to knit more closely the machinery of the Church.

Resolutions endorsing the campaign were adopted unanimously and diocesan chairmen were appointed. At night the conference was closed with a brilliant banquet at which great enthusiasm was aroused.

The University of the South was founded by the bishops of several of the southern dioceses in 1857 and is entirely the property of the Church. Little progress beyond securing a charter and receiving a donation of 10,000 acres of mountain land in Tennessee was made before the devastating breath of war swept over the country and changed every aspect. In 1868 devoted souls again took up the work and scholastic sessions were begun. The highest standards were set and from these there has never been any deviation, so that to-day in all America no institution stands more solidly or serenely for Christian education. The only Church institution in its part of the country for training both laymen and clergy in the higher learning, it appeals with peculiar force to the pride of Churchmen everywhere.

#### RETURN OF BISHOP GUERRY

BISHOP GUERRY returned to his diocese of South Carolina on February 27th. For the past six months he has been travelling, first in England and Scotland, then in France and the Rhine valley, under the auspices of the Y. M. C. A. as special preacher and lecturer.

On Sunday, March 2nd, all of the congregations of Charleston united in a service of welcome in St. Paul's Church. Although St. Paul's is one of the largest churches in the South, the great congregation filled it to the doors. The rector, the Rev. Dr. Mercer P. Logan, was assisted by the other local clergy, and a brief address of welcome

was delivered by the dean of the Charleston clergy, the Rev. Dr. Kershaw.

The subject of the Bishop's address was The Church and the Returning Soldier. He first spoke of the much-talked-of revivals of religion in England and in France. There had been such a revival in England in the early part of the war, but an apparent reaction had set in, and now condition were very uncertain. However, there is one encouraging feature, for the Bishop said that the Archbishop of Canterbury had told him that more than two thousand soldiers had declared their intention of taking holy orders.

He said that there had been a very real revival of religion in France. The courage and devotion and self-sacrifice of the soldier-priests of France had tremendously impressed the army and the nation. Thousands of young Frenchmen are now receiving Communion for the first time and the attitude of the government toward the Church is tremendously modified.

In the American army there has been a very real deepening of religious life among the soldiers. This is especially true of men who have been in action. The chaplains say they can immediately distinguish an audience of men who have been under fire from one which has not in their attitude toward religion. "There are no infidels in the front line trenches." The war has revealed the fact that religion is a native and elemental thing in man. "This war has laid men's souls bare and it has been found that the image of God is there."

The Bishop said that the movement for Christian unity would receive tremendous impetus from the returned soldier. Unity has been exemplified overseas.

Here the Bishop told of a remarkable incident. On one occasion he was seated in a chair in his episcopal vestments and a Roman Catholic chaplain presented two men for confirmation, saying the sentence in the Prayer Book: "Reverend father in God, I present unto you these persons to receive the laying on of hands."

At the conclusion of the service a generous offering was given for the Armenians.

#### CITED FOR GALLANTRY IN ACTION

CHAPLAIN OLIVER J. HART of South Carolina has been cited for gallantry in action. On one occasion, seeing a neighboring regiment under heavy fire and the chaplain in difficulty ministering to so many wounded and dying, Chaplain Hart begged his commanding officer to be allowed to assist, and served bravely under fire.

#### GREEK BISHOP ADDRESSES SYNOD OF WASHINGTON

BISHOP ALEXANDER RODOSTOLOS of the Greek Orthodox Church in this country was among the guests of honor who addressed the Synod of Washington on February 26th, a meeting of striking importance. In introducing the Eastern prelate the Bishop of Maryland, who presided, said:

"You are in the house of your friends. Here there is neither East or West, Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bond, or free: but Christ is all in all, and we are brethren in Christ Jesus. You are welcome as a member of our own family."

Bishop Alexander replied: "I am most happy in finding myself in this gathering. I am happy because for the first time in my life I have come face to face with so many clergymen and sincere workers for the Gospel of our Lord. I could not but accept the kind invitation extended

by this great Synod; but I view it as an honor not bestowed upon me personally but upon the whole Orthodox Church. I beg you to convey to the whole Anglican Church the assurance that the whole-hearted sympathy which is so often extended to the Orthodox Church is returned in full measure to the whole of your Church. Even in Greece, while in charge of Grecian dioceses, I treasured a deep love for the Episcopal Church. This sentiment has of necessity greatly increased since my arrival in America. While I am here to organize a Greek Church I shall always have as part of my programme the organization of a Church on those lines which have made the Anglican Church so great a factor in the advancement of civilization. I could not but love the Episcopal Church, because, although it bears the title Protestant, it is not Protestant; and is not only similar to us in faith, but also in its hierarchy, which knows no despotism.

"After the Greek Church is free from the Turkish yoke we hope not only to stand on our own feet, but to show signs of progressive life and make an effort to remodel ourselves to meet modern conditions. Does the present synod discuss these new conditions arising from the close of the war? Will the synod devote any time to the consideration of the problem which will change the whole condition of affairs in the Near East? We realize that certain changes must be made to make the world better; but I must reject the way in which certain people are trying to better the world. While these societies are trying to correct the world they are destroying the whole of the present order. I hold the opinion that under present conditions of change no organization can ultimately prevail that does not hold to the Holy Bible. There is no doubt that in as far as we adopt the principles of the Holy Bible to that extent will the social order of the world improve. The duty therefore of the Church is clear. There should be in all Churches such a spirit of comity that the use of the Bible should be extended to the ends of the world. These and these only will prevail above every ideal that is of human origin. We must determine together how this ideal may be realized. And in this way only can we defeat those organizations that tend to destroy order. This is a matter that every member of the Christian Church should consider as binding upon him."

#### CHURCH BURNED IN MAINE

ST. PAUL'S CHURCH, Fort Fairfield, Maine (Rev. R. J. Evans, priest in charge), was destroyed by fire on Ash Wednesday. This is a serious loss to an important mission, which will not be made good by the insurance. The church was valued at \$5,000, but could not be adequately replaced for that amount. Happily, the parish house was saved.

#### WASTED MISSIONARY MILEAGE

BISHOP DUNN of British Honduras has just returned from Nicaragua, where he visited the work successfully carried on under Canon Nez. In forty-five days the Bishop travelled 4,500 miles, held forty services and meetings, confirmed 177 candidates, consecrated three churches, and dedicated a mission house. Of this work, seventeen days and 3,400 miles could have been saved, if the Bishop could have gone directly from his home in Belize to Nicaragua without first coming to New Orleans. He hopes that his fund for a proper boat will soon enable him to save so much unnecessary mileage. He is now on his way



to this country, where he has a few engagements before going to Canada and England.

Bishop Dunn ministers to hundreds of American citizens. At the request of the Bishop in charge of the Canal Zone, he ministers there in connection with trips to the neighboring states. Though a British Bishop, only a small part of his Central American diocese is British territory.

**KENTUCKY CONFERENCES ON CHURCH UNITY**

BISHOP WOODCOCK has invited representatives of six other communions to join with him in a series of conferences in which the speakers will tell what each branch of the divided Church has to contribute toward a reunited Christendom. His suggestion has met with eager response, and the first of seven special services will be held on March 23rd, when the Rev. William W. Landrum will present the Baptist position. On the following Sundays the Disciples of Christ will be presented by the Rev. E. L. Powell (March 30th), the Lutherans and affiliated bodies by the Rev. S. S. Waltz (April 6th), the Methodists by the Rev. Frank M. Thomas (April 13th), the Presbyterians by the Rev. Dunbar H. Ogdin (April 20th), the Roman Catholics by the Rev. Father Schuhmann (April 27th), and the Church by Bishop Woodcock (May 4th).

Bishop Woodcock plans a campaign similar to that being carried on by Bishop Greer in New York during the present Lent. In his letter of invitation to the various speakers he said:

"To-day Christianity is more divided than the world. There is no lessening of belief, no greater weakness of faith, but there still exist our unhappy divisions over which we ourselves are unhappy. What may we do to heal the wounds in the body of Christianity? What are we willing to do?"

"Christianity needs all her friends in this awakened world of a new era. Do we not feel the sore want of unity and hear the call of a common purpose? To us it is clear that Christianity is greater than any of its parts. The feeling of fellowship has grown until it is keen enough to desire brotherhood and unity. Just as a country is greater than any political party within that country, in the same manner Christianity is greater than any single body within Christianity. We are coming to feel that our honor is not that we are called by this name or that, but that we are honored by the fact that we are Christians. Whatever unifies Christianity strengthens the whole cause of Christ.

"It will be understood that these conferences are not, and ought not, to be of a controversial nature: that would destroy their purpose. The purpose is to draw us together in our agreements and common belief. Our differences have divided us, let them at this time sink out of sight. Our agreements can unite us. Let us bind up what is broken and heal the causes that separate us. In this spirit let us seek the guidance of the Holy Spirit for the healing of our unhappy divisions looking for the day when in spirit and in truth we shall rejoice in the blessing of Christian unity."

**CONSECRATION OF TRINITY CHURCH, SANTA BARBARA, CAL.**

TRINITY CHURCH, Santa Barbara, Cal. (Rev. Charles E. Deuel, D.D., rector), was consecrated on February 25th, by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles. Twenty-eight of the clergy were in the procession, which included the Bishops of Los Angeles and California, and

the Metropolitane of Baalock, Germanos, Acting Bishop of the Syrian Antiochan Orthodox Church in North America. A choir of forty voices rendered a service in fashion to uplift all hearts. The church was taxed to its utmost capacity.

Upon the knock of the Bishop of the diocese he was received at the door by rector and vestry. After the prayers of consecration Dr. Knox, warden emeritus, read the deed of donation and the Rev. George Davidson, D.D., read the sentence of consecration. The Bishop of California then preached. At the Holy Eucharist the Bishop of Los Angeles was celebrant, the Bishop of California gospeller, and the Rev. Leslie E. Learned, D.D., epistoler.

At the conclusion of the consecration service the parish entertained the Bishops and visiting clergy, the vestry, and their wives at Santa Barbara Country Club. A tour of near-by points of interest followed this luncheon, and in the evening the parish met at the Women's Club to rejoice in the "burning of the mortgage", which represented a debt of \$20,000.

Bishop Johnson, after congratulating the vestry upon the event, spoke of the vision needed by vestrymen, and congratulated Trinity parish upon having a vestry which dared to plan so largely and carry the plan



TRINITY CHURCH, SANTA BARBARA, CAL.

to success. On Wednesday the Rev. Messrs. Hoare and Zinn, from Alaska, spoke to the Woman's Auxiliary. Dr. Watson, the late rector of the American Church in Paris, and Mrs. Watson, gave some of their experiences during the war. Dr. Watson is now recuperating at Santa Barbara before resuming active work.

The church, a stately stone edifice, was built during the rectorate of the Rev. Benjamin J. Davis, at a cost of \$50,000, to replace a former church which was burned. The architect was Mr. Hubert Frohman, the style is early Gothic, and the building will seat about six hundred.

Dr. Deuel became rector in July, 1914, having been previously for ten years rector of the Church of the Atonement, Chicago. He came to the Pacific coast for the benefit of the health of a member of his family; and since his advent the work has been marked by many improvements, and a large accession of membership. The debt of \$20,000 has been cancelled, and a valuable lot adjoining the church has been purchased at a cost of \$9,300. The total value of the Church property is \$73,700.

**LENTEN NOON-DAY SERVICES**

IN ST. LOUIS the Brotherhood of St. Andrew has charge of noon-day services at

Christ Church Cathedral from Ash Wednesday to Good Friday. The remaining speakers are:

- March 17-21—The Rev. William O. Waters, D.D.
- March 24-26—Rev. R. D. S. Putney.
- March 27-28—The Rev. John Boden.
- March 31 to April 4—The Rev. Gibson W. Harris.
- April 7-11—The Rev. Arthur H. Lord.
- April 14-18—The Very Rev. W. P. Ladd.

The above speakers will also preach missions in the city churches. It has been found in St. Louis that the Sunday and evening services held by the visiting preachers more than double the value of the noon-day services.

The mid-day Lenten services at Memphis, Tenn., will be held in Calvary Church parish house:

- March 10-15—Bishop Gallor.
- March 17-22—The Rev. Charles T. Wright.
- March 24-29—The Very Rev. R. L. McCready.
- March 31 to April 5—The Rev. M. S. Barnwell.
- April 7-12—Bishop Saphoré.
- April 14-17—Local clergy.

Bishop Darst will again return to Philadelphia as one of the special preachers during Lent. He will have the noon-day service for a week at the Garrick theater and will also preach at the noon-day services at the Church of the Messiah, Baltimore, Md.

In San Francisco services are being held daily throughout Lent on the second floor of the Merchants' Exchange building, with an extended list of twenty-seven preachers.

**BEQUESTS**

ST. MARK'S CHURCH, Syracuse, N. Y., has received a legacy of \$500 from the estate of Mrs. Frances E. Geddes.

CHRIST CHURCH, New Haven, Conn., has recently come into a bequest of \$11,000, under the will of the late Elliot H. Morse, former treasurer of the Connecticut Savings Bank.

THE WILL of Charles Henry Willey, for many years a vestryman and latterly senior warden, gives to the Church of St. John the Baptist, Sanbornville, N. H., a bequest of \$1,000, to be added to the endowment fund. Mr. Willey, a faithful communicant of the Church, departed this life on February 22nd, at the age of 90 years, 2 months, and 25 days.

DURING THE past month bequests of the late Mrs. Helen R. Runnells were given to the parish of St. Chrysostom, Chicago, \$1,000 for parish work, \$200 to the choir boys' camp. The rector, the Rev. Dr. N. O. Hutton, says it is probable that the vestry will decide the most fitting use of the larger gift will be its inclusion in the endowment fund. It is suggested that a cottage or camp be built at the fresh air camp for the use of a family during the heated term.

**MEMORIALS AND GIFTS**

A MEMORIAL communion table, given in memory of the late Dr. Samuel Hart, Dean of the Berkeley Divinity School, was recently dedicated at the Hartford (Conn.) Hospital. An address was made by the Rev. George T. Linsley.

AT THE early service in St. Mark's Church, Clark Mills, N. Y., on the First Sunday in Lent, the rector, the Rev. W. J. Willson, blessed the new altar lights which were presented to the parish by Mr. Hooson.

THE GORHAM Co. are designing a baptismistry for St. Paul's Church, Syracuse, N. Y., to be executed in marble as a memorial of William D. Dunning, a warden of the parish for many years.

## ARIZONA

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

Date of Convocation — A Missionary Car —  
Missionary Activity

THE DATE of convocation, which will be held in Grace Church, Tucson, has been changed to April 29th and the two days following.

THE RECTOR of Grace Church, Tucson, has been given a Ford car. A lady not a member or attendant of the Church last spring said that if the War came to an end before the new year, she would present the rector with an automobile, and she kept her word, presenting it as a thank-offering for peace.

ALL PARISHES and missions, with two or three exceptions have paid their Pension Fund assessments for the past year. In cases where there were delinquencies the Bishop paid the amount lacking, so that the whole amount in every case has been paid.

ARCHDEACON JENKINS is now holding services at Hayden, which can be united with the work at Ray. He is also holding services at Clifton, Morenci, and Metcalf, all of which are centres of great mining camps. The archdeacon has so built up the work in these camps that there is now need of two clergymen to carry on the work. He has also started a mission at Maricopa, a railway junction on the Southern Pacific, where there are about two hundred persons, none of whom are members of the Church.

THE REV. E. W. SIMONSON, rector of St. Stephen's Church, Douglas, has had an exceptionally busy year, as the cantonment in the vicinity has about 5,000 soldiers. He looks after their welfare and in addition to his regular work has charge of a mission across the border in the Mexican mining camp at Nacozari.

AT PRESCOTT the Rev. George C. Golden, rector of St. John's Church, is making plans to open up the parish house as a club room for the enlisted men at Fort Whipple. The old fort is being converted into a sanitarium for sick soldiers, and when completed will accommodate about 3,200 patients and attendants. Of these about two thousand will be well enough to come to town. A club manager will have charge of the parish house, which will be open afternoons and evenings.

THE REV. BERTRAND R. COCKS, a chief worker in the emergency hospital at the Woman's Club building in Phoenix, and himself stricken with the disease, has been elected chaplain of the senate for the present session of the legislature.

ON SUNDAY afternoon, March 2nd, a memorial service was held at the University of Arizona, located in Tucson, commemorating the life and work of six former students and one professor of the University who laid down their lives during the war.

ON SEXAGESIMA SUNDAY Bishop Atwood delivered an address on Theodore Roosevelt in Grace Church, Tucson. The Bishop was a personal friend and so spoke of his character and work from first-hand knowledge.

## ATLANTA

HENRY J. MIKELL, D.D., Bishop

## Memorial Service

A MEMORIAL SERVICE for the late Hon. Seaton Grantland was held in St. George's Church, Griffin (Rev. H. A. Willey, rector), on Quinquagesima Sunday. The Bishop was celebrant and preacher, while the rector was epistoler. The Hon. Seaton Grantland, many

years senior warden, died on February 4th, in his 71st year. The Bishop pointed out that St. George's Church, the diocese, the city of Griffin, and the county and state senatorial district had each conferred upon him the highest honors, he having been senior warden of the parish and a member of the diocesan council for many years, and twice deputy to General Convention. He had been twice mayor and twice state senator, and was a member of the state legislature at his death. He also had place on many diocesan committees.

## CENTRAL NEW YORK

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

Bishop Fiske in Mills and Missions—A League  
of Churches—Canvasses

BISHOP FISKE is addressing group meetings of factory and mill workers throughout the diocese. Recently he addressed the employees of the Shepard Electric Crane Co. at Montour Falls in the diocese of Western New York.

THE MISSIONS are providing large classes for confirmation. In Emmanuel Church, Elmira (Rev. Lewis H. Ward, rector), Bishop Fiske confirmed eighteen persons, all adults, and at Millport, a part of the same cure, eleven persons received the sacred rite.

THE REV. F. W. EASON, rector of Trinity Church, Watertown, the largest parish in the diocese, in a recent address urged the speedy formation of a league of churches. "The true meaning of the kingdom of God," he said, "is the complete establishment of the sovereignty of Almighty God as the ruling principle in each man's life. If the cause of Jesus Christ is to gain anything by this war it must be by each man learning to live righteously. . . . Christ Himself did not attempt any social reform. He went deeper. He laid down the principle of righteousness as the fundamental principle of a man's life. 'It is the paramount duty of the Church to preach righteousness, not the righteousness which is confined to one's private life, but which dominates and inspires all one's thoughts and actions. The well-being of the community and of the nation depends on whether the great body of citizens are inspired by the lofty ideals of righteousness.' Theodore Roosevelt said that. Thank God that he lived. He inspired.

"There are tremendous days ahead. Peace has greater dangers than war. It is going to take a great deal more power, intellectual and moral, to solve the problems peace has brought than it did to carry on the war. Certainly it would be disaster if the Church should fail now in its duty to revive the spiritual and moral life of the nation. What better thing could happen than to create a league of churches? A league of churches should go side by side with a league of nations and rouse the national conscience and give it moral support and systematize the spiritual reconstruction that must follow the terrible holocaust in Europe. Christendom was not strong enough to prevent this war. But I believe it can be united enough to prevent another war. But we can't do it as we are at present organized, with a Presbyterian church on one corner, a Baptist church on another, with an Episcopalian and a Congregational church on the two other corners all making the same appeal.

"As long as we spoke of the British army, the French army, the Italian army or the Belgian army we were losing the war. Not until Foch came and united all of the forces did the banner of the enemy sink in the mire of defeat. So it must be with the churches."

SUBSTITUTES FOR THE CHRISTIAN FAITH is the title announced for a series of Lenten lectures by the Rev. A. E. Dunham of Fayetteville. The series will present Mormonism, Spiritualism, Christian Science, Other Cults, the Holy Catholic Church.

AN EVERY-MEMBER CANVAISS just completed in the Church of the Good Shepherd, Binghamton, resulted in increased pledges for parochial expenses of \$1,900 per year, and several hundred dollars additional for missions.

ZION CHURCH, Rome (Rev. E. S. Pearce, rector), has begun an every-member campaign for greater Church loyalty and interest. This campaign is fostered by the rector, wardens, and vestry and the Ignotus Club, a recently organized men's club. Every parish organization will participate and it will touch every person connected with the parish. Publicity, preparation, and systematic methods will be used to ensure results. About eighty workers have been carefully coached for the house to house visiting to secure from every person a definite pledge of parish service through one of the parish organizations, and of personal service in such matters as regular communions, daily Bible reading, prayer, and Church attendance. For the men special open meetings of the Ignotus Club are arranged during Lent, at which *The Episcopal Church and Its Message to Men of Today*, by Atwater, will be presented by laymen and generally discussed. For the children there will be weekly stories illustrated by stereopticon views or moving pictures to make the Catechism, Bible Stories, etc., vivid.

## CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

Bishop Perry on Army Conditions—Brotherhood  
—Services—"Mills Memorial Scholarship"

BISHOP PERRY of Rhode Island, a former rector of St. Paul's Church, New Haven, describes the work of the United States medical corps in Europe as "wonderful". He said that the morals of the troops were excellent, and reports as to conditions at Brest can be taken with a grain of salt. Things are not bad and such as they are follow on war conditions. Brest is like it is because in wartime they were not able to do anything but land troops, and now conditions are greatly improving.

A MEETING of the New Haven local assembly of the Brotherhood of St. Andrew was held in St. Thomas' Church, New Haven, on February 3rd, giving Brotherhood men and Churchmen in general an opportunity to meet the General Secretary and field secretaries and to work up plans for strengthening Church work in the diocese for the homecoming of the soldier Churchmen.

THE LENTEN SERVICES for all city parishes in Hartford will again this year be held in Christ Church. The special preachers as announced are: March 6th, the Rev. Charles O. Scoville; March 13th, the Rev. Floyd W. Tomkins; March 20th, the Ven. Archdeacon Greig; March 27th, the Rev. J. Chauncey Linsley; April 3rd, the Rev. Father F. H. Sill; April 10th, the Rev. H. K. Bartow. Noon-day services will also be held in Christ Church each week-day to April 17th, with an extended list of preachers.

A PATRIOTIC SERVICE was held in Trinity Church, Hartford (Rev. Ernest deF. Miel, D.D., rector), on February 2nd in recognition of work done on the Fourth Liberty Loan Drive by members of the parish Boy Scout troop. During the campaign thirty registered members of this troop succeeded

in securing 639 subscriptions amounting to \$164,250. This was 23 per cent. of the amount secured by all the Hartford Scouts. A Verdun ribbon and medal will be given to each of these boys as evidence of their patriotic service. The medal is emblematic of the spirit which won the war. The ribbon is of red watered silk, with narrow blue and white borders, while the medal displays on one face the armored head of France and on the other a representation of the Verdun citadel with the historic words, "On ne passe pas".

AT THE REGULAR meeting of the executive committee of the Colonel Jeremiah Wadsworth branch of the Connecticut Sons of the American Revolution, the Rev. Dr. Arthur Adams of Trinity College was elected chaplain to succeed the late Rev. E. Livingston Wells.

A MOVEMENT is on foot to raise \$6,000 to establish the "Mills Memorial Scholarship" at Berkeley Divinity School in memory of Lieut. Harold Colthurst Mills, a student at the school when the United States entered the world war, and the only one of all the undergraduate students of our divinity schools called upon to give up his life on the field of battle. The income of this fund is to be used to prepare young men for the ministry—primarily returning soldiers, then those who intend to give their lives to missionary work.

THE UNITED Lenten Services of the New Haven churches will be held this year on Wednesday evenings in St. Thomas' Church (Rev. William A. Beardsley, rector), the special preachers being the Rev. John N. Lewis, D.D., the Rt. Rev. Wilson R. Stearley, D.D., the Rev. William H. Pott, Ph.D., the Rt. Rev. Arthur S. Lloyd, D.D., the Rev. Milo H. Gates, D.D., the Rev. Ernest deF. Miel, D.D., and the Rev. McVeigh Harrison, O.H.C.

THE DIVINITY SCHOOLS at Cambridge, Middletown, New York, and Philadelphia are uniting this year to hold a two-weeks' summer school at the Berkeley Divinity School, Middletown.

**EAST CAROLINA**

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

**Apportionment Doubled—Church Reopened after Years—Convocation of Wilmington**

THE DIOCESE, apportioned \$5,270 for General Missions for the year ending December 31st, responded with an offering of \$9,315.32, nearly double the amount asked.

THE BISHOP on February 9th, at a most impressive service, reopened St. David's Church, Creswell, which had been closed for many years.

THE SPRING meeting of the convocation of Wilmington was held in Trinity Church, Lumberton, from February 24th to 26th. Bishop Darst was present during the entire session and preached on Tuesday morning. The convocation decided to conduct a preaching mission in the various mission stations during the next three months. The Rev. D. G. MacKinnon, D.D., was elected Dean and the Rev. Walter R. Noe was chosen secretary and treasurer.

A SPECIAL SERVICE to bless and distribute the Lenten mite boxes among the children was held in Christ Church, New Bern, on Quinquagesima Sunday. The scholar who does best will be sent to the diocesan council to receive the Bishop's commendation.

**ERIE**

ROGERS ISRAEL, D.D., Bishop

Missionary Funds for China

THE WOMEN of St. John's Church, Franklin (Rev. Martin Aigner, D.D., rector), were so delighted with Miss Helen Littell's address on China that they at once raised \$1,000 for her work.

**FOND DU LAC**

REGINALD HEBER WELLER, D.D., Bishop

**Ecclesiastical Authority — "Advent" Call Prepares for Lent—Women's Patriotic League**

BISHOP WELLER has transferred the ecclesiastical authority of the diocese to the Standing Committee during his absence as a member of the Commission on Faith and Order. He sailed from New York on March 3rd and expects to be abroad about four months. Several of the clergy having classes ready for confirmation have requested the Standing Committee to arrange for a bishop or bishops to visit the diocese.

AT ST. AUGUSTINE'S CHURCH, Rhineland, the postponed Advent Call was used as a preparation for Lent. Sister Emily and Sister Agatha, of the Sisters of the Holy Nativity, were prepared to go to Rhineland for the first week in Advent, but influenza conditions there made the work impossible. They came on February 14th and remained through February 24th, carrying out the call, in so far as it is still applicable. There was, of course, a daily Eucharist. Every forenoon the women of the congregation took turns in intercession in the church, while the Sisters made parish calls. Every woman in the congregation was called on at least once by one or the other of the Sisters. In the afternoons there were sectional cottage meetings in different parts of the city for instruction by the Sisters. The four points stressed were: 1. Regular church attendance; 2. Interest of adults in Sunday school work; 3. Zeal for missions, with special reference to the Woman's Auxiliary; 4. A definite preparation for Lent. The Sisters asked to add the formation of groups for Bible study. On Sexagesima Sunday there was a corporate Communion of the women, and on St. Matthias' Day a parish supper, at which the men decided to revive the monthly men's corporate Communion, which they did on Quinquagesima. The first immediate fruit is the formation of a branch of the Woman's Auxiliary with about twenty members. A day of intercession will be had every first Friday in the month and provision is being made for Bible study.

THE WOMAN'S PATRIOTIC LEAGUE of Trinity Church, Oshkosh, was organized on September 10th. It offered the use of the guild hall to the Red Cross, started a human calendar, and served meals three times a day to the Students' Army Training Corps of the Normal School. At the meeting held February 21st it was reported that the total receipts were \$6,597.09, and expenditures \$4,856.82, leaving a net profit of \$1,650.27. Of this \$1,000 was voted paid on the \$10,000 mortgage on the guild hall, the balance to be turned over to the woman's guild hall board.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

Church Charity Foundation

THE BISHOP was guest of honor on February 24th at a dinner given by the Church Club of the diocese in the University Club, Brooklyn. One hundred well-known clergymen and laymen listened to addresses by Bishop Burgess, Bishop Thomas, the Rev.

H. Percy Silver, and William M. Baldwin. The Church Charity Foundation was the topic. Bishop Burgess expressed the hope that the foundation would be placed upon a firm financial footing during the semi-centennial of the diocese next May. It is the clearing house for all diocesan charities, and its work when fully accomplished will include maintenance of a hospital, homes for the aged, blind, and orphan, and a nurses' training school. All buildings will be on a square block owned by the diocese at Atlantic and Albany avenues.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

A Reception—Mission Study

AT ST. MARK'S PARISH HOUSE, Augusta, on February 26th, a reception, accompanied by a parish supper, was given to the Rev. J. Alexander O'Meara, D.D., locum tenens during the absence of the rector, the Rev. Victor O. Anderson, in war service abroad. Dr. O'Meara was assisted by heads of parish organizations and by Miss Brewster, daughter of the Bishop.

A MISSION STUDY class of six sessions, starting February 7th and lasting until March 14th, has been held in Portland at the Bishop's House every Friday afternoon. About twenty-five or thirty of the women of Portland attended each session.

**MISSISSIPPI**

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

The Hut at Camp Shelby

THE EPISCOPAL HUT at Camp Shelby, Hattiesburg, the only one of its kind to be erected at camp or cantonment after our entry into the war, was opened on December 16, 1917. There has been held only one kind of regular service—the Holy Communion. There have been no preaching services or services of song, these being held in larger places, but many hundreds of men have received their sacramental sustenance here. Nearly fifty persons have been confirmed on two occasions when the Bishop of Mississippi had made visitations, and there have also been occasional baptismal services. The hut was erected on the initiative of Bishop Bratton, erection and equipment being paid for by Churchmen and Churchwomen of Mississippi.

**OHIO**

WM. A. LEONARD, D.D., Bishop

FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

St. Peter's Church, Lakewood

ST. PETER'S CHURCH, Lakewood (Rev. D. LeB. Goodwin, rector), is rejoicing in a pipe organ paid for by the chancel guild and dedicated on March 3rd. Henry F. Anderson, organist of Emmanuel Church, Cleveland, gave the recital. The organ, built by the Tschantz Co., has seven speaking stops. A chalice and paten and processional cross have also been recently given, the former as a memorial to Canon Attwood, who founded St. Peter's ten years ago. The pews have been provided with musical copies of the new Hymnal, and the enthusiasm of the parish has increased greatly. Owing to the rapidly increasing congregation the vestry have decided on a new church, and are also considering a more accessible location. A memorial service was held on March 9th for Corporal Leo R. Lincoln, a member of St. Peter's choir who made the supreme sacrifice in France on November 2nd.

## OKLAHOMA

THEODORE PAYNE THURSTON, D.D., Bp. in Charge  
A Military Confirmation Class

THE FIRST Confirmation class presented by the Rev. John L. Oldham in the new church at Lawton was composed entirely of men from Fort Sill. One of the men had to be confirmed immediately upon arrival of the Bishop as he was under orders to leave within two hours. The other four were presented later in the evening at a hearty service attended by soldiers and townspeople. The formal opening of the new edifice will take place after a drive for \$3,500 for furnishings and alterations of the old building into a parish house. The Rev. Mr. Oldham's departure to St. Matthew's Cathedral at Dallas is greatly regretted.

## OREGON

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

Northern Convocation—Building Fund Nearly Doubled—Diocesan Enrollment Sunday

THE NORTHERN CONVOCATION met at Grace Memorial Church, Portland, on February 26th and 27th. Valuable papers were presented along the lines of reconstruction in Church work. At a business meeting the League of Nations was endorsed, with a request to the two Oregon senators that they give it their best support.

A REMARKABLE building campaign has been carried out by Grace Memorial Church, Portland (Rev. O. W. Taylor, rector). Starting with a bequest of \$9,000 from Mrs. Frederick Berry, two committees were organized to secure additional funds. \$20,000 being the objective. The leader of one committee, Mr. John L. Etheridge, agreed to duplicate outside the parish every dollar raised among the congregation. When announcement was made that about \$8,000 had been raised in the parish. Mr. Etheridge announced that he had secured pledges amounting to \$15,000, and \$6,000 additional was raised at a parish meeting, pledges being made for children and grandchildren. In all, the fund amounts to \$38,000, providing for a much more elaborate edifice than first projected. It will be of brick and stone and construction will probably begin early in the summer.

MARCH 16th will be Enrollment Sunday in Oregon Sunday schools. Bishop Sumner has addressed the parents urging larger interest and support.

## QUINCY

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

Redecoration of Cathedral Interior—St. Paul's Church, Peoria

THE INTERIOR of the chapel, choir, and chapter rooms of the Cathedral of St. John (Very Rev. W. O. Cone, Dean), have been recently redecored and a glow system of electric lighting installed, at an expense of several hundred dollars, provided by St. John's Guild and several friends.

THE REV. H. L. BOWEN, of St. Paul's Church, Peoria, is delivering Sunday afternoon Lent addresses on Blasco Ibanez' *Four Horsemen of the Apocalypse*. At a recent service in this church, a memorial tablet was unveiled and blessed, in memory of Raymond Beattie Allen and Walter Harold Martin, members of the parish who gave their lives for their country.

## RHODE ISLAND

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

Return of Bishop Perry—Various Lenten Services

BISHOP PERRY, vigorous and ready, has returned to the diocese with visions for the

future backed by his experiences of the past six months. Every where there is a glad hand to greet him. On the morning of the First Sunday in Lent he preached at St. Martin's, Providence, in the afternoon at St. Stephen's, and in the evening at Grace Church. On Monday the 10th he conducted a quiet day for the clergy at St. John's Church, Providence.

LENT HAS begun with an evident earnestness in all parishes. Large congregations attended the Ash Wednesday services. The service lists of the leading parishes in Providence are varied and inviting. At St. Stephen's, besides celebrations of the Holy Communion, and other services every day, Father Gavin, S.S.J.E., is to give a series of sermons Sunday afternoons on The Way to God. The sermons on Friday evenings at St. Martin's are by out of town preachers, among them, on Good Friday, being the Rev. Kirsopp Lake, D.D., of Cambridge. There is always interest in the noon-day services at Grace Church. The course this year opens with Archdeacon Greig of Worcester, England, as preacher the week of March 10th. He is followed by Dr. Alex. MacColl, Presbyterian, of Philadelphia, and then come the Rev. E. M. Parrott, the Rev. Percy G. Kammerer, and Dean Robbins of the New York Cathedral. Bishop Perry is announced for Holy Week and the Three Hours' Service on Good Friday. The rector of All Saints', the Rev. A. M. Aucock, D.D., besides several regular parochial services, has united with the pastors of the two neighboring Congregational churches for combined services on Thursday evenings alternating at the three places. Dr. Mann and Dr. Worcester of Boston are the preachers when the services are at All Saints. The other preachers are Dr. C. H. Patten of Boston, Dr. Robert E. Brown of Waterbury, Dr. George E. Cady of New York, and Dr. E. M. Noyes of Newton Centre.

THE SERVICES at St. Paul's Church, Pawtucket (Rev. R. A. Seilhamer, rector), that are featured are on Sunday evenings and Friday evenings, when some of the best known clergy in the diocese will preach. On one of the Sunday evenings the preacher is to be the Rev. Edward R. Evans, pastor of the Pawtucket Congregational Church. By Easter three new windows are to be placed in the church representing The Visit of the Wise Men, Christ amidst the Doctors, and The Entry into Jerusalem. Three sets of altar hangings, purple, white, and green, with chalice veils and burses to match, handsomely embroidered, have recently been given to the church. After Easter the church is to be redecored within, and a wood screen is to be set up.

THE REV. WM. H. P. HATCH, D.D., of the Cambridge Theological School, who has been *locum tenens* at St. Martin's, Providence, during the absence of the rector, the Rev. A. L. Washburn in France, is to conduct a devotional meeting for the diocesan branch of the Woman's Auxiliary at St. Stephen's Church on the afternoon of March 21st, from three to five o'clock.

## WASHINGTON

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

Bible Reading Booklet—Thanksgiving Service—Parochial Mission Campaign

THE REV. DR. MCKIM has prepared a booklet modelled on that of the Boston Twenty-Weeks' Campaign, containing prayers and selections for Bible reading, which is being carried to the homes of all parishioners by volunteer messengers.

A SERVICE of thanksgiving for victory in the great war was held in Washington

Cathedral on Sexagesima Sunday for the girls in Washington schools at the request of the Head Mistress Association. The *Te Deum* was sung and special prayers were offered for deliverance, for the peacemakers, and for the work of reconstruction and restoration. The preacher was the Rt. Rev. Frederick Foote Johnson, D.D., Bishop Coadjutor of Missouri. This service was contemporaneous with that in New York Cathedral to which representatives of many girls' schools in this part of the country were sent.

THE COMMITTEE appointed by the Bishop at the last diocesan convention to arrange for parochial missions and intensive evangelistic services has determined that the most favorable time for such work is Passion Week—Sunday, April 6th, through Palm Sunday. In this week particular efforts will be made to reach non-churchgoers. A special missionary or preacher is to be obtained when possible for every church. Each rector will arrange his services so as best to reach his congregation and neighborhood; but a general schedule is to be obtained. Friday is to be a day of continuous intercession, with half-hour periods for different groups of communicants.

A READABLE little booklet called *The Story of Jack and Jill* has been written by the Rev. Cornelius S. Abbott, Jr., vicar of the Chapel of the Good Shepherd. It describes the adventures of two young people in finding a Church home, presenting a study in human and sympathetic manner of some modern religious problems.

## CANADA

Memorials—Woman's Auxiliary of Montreal—Bishop Roper on Reconstruction—Religious Revival in Nova Scotia—May Amend Constitution in Ontario

Diocese of Huron

THE NEWLY built basement of Trinity Church, Fordwich, was opened by Bishop Williams, with very large congregations.—A MEMORIAL SERVICE was held on February 16th in St. Paul's Church, Stratford, for forty-two members of the congregation, fallen in the war.—A REBENDS of quartered oak was dedicated in St. David's Church, London, by the Bishop on February 13th, in memory of John Harding, killed in action on last Palm Sunday.

Diocese of Montreal

THE ANNUAL meeting of the diocesan board of the Woman's Auxiliary opened February 26th, with a service in Christ Church Cathedral at 10:30 in the morning. The Bishop was celebrant. Many of the city clergy assisted and the preacher was the Bishop. The business session opened in the afternoon in the Synod Hall. The president and Bishop Farthing gave addresses showing why so much larger assessments are needed. The second day the Dominion treasurer, Mrs. Donaldson, spoke on the same point, stating that the different rate of exchange makes the stipends of foreign missionaries only equal to about half the purchasing power they had formerly.

Diocese of Niagara

BISHOP ROOPER, of Ottawa, addressed a meeting of men and women in Christ Church Cathedral, Hamilton, on the war mission work inaugurated by the General Synod. The Bishop gave interesting information concerning reconstruction and the returned soldier problems. He spoke on the same subjects in All Saints' Church, Hamilton.

WHEN THE diocesan board of the Woman's Auxiliary met in St. Thomas' parish in February, Miss Stringer, daughter of the

Bishop of Yukon, delighted the members with her vivid descriptions of life among the Indians and Eskimos. She was born at Herschel Island, in the arctic circle, where her parents were missionaries.

**Diocese of Nova Scotia**

THE MINISTERIAL ASSOCIATION of Halifax and Dartmouth, of which Archbishop Worrell is president, will make a united effort at religious revival in that district. From Ash Wednesday to April 20th, is to be a period of devotion and spiritual uplift. The appeal issued is to be signed by representatives of all Protestant and Roman Churches in Halifax and Dartmouth. A series of addresses will be given on Friday evenings, with the same subjects in all churches: Family Life, Child Life, Church Life, Business Life, and Public Life.—A CIRCULAR addressed to the congregation by the rector and wardens of St. Paul's Church, Halifax, seeks to find which would be preferred as a war memorial, the choice lying between enlargement of the chancel, an echo organ, a chime of bells, memorial windows, or an endowment fund for a parish missionary.—THE BUILDING given by a member of St. Mark's congregation, Halifax, as a place of worship until the new church can be built, is being rapidly completed.—THE WAR SERVICE commission, religious education, and the problem of candidates for the ministry were discussed at the annual meeting of the Halifax Clericus.

**Diocese of Ontario**

THE CHANCELLOR, Judge McDonald, presided at the annual meeting of the executive committee of the diocese, February 4th, as Bishop Bidwell is overseas. The missionary receipts for the year were the largest yet raised in the diocese. The report on the new basis of apportionment was postponed for further consideration.

NOTICE HAS been given by Judge McDonald, chancellor, that at the next meeting of the diocesan synod, in May, he will move to have a clause of the diocesan constitution struck out which renders a clergyman liable to discipline for officiating at the services of religious bodies not in communion with the Church of England in Canada. He is also proposing an amendment to allow women to be elected as lay representatives to the synod.

**Diocese of Qu'Appelle**

A MEMORIAL TABLET was unveiled at the dedication service of St. Etheldreda's Church, Radville, by Bishop McHarding, in memory of H. A. Lackey, son of the rector, who was killed at Vimy Ridge.

**Diocese of Quebec**

SUNDAY, February 16th, was observed as a day of intercession that the deliberations of the Peace Conference may result "in the establishment of a world-wide peace on a just and permanent foundation."

**Diocese of Rupert's Land**

THE THIRTY-FIFTH anniversary of All Saints' Church, Winnipeg, was celebrated first on February 26th, when the Primate preached. The services were continued the following Sunday, when the preacher was the Rev. G. F. Davidson, of Regina. On the next Sunday, March 2nd, Bishop Roper was the speaker.

**Diocese of Toronto**

ST. MONICA'S CHURCH, Toronto (Rev. Robert Gay, rector), completed an every-member canvass February 9th, with marked success. The pledges in 1918 were, current funds, \$992.65; missions, \$244.12. After the canvass the pledges for current expenses were: \$2,921.36; for missions, \$1,040.40.

The parish has sent over 300 men to the front and lost some forty-six killed in action.

THE GRADED Sunday school lessons recently introduced are not suitable for rural Sunday schools, in the judgment of the rural deanery of East York, which felt that the needs of small schools are better met by the old system of one uniform lesson throughout the school. The meeting was held in St. Nicholas' Church, Birch Cliffe, the preacher being Archdeacon Warren.—BISHOP REEVE has been in the General Hospital, Toronto, since February 19th, undergoing an operation. It is thought that he will not be able to resume his work for some weeks.

AT THE meeting of the Sunday School Association in Holy Trinity Church, Toronto, February 17th, the Rev. R. McNamara, spoke on The Boys of the Church in the Trenches. He has been given the rank of major.—ALL SAINTS' CHURCH, Whitby, has a good record this year. A new organ has been installed, the church building has been restored, and notwithstanding the general receipts in the parish are the largest in ten years.—THE MISSIONARY drive in Toronto was held from the 10th to the 17th of February. It was hoped to raise from it \$95,000. Canon Gould was a speaker at the first meeting.—BY THE DEATH of Canon Tremaine the diocese lost one of its oldest clergy. He was ninety years old and had been sixty-seven years in active service.

THE FONT given to St. Paul's Church, Toronto, by a member of the congregation, Mrs. J. H. W. Ross, in memory of her little son, is cut out of Indiana limestone, and weighs about five tons. The sculpture and carved work has been done by Mr. Ira Lake of Buffalo.—BISHOP REEVE has been making progress toward recovery since his operation.—THE ANNUAL evening meeting of the diocesan Woman's Auxiliary was held in St. James' parish Hall, Toronto. Miss Jessie Wade, missionary on furlough from Fukhien, China, told of China's great need and our opportunities.—THE PLACE OF THE LAYMAN in the Work of the Church was the title of the address by Canon Tucker, at the annual supper of the men of the Anglican Laymen's Missionary Movement, in St. James' parish house, Toronto. The Bishop strongly supported the every-member canvass. A resolution placed on record the society's sense of loss in the death of Sir Wilfred Laurier.

**The Magazines**

A QUITE REMARKABLE collection of expert opinion on a variety of subjects is contained in the *Fortnightly Review* for January. Dr. Dillon contributes one of his portentous and omniscient pronouncements, this time upon the world in general and the League of Nations in particular. It is interesting to note that in the main he agrees with President Wilson and that he declares the first duty of the Allies to be "to draw the bonds of friendship between Great Britain and the

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United States much closer than heretofore and to come to a satisfactory agreement on the crucial questions to which the events of the past four years have given a commanding place in the interests of mankind." On the other hand, he deprecates the proposal to offer to this country its share of the "white man's burden", in this entirely disagreeing with another eminent authority, Sir Valentine Chirol, who, discussing Islam and the Future of Constantinople, declares that "if there is one part of that common task which America is eminently qualified to discharge by her very aloofness from all the political entanglements and jealousies of the pre-war past, it is by undertaking to act as the trusted custodian of the freedom of Constantinople and the Straits." Sir Valentine's knowledge of the political world of Islam is almost unique, and his opinion is worth considering when he says that the government and administration of Constantinople, with a population of under one and a half million—a smaller population than that of Chicago or Philadelphia, let alone New York, could be conducted on purely municipal lines. It is pleasant to read also his sympathetic words of the Turks, often so "simple, honest, and industrious", but whose religious and racial passions have been periodically inflamed—often alas, by men who were not pure Turks. Indeed, "the most intimate confidants and tools of Abdul Hamid were . . . chiefly composed of Albanians and Circassians and Kurds, rather than Turks, and some of his most unscrupulous servants were Christians." An extraordinarily vivid and lucid account of the two battles of the Marne comes from the pen of General Frederick Maurice, and gives promise that he will continue, by compiling a history of the Great War, the reputation he had already gained before it as one of the ablest of modern military historians. It is of interest to remember that General Maurice is a grandson of F. D. Maurice himself. Miss Gertrude Tuckwell pleads, with fairness and convincingness, the case for equal pay for identical or similar work, and also for the only policy that will enforce it, that of paying the woman in industry the man's rate for the job, irrespective of the output of the particular woman concerned. A fragment of literary criticism by George Moore, an exquisitely written appreciation of the Russian Ballet by Arthur Symons, a continuation of the Kerensky-Korniloff controversy, these are among the other good things contained in this excellent number of the magazine.

**THE ROMANCE OF A MILITARY WATCH**

A RING at the rectory door the other day, says a Rockford (Ill.) paper, disclosed a soldier, Sergeant George Williams, who asked for Mrs. Clinch, wife of Chaplain N. B. Clinch of the 129th Infantry. When told that the family were in Chicago he made known his errand, which was to return to Mrs. Clinch the watch he had picked up last October among the wreckage of the battlefield of Verdun. Since then he had been in the hospitals, but when sent back home he brought with him the trophy which becomes of unique value, and had suffered no damage, although it had been through all the contingencies of the war. It served with distinction in the trenches, fell on the field of honor, was carried to the rear, lay in the hospitals, and was returned to Camp Grant for honorable discharge and reconstruction!

Extracts from the Chaplain's diary tell of the loss:

"Sunday, Sept. 29.

"Three o'clock and we are up again and

once more stand in waiting in the dark and rain. Four A. M. and we fall in behind Company K, the rain stops, but our feet are as wet as they can be. The mud and slush goes over your ankle tops and gets in through the boot laces. We move up to the road along which we march through one village, a mile further on we meet some of the men of the regiment we are relieving. They tell us to get our masks ready, for in five minutes we will be in a village that is being shelled and is full of mustard gas. There is nothing I dread more. I look anxiously at Captain Ritchie to see if he has put on his mask, see that he is doing so and put on mine. Now we are in the village. The horrid whine of the shells is all around, again and again we throw ourselves face down in the mud. A terrific crash right in front of us and pieces of shell whiz by over our prostrate bodies. Groans and moans are heard. There in a heap are a dozen dead and dying men. A pool of blood is in the road. Now my medical men show the stuff they are made of. Without a thought for their own safety Captain Ritchie and four of his boys go to their aid. Four are dead there and eight wounded, one of them Lieutenant \_\_\_\_\_, who sends

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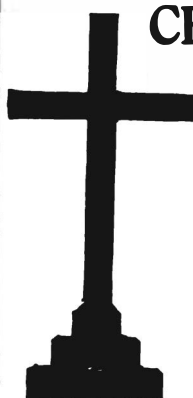
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word to Captain Lindroth, 'I am sorry I can't take the platoon any farther.' Donlof, a Russian Jew whom I had rowed with at Camp Logan over his allotment and who has proved himself a hero once before, kept up a continual talk of encouragement. 'Red Cross man help me, help me,' one poor fellow kept crying. 'I am helping you, big boy. Red Cross man take care of you, don't worry,' from Danloff. Seeing they were being cared for I am told by Captain R. to take the rest of the detachment on, and as the rest of the column was now some distance ahead I went on up that road with shells bursting so near that we had to go to the ground again and again. It must have been here that I lost my gold wrist watch that the good women of the church gave me. It is there in the mud somewhere. . . .

"Evening comes on and with it my neuritis comes back. I go below and crawl into my dark, damp, dirty hole and take some aspirin. It does no good; my throat is raw all the way down. Captain R. says it is a touch of mustard gas, gotten from stirring it up probably when I threw myself down in the mud. Rations come up to us at ten P. M., but I am too sick to eat. All those poor men get out there in the wet and cold is two small pieces of bacon, one large slice of bread, and a little cold, weak, black coffee. This is all, but is the best that can be done. I miss my watch dreadfully, down in this hole; you can't tell whether it is day or night."

MICHAEL ON A LEVEL

THE DOOR BELL of the Bishop McVickar House rang twice. It was a call for the associate diocesan missionary; and he answered it and found a fine looking soldier with the foreign service hat on his head, the gold V on the right arm, and the Y. D. on the other, and two colored badges on the breast of a well-fitting overcoat, and stared at him as at a stranger.

"Don't you know me?"

"Why, it is Michael!"

The week before a letter had come from Michael from Bordeaux. He had been gassed at the Verdun front, and had been moved from hospital to hospital. "I am going back to the United States," he wrote, "to try over again that which I failed at with more determination and will power, and hope and pray to make good this time." It had been a year since the missionary had heard from him acknowledging a smoking outfit sent him, and longer still since he had seen him, and the surprise at this sight of him was indeed great.

Yes, that was Michael, looking differently and speaking differently; the same Michael he had known for five or six years, who had been down and out time and again, and time and again had come to him for help, for food, for lodging, for employment; and whom he had supplied, on different occasions, with old underwear, half-worn shoes, and a pretty good overcoat. He had worked on the Merchants and Miners Line, at the State Asylum, and in cheap restaurants, for a month or two months; and would get out and then down, down once as far as the jail, and each time on being helped he had promised to do better. The missionary was almost hopeless about him, especially when he missed at one time a fountain pen, and at another a small camera, directly after Michael was gone. He remembered Jean Valjean and the Bishop, ineffaceable memory freshened by movies, and did not put the police on his track, or give him up altogether.

"What made you come to me, Michael?" the missionary asked one day when discouraged about him.

"That lame fellow John you knew in the hospital, whose mother ran away with a man, told me how you helped him, and I thought you might do something for me!"

"What became of John?"

"Don't you know? A man got him drunk and he did something wrong, and when a policeman came after him he jumped out of a window in Church House."

"Was that John?" The missionary recalled the case and softened toward Michael, for it seemed to him that the John whom he knew might have been saved from that jump.

He thought of all this when he led Michael in uniform up to his room for a talk. A fountain pen left on the table the missionary hurriedly hid in his pocket.

Michael had changed. He had no favors to ask, no axe to grind. He was his best self. From Camp Devens, where he had arrived but a few days before with the "casualties", he had come on his first furlough to Providence to show his friend that he had changed, and was going to Boston to his mother from whom he had been long estranged.

"I see things differently now," he said, "The past is buried, I buried it over there. My will is strong. I have drilled it. I was at St. Mihiel. . . . I am on the level and mean to walk straight."

The missionary's heart beat with joy, and somewhat with shame; with shame because he had not let the fountain pen lie where it was in the open.—*Diocesan Record* (R. I.).

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