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# The Living Church

VOL. LII

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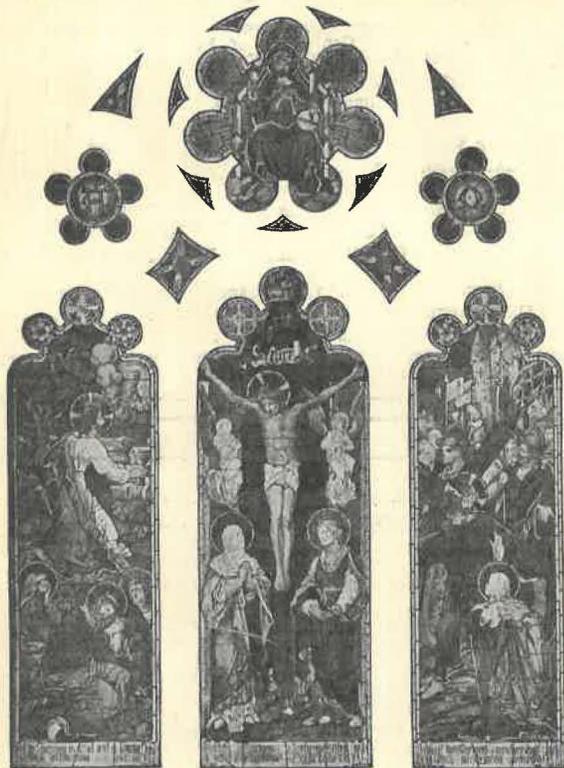
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IT MAY BE that recollections of the past hinder you, but you must reject them; anxious thoughts may arise, put them away; your faults seem to raise up a barrier, but no past faults can separate a loving heart from God.—*H. L. Sidney Lear.*



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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 13, 1915

NO. 15



## Clergy Pensions

ONE of the most hopeful signs in connection with the projected plan for Clergy Pensions is that it is being criticised. When a scheme involving the initial collection and expenditure of some millions of dollars and the continuing necessity for annual contributions of considerable amounts, to be made by all the parishes and missions, is received without discussion, and an apathetic "aye" is voted *nemine contradicente*, it means that the plan is voted unworkable; not bad enough to be voted against, not good enough to require examination in detail or to warrant enthusiasm.

There was danger that such would be the fate of the Clergy Pension scheme. Between the General Conventions of 1910 and 1913, an exceptionally able commission of Bishops, clergy, and laymen, with the aid of the best actuarial experts in this country, worked out an extremely elaborate plan for such pensions and for aid in clerical disability. As much publicity as was feasible was given to it in the months immediately preceding the last General Convention. The expert was introduced in the House of Deputies and presented the case on behalf of the Joint Commission in an admirable manner and quickly answered such inquiries as any deputies chose to make, easily and wittily silencing such mild criticisms as were hesitatingly made. Measures of similar import in Congress are under deliberation, more or less actively, for perhaps three months. In the House of Deputies several hours were assigned to the subject—a very generous allowance in the brief time at the disposal of the convention. The net result was that all the resolutions asked for by the Joint Commission were easily adopted—we think by unanimous votes. That every deputy fully understood the import of the principles indorsed—that "the pension system of the Church should be so constructed as to take cognizance of the problems of the accrued liabilities"; "that the contributions and the continuing liabilities should be actuarially calculated so as to balance"; "that the assessments to support the continuing liabilities should be adjusted upon the principle of an actuarial relation between the liabilities and the benefits"—we should hesitate to affirm; but that no one felt justified in offering any criticism, in the presence of the actuarial expert to whom such principles are but the A. B. C. of his science, is beyond question. Whatever may have transpired beyond the closed doors of the House of Bishops, where nobody can disprove that unbroken wisdom is bestowed upon every measure, it must be said that the House of Deputies was awed. To have voted No upon such a series of actuarial axioms would have been to claim for oneself the attributes of a Superman. And the resolutions were adopted *nem. con.* All that remained to do was the simple task of raising a few initial millions, of getting some seven thousand local bodies of lay Churchmen to pay regularly the annual amounts necessary to carry these admirable principles into effect, to grow old—if one were a clergyman—and lo! the system would be in operation! Whereupon the more interesting subject of the trial of

the clergy for misdemeanors of one sort or another succeeded to this in the House of Deputies, in the due consideration of the kalendar.

Let no one suppose that there is here intended any criticism of anybody whatsoever in connection with the presentation of the subject. Everything was done that could be done. The subject of a scientific pension is an extremely complex one, to which highly-paid specialists in the insurance world have given years of study. It is no reflection upon the ability of the eminent deputies that they may not have grasped all the intricacies of it; neither are the rest of us to be condemned if some of the conclusions of the experts seem to run counter to what seems our own sense of the fitness of things.

WE HAVE LATELY published a number of letters criticising that part of the scheme which provides that, subject to a fixed minimum annuity of \$600 a year, the pensions of the clergy shall be graded according to the stipends received during the period of their activity. We may say that considerably more letters of like effect have been received, exceeding the number that could conveniently be printed. And there have been a smaller number on the other side.

We believe that the eminent actuaries, in working out this scheme, have overlooked two fundamental considerations, such as would not enter into a like scheme on the part of a railroad or a life insurance company, but are peculiar to the Church. One is that in the ministry, stipend is no measure of ability, even when viewed relatively. The other is that when one is ordained, he is normally deprived of the opportunity of earning a living otherwise than as a clergyman.

With respect to the first of these principles, it differs from that which prevails in the commercial world. It is assumed that one who is offered an increase of salary by proceeding from one post or department to another, will, as a matter of course, accept the transfer. One is in the business world for the purpose of earning a living. The larger the stipend that can be earned, the better the living that will result.

Not only in theory, but in practice, this is not the principle underlying the ministry. Not only does one entering the ministry forfeit all opportunity of obtaining a really large salary at any time during his life, but also he enters knowingly upon a position in which stipend is not graduated according to ability, and still further, he must frequently lay aside, through the call of duty, the opportunity to advance to a larger salary.

The public is pleased to suppose that when a "call" comes to a clergyman and he considers it "prayerfully," the relative salary as between the two fields of work is the determining consideration. Of course salary must enter into the matter. A clergyman is obliged to find the means to obtain his daily bread and to feed his family. There is a minimum below which this cannot be done. There are necessities resting upon one that do not rest upon another. It is legitimate for a clergy-

man to consider a proper increase of salary as one of many factors in connection with an offer of new work.

But it is not a fact that this is generally treated as the chief factor. The world little realizes how often an offer carrying with it an increase in salary is refused by a clergyman who believes he is called to the work he is doing, and not to that which is offered to him. Only last year, to our knowledge a priest in a neighboring city living on a small salary was offered a call from another city to be at the head of one of the wealthiest congregations in that section of the country, and at a salary which not only would be large, but which practically might be placed at any figure that he wished to stipulate; and he quietly laid it aside, and declined the proffered call. This is by no means exceptional. Thus the stipend, when taken at the end of the active years of one's ministry as the gauge of what pension should be granted, is not the equivalent of the salary in dealing with employees of worldly corporations. The clergy are justified in feeling that it would be a wrong and an ignominy for the Church to classify them by such a standard, altogether apart from the question as to whether their own modest pensions might not be better assured to them if that were done.

To this we may add the second differentiating principle, which is that when one is ordained he is normally deprived of the opportunity of earning a living otherwise than as a clergyman. In this also he differs from the employee of a business house. The latter is under no continuing obligation to remain in such employ. If he is dissatisfied with his salary, or if there is other demand for his services, he may easily withdraw from one line of work and enter upon another. In doing this he violates no ethical principle. He is not bound to continue during a lifetime in the calling upon which he begins.

We venture to say that neither of these considerations occurred to the actuaries who devised the pension plan. They are experts rather in insurance than in religion. We do not maintain that necessarily the plan is vitiated because the two principles were not considered, but we do maintain that these considerations ought to be taken into account, and that no pension scheme for the clergy can be a complete success that leaves out the two fundamental principles which differentiate the ministry from commercial occupations.

WHEN THEREFORE our friends of the clergy interpose the plea that they are being judged from a money basis that does not enter into their clerical calling, they are entirely right. This is perhaps more an academic than a practical consideration, however. It has been said on behalf of the proposed plan that it is the only one that is feasible at all; that the wealthier parishes, upon which chiefly we must rely for the success of the scheme, will not support it unless they can see in it the means of providing what they will deem to be *adequate* support of their own retiring rector. The Bishop of Massachusetts, in the many addresses that he has made on the subject, has frankly avowed this to be his belief. Against this our correspondents are quick to reply that it is by no means certain that the laity, even of those same wealthier parishes, would take that attitude; that it is gratuitous to assume that they would take a merely selfish view of their obligations; and that at least the laity should be asked if such is their view before it is quietly assumed that they will not assume a higher obligation.

There is something to be said on both sides of this case. On the one hand, if the scheme is to work at all, *somebody* must raise the necessary seven or eight million dollars with which, as an irreducible minimum, it must begin, and we strongly suspect that the Bishop of Massachusetts realizes that probably he is that somebody; it will come to the rest of us as a positive shock if this proves not to have occurred to him. Consequently, if he feels that a maximum pension of \$2,000 to the few is a *sine qua non* to securing a minimum pension of \$600 to the many clergy, he has a right to ask that he be not handicapped in his efforts to obtain the latter. For it is wholly improbable that we shall ever before the millennium reach the point where a flat pension of *more* than \$600 can be offered to all the retired clergy alike. It is possible, then, that the question will ultimately take this form: Shall we make it impossible for the Church to pay a pension of \$600 to the Rev. A. B., because we are unwilling at the time to provide a pension of \$2,000 to the Rev. C. D.? We are not prepared to say that we believe the two propositions to be inseparable, but it appears to be the case that those responsible for the success of the scheme think

they are. We shall desire that the grounds of their belief shall be vigorously challenged, and that the utmost opportunity shall be given to convince them that they are wrong; but in the last resort, we shall not recommend that the Rev. A. B. shall be deprived of the hope of receiving any pension at all, because of the provision that the Rev. C. D. shall receive more. Anglo-Saxons are famous for the illogical nature of the compromises by means of which they live from century to century, and in this matter of clerical pensions we may have one more of those compromises. It will be pitiable in the extreme if the whole plan must finally be abandoned because we disagree on details. It must be agreed that it is by no means certain either that the initial amount can be raised, or that the great bulk of parishes and other religious corporations that are responsible for the stipends of the clergy will pay the necessary annual assessments to keep the system going. We must not be too belligerent over the precise relative size of chickens that have not yet been hatched.

WE HAVE from the first recognized that these two fundamental errors of principle would at some stage require reconsideration by the Commission. We purposely avoided pointing them out at the outset, because we did not wish to discourage the plan itself. We shall hope however that the matter will now be carefully reconsidered in the view of these twin principles which have undoubtedly been left out of consideration.

And on the other hand, we would speak a word to the protestors themselves. If it is true that there is a minimum, it is also true that there is a maximum beyond which one may not attain. The promised stipend is to be not less than \$600 and not more than \$2,000. The very few exceptional cases of clergymen receiving relatively large salaries, therefore, will not materially depreciate the assets of the fund. We shall certainly not take the position that it is better to leave the plan untried than to try it subject to the omission of two factors that seriously enter into the matter, but which have been forgotten.

All that we ask at this time is that the two principles which we have laid down shall be considered by the members of the Commission and by their actuaries, as actual conditions that do, in fact, differentiate the pension of the clergy from pensions that might be granted to a corporation. If they will do justice to such considerations, we are confident that the plan may ultimately be worked out in entire justice to all concerned.

TO celebrate the centenary of British-American peace, as Churchmen are asked to do next Sunday, may well thrill the imagination. It is true that the celebration must be done in such wise as not to invade the neutrality in the present war which the Church, no less than the State, is bound to observe. As individuals we are bound to have our sympathies rather with the one side or the other, as students of history we are bound to render our verdicts from the facts that are made known to us, as Christians we are bound to deplore especially whatever brutality there has been that is not justified even by war, such as the killing and maiming of non-combatants, and especially of women and children. The principle of neutrality does not demand that we should be blind to these considerations, and we are not.

But these are factors that it were well to avoid in the celebration of the centenary of peace. World issues of to-day do not enter into the subject. There have been serious questions at issue between Great Britain and the United States at times during the past hundred years. That none of these involved us in war is rather remarkable when we think of the facility with which nations have, in past years, plunged into hostilities. To Queen Victoria on one or more occasions, to President Lincoln on another, we owe the exercise of that restraint which has made continuing peace possible, when war loomed grimly before the nations. And how pitifully small do those issues now seem, in respect to the realities of war which are so frightfully before us now!

The lesson that this centenary may show to the world is that fortified boundary lines are not necessary to the preservation of peace. Had there been a series of modern fortifications from the Maine border to that of Washington, we should probably have had war in some of the periodic crises of the century; and we should certainly have maintained them at so colossal a cost as can hardly be reckoned. Our relations have not been

so peaceful during all these years that the practicability of an undefended border line has not been tested; on the whole, until the last quarter century or so, it must probably be said that the relations of Great Britain and the United States were less friendly than those of either nation with most of the countries of western Europe. Happily the jealousies and prejudices which once divided us have now passed away, we trust for ever; but the undefended border is vindicated even more by not involving us in war when relations were strained, than for its value in times of greatest friendship.

The United States is no longer distinctively an Anglo-Saxon nation, and its relations to-day are almost as close with several other lands as they are with England; but the friendship and the desire for perpetual peace with our neighbors to the north and with the British nation are, we trust, not greatly disturbed, even in these days of war and of partisanship, by the other elements that have become integral factors in the blood of the American people.

The centennial may well be the occasion of sincere thanksgiving to Almighty God.

ONE ecclesiastical question that is being effectually settled by the war is that of prayers for the dead. The burden resting upon the hearts of Englishmen is too heavy for them to resist. The effectual and most unhappy censorship withholds from fathers and mothers and wives even the knowledge of where the son and the husband at the front may be. An occasional noncommittal post card may be received. If these cease, there may or may not be a reason given. The loved one may be in a field hospital too ill or too badly wounded to write. He may be in an enemy's prison. He may have been killed and his body not have been found; perhaps not enough left of his body to be identified; perhaps hurriedly buried, with many other bodies, in an unknown grave; perhaps never destined to receive Christian burial at all.

Who can say how intense is the anguish of *not knowing*, to those who do not know, and perhaps never will know?

Wherever a spark of the Christian religion is left, these anguished parents and wives have taken to prayer. But for what shall they pray? They cannot even picture to their imagination what are the needs of their loved ones.

All they can do is to commend the dear one to the care of his loving Father. Wherever he be—on the field, in a prison, in a hospital, in a grave, or lying dead and unburied—Father, into Thy hands we commit him! Grant to Him, O Lord, rest, and refreshment! Rest, if his body is racked with pain! Rest, if he is suffering in prison! Rest, if his spirit has passed from earth! Refreshment, whether his need is for a cup of cold water as he lies in fever on the ground, or for that peace and light that are vouchsafed to those who have passed into the waiting place of spirits, after earth's fitful fever is over! Why should one seek to discriminate?

As though the limits of prayer could transcend one series of unknown needs and were powerless before another series of unknown needs! As though the life in the trenches were not as truly beyond the experience of those at home as the life in paradise!

And so, in the depth of their suffering, the English people are praying for their dead in the most natural way, as a matter of course. Those in bereavement understand.

Practically all the forms of prayer that have been set forth by authority in England for use in this distress contain such prayers. Their absence would be resented if they did not.

Earnestly do we hope that prayers for the dead never will be questioned again by Anglican Churchmen at least, as by many Protestant Christians they will not be. They ought now to be introduced into our Prayer Book in this pending revision.

They introduce no new principle or doctrine. In abundant instances we pray for the deceased together with those who are living, intermingled, as they are, in one communion and fellowship: that "we and *all Thy whole Church* may obtain remission of our sins and all other benefits of His passion." Whenever we pray for the whole body of the faithful, as "us" or "we," as constantly we do in the collects and in many prayers, the inclusion of the departed must be taken as a matter of course. It were as reasonable to limit such prayers to those of this country, this state, this county, this city, this ward, this house, in which we chance to be praying, as to those in

this particular state of living in which, at the moment, we chance to be. The Prayer Book is full of prayers for all the faithful, which includes those at rest.

Prayers for the dead are rightly understood only by those who have been or are in bereavement.

A CORRESPONDENT points out that THE LIVING CHURCH was in error in saying last week that we now have 119 Bishops in the American Church. The actual count is 121. The list printed in the *Living Church Annual* shows 114 and there have been seven consecrations since that date. We very gladly make the correction.

WE were hoping that we might be able to tell in this issue, from Archdeacon Nies, what particular demand upon THE LIVING CHURCH RELIEF FUND had been made by reason of the needs of earthquake sufferers in Italy. Except for the cablegram from him that was printed immediately after that catastrophe, however, in which he stated that the American Church in Rome, under the Rev. Walter Lowrie, had been the first agency to get supplies through to the sufferers and that this fund would be largely drawn upon for the purpose, we are still without information. The slow process of ocean mail ought certainly to bring fuller details next week. In the meantime we shall earnestly hope that the fund was able to furnish a goodly portion of what was immediately needed.

It is a pleasure to recognize the systematic way in which regular contributions are sent to this fund from some sources, and particularly from the Church of the Ascension, Pittsburgh, under Bishop Van Buren, which continues its weekly offerings for the purpose.

The following are the receipts for the week ending February 8, 1915:

Mrs. Davis, St. Agnes' Chapel, New York.....	\$ 10.00
A Schenectady Churchman.....	1.00
E. M. B., New York.....	10.00
A Churchwoman, Plattsburgh, N. Y.....	1.00
Henry Rees Mitchell, New London, Conn.*.....	.42
A Friend, Orange, N. J.....	1.00
Mrs. M. A. P., Denver, Colo.....	2.50
St. Elizabeth's Guild, St. Paul's Ch., Peoria, Ill....	5.00
Church of Holy Spirit, Lake Forest, Ill.....	20.00
St. Saviour's S. S., Bar Harbor, Maine†.....	12.00
Miss Meta Vaux, Philadelphia.....	25.00
Anon., Newark, N. J.....	10.00
H. P. E.....	2.00
C. J. Dyer, Chicago*.....	2.50
Grace Church S. S., Huron, S. D.....	4.00
St. Paul's S. S., Webb City, Mo.....	3.65
A. M. I., Providence, R. I.....	1.00
Mrs. L. J. Gilbert, Algoma, Iowa.....	5.00
Frank E. Johnson, Hartford, Conn.....	2.50
Connecticut Churchwoman†.....	10.00
Mrs. A. L. Bumpus, Brooklyn.....	5.00
St. John's Church, Ellicottville, N. Y.*.....	6.05
Mr. and Mrs. L. S. Tuckerman, Boston‡.....	20.00
Four little girls, Holy Cross Farm, Slingerlands, N. Y.‡.....	1.09
Miss Elsa M. Ireland, College Point, N. Y.†.....	2.00
Miss Mary Clarkson, Milwaukee †.....	2.00
L. H. P.**.....	30.00
Mrs. John de Koven, Chicago †.....	25.00
Trinity S. S., Duluth, Minn.*.....	17.00
Church of the Ascension, Pittsburgh.....	9.16
A Rhode Island clergyman.....	25.00
Rev. T. F. Turner, Bennington, Vt.†.....	25.00
A Churchwoman, Belle Plaine.....	5.00
A member of Grace Church, Louisville.....	1.00
Rev. F. M. Weddell, University City, Mo.....	1.00
Trinity Church, Seattle, Wash.....	20.00
A friend, Boston.....	100.00

Total for week.....\$ 422.87  
Previously acknowledged.....6,341.13

\$6,764.00

- \* For work among Belgians.
- † For work in Paris.
- ‡ One-half for work in Paris.
- § For earthquake sufferers, through Church in Rome.
- \*\* Two-thirds for Italy.

### ANSWERS TO CORRESPONDENTS

W. D. F. H.—Ash Wednesday and Good Friday are both strict fasts. We do not know what calendar is referred to in your letter.

L. L. S.—It is not at all necessary that the vestry prayer at the close of a service be intoned on the key of the *Amen* to the recessional.

NON-ROMAN.—(1) We have heard that the author of *Father Ralph*, whose pen name is Gerald O'Donovan, is a Dominican friar, in good standing in the Roman Church, but we have no positive information on the subject.—(2) We have no information on the subject.—(3) A list of ministers from other religious bodies, including Roman Catholic clergy, is printed each year in the cyclopedia section of the *Living Church Annual* under the head of Ministers Received.—(4) We know of no such party.—(5) He was only accepted tentatively and was never formally added to the clergy list of the American Church. The church burned, the con-

gregation was dispersed, and we do not know what became of the priest.—(6) It is quite true that ulterior motives have frequently been discerned in clergy who seek to transfer their allegiance from one body to another, and that rigid scrutiny is required, and is generally given, in such cases. Many of our Bishops have refused considerable numbers of applications from clergy of the Roman communion on various grounds; some who have been received have proved unsatisfactory.

### GOD'S SYMPATHY

QUINQUAGESIMA

BY H. C. TOLMAN, D.D., LL.D.

WE speak of omniscience and omnipotence as attributes of God which are beyond our comprehension. But the attribute of God which is more real to us is His Infinite Sympathy. God is not only over us but in us.

Every selfish act or thought mars the divine in us. Every impurity stains the glory of God in man.

There is no sin committed that does not pain the heart of God as only Infinite Love can know.

In every grief we have God grieves more.

Our every joy brings greater joy to the Father's heart.

Why? Because our life is God's life and God's life is our life.

The child is like the father, and by this affinity of nature what is the child's pain or joy is in a larger sense the father's also.

How admirably is this illustrated in that highest example of the Rhodian art, the famous Laocoon statue.

We note that the expression on the faces of the sons, agonized though it is, does not compare with the deeper pain on the father's face.

Why? Because the father is thinking not of himself but of the suffering of his children.

In the matchless Niobe group at Florence we see the same conception of the artist. The right hand embraces a child while the left is raised as if the mother herself would receive the fatal stroke intended for her children.

The chisel of the sculptor has carved in marble the noblest and tenderest emotion of the human soul, the heart's agony for those we love.

Pain at the suffering of others is keener than suffering ourselves.

So God's love could not be completely revealed without the sacrifice of Calvary.

Here we see the Infinite Love suffering that God may suffer for us and with us.

We can estimate human woe, but we can never begin to understand the divine sorrow of the Christ heart.

We should do well to think more and more on the Infinite Sympathy of Jesus. Are we misunderstood? There is One who was more misunderstood. Are we sorrowful? There is One who sorrowed infinitely more than we. Are we tempted? There is One who was more tempted, yet without sin.

He became the Captain of our Salvation because He was made perfect through suffering. He bids us not "go," but "come, follow after Me," and though the way be rough and steep we know that He has trodden every step before us.

How broad this thought makes our comprehension of Christ's love!

Every sigh of His children, every aspiration of the human heart, every longing directed heavenward, even in ignorance and superstition, must reach the throne of the Infinite.

In the Turkish mosque of St. Sophia in Constantinople, once a Christian church, in the half dome above where the old altar stood, there is to be seen through coats of gilding, by which the Turks have endeavored to cover the sacred picture, the huge mosaic outline of the form of Christ Himself.

There it stands to-day, a halo of glory on His head, His hands spread in benediction.

As the Mohammedan kneels with his face toward Mecca, and calls upon the Prophet and the God of the Prophet, still the benediction of our Saviour, dimly seen through arabesque, is over his head though he knows it not.

So I believe that in every prayer, in every longing for God, in every crying out unto the Infinite Love, however dark the superstition, however crude the form, however dim the understanding, yet through the darkness and the blindness there would be seen, if mortal eyes could only see, the form of our Lord Himself blessing His child.

The Christ heart must be so because it is the Christ Heart.



THE rector of St. Charles the Martyr's dropped in to see me this morning, as he sometimes does after any notable experience, to talk it over. "I've been seeing ghosts," he said, as he polished his huge tortoise-shell spectacles and looked at the blaze of the library fire.

"What sort?" I queried while I put on another stick; "haunted room, automatic representation of past acts, subjective hallucinations, or indigestion?"

"None of these," he answered, "and yet apparitions as truly coming out of the past as any the S. P. R. ever examined. I spent New Year's Eve in the village where my first school-days were passed, and where I had not been for nearly a generation. It had changed very little in all that time; but, somehow, everything was smaller than when I looked on it from six-year-old eyes. The little wooden church where I learned my catechism is unaltered in its rude architecture of 1815; and I thought I saw the rector in the doorway, beaming kindly on the people hurrying past to the station. Little, too, he was, with a strong Manchester burr; British unmistakably, suspicious of new fangled high-church ideas, but loyal to the faith as he had received it, and uncompromisingly orthodox. He gave me *The Vicar of Wakefield* on my seventh Christmas; I have the faded blue volume now.

"Just beyond the church is the village green, with the school facing it, flanked by the prim, gray, stone meeting-houses stiffly spired, each more than a century old; opposite are the Roman Catholic church and the Welsh chapel,—for it is in the region where the sons of the Cymry have gathered in search of richer fields than those Wild Wales affords.

"The big house on the corner is where Winifred lived: Winifred, the sweetest child that ever rivalled the sunbeams.

"Dear girl, the grasses on her grave  
Have thirty years been growing."

"Where the highway sweeps down to the bridge, she raced along one day, marking the June dust with her slippers; and there seemed the shadow of a little lad outlined against the December snow, bending down, in his first ecstasy of admiration and affection, to kiss her footprint, as he followed after.

"The house where the old dentist lived is a little further on, and still bears his sign. I met the same lad coming away from it in mingled agony and pride, bearing between two fingers the first tooth he ever lost, a ghastly trophy. Further back strode the grim Presbyterian elder who, one Easter morning, when he saw a modest bunch of flowers on the pulpit, left his pew to fling them out of window, saying as he did so, 'We'll have no Popish nonsense in this church.'

"Was it only a shadow, or did I really recognize the massive form of a great President of the Republic standing by the window of the rambling old house he used so often to visit in brotherly affection? And in the doorway of the little cottage near the school I surely saw my old teacher, for nearly forty years the first guide of tiny boys and girls into the mysteries of learning. There was service to society, if you please, worthy the Legion of Honor; and the myriad old pupils who love her memory would give her the highest decoration they could, if only she were here to receive it. But her tired body lies in the green field under the hill.

"We all assembled in the gay fellowship of a community gathering; and it was pleasant to find one's name remembered and bits of old *personalia* recalled, after an hour's speech by the visitor from furthest away had come to its close amid kindly hand-clapping. But as I sat next to another old teacher of mine, who has been my constant link with that far-off past, holding on my knee the youngest child that was allowed 'just that once' to sit up till midnight, and watched the old year out, a maze of dancing figures just before me, time and place were both obscured, and I waited for the sound of living voices long since hushed, for the sight of old familiar faces, now beyond

the veil. Which was more real: the little boy of the memories, or the remembering man?"

The Angelus rang out just then, and the rector of St. Charles the Martyr's rose with me to echo St. Gabriel's salutation.

MY GOOD FRIEND Dr. Conrad, the lion of Boston Orthodox Congregationalism, speaks in praise of the habit of Churchgoing, thus:

"The church habit will not only make the church prosperous, it will present to the mind the highest ideals of life. Will stimulate the highest thinking. Will encourage the bravest doing. Will create in the soul a passion for service. Will give a new sense of personal worth. Will intensify the affections and reinforce the will. Will conduct the soul direct to the sources of power. Will produce an athletic, virile character. Will spiritualize and glorify every fact of life."

A MASSACHUSETTS Methodist congregation puts these searching questions to its members, on a weekly kalendar. It would be well for Churchmen to try answering them, honestly and without extenuation.

"ANSWER FOR YOURSELF

"What kind of a church would our church be, if every member were just like me?"

"What kind of a Kingdom would Christ's be, if every member were just like me?"

"Am I satisfied with my own Christian life? If not, why not?"

THIS LITTLE POEM is worthy a place in memory, never more appropriate than in this sad year when so many of the bravest and noblest lads from half the world are dying, as they rejoice to think, *militēs pro patria*.

"CLIFTON CHAPEL

BY HENRY J. NEWBOLT

"This is the chapel; here, my son,  
Your father thought the thoughts of youth,  
And heard the words that one by one  
The touch of Life has turned to truth.  
Here, in a day that is not far,  
You, too, may speak with noble ghosts  
Of manhood and the vows of war  
You made before the Lord of Hosts.

"To set the cause above renown,  
To love the game beyond the prize,  
To honor while you strike him down,  
The foe that comes with fearless eyes;  
To count the life of battle good  
And dear the land that gave you birth,  
And dearer yet the brotherhood  
That binds the brave of all the earth.

"My son, the oath is yours; the end  
Is His, who built the world of strife,  
Who gave His children Pain for friend  
And Death for surest hope in life.  
To-day and here the fight's begun,  
Of the great fellowship you're free;  
Henceforth the school and you are one,  
And what you are the race shall be.

"God send you fortune; yet be sure  
Among the lights that gleam and pass  
You'll live to follow none more pure  
Than that which glows on yonder brass:

"*Qui procul hinc,*" the legend's writ—  
The frontier grave is far away—

"*Qui ante diem perit,*  
*Sed miles, sed pro patria.*"

IN THE American Congress the eccentric John Randolph one day shouted, "Mr. Speaker, I have found the philosopher's stone. It is 'pay as you go.'" In business affairs no rule is more valuable. Changing the application, there can be no better rule of benevolence. There can be no excuse for delay in paying lawful debts so long as debtors have the means to pay. Charity does not furnish an excuse for withholding the money due to provision dealers, dressmakers, seamstresses, and employees of every kind. It is nothing less than infamous for a lady in comfortable circumstances to plead her giving to the Red Cross and other worthy charities as an excuse for withholding money which she refuses to give to working people who are dependent upon their earnings. And yet we have heard of a lady who was indignant because a poor woman asked for the money due her when the lady was giving so much time and money for the relief of Belgians and other sufferers. A seamstress, with trembling lips, said to the writer, "You would be surprised if I should give you the names of rich ladies who keep me waiting a long time for the money that I have earned." Pay, pay, pay as you go. Be honest before you are generous.—*Christian Register*

FRANCE AND THE VATICAN

Movement to Restore the Broken Diplomatic Relations

ROMAN CATHOLIC PROTECTORATE IN TURKEY  
AND PALESTINE THE ISSUE

LAUSANNE, SWITZERLAND, January 15, 1915.

IT is undeniable that, at the present time, a strong tendency is making itself felt in France toward a resumption of diplomatic relations with the Vatican. So long as merely the "religious motive" stood in the foreground, such a resumption would have been looked upon as a capitulation by the government, to which the French Parliament would never give its consent. The presence in the chamber of Viviani, Clemenceau, Briand, to say nothing of Poincaré, and the recent overwhelming Socialistic majority, places this beyond question. And the outbreak of the war has apparently altered nothing of this tendency of the administration. We notice the threats of resignation of M. Poincaré at almost every hint of religious activity. We read the circulars of Millerand enjoining upon the personnel of both private and state hospitals the strictest religious neutrality. We see how, when the radical ministry in the hour of danger was replaced by a national cabinet, Viviani called notorious freethinkers like Marcel, Sembat, and Guesde, overlooking such a Catholic as Count Albert DeMun whose entrance the right wing of the Parliament definitely expected. Beside this the administration remained on its constitutional basis, namely, the anti-clerically minded majority.

In spite of this it seems now the forced problem of the chamber to stand ready for a new "direction," in case such a new direction should be demanded by the present popular attitude, and the interests of France. For it cannot be questioned that the nationalistic attitude of Roman Catholics, their submission to the Republic and its Radical-Socialistic regime, the fact that hundreds of priests are fighting in the ranks of the army against the foreign invaders, as well as the compact structure of the general staff in which practising Catholics and notorious freethinkers are working harmoniously side by side, have not failed to make their due impression. The parties, which before had fanatically fought each other, recognize that France could have been saved from catastrophe only through the unanimity and self-sacrifice of all alike. It is not improbable, therefore, that this war will bring about a reaction in the direction, at least, of the emotional life. And it is quite natural, even now, that the Catholic circles should dare to come forward with requests for reconciliation with Rome, utilizing the present moment when the sect-spirit is to a certain degree restrained.

The religious motive alone, however, would not be sufficient to bring about a change of trend. What the question of the reassumption of relations between France and the Vatican demands in the way of actual interest are political considerations. These are now present. First of all is the change in the Pontificate. With Pius X. the chances of a profitable relationship were not bright. Benedict XV., on the other hand, is looked upon as a friend of France, as was Leo XIII., who counselled loyalty to the Republic to French Roman Catholics, which loyalty to-day is so strikingly in evidence. The quickness with which an extraordinary representation from England at the holy see was allowed to be carried through speaks well for the cleverness of the Curia. Minister Plenipotentiary Howard, as we know, has been sent in the first line as the representative of the Triple Entente at Rome. The interest of the Irish and Canadian Roman Catholics, up to the present, did not move the administration to any such haste and eagerness. The point is, that it has become necessary to have a counterweight to the influence of Austria and Germany—which counterpoise in the persons of the aged Belgian minister, and the not too influential representative of Russia, was not sufficient.

It is, quite openly, Howard's task to prepare the ground for a later *rapprochement* with France, in order that the disadvantages under which the foreign politics of France labored, because of the complete breaking off of relations in 1905, might gradually be put aside.

This haste to have diplomatic representation at the Vatican is, before all else, because of the status of the Roman Catholic Protectorate of France in Turkey, which is bound up with countless material and cultural values. The taking over of these titles by Germany, the present friend and ally of Turkey, would be an easy enough matter, if the French schools, charitable in-

stitutions and religious congregations in Syria and other parts of Asia Minor, could be put out of existence as French institutions. But the French influence in the individual institutions is too strongly rooted, because of the long continuance of the protectorate, for this. Just now, these institutions are, as it were, hanging in the air. The Curia, whose relations with these institutions were through France as an intermediary, has, of course, no more official relations with the latter. As a consequence of this it can be imagined that it would not be a matter of distress at Rome if these Roman Catholic institutions in Turkey should come under an Austrian or German Protectorate. There are as many good Catholics in Austria as in France, the Austrian Court is Catholic, and the German Kaiser would be a better protector of Catholics in Turkey, just now, than would France.

The well-known French Orientalist Gabriel Hanotaux, in view of the situation, formulates the demand with all earnestness, and apart from any religious consideration, that France enter into relation with the Curia through a representative, in order to find means of looking after the future fate of Catholics in the Orient. Only through joint diplomatic efforts in connection with the Curia, he thinks, can a debacle of French Oriental politics be prevented. Hanotaux does not ask for a restoration of the former permanent ministerial relations of France with the Vatican, as that would be a matter for the French chamber alone to decide. Nothing, however, could stand in the way of the sending of a well-informed official representative, fully equipped with certain powers in order to be able to counteract the influence of the central European powers at the Papal court. Rome, he thinks, is just now at the apex of the triangle of European diplomacy. The papacy, could, exactly like the Italian government, enter, with deciding weight, into the present world conflict.

A chance of operation can hardly be refused to these considerations. The large majority of the French people seem quietly to wish that some backward steps be taken from a policy that had its justification, perhaps, when France was in process of realizing the working out of the foundations of its inner politics. To-day other considerations are in play.

In spite of all this, there is quite certain to be an anti-clerical opposition, whose organs are, *The Lantern*, and Clemenceau's *Homme enchainé*, who will work with all their power against any measure of French representation at the Vatican, and would rather give up all influence in the Orient, than what they call a principle.

### DISCIPLINE AND OBEDIENCE

THE following story of the late Father Benson is told by the Rev. C. N. Field, S.S.J.E., in the *Messenger*, the monthly parish paper of the Church of St. John the Evangelist, Boston:

"When he was a little boy, he used regularly to read a text every night in a little Testament his mother had given him, and one night he was found by his nurse lying on the floor in his night clothes with the little book clasped in his hand. His nurse and the governess both told him to get into bed, but he lay silently there and at last they brought up his father, who called him to sit on his knee and tell him what was the matter. The little boy pointed to his text for the night and his father read, 'Thou therefore endure hardness as a good soldier of Jesus Christ' (II. Tim. 2:3). Then he said, 'The floor is hard, so I must sleep on it.' 'Yes, Richard,' said his father, 'but there is one thing harder than that, which the soldier has to learn, and that is *obedience*; so you go and get into bed.' It was this hardness and obedience to suffering which Father Benson tried to carry out all his life."

### THE LIGHTHOUSE IN THE SEA

Through time it stands, a battered sentinel—  
The seas that round it swell,  
Uprearing, dash its sides and break their course  
Against its iron force;  
Its light shows where, to straining sailor-eyes,  
The way to safety lies.

So hold thy light on guard before the world,  
O soul, though there be hurled  
Against it all the passions of the realm!  
What if they overwhelm?  
No matter—if one ship, by that light's aid,  
The harbor safely made.

HOWARD HOLLINGSWORTH.

### BURIAL OF FATHER BENSON

#### Incidents of the Renowned Cowley Founder

#### ARCHBISHOP OF CANTERBURY ON PRAYERS FOR THE DEAD

The Living Church News Bureau }  
London, January 25, 1915 }

THE funeral of Father Benson, S.S.J.E., took place on Saturday week at the Fathers' church in Cowley St. John, Oxford, and at the grave-side in the churchyard of his first parish at Cowley. On the two preceding days all the many Eucharists celebrated in the conventual church were for the soul of the much revered and beloved father founder of this religious order. The body was brought in solemn procession from the adjoining mission house to the church shortly before 8 P.M. on Friday, the Superior General, Father Maxwell, reciting the opening sentences of the Church's burial office. Vespers of the dead followed immediately afterward. The night watch was kept by privileged members of the congregation of the church until 10 o'clock, and between the services of Saturday. Through the later part of the night until the celebrations of Saturday, watch was kept by members of the order, who recited the Night Hours.

On Saturday at 6, 7, and 8 A.M. there were offerings of the Holy Sacrifice and the Blessed Sacrament was carried with lighted tapers and bell, down through the choir, where lay the corpse, to those of the departed father's spiritual family, who knelt at the temporary rails outside the rood screen, as is usual on great festivals. At 9 o'clock there was an additional Eucharist for the children of the day schools of the parish at the temporary "Jesus Altar" under the great rood. A Solemn *Requiem* was sung at 11. The music of the service was marked by all the artistic precision and beauty as well as devotional feeling for which the choristers at the father's church are so noted in rendering plain chant. The body was censed by the deacon at the introit, tract, and offertory.

The burial office was said at 2:45, the Father-Superior officiating, vested in mortuary cope. In addition to the choristers and fathers and lay brothers of the community, the Dean of Christ Church, of which college Father Benson was the sole surviving student under the old foundation, and the vicar of the parish church of St. Mary and St. John, occupied places in the choir, while the church was filled to its utmost capacity. After the lesson the funeral procession formed and moved down the nave to the singing of the Rev. Gerald Moultrie's hymn, beginning, "Brother, now thy toils are o'er," each stanza ending—

"Grant him, Lord, eternal rest,  
With the spirits of the blest."

The censer bearer, crucifer, taper bearers, and choristers led the way, followed by the two cantors vested in copes. Next came several priest novices and Fathers Trenholme, Johnson, and Pearce, the Dean of Christ Church, and the vicar of Cowley St. John. The Father-Superior, attended by two of the lay brothers, immediately preceded the body, which was attended by six pall-bearers—Fathers Hodges, Puller, Strong, Robinson, Longridge, and O'Brien. Then came the relatives, including Colonel S. M. Benson, Colonel H. W. Benson, D.S.O., and Judge Benson (nephews), a niece, and great-niece. A large number of clergy, prominent laymen, and members of the regular congregation followed in the procession. Crowds of people lined the route from the church to the outlying village of Cowley. At the grave-side in the churchyard was gathered a great company out of reverence and respect to Father Benson. Father Congreve, S.S.J.E., was there, and amongst others present were Lord Halifax, the Archdeacon of Oxford (presumably representing the Bishop of Oxford), the president of Magdalen, Canon Scott Holland (regius professor of Divinity), the principal of Pusey House, Father Longridge, of the Community of the Resurrection, the vice-principal of St. Augustine's College, Canterbury, and the Rev. B. W. Maturin (formerly an S.S.J.E. father).

A touching and striking reference was made to Father Benson by Father Congreve in his sermon at the High Eucharist in the father's church on Sunday after the funeral. He recalled an incident, one of quite recent date, concerning him. Told of the appointment of Sunday, January 3rd, as a day of intercession for the war, and of the Bishop of Oxford's appointment of Saturday to prepare for this, Father Benson asked if the Bishop had made that Saturday a fast. It was not in-

tended at the mission house to mention the fast to him, an invalid, and at his advanced age; but the admission was made that it was recommended. The father founder was silent on the point, but when Saturday came he tasted no food till bedtime.

Father Puller, S.S.J.E., contributes to the columns of the *Church Times* some reminiscences and impressions of Father Benson. I append one passage:

"In an article about Father Benson which appeared the other day in one of the newspapers, the writer of it hazarded the opinion that Father Benson was a mediaevalist. No doubt, like most educated men who have had the opportunity of doing so, he had studied the ecclesiastical and secular history of the Middle Ages, as of other ages earlier and later; but it would not have occurred to him, I think, to try and make the society which he founded a reproduction of any of the medieval societies of monks or friars. He did, indeed, carefully study Holstenius' *Codex Regularum Monasticarum*, a great work in three folio volumes, before putting together the rule of the Society of St. John the Evangelist; but having learnt what his predecessors had done in their day, he, like them, wrote a rule of his own, adapted to the circumstances of our day, preserving indeed the great permanent principles of the religious life, but arranging the details so as to make them suitable to a religious society existing in the Anglican Communion of the nineteenth and twentieth centuries."

A "Pen Portrait" of the father founder of the Society of St. John the Evangelist is also supplied to the *Church Times* "by one who was once so familiarly known to us as 'Father Maturin' of the same community. He tells his recollection of the last time he saw Father Benson, some four or five years ago, just across the Magdalen Bridge, on the Iffley Road:

"A little, crumpled old man, in a threadbare cassock and cloak, leaning against the wall of a house in the Iffley road, reading a newspaper, so blind that he was obliged to hold the paper close to his eyes, entirely absorbed in what he was reading, and evidently unconscious of all that was going on around him. He looked very poor, as poor as many a beggar you might meet in the streets—emaciated, worn, and hungry, and very lonely. He made you feel as if you would like to give him over to some kindly person to look after him and take care of him. He wore a shovel hat with a limp and frayed rim, green with age, and underneath there was a very white face, deeply lined and seamed and furrowed, giving the impression of one who had seen a good deal of suffering and hardship, and his eyes were dimmed by very thick glasses—a figure altogether unnoticeable, almost insignificant, except for its poverty and general appearance of shabbiness.

"I suppose no one who passed by noticed him, except myself, but, knowing who it was, I stopped and looked at him, and the sight moved me almost to tears. I never saw a more pathetic figure, standing there alone by the road-side, certainly not of this world, unkempt and uncared for. And yet I knew how many there were who would be ready and glad to do anything in their power to make these last years of his life more smooth and comfortable, for he was already well past 80, and his life had been harder and more laborious than that which falls to the lot of most men. But they couldn't, and that was the tragedy. Amongst those who lived with him for years, who loved him, and whom I know he loved, there wasn't one who could have approached him and offered the kindly human sympathy which ordinarily we give and receive so freely. He had always lived apart; so it must be to the end. I hesitated whether I should speak to him, but I didn't know how he would receive me, and decided it was better not, and so I went my way, and never saw him again except once for a moment in the distance."

One of the Rev. B. W. Maturin's first memories of Father Benson, about forty years ago, is in the little chapel at the top of the old mission house, giving a retreat to clergy:

"It was the same figure, only less bent and not so shrivelled up with age, but thin and wiry and ascetic, though full of energy. . . . He wore an old-fashioned neck cloth, which had the appearance of being worn for several days, stockingless feet, and his girdle, very tightly drawn around his waist. . . . The chapel, like the preacher, was stern, unadorned, and uncompromising. No adornment except a Byzantine mosaic of our Lord over the altar. It was the embodiment of the poverty and detachment which was the keynote of his teaching. There was certainly nothing inspiring in the surroundings. Yet the speaker was inspiring beyond anyone I ever heard before or since." He heard many of his addresses in that chapel, spread over a period of many years, and for fertility and originality of thought and abundant gift of expression and illustration he has never heard his equal.

With reference to Prayer for the Faithful Departed, which has ever been an act of Christian charity and a laudable practice of the whole Catholic Church, the Archbishop of Canterbury, Primate of All England, has issued a message for

Archbishop on  
Prayers for the Dead

Archbishop of Canterbury, Primate of  
All England, has issued a message for

the guidance and direction of his archdiocese in this time of war. After referring to the note on the commemoration of those who have fallen in the war contained in the form of prayer issued under the authority of the two Archbishops for use on January 3rd, the Primate says:

"Where commemoration of the departed is appended to, or forms part of, a general or public service of intercession, intended for the use of all, the prayers have to be limited to the language of Holy Scripture or the Book of Common Prayer. In 'A Memorial Service for those fallen in the war,' compiled originally for use in the diocese of Chichester, and published by S. P. C. K., this rule is strictly observed. I sanction also, for use in a special Commemoration Service, the 'memorial of such as have fallen in the service of their country,' which forms part of the supplementary series of prayers published by S. P. C. K. under Episcopal Authority a few months ago; or 'A Memorial Service for those fallen in the War,' compiled by the Bishop of Stepney, for use in the diocese of London (Mowbray). Other prayers, which some will find suitable for intercession meetings, or for private or family use, will be found in two little books: *A Nation at Prayer*, and *Per Christum Vincas* (Longmans). I am ready to receive and examine other Forms of Prayer for such special occasions, when submitted to me by clergy who desire to use them. My earnest wish is to be helpful in this time of anxiety, strain, and sorrow, to those who, in perfect loyalty to Church of England teaching, feel, and I think rightly feel, that they need not cease from reverent and trustful prayer on behalf of husband, son, or brother who has passed from the life we know and see, into the larger life beyond."

The subject of prayer definitely offered on behalf of those whose life is ended here is shrouded, the Primate goes on to say, in so much mystery as to call for the utmost care and reserve on our part in handling it. "God is in heaven and we upon earth: therefore let our words be few." The English Church, it is hardly necessary to point out, he thinks, has nowhere declared it to be unlawful or erroneous to believe in the propriety and efficacy of such petitions: "I desire loyally to maintain the distinction markedly drawn by Bishop Andrews and other great Anglican divines, between those beliefs, based upon definite Scriptural proof, the teaching of which is incorporated in our public formularies, and on the other hand opinions and beliefs which fall short of such definite proof." The Primate concludes by saying that the whole matter is so important, and so much depends upon our practical action at this solemn time being at once "wise, faithful, and tenderly considerate," that he shall be glad to give further counsel on the subject to any of his diocesan clergy who may desire such help.

J. G. HALL.

#### SHE DOETH LITTLE KINDNESSES

SHE COULD NOT give much to the Lord's work; her scanty income barely sufficed herself and four small children. She could not spend much time visiting the poor and ill. Those sturdy boys coming home from school must find mother waiting. Yet the widow longed to do something for the Master—brighten some life, gladden some heart for His sake. The answer to her oft-repeated prayer appeared at her own door one bleak winter day—that most seldom welcomed visitor, an agent.

The vendor of patent clothes hangers, a frail, slender body, blue with cold, drooping with fatigue, had scarcely begun her stereotyped speech when the widow glimpsed and grasped her opportunity. "Come right in and warm yourself by my fire. No; I can't buy, but do just have a cup of tea with me." And before the worn-out wanderer knew what was going on she was drawn into the cozy room and tucked up on the roomy sofa before the blaze, while her hostess bustled off to boil the kettle and cut the cake.

It was such a pleasure to see this tired soul refreshed and rested that the widow tried it again and again, substituting raspberry shrub for tea in summer, but with a welcome always warm, till never a woman came to the vine-clad cottage in the hope of sales but went away with comfort and sympathy instead. Nor did she fail to tell them of the "very present help" she herself had known in time of trouble.

"Yes, I've found a field of work 'at my door,'" confessed she after the minister broke in on her thus engaged. "Talk about cups of cold water, shrub and tea are my line."—*Exchange*.

PEACE OF HEART lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in His hands, and offer them beforehand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concerns.—*Fénelon*.

## BISHOP GREER TALKS TO COLLEGE STUDENTS

Large Number of Listeners from Columbia  
and Barnard

COURSES OF LENTEN LECTURES ARRANGED  
BY CHURCH WOMEN

Men of St. Mary's Listen to Discussion of  
Civic Problems

## OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }  
11 West 45th St.  
New York, February 8, 1915 }

**B**ISHOP GREER addressed a great meeting of the students of Columbia University, and a large delegation of the women of Barnard College, in St. Paul's chapel on the University grounds, Wednesday morning, February 3rd. The large building was very crowded. The audience listened to the Bishop's remarks on "Christianity and War" with intense interest. The speaker urged that the causes of the war were remote; that for centuries physical force was arrayed against physical force; now a moral force is taking a hand, and brotherly love—not an emotion, but an active principle of Christianity—is making for international peace. This is the programme of Christianity, which, as it has never been thoroughly put to the test, cannot be said to have failed.

Requests have come for the publication of the address, and it is hoped that it may shortly appear in print.

A series of lectures by the Rev. Arthur Whipple Jenks, D.D., Professor of Ecclesiastical History in the General Theological Seminary, is to be given under the auspices of

Historical Lecture Course "The Anglican Church Lecture Committee"

at the Cosmopolitan Club, 135 East Fortieth street, on the general subject, "How Western Christendom came to be in its Present Condition; a Study of Church Development since the Reformation in the Sixteenth Century." There will be no charge for admission, and a general invitation is given to the public to attend. The list of dates with particular titles of the six lectures may be obtained on inquiry from the secretary of the committee, Miss E. Kean, 844 Fifth avenue. A number of the best known Churchwomen of New York comprise that committee, among them being Mrs. Henry W. Munroe (chairman), Mrs. Haley Fiske, Mrs. Robert L. Gerry, Mrs. Charles F. Hoffman, Miss Adele Kneeland, Mrs. T. Gardiner Littell, Mrs. Charles H. Russell, Mrs. Vladimir Simkhovitch, Mrs. Hamilton Fish Webster.

A committee of Churchwomen has arranged in conjunction with the Japan committee of the Woman's Auxiliary in the diocese for a

Lecture for Tokyo Hospital Luke's Hospital, Tokyo, to be given on Monday afternoon and evening, February 15th,

at the Bandbox Theatre, 205-209 East Fifty-seventh street, by Mr. and Mrs. Charles Rodman Pancoast of Philadelphia. Mr. and Mrs. Pancoast spent last summer in Japan, where they took many photographs, which have been made into lantern slides. The latter part of the programme will be devoted to pictures of the present St. Luke's, and the entire receipts from the sale of tickets will be devoted to the fund for the new St. Luke's. Application for tickets should be made to Mrs. R. W. B. Elliott, Chairman, 363 Park avenue.

The annual dinner of the men of the parish of St. Mary the Virgin was held on Tuesday evening, February 2nd. After an

Men's Dinner at St. Mary's

informal reception in the Men's Guild rooms, the members and guests proceeded to the new gymnasium, which had been tastefully decorated and places set for seventy-five diners. The rector, the Rev. Dr. Barry, presided and introduced the speakers of the evening: the Hon. Lawson Purdy, president of the Board of Tax Commissioners, and General Theodore A. Bingham, a former commissioner of police of Greater New York. Both gentlemen spoke on civic affairs of the metropolis from their respective points of view, showing that organization was a necessity, and declaring that Churchmen must take a vital interest in these affairs, if conditions are to be improved. Seated at the speakers' table were Haley Fiske, Will Hutchins, Rev. Arthur W. Kierulff, A. W. Mason, Robert Giles, and Edwin S. Gorham, the latter of whom has been president of the Men's Guild for many years. Dr. Barry was very happy in stating that the day was the twenty-eighth anniversary of his ordination to the priesthood.

The annual Recognition Dinner to the Keepers of the Tombs and Penitentiary was held on Wednesday evening, February 3rd.

Recognition Dinner

About seventy-five dined at the Hotel Breslin with the Bishop of New York, Commissioner Davis of the Department of Correction, and prison officials. Chaplain Watkins of the City Mission Society was in charge of the arrangements. It was a very successful gathering and productive of much good. Bishop Greer made the prin-

cipal address of the evening, taking no formal subject, but speaking generally on what he called the *new science* of Penology. The old idea was merely to punish by imprisonment and other more horrible treatment of human beings who had gone wrong. The new, scientific, economic, and Christian method was to reclaim the good in the man and make him a useful member of society by means of appropriate discipline.

The Brotherhood of St. Andrew in the metropolitan district is making elaborate preparations for the customary day of celebration on Washington's birthday, falling this year on a Monday. As previously the meetings will be held at the Cathedral of St.

Washington's Birthday

John the Divine, opening at 9 o'clock with the corporate Communion, followed at 10:30 by a devotional service in the new Synod Hall, the conferences beginning at 10:50. Luncheon will be served and a public meeting for Churchmen in the same hall is to be held at 2:30. Bishop Greer will preside, and the other afternoon speakers will be the Bishop of Pennsylvania and the newly consecrated Bishop of New Jersey. The morning speakers will include Mr. Franklin S. Edmonds, Philadelphia Local Assembly, Rev. J. T. Lodge, rector of St. John's Church, Montclair, N. J., and Hubert Carleton, D.C.L., general secretary of the Brotherhood of St. Andrew. There will also during the morning be a special conference on the subject, "The Church Boy."

A Christmas photoplay, written by the rector of St. James' Church in the Bronx, the Rev. De Witt L. Pelton, Ph.D., was played

Christmas Photoplay

in some of the moving picture theatres not only in New York, but in other cities at Christmas-time. In the play Dr. Pelton has described in reverent fashion the birth of our Saviour, the visit of the shepherds, and the adoration of the magi kings, the flight into Egypt, and other events connected with the birth of Christ. On the Saturday after Christmas, at the invitation of Dr. Pelton, the entire Sunday school of St. James' Church and many adults as well were his guests at a presentation of the play at a local theatre. Dr. Pelton spoke on some incidents connected with the story of the play on Sunday, January 10th. His subject was "The Three Wise Men and the Wonderful Star." The Christmas offering was the largest in the history of the parish.

The "Billy" Sunday question is under serious consideration among the religious folk of the metropolitan district. While it is

"Billy" Sunday

true that opposition to his engagement here and there has been displayed in unexpected quarters it is also true that applause for his methods and teaching has come from people trained in the Church's ways and heretofore assumed to have disciplined minds.

In Paterson, N. J., preparations have been completed for the evangelist's coming. The question is still a matter of debate in Jersey City, Newark, Brooklyn, and Manhattan.

One of the leading minds in a district outside New York has recently counselled his friends not to undertake strong, aggressive measures on the one hand, and on the other hand not feel compelled to close their churches, nor invite their congregations to forsake their own places of worship for the popular meetings. Another thoughtful man has said that he had come to doubt the lasting value of any religious movement that lacked the element of reverence.

About a dozen Brooklyn ministers met last Monday, at an interdenominational meeting, to consider the advisability of inviting "Billy" Sunday to come to that borough. The attendance was so small that an explanation was given. Another meeting is to be held and precautions taken to prevent another misunderstanding.

The Teacher Training School of the diocese of New York opened at the Diocesan House, 416 Lafayette street, on February 5th. There were several new members in attendance.

Teacher Training School

The corps of instructors is exceedingly strong and it is hoped that many teachers of this diocese will attend this class. New students will be received during the month of February for any of the special courses thereafter. Applications may be made to the Rev. Wm. W. Smith, M.D., 73 Fifth avenue.

In addition to the announcement of notable preachers to be heard in old Trinity Church at the mid-day services during Lent (printed

Lenten Preachers at Old Trinity

in THE LIVING CHURCH, January 23rd), and the arrangement of dates, places, and subjects of Dr. Manning's Conferences at the United Lenten services for the whole parish (published last week), an interesting series of services in old Trinity has been arranged for the Friday afternoons in Lent. This is a new venture, but it is confidently expected that these special services at four o'clock will be well supported by persons able to leave their business downtown an hour earlier on Fridays.

The general titles of these devotional meetings is "Messages from the Mission Field." Intercessions for Missions, missionary hymns, and an address from some missionary in the field, will be prominent features. The rector has announced that he will preach in the parish church on the Sunday mornings during Lent. The sermons will be

(Continued on page 513)

## PHILADELPHIA CHURCH CLUBMEN EXAMINE WORK FOR BOYS

Notable Addresses Given to the Club

### LADY CHAPEL IS DEDICATED AT ST. CLEMENT'S CHURCH

Rev. John Mockridge Called to Rectorship of  
St. James'

#### OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau  
Philadelphia, February 8, 1915

THE annual dinner of the Church Club, which was given in the rooms of the Boys' Club in Kensington, February 2nd, was one of the most successful in the history of the club. Owing to the distance from the centre of the city, the attendance was not as large as usual, but the enthusiasm was marked. The speakers were far above the average on such an occasion. The Boys' Club rooms were used in order that the members of the Church Club and their guests should have an opportunity to see the great work that is being done for the boys by the club. The rooms are in the midst of one of the largest textile and manufacturing districts in the world. Since organizing the club there have been many hundred boys who have enjoyed the privileges of the rooms. To-day there are more than seven hundred boys who are members.

R. Francis Wood, Esq., presided at the supper, with Bishop Matthews of New Jersey, and Bishop Rhinelander, on his right and Bishop Suffragan Garland and the other speakers on his left. Mr. Wood, in very happy vein, introduced Bishop Matthews. The Bishop said that he could not quite understand why he had been invited to attend and speak on this occasion, unless it be that the people of the diocese of Pennsylvania might see what kind of a Bishop New Jersey has secured. He felt quite satisfied, however, he said, that the kind and generous hospitality of the Church Club was an earnest of the fact that he was really wanted for himself, and he expressed his appreciation of the fact. The next speaker to be introduced was the Rev. Floyd W. Tomkins, D.D., who in his usual bright and cheery way interested the members of the club for some time on the subject of the War in Europe and its meaning from the Christian Church point of view. He related how so many times in recent weeks the war has been used to illustrate the failure of Christianity. He said that he could not accept that statement. In fact, he said, it is the culture, not the religion, of Europe, that is showing decay. That has fallen to a degree which is alarming and shows the weakness of culture as an elevating influence. He asked the question as to how that culture could be brought up, and answered that by Christian education, care in Christian living, and loyalty to Christian principles only could it be done. The next speaker was the Rev. George Herbert Toop, who recently took charge of the Church of the Holy Apostles. His chief thought was expressed in the question: Is it possible for business men to be honest? There are, he said, Churchmen at the head of affairs. But they do not always appreciate their responsibilities. He made an appeal for men who care. There are hungry boys; boys from the country coming to the city. These should be cared for. He told about the effort to have a boy chaplain in a large city; one who would know the boy; who would meet him when he came to the city and would follow him through his life there. Such a man could save many a lad, who through the coldness of the city life was drifting to certain destruction.

The Hon. William W. Porter proved himself to be a most witty speaker and one to whom every one listened with attention. He was introduced next. Judge Porter is a Presbyterian. He assigned himself the subject: The Condition of the Protestant Churches from the Business Man's Standpoint. He said: What the churches need to-day is a higher efficiency at lowest cost. What it is getting is lowest efficiency at highest cost. It is, get the minister and sexton, then the congregation. This latter it never gets. With all the magnificent churches in the city last summer, he said, an uncomfortable tent with no better preachers, a few blocks away, drew larger crowds by far. He referred to many of the people in the churches as "sermon saturated pagans of the pews." Something is wrong with the financing of our churches. We are overchurched. He then pointed out the fact that in an area of about a third of a mile in this city in the district between the Schuylkill and Delaware rivers, and Pine to Chestnut streets, there are 27 churches. With schools the buildings there represent about \$12,000,000. With a few exceptions these buildings are closed all the week except Sunday. At this point he strongly urged the open church for worship. For these conditions he suggested three remedies: For the people to stay at home in their own churches; to make the churches real places of worship; to have the churches open at all times for every body; and Church unity. Mr. Bradford, the last speaker, described at length the work of the Boys' Club and the building in which it is conducted. He urged all the members of the Church Club to take an active interest in it and its work.

On Tuesday of last week, being the festival of the Purification, Bishop Rhinelander blessed the newly built Lady chapel of St. Clement's Church. The chapel, however, is not completed, and the more elaborate ceremony of dedication will be held on the festival of the Annunciation.

The Lady chapel and improvements to the choir loft at St. Clement's Church have been erected under the will of the late Elizabeth Coleman Boudinot as a memorial to her husband, the late Elias Louis Boudinot. The improvements have been designed by Horace Wells Sellers, architect, in harmony with the new apse, altar, and reredos erected according to his design some years ago, the recent work thus completing a general scheme for the improvement to the east end of the church.

The present improvements comprise the Lady chapel on the south side of the choir and a sacristy on the north side, both structures being designed to form bases for the organ above. The exterior work of the chapel and sacristy together with the choir rail and lectern is brown stone; the chapel interior is English red stone including the altar and reredos and the groined ceiling of the structure.

The reredos contains in niches the sculptured figure of Our Lady and Child, and on the left hand St. Joseph and on the right St. Elisabeth and St. John. The face of the altar is paneled with figures in low relief and on the right side of the altar is a niched credence, the table of which is supported by carved figures. Balancing the credence on the opposite side of the chapel window is a similar niche containing an inscription. The carved ornaments where appropriate contain symbols referring to the Virgin; the main boss of the groined ceiling showing in its enclosed foliage a mediaeval representation of the Nativity.

The floor of the chapel is marble. The mullioned window contains in stained glass a representation of the Coronation of the Virgin and shows grouped around the central figure St. John, St. Augustine, St. Catharine and St. Elisabeth. The whole treatment of the window as well as the details of the stonework is mediaeval.

The chapel gates are of wrought iron, the design in detail again symbolizing the purpose of the chapel, and the same motive is carried into the wrought iron gates entering from the nave into the choir and once more echoed in the hinged work on the door of the sacristy. The interior of the sacristy is finished in oak and the organ bases above the stonework are also of oak, carved and embellished in an appropriate manner.

To succeed the late Rev. Dr. W. C. Richardson, the vestry of St. James' Church has called to the rectorship the Rev. Dr. John Mockridge, vicar of Trinity Church, New York.

Dr. Mockridge was visited last week by a committee from the parish, which did not, however, learn his intention. Dr. Mockridge has been vicar of Old Trinity since last January, and for several years previous had been vicar of Trinity chapel. Prior to that he was rector of parishes in Louisville, Ky., and Detroit, Mich. He is a graduate of Trinity College, Toronto.

At the luncheon given under the auspices of the Clerical Brotherhood, Monday, February 1st, Bishop Rhinelander announced a series of Lenten conferences to be held Thursday afternoons at 4:30 at the Church House. The general subject will be: "Plain Rules for a Christian's Life, To-day." The six conference topics will be: February 18th, "At His Prayers"; February 25th, "In the Church"; March 4th, "At Home"; March 11th, "At Business"; March 18th, "With His Friends"; March 25th, "In His Community." These conferences are intended especially for men and are planned for the relief of troubled, doubtful consciences. They will be very practical. Free opportunity for questions will be given. The Bishop will lead.

On Tuesday evening, February 2nd, the Pennsylvania chapter of the American Guild of Organists gave its thirty-second public service in St. Clement's Church, the choir of that parish, under Henry S. Fry, being assisted by the choir of St. Mary's Church, West Philadelphia, under Harry C. Banks, Jr., Mr. Fry and Mr. Banks alternating at the organ and at the conductor's stand. The Rev. C. C. Quin of St. Clement's Church intoned the service, and the soloists were Master Benjamin Baker, treble; Howard K. Berry, tenor; and F. Willard Cornman, bass. Organ numbers were played by H. Alexander Matthews of St. Paul's Church, Ogontz, Percy Chase Miller of the First Presbyterian Church, Germantown, and Harry C. Banks, Jr., of St. Mary's Church. The Rev. Charles S. Hutchinson, D.D., rector of St. Clement's Church, delivered the address.

WHEN PERSONS have learnt to look upon the daily course of their ordinary life, with its duties and troubles, however commonplace, as their offering to God, and as the safest school for themselves of perfection, they will have made a very important step in the spiritual life. Another step, so simple that it is often despised, is to do everything, however ordinary, as well as it can possibly be done, for God's sake. A third is to be always pressing forward; when a mistake is made, or a fault committed, to face and admit it freely; but having asked God to supply the deficiency caused by our own infirmity, to go on steadfastly and hopefully.—H. L. Sidney Lear.

## WORK OF "CATHEDRAL SHELTER" IN CHICAGO

Large Numbers Accommodated, Well Supported

## OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau }  
Chicago, February 8, 1915 }

WHAT do you do for your boys? What do you feed them on?" was the question asked by the superintendent of the Municipal Lodging House, of the director of the Cathedral Shelter. And the director replied that the Shelter had gained such a reputation that he had more applicants from the bread line for tickets of admission than there was room for in the Shelter.

The committee on the Shelter made a report to February 1st at a special meeting of the Northeastern deanery held that day in the Church Club rooms (Dean Pardee presiding), through the Rev. John McCann, its chairman. Since the opening of the Shelter on Christmas Eve, according to the report of the director, Mr. William Stewart, a total of 3,639 men and boys had been entered, an average of over one hundred nightly. The number of meals served was 7,338. There is a working staff of seven. All these have been housed and fed daily in addition to the regular applicants. So far permanent employment has been found for 61 boys. The records of these have been reported back by a well-known distributing agency. The conduct of the boys has invariably been good, there has been no rowdyism, and no occasion to summon an officer. A spirit of fairness seems to possess the boys, for very few of those who have obtained work continue to make use of the Shelter. When a boy who has been on the Shelter list, and has got a job, loses it, it is interesting to know that he generally returns. The health of the boys has been very good. There have been about fifty cases of minor complaints, the more severe of which have been sent to the Iroquois Memorial Hospital. Occasional entertainment is given by some kind friends, or provided by some parish or mission. On February 3rd the Rev. R. J. Patterson, "Catch-my-pal-Patterson" as he is popularly called, gave a stirring after-supper temperance talk. On February 10th the Social Service Committee of St. Paul's Church, Kenwood, entertained the boys at Sumner Hall.

Parishes and individuals have been very generous in their support of the work. Many parishes have more than sent the amount of their apportionment. Thirty-eight parishes and missions have contributed a total to date of \$2,715.31. The expenses to February 1st, including rent, labor, wages, fixtures, food, coal, and light, have been \$755.31, leaving a balance of \$1,960. The average daily cost of feeding the boys and help, 108 in all, is only \$7.73. The estimated total cost of maintaining the Shelter per month is \$391.90. There have been many gifts of food and clothing; twenty-three boxes and bales so far have been received. One very welcome consignment was a box of one hundred pairs of shoes.

The Shelter will probably remain open until April 1st. The unemployment conditions in the city will, however, determine the exact date. At the deanery meeting, when the committee reported on the Shelter, it was suggested that with the fulfilling of its work the place should be used as a temporary home for convalescent poor, for which there is a great need. It is a real problem what to do for the poor and needy after they have been discharged from the County Hospital and other infirmaries. The project was discussed, but no decision was made, and the plan will be debated at the next meeting.

At the same meeting of the deanery, the Rev. Drs. W. E. Gardner and Lester Bradner spoke on Religious Education. Both had spent a busy fortnight in this cause, in and around Chicago. Dr. Gardner commended the Chicago plan by which the parishes and missions are assessed for the general expenses of the board, a plan that has been adopted by nearly fifty dioceses. This he believed was the right method, and comparable to sane and equitable taxation. The diocese of Chicago had thus contributed over \$11,000 to the general funds. Dr. Gardner said he was greatly pleased with the Sunday School Institute life in the diocese, and instanced the meeting of the Fox River Valley Sunday School Institute, on Sunday, January 31st, at Wheaton, when, in spite of the storm, nearly one hundred persons attended, and remained in session from 3 to 9 P. M.

So great was the number at the annual "Bishop's Day" meeting

held by the Woman's Auxiliary on Thursday, that the Church Club rooms were inadequate, and some of the three hundred had to seat themselves on the floor. "Bishop's Day" has become an annual custom of the Auxiliary, when the Bishop of the diocese makes the address on the subject of Missions: diocesan and general. Mrs. Hermon B. Butler presided. The Bishop's address was preceded by the reading of reports, the statement of the treasurer, Mrs. George Clinch (showing that \$2,006.50 had been contributed by the Auxiliary to date), and by a short speech by Mrs. C. E. Vickers, chairman of the Interdenominational Committee of the Central West for Missions. Mrs. Vickers, who was introduced by the chairman, gave the greetings of her committee to the Chicago branch, and announced the annual Day of Prayer for home and foreign missions to be held at the Woman's Building, Moody Bible Institute, on February 25th, under the auspices of the committee of which she is president.

Bishop Anderson made the apportionments for general and diocesan missions of Chicago his text. The amount for general missions is approximately \$50,000, and for diocesan \$27,500 (in round numbers). In the opinion of those who know exactly what the conditions in Chicago are, the amount of the apportionment for general missions had often seemed excessive. Whatever the opinions were, he asked his hearers to regard it as a compliment that they belonged to a diocese of the fifty-thousand-dollar class, to think it a privilege to be asked for such an amount and to be invited to share in so many missionary enterprises. "Rise above the begging attitude for missions, attempt great things, and you will gain thereby in breadth, in tenderness, and in sympathy."

He characterized the diocese of Chicago as an essentially missionary diocese—one of small endowment, of few gifts, one which, to do its work, had to borrow constantly large amounts. He himself had to carry personal loans for the diocese of from \$125,000 to \$150,000 a month.

The machinery of missions in the diocese consists of the Diocesan Board, the Laymen's Missionary Movement Committee, and the Woman's Auxiliary. He commended the every member canvass and the duplex envelope system. He asked the women to see that their husbands, their sons, or their brothers served on the canvass, and only when the men had failed in this duty, to undertake it themselves. The great need in all our missionary effort was, he said, to stress the responsibility of the individual. The Bishop made special reference to four diocesan institutions. The Church Home for Aged Persons has, he reported, a new site and a building fund of \$13,000. A new accommodation is urgently needed, but will be undertaken only when sufficient funds are forthcoming. He announced the purchase of a property for the work among deaf mutes at a cost of \$7,500, of which \$4,750 was on hand. The plan is to make of the present building both a church and a parish house. There is a congregation of fifty deaf mutes in the diocese. The Bishop asked the continued support of the Woman's Auxiliary to the work at the Chicago Homes for Boys, and defined the present status of the Homes. Finally he made a plea for the support of the Cathedral and city missions work. He said there had been some difficulty in finding a successor to Bishop Sumner. It would be hard to get a man to continue the high standards of work made by the former Dean, and to be also willing to come for the pitifully small salary of \$1,400. The Bishop suggested that they begin to think of a Cathedral endowment fund, by which the work might be completely organized, and the Cathedral made a great democratic body, identified with the needs of the people, not a luxury for the rich, but a church for the poor.

The offering for the Bishop's fund at the meeting amounted to \$70. At the close the Bishop announced an offer by the infant class of St. Paul's Church, Kenwood, of \$7,500 to the Providence Day Nursery, to be used for the building of quarters for the older children, a gift conditional on the site being available, and on the guarantee of the maintenance of the building when erected.

On Saturday, January 16th, there was organized the Young People's Auxiliary to Missions, at a meeting attended by eighty-four young women from twenty-two parishes and missions. On January 30th the following were elected as officers of the new society: Mrs. W. C. De Witt, chairman; Miss Barbara Andrews, secretary, and Mrs. F. C. Rollo, registrar. The great work of the organization is educational, and the meetings held every two weeks are for missionary study. The study class is conducted by Miss A. B. Drake. The work is meant particularly for young women and girls of the high school age.

The thirty-third local assembly of the Daughters of the King was held at the Church of Our Saviour on the Feast of the Purification. There were fifty in attendance. The quiet hour at 4:30 was conducted by the rector, the Rev. John D. McLauchlan. There was a business session at 5:30 P. M. Supper and the social hour were at 6:30 P. M. The price of the supper hereafter will be twenty-five cents instead of ten cents as heretofore, one of the many indications of the advance in the cost of living. Service was held at 8 o'clock, with a sermon by the Rev. Luther Pardee. It was an-

"Bishop's Day"  
MeetingYoung People's  
AuxiliaryDaughters of  
the King

nounced that the Mid-Lenten quiet day for women would be held at the Church of the Redeemer on Thursday, March 11th, to be conducted by the rector, the Rev. Dr. John Henry Hopkins.

A special appeal is being made by the Daughters of the King to all Churchwomen for old clothing, and medical and surgical supplies for the Tuberculosis Hospital at Monterey, Tenn., which is in charge of Archdeacon Windiate. Supplies are to be sent to the Church Club rooms on or before March 1st.

Bible classes, especially those for men, are not many nor large in the diocese, and it is therefore pleasing to report two large and flourishing ones that have recently developed. One, at St. Simon's Church, is held every Wednesday evening, and is led by the rector, the Rev. L. F. Potter. A list of subjects for study has been issued. There has been an average attendance of fifteen to date. The men of the Brotherhood of St. Andrew and of other organizations have given the class their willing support.

#### New Bible Classes

Another successful class is that conducted by the rector of St. Luke's Church, Evanston, the Rev. G. C. Stewart. This class began on the evening of the Feast of the Epiphany with an enrollment of forty-four; the following Wednesday over eighty were present. The subject for the year is "The Prophets of Israel." Men and women are asked to come and to bring their note books. The session lasts just one hour.

St. Luke's Church, Evanston, has just issued a special "Acolytes' Number" of *The Visitor*, its parish monthly. It contains a short sketch of the history of its acolytes' guild, which now numbers 23, a guild organized in 1905 with only two members. In 1911 it adopted the title, rules, and by-laws of St. Vincent's Guild. Under the present curate, the Rev. J. L. Meade, the guild has grown in numbers and efficiency.

#### "Acolytes' Number"

St. Lawrence's Church, Libertyville (Rev. Edward S. White, priest in charge), has been given Eucharistic vestments for all the seasons of the Church's year. There are twenty pieces in all, heavily embroidered in gold thread. The work was done in the city of Jerusalem and is the gift of Mr. W. R. Furber of Chicago. The Confirmation class of St. Paul's Church, La Salle (Rev. F. S. Fleming, priest in charge), has given as a memorial a wood lectern, made by the American Seating Company. The people of the mission have given the priest a complete set of green Eucharistic vestments, the workmanship of Mrs. C. F. Rogers of Chicago. St. Martin's Men's Club was addressed by Bishop Anderson on Thursday evening, January 28th. Over two hundred men were present. The subject of the Bishop's talk was "Religion in Social Life."

#### Miscellany

### "BEAR YE ONE ANOTHER'S BURDENS"

By ZOAR

**D**ON'T speak to me about the misery of the war; I never read anything about it; I can't bear to think of it!" Oh! the cowardice of such an avowal, the pitifulness of this weak, selfish attitude before the overwhelming wave of pain and sorrow even now engulfing its thousands and tens of thousands.

"Do not speak of it," therefore I will not feel the need of praying to our Father for my brothers and sisters in distress; nor read about it, nor think of it—therefore I need not do anything to relieve their misery. Can this be possible? Are there people to be found who—ostrich-wise—hide their eyes and stop their ears that they may neither see nor hear that which might disturb their peace of mind; who go on their own selfish way, feeling secure since the awful miseries of the war cannot touch them.

Thank God, there are those to whom it is but a grand opportunity to show the world that they realize they are but "stewards" of their Master; those who use their time, their strength, their wealth as He would have them, that is: in helping His poor suffering children; those to whom the call comes direct from God: Go thou and help!—those also who only have the "mite" to give and who give it. Thank God for all these! But, oh! let us pray for those who having eyes see not, who having ears, hear not, that their voluntary blindness may be done away with, that their heart may melt at the thought of the inexpressible sufferings of the thousands of wounded, of the anguish of the prisoners, of the bitter tears of broken-hearted widows and orphans, that they at last realizing their opportunity may quickly and gladly help while it is called to-day.

It is SURELY better to pardon too much than to condemn too much.—*George Eliot.*

ASPIRATION carries one half the way to one's desire.—*Elizabeth Gibson.*

### DEAN FOR CHICAGO CATHEDRAL

The Living Church News Bureau  
Chicago, February 8, 1915

**T**HE Bishop of Chicago has appointed the Rev. Walter S. Pond to be Dean of the Cathedral in succession to Bishop Sumner. Mr. Pond is priest in charge of Holy Trinity and St. Philip's mission churches in the Stockyards district, and has been connected with the Stockyards office of the United Charities for the last seven years. Mr. Pond was a student of Dean Sumner's course in Social Service at the Western Theological Seminary, and was presented by the Dean for his priest's orders, so that he is well prepared to take up the work that Dean Sumner has so well begun.

Mr. Pond is 31 years of age and was born at Aurora, Ill., the son of Frederick L. Pond, M.D., and Harriet Pierce Pond. The family moved to Chicago during Mr. Pond's boyhood and became connected with the parish of the Redeemer at Hyde Park. There Mr. Pond served in the several capacities of choir-boy, acolyte, Sunday school teacher, and lay reader. He was graduated from Shattuck School, Faribault, Minn., in 1905, and then returned to Chicago, where he took his B.A. degree at the University of Chicago, having done the four years' work in three years, and was graduated with honors.

His interest in social work began when he came under the influence of Prof. Henderson of the University of Chicago under whom he took courses in "Rural Communities," "Introduction to Ecclesiastical Sociology," "Contemporary Charities," and "Social Treatment of Crime." About this time the Rev. Dr. Page of St. Paul's Church asked Mr. Pond to identify himself with Chase House, a social settlement, which was doing a good work for the Stockyard's community which lies in front of the yards. Into this work Mr. Pond entered heartily and was superintendent of Chase House at the time he left that work in 1911. His theological studies were pursued at the Western Theological Seminary in Chicago, from which he was graduated in 1911. While a theological student, he built St. Jude's Church, South Chicago, where he served as lay reader for two years. He was associated with Bishop Page for five years as a member of the staff of St. Paul's Church, Kenwood. Bishop Anderson ordained Mr. Pond to the diaconate in the Cathedral Church on Trinity Sunday, 1911, and to the priesthood six months later in St. Bartholomew's Church.

### BISHOP GREER TALKS TO COLLEGE STUDENTS

(Continued from page 510)

based on "Some Great Sayings of Our Lord." The annual retreat for the women of Trinity parish will be conducted by Dr. Manning at St. Christopher's chapel on Saturday, February 20th, beginning with a celebration of the Holy Communion at nine-thirty o'clock.

The commencement preacher at St. Stephen's College, on June 13th, will be the Bishop of Erie.

### TO THE POINT

THE RT. REV. DR. WATTS-DITCHFIELD, Bishop of Chelmsford, in his first charge to his diocesan conference concluded his address with these definite and refreshing words:

"The High Churchman has his troubles often in an Evangelical parish, as has the Evangelical in a High Church parish. There must be give and take so long as there is common loyalty to our Lord and Master. Here let me say that I sincerely hope that it will never be said that I reprove a man who burns incense and remain silent to the man who denies the Virgin-birth, questions the truth of the Atonement, and whose teaching on the Resurrection is simply that it has no foundation in fact but is a spiritual parable. To such a man I can show no toleration whatever. Let him pursue his investigation outside the ministry, for in it he has no place or right. The Creed must be believed by the priest who recites it; the statements contained therein must be regarded as historical facts and not as parables. I am thankful that my first vote and speech in Convocation were in support of the resolution proposed by the Bishop of London on this important question."

one existence, as He is one with the Father. And thus it is that being one with Him we can be as clear, bright mirrors that reflect His glory.—*Henry Suso.*

WHEN THE living presence of Jesus was taken away from His own, it was not that they were to have Him less, but in a lovelier, in a diviner way. For when He rose up to heaven, He took there with Him, all their hearts, and all their minds, and all their love. So is it with us. He is gone up to heaven, into the bosom of the Father, into the Father's heart of love, and we ascend up there with Him, with all our hearts, and all our love, and rest where He resteth, in the Father's heart. There is there no separation, but one life,

## The Fiftieth Anniversary of the Foundation of the Community of St. Mary

THE completion of a half-century of life, whether of an individual or of an incorporated society, always calls for a moment's pause for review of the past, a grasp of present conditions, and an outlook towards the future. Few individual human lives cover an entire century, and none with intellectual comprehension; but a half-century has become a unit recognized by many, and finding its sanction in the history of God's chosen people, to whom it was said: "A jubilee shall that fiftieth year be unto thee."

The feast of the Purification was the day chosen in 1865 by Bishop Horatio Potter of New York for the establishment of the first religious order in the American Church. He chose for the candidates their name also, The Sisters of St. Mary; and on that day he admitted to profession five sisters, to whom he gave, beside their primary duty of personal devotion to Almighty God, the fivefold charge to care for the sick, the poor and needy, the orphan, the fallen, and the education of the young. Fifty years of history now lie behind the community, and this year the sisters have kept their golden jubilee in many places, East, West, and South.

Especially at the Mother House of the community, St. Mary's Convent, Peekskill, N. Y., has there been a notable assembling of friends, of priests and associates of the community and other lay people. Five religious orders were represented. With several of the clergy coming the day before, it was possible to have the Holy Eucharist said at each of the five altars in the early morning. Upon the arrival of the first train from New York, the Solemn High Eucharist was sung in St. Mary's chapel, Canon C. W. Douglas, celebrant, and the Rev. F. Grenville Hilsley, chaplain of St. Mary's School, Mount St. Gabriel, and the Rev. Thomas Bingham, chaplain of St. Mary's Convent, deacon, and sub-deacon. Father Officer, O.H.C., preached the sermon from the words of the prophet Isaiah (8:18): "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion."

By way of introduction the preacher sketched Isaiah's position as a major prophet, a man great not only by virtue of the burning message delivered, but great in influence, great as a moulder of human affairs. He trained the son of a pagan monarch to be a king who ruled for God. He withstood Ahaz and guided Hezekiah. He constantly brought Israel back to the terms of her covenant with God; Israel always being tempted, whether by prosperity or by adversity, to conform to the standards of her neighbors, to make some sort of foreign alliance to better her temporal position. An increasing number of people in Jerusalem believed the words of the prophet, believed that God was indeed in the midst of His people. It was of these that Isaiah spoke in the words of the text as he stood before the king.

The words of this text, however, mean something that is closer to our hearts, nearer to the voice of our prayers. The figure of St. Anthony rises before us, as alone in the deserts he fought out the battle with evil, and all the world went out to hail the victor. We see St. Francis singing his songs along the Umbrian roads, leaving all that he might keep tryst with his Lady Poverty; and men of every rank and walk of life went out to walk and sing with him and be numbered among his children. St. Benedict, St. Dominic, St. Ignatius Loyola, to these men of faith Isaiah's words apply. As so often happens, the fulfilment of the scriptural word is greater than the word itself. Nor has God left Himself without witness in our own day. The great founder of the Society of St. John the Evangelist, who since the new year opened has gone to be with the Master whom he loved, was one to whom we all look with reverent and thankful hearts, as if already we might ask him to pray for us; and she, to whom your hearts turn with especial love to-day, who fifty years ago, in the face of opposition and distrust, dared to make her offering to the Lord, dared to call herself spouse of Him who is the King of virgins, was one also of whom we say, as we look about this chapel and know all that her love has made possible, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts who dwelleth in Mount Zion."

### I.

"Behold, I." The words suggest an exaggerated egotism, but at once we remember that these holy founders never applied the words of the prophet to themselves. They were in every case souls athirst for God, souls whom no human companionship could satisfy, whom

no earthly honor could charm. They sought God and they found Him; yea, they were found of Him, and He could use them, set them as a city upon a hill, make their light to shine. But they, all the while that He used them, were unaware of their own greatness. This is indeed the paradox of our vocation. We forget ourselves as we give ourselves to God. . . .

### II.

"Behold I, and the children whom the Lord hath given me." It is not hard for the world to believe that men are called to stand forth from among their fellows and to fill places of command. The thing that is hard to believe is that most of us are called to follow and to obey. Yet this is really the very central point of our religious life. Some of us are given positions of authority for a greater or less time, but we must be ready at any moment to abandon that authority and to be once again obedient children. For this religious life, whose foundation in the American Church we celebrate to-day, is always a family life. It is indeed supernatural, for we are children of a heavenly Father, we are bound together by the love of God, and the continuity of our life is secured to us by the vows which our Lord Himself receives. Yet always the family ideal reigns among us. . . .

### III.

But what is it all for? Men ask us this question continually. We point to our schools, our hospitals, our homes for orphan children, our works of mercy, and they are quite content. If only we work hard, that is all they ask. They are quite willing that we should put on strange garments, live poorly, and possess nothing, if only we can show results, especially in those kinds of work which nobody else wants to do. But there is no evidence that Isaiah was establishing a hospital in Jerusalem. Men did not flock to St. Bernard because he had built a school for orphan children. St. Benedict reclaimed vast portions of Europe from swamp and fen; but it was not because of his agricultural schemes that men crowded into Monte Cassino. The universities of Europe were converted to godliness by the friars, but it was not educational reform that brought men to the feet of St. Francis and St. Dominic.

What was it then? What of the children whom God has given? I don't mean you (pointing to the school children); I mean these over here (pointing to the Sisters); these are the children whom God has given to Mother Harriet, followers of her love. They are for signs and for wonders in Israel. Yes, back of what we do, back of the work that God gives us, is the life that we must live here in this world, the witness we must bear. If all our work were taken from us—and you who wear the habit of Sisters of St. Mary know what it is to have work given you and taken away again—if we should fail in all these external labors, we should still be for signs and wonders in Israel, provided we were still faithful to our vocation. . . .

Again, we bear our witness to that which is real in life. Since the world began, men have been seeking for truth, for that which has permanent reality, which will abide. The Cross is the key to reality. Suffering and sacrifice are the gateway to eternity, and to them we must bear our witness. Your Mother Foundress, in 1865, put before her eyes a vision of love and life and service which no one else in that year of grace seemed able to see. We scarcely know what men thought then, what they desired and fought for and believed in. But her vision remains, and will remain for ever. The Cross gave her that vision of a reality, and the Crucified whom she served, whom we seek to serve to-day, abides the same yesterday, to-day, and forever, and we, who are for signs and wonders, are from Him, Jesus the Lord of Hosts, who dwelleth in Mount Zion. . . .

Fifty years is a long time. It is wonderful to think that it is possible for us to look back to a half century of that religious life which Newman despaired of finding in the Anglican Communion. But though this be a day of humble thanksgiving, it is not a day for complacency. We who in our weakness have trod in the footsteps of those who blazed the trail, we who, like the page in the old legend, have found that heat was in the very sod where the saints have walked; we need to ask ourselves whether we are walking worthy of our vocation. Could we endure what they endured? For to-day the world applauds us; it supports our work, trusts us with means for all our needs, builds and rebuilds as we desire. There was never a religious order yet in the world that was not spoiled by popularity, and most of them, as we know, have been destroyed by it. This is the time of danger for us—the time when all men speak well of us.

So we must take this day for a warning also. There is no doubt about your past, my Sisters, and it is a glorious past, but all those saints of God who made the past what it is aren't living in the past; they are with us here and now, cheering us on to the future that shall be. Our thought, then, is that we shall forget

those things that are past, and press on toward the mark for the high calling of God, our calling, yours and mine, in Christ Jesus.

The *Missa Marialis*, with the special office in the ceremonial of the community, was sung by the two choirs of sisters and school children, with a remarkable blending of precision and flexibility that demonstrated to many present the true value of plainsong as a vehicle of devotion, and its worthiness as an offering of worship.

After the service the guests were conducted to the embroidery rooms and the studio of the convent, where they spent the hour before luncheon in examining the work done in those departments.

The vesper office was sung at half-past two, Father Hughson, O.H.C., officiant. Some of the school girls were present to conclude their day of praise with the psalms and hymns and solemn *Magnificat*.

Priests present during the day, besides those already mentioned, were the Rev. C. N. Field, S.S.J.E., of Boston; Rev. W. F. Lewis, St. Peter's, Peekskill; Rev. E. H. Schlueter, St. Luke's chapel, and Rev. L. C. Rich, Corpus Christi, New York; Rev. Edward Tibbitts, Hoosac School; Rev. W. A. Sparks, St. John's, Far Rockaway; Rev. A. C. Stewart, St. Augustine's, Croton; Rev. C. E. Taylor, St. James', Brooklyn; Rev. H. R. Fell, St. Alban's, Kingsbridge.

The community also received assurance of prayers and Eucharists at more than fifty altars of the American Church, besides the devout remembrance of hundreds of associates and other lay folk assisting at similar services.

### CONSECRATION OF THE BISHOP OF QUEBEC

NOTABLE in Anglican annals was the function of consecration of the newly elected Bishop of Quebec, the Very Rev. Lennox Waldron Williams, D.D., in the Cathedral of that diocese and city on the feast of the Conversion of St. Paul, January 25th. A special feature was the presence of the Greek Archbishop, accompanied by a priest and a deacon of the same rite. The Archbishop participated in the service.

The consecrator was the Bishop of Nova Scotia, acting Metropolitan, assisted by the venerable Archbishop Hamilton, retired, and the Bishops of Fredericton, Montreal, Ontario, Toronto, Kingston, and Bishop Courtney, late of Nova Scotia. The procession was a very dignified one, Archbishop Hamilton vested, as were the other Bishops, in the scarlet robes, and wearing his mitre, being preceded by his chaplain bearing the pastoral staff. Immediately ahead of this Archbishop came the Greek Archbishop, vested in mitre and cloth of gold vestments, attended by a priest and a deacon, carrying lighted candles and his pastoral staff.

Archbishop Hamilton was the preacher. The singing of the Litany to Tallis' setting by the Bishop of Kingston was an impressive part of the service. At the Holy Communion only the Bishops, with a part of the clergy, received, and it was noted that the Greek Archbishop was among those to be communicated. The *Gloria in Excelsis* was sung to Merbecke. A notable addition to the service was arranged immediately before the benediction, when the Greek Archbishop offered up prayers in Greek for the King, for the Archbishops, Bishops, clergy, and people, and especially for the newly consecrated Bishop, and finally that England might have victory "over the barbarians." These prayers were chanted and took the form of a litany, and after each petition the *Kyrie Eleison* was sung. The singing, says *Church Life*, "was very skilfully and beautifully done and reminded one of a plaintive, solemn melody. It gave a wonderful sense of completeness to the service to have the litany of the Greeks on behalf of the new Bishop offered up in the presence of the Blessed Sacrament." The acting Metropolitan then pronounced the Blessing and the procession left the church, singing the hymn, "All Hail the Power of Jesus' Name."

In the evening of the same day the function of enthroning the Bishop in his Cathedral drew another large congregation. In this function also the Greek Archbishop participated. The Bishop of Montreal was the preacher, and in his sermon, after paying a tribute to the aged Archbishop, his Lordship turned to the Eastern clergy present and welcomed the Metropolitan of a Province of the ancient Patriarchate of Antioch, where first the name "Christian" was used. He referred to the fact that the see of Canterbury would forever be closely connected with the Eastern Church, inasmuch as one of the occupants of

that see had been Archbishop Theodore, a native of Tarsus. His Lordship saw deep significance in the attendance of His Grace, the Archbishop of Baalbek, at the services of the day, inasmuch as it presaged a closing of the rent in the seamless robe of Christ.

Just before the Benediction, continues the account in *Church Life*, the Eastern clergy (who had occupied the same seats as in the morning), rising up, chanted a special litany and the *Gloria in Excelsis*, two unfamiliar though very beautiful strains. The litany was entoned by one of them, to which the others sang the response, *Kyrie Eleison*. The translation of the litany runs thus:

"Have mercy, O God, we beseech Thee, accept our supplications, and we beseech Thy Holy Name for the blessing of the King of Great Britain, George the Fifth, and all the Royal Family and his faithful people.

"We beseech Thee for Thy blessing on all the Christian Archbishops, Bishops, and especially the Bishops who are present in Thy Holy House, and especially Bishop Lennox Williams, and the priests and deacons and sisters of mercy and all our brethren in Christ. Amen."

All was said in the Greek language. Afterward the Blessing was pronounced and the procession formed and left the church to the strains of "Rejoice, the Lord is King."

The Form of Service for the consecration was attractively printed in leaflet form, bearing the title: "Consecration of the Very Rev. Lennox Waldron Williams, M.A., D.D., to be a Bishop of the Holy Catholic Church with jurisdiction in the Diocese of Quebec."

The following explanation of the presence of the Greek Archbishop and his accompanying clergy is given in *Church Life*:

"The Greek Orthodox Archbishop who attended the consecration service of Quebec's new Bishop was the Most Reverend Archbishop Germanos, Metropolitan of Baalbek, near Damascus, in the Patriarchate of Antioch. His Grace is visiting Canada in connection with his ecclesiastical institutions in the vicinity of Mount Lebanon. He is staying in Montreal and accepted the invitation of the Bishop to attend the consecration service at Quebec. He was accompanied by the Rev. Agapios Gholam, a resident Orthodox priest in Montreal, and by Deacon Sophronios Beshara. They are all Syrian by nationality and language. His Grace has shown himself ready to foster friendly relations between the Anglican and Eastern Orthodox Churches, and expressed the hope that after the war further progress may be made in this direction.

"A feature which attracted the attention of all those present at the service was the vestments worn by the Eastern clergy. The Archbishop's vestments were essentially the same as the Eucharistic vestments worn in many Anglican Churches.

"The Archbishop has come to this country anxious to show to the West the customs of their Christian brothers in the East. He is truly desirous of doing something towards healing the breaches of Christendom. One would have rejoiced to have seen the Archbishop take part in the actual laying on of hands, but though he was personally ready to do so (so far as could be gathered from conversation through an interpreter), it was felt wiser not to take so important a step at the present. But come it will in time, there is no doubt. Archbishop Germanos has advanced to the stage of inter-communion—that is, he has communicated us at the Eucharist in the Orthodox Church, and we have given to him Communion at our Eucharist. All over the world acts of friendship and coöperation are taking place. As they grow in volume and in intensity there will be a gradual welding together of those two branches of Catholicism—the Greek and the Anglo-Catholic Churches."

### A LENTEN CALL

Come apart with Me awhile!

Though the lure of Life be strong,  
Though its gilded pleasures call,  
Though entrancing is its song!

Come apart, sweet counsel take;  
Hand in hand, in quiet place,  
Heart to heart—foretaste of joy  
We will find *There*, face to face.

Let the rushing crowd go by!  
List, the Lord is calling thee!  
Come apart a little space,  
Gather with us, two or three.

ANNAH ROBINSON WATSON.

ANXIETY never yet successfully bridged over any chasm.—  
*Ruffini.*

## The American Window in the Parish Church of Dundas, Canada

By the Rev. HERBERT B. GWYN, M.A.

AT the extreme western end of Lake Ontario, on what is called Burlington Bay, is the flourishing city of Hamilton, Ontario. Five miles westward is one of the most beautiful of valleys, and in the bed of the valley lies the town of Dundas, of some 5,000 inhabitants. The Church of St. James here is of peculiar interest to American Churchmen, for in it may be seen a large chancel window, at the base of which is the following inscription: "FROM CHURCHMEN OF THE UNITED STATES: LET BROTHERLY LOVE CONTINUE."

This window was placed in St. James' in 1854 by leading clergy and laity of the American Church as a memorial of the visit of the rector, Dr. McMurray, to the United States in 1853 as a delegate from Trinity College, Toronto, to ask assistance for its work. Dr. McMurray was one of the most remarkable of the early clergy of the Anglican Church of Western Canada. Three times he was chosen for important missions for her benefit; once in 1853 to the United States in behalf of Trinity College; again in 1854 to Quebec in the interests of the Clergy Reserve Bill, the successful passage of which secured to the Church in Upper Canada a large fund, known as the Commutation Fund, for the benefit of its clergy. For his services in this connection, Trinity College conferred upon him the degree of D.L., and appointed him a member of its Council. In 1864 he was once more selected by Bishop Strachan and the Council of Trinity College to seek help from the Church in England to enlarge its usefulness, a mission that was most successful.

He was born in Ireland in 1809 and brought the next year to Canada by his parents, who settled at York, then a mere hamlet, now known as the city of Toronto. He was educated at the school of the celebrated Doctor, afterwards Bishop, Strachan. In 1828 he was admitted as a student of divinity by the late Dr. Stewart, Bishop of Quebec, and served until 1832 as a catechist under Dr. Strachan in the vicinity of York. Then he was appointed by the Society for Converting and Civilizing the Indians and by Sir John Colborne, Lieutenant Governor of Upper Canada (for at that time the relation of Church and State in Canada was similar to that in England), to serve on the north shores of Lakes Superior and Huron. The perilous journey from York to Sault Ste. Marie took a month. At this place the Hudson Bay Company gave him quarters in its agent's house, and with the help of an interpreter he established divine service and opened a school for the Indian children. On the 3rd of August, 1853, he was ordained priest, after an arduous journey to the eastern townships (the present Province of Quebec) by the Rt. Rev. Dr. Stewart, then the only Bishop in Upper and Lower Canada. On going back to his mission, a fatiguing journey of 1,100 miles, he was married to Charlotte, the twin daughter of Wm. Johnson, Esq., in charge of the trading post at the Sault on the American side. Mr. Johnson's wife was an Indian, O-zah-gush-o-fah. Charlotte, his daughter, was known as O-ge-hu-ne-qua, the Wild Rose, and, because of her extraordinary beauty, "the lovely maiden of the Sault." Her services as interpreter before their marriage were continued in even greater usefulness for the young husband in his work there.

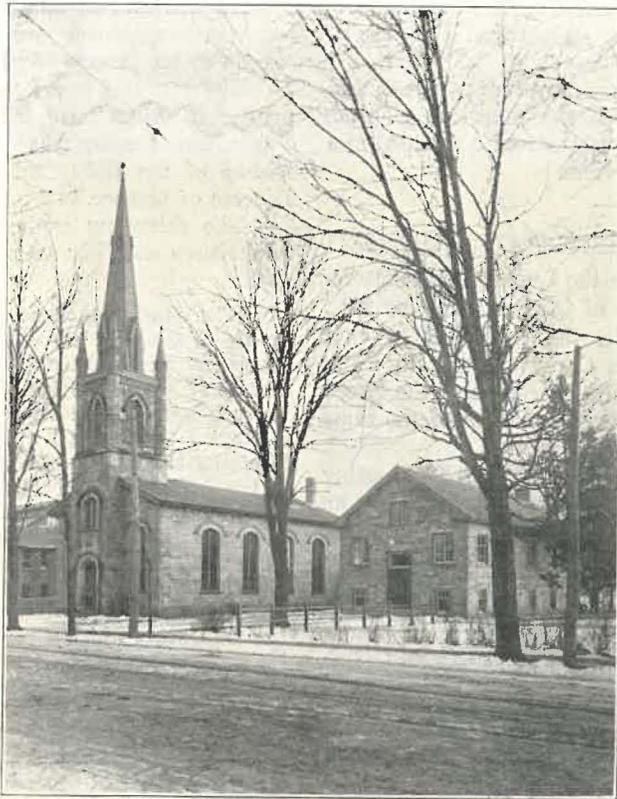
In the five years that Rev. Dr. McMurray was in this northern mission he baptized 160 Indians and admitted forty to Con-

firmation. He retired in 1838 to become rector of Ancaster and Dundas. In a letter written December 21, 1886, to the present incumbent of St. James' Church, Dundas, the Very Rev. E. A. Irving, he makes interesting record of his work in this parish, and of the presentation of the chancel window.

"There was no church in Dundas when I was appointed to the mission. Divine service was held in what was then known as the Free Church, open to all denominations, and for all sorts of entertainments during the week, so that I could only take my share, and arrange for our services in turn.

"This unsatisfactory state of things forced upon me the necessity of raising funds for building a church of our own, which was commenced in or about 1840, and completed and opened by the late Dr. Beavan in 1843. I also appointed services to be held every Wednesday in the country, namely, at Peebles on the Brock Road, ten miles from Dundas, in the morning at 11 o'clock, and in the evening of the same day at West Flamboro at 7 P. M.

"These services were commenced in 1840, and so successful were they that at one of the services in Flamboro, held on that occasion in the house of Mr. Isaac Markle, assisted by the Rev. J. G. Geddes, now Dean of Hamilton, seventy-five persons were baptized, the Dean baptizing the older members, some of whom were 70 years of age, and I baptized all under the age for Confirmation. Shortly afterwards I presented 125 candidates for Confirmation, many of whom were from other religious bodies. This extraordinary occurrence caused a good deal of excitement at the time, being perhaps the largest number baptized at one service in Canada. It was even noticed in the *London Times*, which stated that it was equal to some of the revivals in India. Nor did its effects end here. The Society for the Propagation of the Gospel and the S. P. C. K. both took notice of it, and on its being so represented to them by the Bishop as an extraordinary occurrence, the former sent



ST. JAMES' CHURCH, DUNDAS, ONT.

me £100, and the latter £150 (sterling) towards the building of our church.

"It may not be uninteresting to know how the chancel window was put in the church. After my return from the United States, having been deputed by the council of Trinity College to ask assistance from Churchmen in that country, for that institution, many of the Bishops, clergy, and laity in the different cities I visited contributed a sufficient sum to procure a chancel window for the church of which I was at that time the incumbent. The window was designed and executed by Gibson of Philadelphia, one of the best artists in that country, and was sent in and put up, free of charge, as a memorial of my visit to the United States on behalf of Trinity College. It may be as well to give you here a copy of the memorial itself:

"The undersigned, wishing to express their friendly regard for the Rev. William McMurray, D.D., rector of Ancaster and Dundas, whose late visit, as delegate to our Church, in behalf of Trinity College, Toronto, they remember with pleasure, and desirous also of giving a testimonial of their fraternal interest in the Canadian Church, unite in placing a Chancel Window in the Church of Dundas, of which Dr. McMurray is rector."

"Signed as follows:

G. W. DOANE, D.D., LL.D.,  
Bishop of New Jersey.

W. R. WHITTINGHAM, D.D.,  
Bishop of Maryland.

HORATIO SOUTHGATE, D.D.,  
Missionary Bishop.

ALONZO POTTER, D.D., LL.D.,  
Bishop of Pennsylvania.

J. M. WAINWRIGHT, D.D., D.C.L.,  
Provisional Bishop

of New York.

CLERGY

F. OGILBY, Philadelphia.	HORATIO POTTER, D.D., New York.
W. P. HINDS.	BENJAMIN I. HAIGHT, New York.
J. P. B. WILMER.	WM. A. MUHLENBERG, D.D., New York.
MORGAN DIX.	ROBERT S. HOWLAND, New York.
H. W. DUCACHET, D.D.	G. JARVIS GEER, New York.
JOHN COLEMAN, D.D.	

LAITY

JOHN R. WILMER, Philadelphia.	I. B. PLUMB, New York.
HENRY ANSTICE, Philadelphia.	G. S. NORRIS, Baltimore.
W. H. NEWBOLD, Philadelphia.	HENRY T. PARKER, Boston.
M. B. MAHONY, Philadelphia.	GEORGE C. SHATTUCK, M.D., Boston.
CYRUS CURTISS, New York.	

"I hereby certify that the following signatures were duly affixed to the original subscription in my possession.

"Signed,  
"FREDERICK OGILBY."

The window consists of four lights. On a groundwork of vine leaves and grapes is superimposed a pleasing geometrical design. On this again appear in three horizontal sections of the window a series of shields bearing emblems of the Sacred Passion, with other ecclesiastical emblems, and the coats of arms of Bishop Strachan and Dr. McMurray, the mottoes being respectively, *Caveo sed non timeo*, and *Time Deum*. The lowest section has the inscription in old English Capitals, "From Churchmen of the United States. Let brotherly love continue."

Dr. McMurray remained in Dundas till 1857, when he was appointed rector of St. Mark's, Niagara-on-the-Lake, and later was made Archdeacon of the diocese of Niagara. He died in 1894.

St. James' Church, Dundas, has had an interesting history, and for a small town parish it has had many strong men as its rectors.

In the year 1781 the Rev. John Stewart came to Canada as the chaplain of a provincial regiment, and to him belongs the honor of having been the first clergyman to minister to the spiritual needs of the early settlers in the neighborhood of Hamilton and Dundas. At his death in 1811, there were but six clergymen in Upper Canada. In the year 1812, James Durand, of Hamilton, when about to take part in the battle of Queenstown Heights, sent for the Rev. Robert Addison, as the nearest clergyman, to baptize his children. Associated with James Durand in the stormy events of that time was Richard Hart, and with him the history of St. James' may be said to begin. The Communion plate now in use in the church bears the inscription, "The gift of Richard and Mary Hart, for the use of the church in the village of Coote's Paradise, District of Gore, Upper Canada, January 1, 1817." Dundas was then known as Coote's Paradise, in honor of a Major Coote who spent much of his time there.

In 1818 the Rev. Ralph Leeming was appointed by the Society for the Propagation of the Gospel in Foreign Parts to St. John's Church, Ancaster and "the parts adjacent," which included Dundas. In August, 1830, he was succeeded by the Rev. John Miller, M.A., of Trinity College, Dublin. Mr. Miller made his headquarters in Guelph and was assisted by the Rev. Arthur Palmer, who officiated in Dundas in a building known as the Free Church. On the appointment of Dr. McMurray to Dundas in 1838, the present church was begun, completed in 1843, and consecrated by Bishop Strachan September 7, 1845.

Dr. McMurray was followed by the Rev. Featherstone Lake Osler, M.A., a native of Falmouth, England, and a graduate of St. Catherine's College, Cambridge. He was ordered deacon in 1837 by the Archbishop of Canterbury, and priest in the same year by the Bishop of Quebec. Canon Osler first took charge of the parish of Tecumseth, with headquarters at Bond Head, Ontario, and ministered to the large district about 50 miles

northwest of the present city of Toronto. He was inducted as rector of St. James' by the Rev. A. N. Bethune, D.D., Archdeacon of York, on October 20, 1857. His ministry continued here until his death in 1895. His wife was a remarkable woman and died in 1906 at the age of 101. They were the parents of eight interesting children, six sons and two daughters, four of the sons attaining note; the Honorable Featherstone Osler, K.C., of Toronto; the late B. B. Osler, Q.C.; Sir Edmund Osler, M.P.; and Sir William Osler, former professor of medicine at the universities of McGill, Pennsylvania, and Johns Hopkins, and now Regius Professor of Medicine in Oxford University.

The Very Rev. George Forneret, the present rector of All Saints' Church, Hamilton, was in charge of the parish from 1882 to 1886, when the present incumbent, the Very Rev. E. A. Irving, Archdeacon of Niagara, succeeded him.

[The writer hereby gratefully acknowledges his indebtedness to Archdeacon Irving for much information contained in this brief article.]

LONGINGS

BY ZOAR

HAVE you ever, dear reader, suddenly been cut off, as it were, from the land of the living? And do you know something of the depths of suffering a human being can explore and yet emerge from, with a grateful sense of God's infinite mercy and goodness?

Ah! when the days of convalescence begin, when strength slowly returns, in spite of moments of weakness and discouragement, how the heart begins to long for that one day when once more it shall sing His praises in His own temple, when, once more *before His Altar*, it shall be fed with the precious, life-giving Body and Blood of its Lord!

Ah! to kneel again *there*, at His feet! True He has come to His child during her sickness. In His infinite mercy and love, He provided for her needs, and sent His faithful priest with the Blessed Sacrament, to give her strength for the fiery trial; but now, the trial is over. Is it a wonder that the one thought above all others is the intense longing to go and thank Him in His own temple, and there acknowledging His justice, tempered with mercy, humbly kneeling before His Altar, receive

again the priceless gift of His love?  
God grant it may be soon!

THE SIGN OF THE CROSS

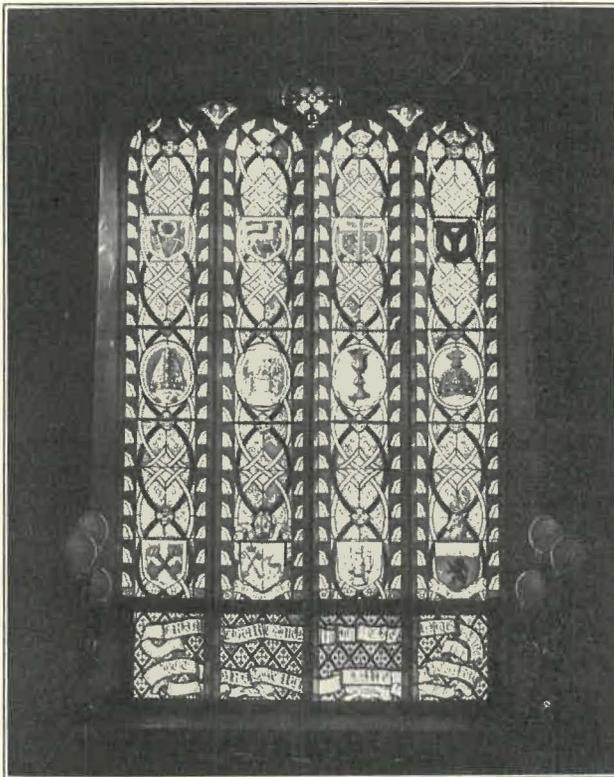
Jesus, help me on my way,  
When through thorny paths I stray.  
All my dross by love refine,  
Show to me Thy sacred sign.

When temptations dark allure,  
Still my heart shall feel secure;  
On my path a light divine,  
Show to me Thy sacred sign.

Oft a vision of Thy face  
Is vouchsafed to me by grace.  
Not in vain for Thee I pine,  
Show to me Thy sacred sign.

When at last my aching heart  
Shall be hushed and life depart,  
Let me be forever Thine.  
Show to me Thy sacred sign.

MARTHA A. KIDDER.



"AMERICAN WINDOW" IN  
ST. JAMES' CHURCH, DUNDAS, ONT.

## California Diocesan Convention

THE sixty-fifth convention of the diocese of California has passed into history, and has left as its distinguishing feature the feeling of solidarity and unity which of late years has been the most marked characteristic of the work of the Church under the leadership of the Rt. Rev. Dr. Nichols. The attendance of clergy, of laity, and of women was unusually large. Of the clergy 73 answered to their names out of a possible 96. Of the remainder ten are known to be away from the diocese, and eight were detained by sickness or the infirmities of age, one was absent on a wedding trip, and one is only technically connected with the diocese—leaving only two unaccounted for. And this in spite of most unpleasant rainy weather.

Perhaps the unity of the diocese finds its most evident expression in the fact that four of those in prominent office have served for nearly a quarter of a century without a break. The Bishop himself is now completing his twenty-fifth year; Archdeacon Emery has been in his office of secretary of the Board of Missions for twenty-seven years; the treasurer, Mr. W. A. M. Van Bokkelen, is serving his twenty-fourth year; and the secretary of the convention, the Rev. M. D. Wilson, has now been elected for twenty consecutive years. In this connection it may be well to note that a representative committee of six has been appointed to make proper arrangements for the celebration of the Bishop's twenty-fifth anniversary on the feast of St. John the Baptist in June next.

Three things may be noted as of especial interest: First, for the first time in the memory of the oldest member of convention, the committee on Canons had absolutely no new matter referred to it—we spent no time in "canon tinkering," a most unusual circumstance; second, for the elections to the various offices, boards, etc., it was necessary to have thirty-one names put in nomination; to fill these thirty-one vacancies only thirty-two names were presented: the only change made being in the Board of Missions, where the Rev. Halsey Werlein, Jr., rector of Trinity Church, San Jose, was elected to fill the place of the Rev. W. E. Couper, rector of St. Paul's, San Francisco, who declined reelection; third, provision was made for the printing and publishing of the History of the Church in the State of California, which has been most painstakingly and thoroughly written by the historiographer of the diocese, the Rev. Douglas O. Kelley; this publication was made possible by subscriptions for one hundred copies of the book in a few moments in the midst of the session of the convention.

The most notable feature of convention week has come to be the missionary meeting on Tuesday evening. This year it was a stormy evening, and we were afraid the weather would be a damper. But there were at least three hundred singers in the vested procession, coming from about twenty-five choirs in San Francisco and surrounding cities; and in addition there was a congregation of at least one thousand people. The speaker of the evening was the Rt. Rev. Dr. Gailor, Bishop of Tennessee, whom we were very fortunate in having with us. His address was an inspiration to the large congregation; and the whole meeting was an exhibit of the life and vitality of the Church in this the see city and the surrounding cities.

As a missionary exhibit, the most interesting feature of this service was the singing in Chinese of the hymn "Brightest and best of the sons of the morning" by a band of about fifty Chinese children; and the singing in Japanese of the old hymn, "I love to tell the story," by a chorus of about thirty Japanese young men. When one remembers the difference between our Western ideas of music and their Asiatic ideas, it marks one triumph of missionary education when one can hear these Asiatics sing our American and English music so correctly and harmoniously as was done that evening.

Bishop Gailor is in California for a series of lectures at Stanford University, and was able to give most of the week to the convention, speaking, as he did, at the clerical dinner on Monday evening before convention, on Tuesday afternoon to the House of Churchwomen, to the joint session on Thursday, and to the Woman's Auxiliary on Friday afternoon. He left the impression of being a worthy guest of a notable occasion.

Of matters that concern the diocese primarily, we may mention the committee on dispatch of business, which kept the wheels going without loss of time or slacking of interest. Then we may mention the report of the committee on the communicant lists of the diocese,

which made a preliminary report, and was continued to make a more careful and thorough study of this most important subject and report to the next convention. This brought up the whole question of methods of keeping records as well as standards by which communicant lists should be made up. The basis established by the last General Convention was brought under consideration, but did not seem entirely satisfactory to the majority. The report of the committee on the State of the Church seemed to find some things over which to be discouraged, and to some seemed to overlook the bright sides of the picture; this report was referred back to the committee with instructions to make it a little more roseate by formal recognition of the constructive work being done by the Boards of Christian Education and of Social Service, and by other agencies in the diocese. The convention was able to give more time than usual to the work of Christian Education, which is taking more and more strongly a positive place in the work of the diocese. On this subject addresses were made by Dr. Parsons, the vice-chairman of our board, by Bishop Gailor on Sewanee, by Dr. H. H. Powell, on the Correspondence School, and by Miss C. L. Fiedler, the educational secretary, who spoke particularly of the summer school for Sunday school teachers. But perhaps the most notable action of convention was the adoption at the suggestion of the Bishop of a resolution appointing a committee on self-proportionment, which reads as follows:

"Resolved, That the president of this convention be requested to appoint a committee, to consist of one member from each parish and mission of the diocese, which shall be charged with the duty of awakening a greater personal interest regarding the doctrine of stewardship, that is to say, self-proportionment in Church life and support, as fundamental to apportionment."

The idea underlying this action is that the matter of apportionment has been worked from the outside until it has become wearisome to many, and moreover has about reached its limit of effectiveness. The intention in this resolution is to try to get at the root principle of the whole matter, and to try to instruct people in the necessity of recognizing their obligation to do something on a solid basis; and if this can once be reached, the necessity for dragging money from pockets by way of demands for special purposes will give way to the need of finding opportunities for using the money that will be on hand and ready to be given.

Of matters of general Church life and interest, it may be mentioned that the convention adopted the resolutions sent out on behalf of the Church Pension Fund, although there was very positive statement of the feeling of the underlying injustice of that feature of the proposed plan which bases the pension to be given on the salary received by the clergyman. Many feel that the men who have done the Church's hard work on the firing line and on short rations are just as much deserving of the Church's bounty and care as the men who have had the larger salaries and have consequently had the more opportunity to save something for their old age.

The Synod of the Eighth Province was invited to hold its primary session in the city of Oakland, California, and in adjoining cities. This meeting is suggested for the month of June.

Outside of strictly ordinary Church work, the convention expressed its gratification at the exhibit prepared by the General Board of Missions for the coming Panama Pacific International Exposition.

The convention also invited visitors to the exposition to make their headquarters at Grace Cathedral, California and Taylor streets, San Francisco, where the Rev. W. E. Hayes will be the Cathedral's representative to welcome and help them in any way possible. Mr. Hayes is also appointed to act in this connection in collaboration with the Travellers' Aid Society.

The statistics for the year show a normal increase in the general work of the Church, although the number of Sunday school children and the number of children baptized are both smaller than last year. The decrease in the number of baptisms may in part be explained by the removal of Chaplain Evans of the U. S. Navy, who had a most phenomenal record which was included in last year's report; but there seems no satisfactory explanation of the apparent loss of about two hundred children from our Sunday schools. To offset this loss, however, we can point to an increase in the number of communicants of about five hundred, which is practically five per cent. of last year's total. Confirmations show a normal growth; and in spite of the reported hard times, the finances of the diocese show a normal and steady growth.

The first gathering of members of the House of Churchwomen was at the annual banquet held by that body of women on the evening preceding the opening of convention. The large number of delegates in attendance proved the popularity of this arrangement for purely social intercourse, as the Convention days are filled with earnest discussions, reports, and plans for the furtherance of the work of the Church which is being done by the women.

After the opening service on Tuesday, the House of Churchwomen convened in Grace chapel on the Cathedral grounds, with Mrs. Kate A. Bulkley in the chair. During the day reports were read of

the Rest Rooms for Business Women, of the Children's Aid, the Sunday school committee, the deaconess' and sisters' committees, of the Church Charities and Institutions, of the Home for Convalescents, of St. Barnabas' Guild for Nurses, of St. Dorothy's Rest, of the Chinese missions in San Francisco and Oakland, of the Helper's committee, and of the main work of the board of missions. The mere recital of this list gives some evidence of the scope of work being done by the women of this diocese. It goes without saying that all these works are in need of enlargement. Every one is in need of more money and more workers. This can be taken as an evidence that they are all alive and struggling to meet conditions.

On the afternoon of Tuesday, the Rev. D. C. Gardner gave an interesting address concerning what he called "An Ecclesiastical Experiment," being some account of his work as chaplain of Stanford University. On Wednesday morning the House was honored by a visit from the Bishop of Tennessee, who gave the House some insight into his own diocesan work. On Thursday Miss T. Brookman made an earnest address on "What Women Can Do for 1915." Through her experience among the young women of the University of California, as well as with the Y. W. C. A., Miss Brookman is well versed in the many pitfalls into which young and innocent girls may fall; and her plea was that every woman should be a Big Sister to the multitude of girls who already are coming, through various motives, to San Francisco for this Exposition year.

A note of sadness ran through all the doings of the House as the absence of the first president, Mrs. George H. Kellogg, was felt. For the past two years Mrs. Kellogg had been president emeritus, but had kept up the keenest interest until the end of her earthly life. The subject of a tribute to her memory was discussed, the result being that a scholarship in St. Margaret's House, the Deaconess' Training School of the Pacific, was decided upon as a most fitting memorial, as Mrs. Kellogg had been a member of the board of trustees of the institution.

The attendance of delegates, alternates, and other women, on all sessions was much larger than ever before, in spite of the downpour which continued throughout the week.

The California branch of the Woman's Auxiliary held its semi-annual service and meeting on Friday of convention week, in Grace Cathedral, beginning with Holy Communion and a sermon by the Rev. D. Charles Gardner.

Luncheon was served in the Social Hall of the diocesan house, after which the women returned to the Cathedral for the afternoon session, with Mrs. Louis F. Montegale in the chair. The principal speaker of the afternoon was the Rt. Rev. the Bishop of Tennessee, the Bishop of California making the closing address.

### THE BUSINESS OF LENT

BY THE RT. REV. C. K. NELSON, D.D.,  
Bishop of Atlanta

IT may be well for us to remember that Lent began with a forty hours, not a forty days. This recollection will serve to put the emphasis in our Lenten observance where it belongs, upon the passion and precious death, the holy Sabbath of rest and the glorious resurrection. Afterwards, in times of worldliness and times of turmoil, Lent became lengthened to a fast of forty days, and the wilderness, the temptation and the forty days apart from the world took their place in the meditations and devotions of the faithful.

In any consideration by clergymen of methods, work, and services in the parochial observance of Lent, it is of prime importance for us to recall that we as well as our people must keep Lent. This is of course self-evident, but it is easy to make excuses for our laxity on the ground of the increased mental and bodily strain by reason of frequent services and many sermons and addresses. We exaggerate the strain, or in some cases we create it by our fussiness. A good Lent should be a time of refreshing both to priest and people. If it is not, there is probably some misconception either of the purpose of Lent or of the methods of attaining that purpose.

May I venture to suggest that the supreme purpose of Lent is fellowship with Jesus, rather than increased parochial activities of any sort whatsoever. It may be expressed in the words of our Lord, "Come ye yourselves apart into a desert place and rest a while," or in the words of St. Paul, "That we may know the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." Fellowship with Jesus, our personal Lord and Saviour, is the purpose of Lent, and in particular that sort of fellowship wherein the "world is crucified unto me and I unto the world."

*Methods.*—It has appeared to me that the very attempts made by the clergy and Church societies toward increased Lenten observance have resulted in the very opposite.

The Church calls us to fasting, abstinence, and prayer.

These are interior acts. We tend to over-emphasize external acts.

I should like to suggest the return to the Church's methods, even at the risk of being considered old-fashioned and reactionary, and that we direct our efforts toward inducing our people to practice these simple but powerful acts of devotion, rather than attendance upon special lectures, musical services, all day sewing meetings, and so on down the line. I do not mean in any way to disparage special Lenten preaching and more frequent services; I but venture to suggest the clear, emphatic insistence upon an interior and spiritual Lent, a Lent of fellowship with Jesus, of which the fruits shall be such good works as shall be pleasing to God.

Particular methods of course must be adapted to the circumstances of particular parishes. The daily services should, I think, be tuned to quietness and recollection. There is too much talk and too little silent prayer in our churches. We can gently inculcate the habit of silence, and lead our good women who form the congregations at the daily services to feel the charm and mystery of silent devotion. Lead them to feel that the Lord is in His House and they will count every moment wasted that is not used devotionally. But in this matter we clergy are too often horrible examples to the flock of Christ.

Lent offers an opportunity for getting into closer spiritual touch with our people in their homes. An adaptation to American ways of the English cottage lectures is used effectively by many priests. My own method is to select one home for each week, so that the different neighborhoods are fairly well covered, and make the hostess responsible for the attendance. I go in my cassock and do not wear surplice and stole; do not use a Prayer Book office, but suit the devotions to the time and place; always have singing, using the piano if there is one—if not, starting the tune myself. For convenience of transportation, I use the selection of Mission Hymns issued by the O. H. C. Themes of addresses are of an evangelical nature and always with the underlying intention of connecting religion and the Church with the home life, though this intention does not have to be expressed always in words.

Alms giving, so closely connected with fasting and prayer, ought to be stressed, I think more than it is, as a devotional act. Lent offers special opportunity for this, and I have used sometimes, with fair success, a daily offering envelope, placed in the hands of the people before Lent begins, the contents to be offered on Easter Day for such purpose as the worshipper may desire.

*Services.*—We should endeavor to make the evangelical note predominate in the Lenten services. Simple music, hymns that every one can sing, intense fervor, direct appeal to the heart in preaching, are the obvious means. I think people are hungry for plain evangelical preaching, the Church's evangelical preaching, directed to the conscience and arousing the will through the emotions.

Special services will be as the individual priest thinks best for his people. I have found the Penitential Office, prefaced by the Hymn, "Lord, in this Thy Mercy's Day," or the "Litany of the Incarnate Life," or the "Litany of Penitence," sung kneeling, to be the most effective service for Wednesday or Friday nights.

With the children I have a service on Monday or Friday afternoon, using the Sulpician Method considerably adapted. I teach by rote the rule of prayer, acts of contrition, faith, hope, and love, and some other simple formulas of devotion.

In these days of much preaching of every sort and kind, it would seem wise to lay more stress than we do upon the objective value of the Church's offices of devotion and especially the Divine Liturgy. The appeal to men and women to come to church for what they can get out of it has not built up a steady-going Churchmanship, and we might try the other appeal. Go to church in order to tell God how much you love Him, and that by the sacramental pleading of the once offered sacrifice, and the oblation of ourselves, our souls and bodies, in and through that. Unless our worship reaches God how can God reach us through it? Therefore I say again, let the services of Lent be marked by a steady assurance that our worship reaches God—and that is its primary purpose, just as the child's gift and words of affection reach the father's heart, according to the child's intention, to give love and not to buy love or peace or happiness.

What can we offer save the one offering perfect in our Father's eyes, "the one true, pure, immortal sacrifice"? That

is the evangelical note, so sadly lacking in much of the worship of to-day, and though the music be pretty and the service dignified and the sermon a masterly effort, our worship will not have its sublime reality until it is the dominant tone.

As to special Lenten preaching, I should like to see more preaching apart from the regular offices, particularly at night.

Why should not the preacher go directly into the pulpit at the appointed time and, after a hymn and a prayer, deliver his message, bless the people, and let them go home to ponder it? This is not a suggestion for every day, but it might work well in special seasons.

*Work.*—The work that should be always before us is the heroic task of living. To be kind, true, pure, honest, fair, merciful, forgiving, is work of the hardest sort. We speak of Christ's work as if it were somehow on a plane quite removed from our own. The perfection of Christ's work lay in the perfection of His human living, toward God and toward man. Because He was without fault they crucified Him.

When shall we be able to distinguish real work from the forms of its activity and see that real Christian work is being a Christian in the relations and activities of daily life. The expression work of the school of Christ is character making and we should be at it all the time. The hardest part of Christianity is to "do my duty in that state of life unto which it shall please God to call me."

If we need special activities during Lent, they should be as directly as possible the outgrowth of worship and prayer, some form of ministering in Christ's name. If the Woman's Auxiliary packs a missionary box let it be remembered that it is God's box they are packing. Special giving during Lent may well be for missions. Such giving stands about all the tests of a work done for Christ.

Let us try to turn our people to something better than a post-Lenten entertainment or bazaar.

One of the most helpful activities for Lent is the formation of reading circles for Bible study, or mission study.

But the real work of the Church is going on day by day, independently of most Church work, so-called, and it is the work of the Holy Spirit in the lives of men. Could we priests grasp the fact that we are men sent on a divine mission, with divine powers for its accomplishment; could we be humble, trustful men of God as we ought to be, relying upon God's grace, rather than upon human graces, God's power rather than human powers, our people would be led to work the works of God.

#### GLEAMINGS OF PEACE

Visions come to eyes prophetic of a time when war shall cease,  
And when hearts now crushed and bleeding shall from bondage gain release;  
But the present, Ah! the present—how it fills the heart with pain!  
As the war-clouds hover, threaten, bringing horror in their train.

What's to be the final ending of this almost world-wide strife?  
To what goal are nations tending that are thus with anger rife,  
Spreading death and devastation 'gainst each other, near or far,  
With devices fierce and fiendish, hitherto unknown in war?

Civilization—is it tottering? Has the Christ-power failed and gone?  
These are questions that the skeptic thrusts at those he looks upon;  
Answer give we, bold and fearless, Nay, the Christ-power lives, and still  
Like the leaven worketh ever to transform the human will.

Men in power, the Christ confessing, have denied Him, spurned His grace,  
And to selfish, vain ambition sacrificed His power and place:  
These are guilty, not the millions who reluctantly obey,  
Not the mothers, widows, orphans—homeless sufferers to-day.

\* \* \* \* \*

There will come a time of reckoning in the years that are to come,  
When the battle-field is silent, and a truer life begun,  
When on maps some names of nations now at war may be effaced,  
And a brotherhood united of the people take their place.

Then the Christ, in hearts abounding, with a love for right aglow,  
Will, a brotherhood united, all His power and goodness show;  
And the life-destroying factors, now the boast of human skill,  
Will be shattered and converted into things to serve His will.

Peace on earth will find fulfillment, and the nations all will show  
Towards each other love and justice, such as those of goodwill know:  
Then to altars now forsaken will the world its treasures bring,  
And with heart and voice united worship Christ as Lord and King.

CALEB BENHAM.

BY WISDOM wealth is won; but riches purchased wisdom yet for none.—*Bayard Taylor.*

## SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

#### "SOCIAL SERVICE THE GREAT WORK OF THE CHURCH"

IN discussing the question, "Social Service the Great Work of the Church," the *Gospel Messenger*, the official publication of the diocese of Central New York, has this to say:

"There has been a disposition to regard the Church as only a body of men assembled to worship and not as a divinely inspired society coöperating *through worship for work*. Have we not been too complacent, too restful of ourselves, too aesthetic in religion, lacking in vigor, devotion, and effectiveness? Social work is missionary work. What missionary work is to 'the lost,' the needy, the suffering abroad, that social work is to 'the lost,' the needy, the suffering at home. What has won over the hearts of so many in China? Is it not what has been done through medical missions? What will win many who stand observant and critical of the Church at home but service to their bodies, fitting them to stand upon their feet and say, 'I also am a man!' Educational service, medical service, have been significant factors in winning men to the Church in foreign lands. All humane service, medical, educational, industrial, the awakening and training of men at home to the needs of mankind, will draw men to the Church as the great instrument of salvation."

#### NOVEL RECIPROCITY

Representatives of the Manufacturers and Dealers Association of America have asked a body of nearly five hundred Chicago women to coöperate with the association in preserving the largest measure of personal liberty in Illinois, and to work with the men along "sane" lines in legislation affecting the liquor business. Well-known women responded and demanded of the association members, who deal largely in saloon fixtures and similar supplies, that they coöperate with the women in obtaining legislation designed to improve moral and civic conditions in Chicago.

The women were asked to help the men do these things:

Preserve a large measure of personal liberty.

Defeat proposed sumptuary legislation.

Oppose enactment of laws which have not support of public sentiment.

Make present laws for saloons effective by enforcing them.

Teach young men and women to stand on their own responsibility.

The women in turn and with great pertinence called on the manufacturers and dealers to help them accomplish the following:

Abolish the disorderly saloon and the questionable amusement place.

Get more playgrounds for the children.

Close the back doors of the saloons.

Open more schoolhouses for the entertainment of the boys and girls.

Close the saloons earlier.

Protect minor children from the saloon.

Get a new charter for the city with fewer aldermen.

#### SOCIAL SERVICE WORK IN THE HOSPITALS

In reply to an inquiry as to the origin of the social service work in our hospitals, the *New York Sun* gives the following interesting information:

"In its most modern phase of efficiency it is to be credited to Dr. Cabot of Boston. In a paper read before medical societies, Health Commissioner Goldwater has, without detracting from Dr. Cabot's services, made it clear that such work is much older than its introduction into the Massachusetts General Hospital. Such service to the sick, the convalescents, and to their dependent families was distinctly proposed as one of the duties to be assumed by the Beguines of the Continent. This is the earliest of all non-monastic societies of women organized for the service of good works. Its greatest growth was reached in the Low Countries and it is said to have been founded at Liège and to have derived its name from Lambert Le Begue, or The Stammerer, a priest of that town. Brabant, willing to wrest the honor from the Liègois, had a tradition, now discredited, which attributed the community to a St. Begga,

daughter of Pepin. The *Catholic Encyclopedia* prefers the derivation from the Flemish word *beghen*, to pray. It was a period of great wars. Europe was filled with desolate widows; it was natural and spiritual that they should associate for the relief of those more distressed than they. They took no vows, could leave the community for the world at any time, and did not renounce their property; there was no general rule, each house was independent of the others, though in later years many houses adopted the rule of the Third Order of St. Francis. In this laxity of discipline they developed heresies and were gradually suppressed or absorbed by conventual orders. A few houses still exist in Holland and Germany and two considerable houses at Bruges. They still continue their service in hospitals and among the poor."

#### A NEW YORK CONSTITUTIONAL CONVENTION

The New York Constitutional Convention that will meet in Albany in April will contain 116 Republicans and 52 Democrats. Of the 153 district delegates, 101 are Republicans and 52 Democrats. All the delegates elected at large are Republicans. According to the figures prepared by the New York City Club the Democrats carried only 17 of the 51 senatorial districts, and of these only one, the forty-ninth, was wholly above the Bronx. The forty-ninth is a part of the city of Buffalo.

In the opinion of the City Club, the more important proposals to be considered by the convention are measures providing for:

1. Home rule for cities and villages.
2. Short ballot reform.
3. Appointive non-partisan judiciary.
4. Reform tending to lessen the law's delays.
5. Adequate State Budget System.
6. The retention by the state, county, or the city of the fee of a public franchise.
7. Non-partisan election officials.
8. Women's suffrage.
9. Broader legislative power with regard to social questions, compensation, child labor, factory laws, etc.
10. Extension of the municipal debt limit.

#### A ROMAN CATHOLIC SOCIAL CENTRE

A Roman Catholic Social Centre has been established in Chicago designed to bring Roman Catholics into closer and more effective relations with the unfortunates of the city, and though under their control in its conception and direction, the movement is designed to benefit no particular creed, but to bring social service to places where it is most needed. The settlement work will provide the following lines of practical endeavor:

- Kindergartens and a day nursery where the children of working women may be cared for while the mothers are at work.
- A visiting nurse department, with a trained nurse in charge.
- A service department, with a trained worker in charge, always ready to give comfort and advice to those in trouble.
- Club rooms for boys and girls and their elders.
- Classes in domestic science and manual training.
- A legal department, where counsel and assistance will be extended.
- An employment exchange, where the man and the job may be brought together.
- A gymnasium with shower baths and swimming pool.
- A reading room and circulating library.

#### VOCATIONAL ASSISTANCE FOR WOMEN

The Appointment Bureau of the Women's Educational and Industrial Union in Boston does not regard its work as finished when it has filled a position successfully. It conducted last winter a series of conferences on professional opportunities for women, designed primarily to aid students in choosing and in preparing for their vocations. These conferences were addressed by employers of women in considerable numbers and each in a very different line of work. In the winter of 1912-1913 a similar series of conferences was held, including several lines of work into which women have not gone in large numbers as yet; for example, agriculture, applied science, architecture, and business. These conferences were "experience meetings" really, since they were addressed by women engaged in the various lines of work presented. This year the subjects are

approached from the standpoint of the employer. In a further effort to urge women to plan carefully and far-sightedly for their vocations and to aid them in doing so, the director of the union's appointment bureau, Miss Florence Jackson, now goes regularly to Wellesley, Smith, and Mt. Holyoke throughout the college year to give vocational advice, at the request of the colleges concerned.

#### WORK OF WOMEN'S CLUBS IN TEXAS

The Texas Federation of Women's Clubs appointed a committee on social service two years ago. The first work undertaken was to make a survey of the institutions in Texas caring for boys and girls, and of the conditions in the state necessitating such institutions. The institutional part of the work has been completed and will soon be printed. The part dealing with health, amusement, and education will be completed this year.

In addition to this work the committee helped to launch the state girls' industrial school. It has also persuaded each club in Texas to give one day of the year to social service, and at the recent meeting of the federation it was decided that each club should devote next October to the study of social service. The committee is now preparing four programmes: child labor, prison reform, rural reform, and the question of the feeble minded. In the meantime the committee is publishing every other week short articles on these subjects.

#### RURAL PROBLEMS IN OHIO

The Ohio Rural Life Association has been organized to accomplish the following purposes:

1. The completion of a religious survey in the state and the establishment of advisory relations with such local survey work as may be contemplated by various agencies.
2. The conduct of an educational campaign through farmers' institutes, Sunday school conventions, social centres, and similar gatherings, and through such special institutes or conferences as may be deemed advisable. The utilization of every available agency for the development of public opinion in regard to rural social problems.
3. The preparation of a country life exhibit to be available at such gatherings as may desire such material.

THE NEW superintendent of schools in Philadelphia, Dr. W. C. Jacobs, plans to establish social centres in the school buildings throughout Philadelphia. He declared recently that every school should have a room equipped with movable furniture so that it could be used by persons in the neighborhood for dances, meetings, entertainments, and various social affairs. At present the city has only one school provided with such an auditorium.

THE ROCKEFELLER FOUNDATION has begun a plan of publicity designed to acquaint the people of the country with its objects and purposes. It is rather an interesting commentary upon such foundations that, although presumably organized *pro bono publico*, they must educate the public to believe in the sincerity of their purposes.

TWO OF OUR BISHOPS are to prepare pamphlets for the series of papers on the Church and International Peace to be issued by the Church Peace Union (70 Fifth Avenue, New York). The Bishop of New York will contribute one on "The Midnight Cry," and the Bishop of Massachusetts on "Our Grounds of Hope."

THE SOCIAL BULLETIN issued by the Cleveland Federation for Charity and Philanthropy aims to give striking illustrations of the sort of work done by each of the organizations in the Federation. It is an effective means of educating the benevolent people of the city in the opportunities for usefulness.

FORT SMITH, Ark., has created the office of municipal economist, whose duties will be to devise ways and means to reduce municipal expenses and increase municipal revenue.



## 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 letters shall be published.

## SUNDAY SCHOOL CHILDREN AT LENTEN SERVICES

To the Editor of *The Living Church*:

**M**AY I pass on a good idea that was once passed to me? It is a plan to encourage the Sunday school children to attend regularly through Lent, not only their school, but also one Church service on Sunday and one during the week. Cards are printed with spaces to be punched out for each session and service attended and a perfect score brings a Bible, or Prayer Book, or some other reward at Easter.

The scheme works well in both our schools, sometimes forty or fifty children appearing at a regular Lenten service.

Niles, Mich., January 31.

G. HUNTINGTON.

## YOUNG PEOPLE GOING TO NEW YORK

To the Editor of *The Living Church*:

**A**PPRECIATING the fact that many Christian young people who come to New York are lost to the Churches largely through ignorance of their whereabouts, St. Michael's Chapter of the Brotherhood of St. Andrew, St. Michael's Church, Brooklyn, will be glad to receive the names and addresses of such, and will undertake to send them to the rector in whose parish they belong. This will assist the rector of their home parish who does not generally know the city well enough to advise them. It will help to obviate the present seeming neglect of new comers who feel lost in a strange congregation. And it will prevent much of the loneliness that produces loose and careless living, if nothing worse. As there is the expense of postage, we ask every applicant to enclose a stamp. Please address communications to

(Rev.) A. L. BUMPUS,  
219 High street, Brooklyn, N. Y.

## REVISION OF THE LECTIONARY

To the Editor of *The Living Church*:

**O**NE of the few benefits which came to the Church of England through the "Reformation" was the real reformation of the lectionary. It is interesting to note that at a time when some of our clergy are urging a departure from the principle of the whole New Testament (and most of the Old) for the offices, there seems to be some likelihood of the Roman offices being reformed on a similar principle.

Perhaps the most wholesome reform of the lectionary would be the entire abolition of special lessons for ordinary Sundays. This would make the scripture course uninterrupted and would be a real benefit to those truly devout persons who add their voluntary attendance at the daily office to their canonical Sunday duty. To suggest special psalms and lessons for ordinary Sundays would, in our present circumstances, be little more than catering to the lawless desire of those who desire human substitute for the Sunday Eucharist.

If a special Sunday evening service is desired, this might be made additional to the daily Evensong. In a missionary country, like the U. S. A., much liberty might wisely be allowed in connection with Sunday evening worship.

Of course, in accordance with the Institution of Christ and the laws of the Church, the principal act of every Christian's devotion every Sunday should be the Holy Eucharist.

Yours truly,

JOHN COLE MCKIM.

## THE "FORUM" AT ST. MARK'S, NEW YORK

To the Editor of *The Living Church*:

**I**N justice to St. Mark's Church in this city, I beg to be permitted to make a correction of a misstatement, which occurred in an article entitled "Forum and Confessional" in your issue of November 28, 1914.

The fact was that the Socialistic Forum, which had been started in our parish by the Rev. Irwin Tucker and conducted by him for two winters, had, on his going to another field of labor, dwindled away under his successor. The statement was that it had been discontinued because, as Mr. Tucker phrased it, "the better class revolted."

While St. Mark's was subjected to some criticisms, in and out of the parish, for its giving Socialism a forum for discussion, it is not the fact that the Socialistic Forum was discontinued for any such reason.

I have asked Mr. Tucker to correct his misstatement and have

been patiently waiting for such correction to appear in your columns. As he has not made it, I am compelled, as one of its wardens, not to allow an uncalled-for fling at our parish to go unnoticed.

Permit me to add that none of our vestry were of the same opinions with Mr. Tucker, either as to Socialism or Churchmanship. Nevertheless we gave him our support in hard dollars and hearty coöperation, in the belief that he was endeavoring to bring Socialists under the influences of the Christian religion. We found, however, that the Socialists were much more interested in trying to persuade us to become Socialists. We have a suspicion that when they found they were not likely to succeed in converting us to Socialism, they lost all interest in any attempt to convert them to Christianity. Oil and water will not mix. Christianity, which teaches the responsibility of the individual soul to its Master, and Socialism, which teaches the merging of the individual soul into the will of the group, are as far asunder as the poles. The failure of the Socialist Forum at St. Mark's was certain as soon as the energetic and interesting personality of the conductor was removed. The curious feature about Socialism is that the most successful Socialists are they who by their individualism in fact falsify their theories. Mr. Tucker does not know it, but he is an individualist in fact, however much of a Socialist he may be in fancy.

Yours very truly,

New York, February 2nd.

JOHN BROOKES LEAVITT.

## "BILLY" SUNDAY

[CONDENSED]

To the Editor of *The Living Church*:

**Y**OUR editorial on the Sunday campaign in last week's issue came to me with a distinct shock. I will yield to no man in my loyalty to the Church and our Catholic heritage. But I also recognize the fact that the evangelist reaches with his message thousands and tens of thousands that neither the Church nor any form of Christianity reaches at any point in their lives. I enclose herewith a clipping from the Philadelphia *Evening Bulletin* of February 3rd, summing up the evangelist's teaching of the fundamentals of Christianity: "The evangelist declared that the whole fabric of the Christian religion rested on three points—the divinity of Christ, the substitution of Christ for us and His death on the Cross, and the Resurrection. Take any one of these away, he said, and the whole edifice crumbles and falls, and the Christian religion is a vast mistake. Sunday made his audience laugh by referring to the devil as a 'poor sport.'" If this is not the Christian religion, pray tell me what is. I heard his sermon last Saturday evening from the text, "He arose and followed Him." In this sermon Mr. Sunday told of the call of St. Matthew and pleaded for a "quiet conversion." He distinctly deprecated emotionalism, but very clearly put it up to his hearers to accept Christ as their personal Saviour and to turn away from their evil ways of living. Unless one attends one of these meetings and hears for himself he can form no adequate idea of the man's deep earnestness and sincerity and of his desire for the conversion of souls. Of course he has no conception of the Church as we understand it, but his orthodoxy is unquestioned. . . .

If we could all recognize what he is doing to preach Christ and clean living to the great body of unchurched, and stop quibbling over his mannerisms and occasional slang interjections in his sermons, it would be much better for religion.

Very truly yours,

Philadelphia, February 2nd.

HARRY W. POWELL.

## PRAYER

At morn I lift my voice in prayer,  
To thank Thee, Father, for Thy care.  
Lord, Thou hast kept me through the night,  
I thank Thee for the morning light.

Only a whisper, faint and low,  
Comes to Thy throne at noontide's glow.  
Help me my burden, Lord, to bear,  
This is my daily noontide prayer.

Then, for the living and the dead,  
Softly, at eve a prayer is said.  
Saviour, before the cross I kneel,  
And make one tender, last appeal.

SALLIE MARTIN BUCKLE.



SARAH S. PRATT, EDITOR

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

**H**AVE you the *Life of St. Francis of Assisi*? Have you his *Sermon to the Birds*? Have you his *Canticle to the Sun*?"

It was sad to have to say "No" to the eager voice over the telephone, especially when the owner of the voice added that she had chosen this subject for her Lenten reading. To decide on one's reading several weeks before Lent begins, shows an attitude of mind which augurs a profitable Lenten season. It is *system* which may make this time of seclusion one of great value; the hap-hazard, unplanned Lent does not bring the rich returns which are garnered from the pre-arranged Lent.

Consideration as to the spending of Lent brings varied thoughts to three classes of Churchwomen. Of these, one class, the smallest, makes it a penance to be observed with a rigor which is felt by all around her. She enters it somewhat as she would go through a tunnel, shutting her eyes and holding her breath, simply prepared to endure. On the other hand, the careless daughter of the Church announces flippantly that she "does not intend to keep Lent this year; all the good things come in Lent"; and indifferent to the fact that she is injuring the example of the Church, goes on her social way rejoicing. Between these two there is a large class of reasonable women who constitute the bulwark of the Church; women whose lives have been enriched by the keeping of Lent year by year, until Lent has become a welcome season. They have learned to make it a period of quiet calm into which few notes from the outer world obtrude. It has long been charged by our sectarian sisters that "Episcopalians take Lent for their spring sewing." But even if true, this is not a serious charge. Sewing is an occupation which in very many women promotes contented thought. For young mothers, one of the sweetest Lenten pleasures may be the singing of hymns. Gathered around the piano and singing our lovely hymns with the mother, surely children would associate Lent with happiness.

Churchwomen who own standard works on the Church should see that someone is reading each of them this Lent. It is a good plan to take such a book to a friend, tell her something about it, and ask her to read it. A clergyman has selected a few inexpensive books, such as *Our Family Ways*, and is sending his parish visitor to sell them to certain new-coming families.

THE ANNUAL JOURNAL of the venerable diocese of New Hampshire shows this diocese to be one of the three thus far reported which open their diocesan councils to a report from the Woman's Auxiliary, the advantages of which custom have recently been lauded in this page. North Carolina was the first to report this custom, followed by Missouri and New Hampshire. Turning then to the report of the Woman's Auxiliary, we find that this work of the forty-one branches of Senior and the twenty-four branches of Junior workers is given ten pages in this booklet of 197 pages. Its financial work amounts to \$3,000, and from the items it is seen that this work is widespread. Therefore it is quite surprising to read that a motion to print "the report of the Woman's Auxiliary *without reading*" was carried. Now, not for worlds would we fan a flame of dissatisfaction in the hearts of our New Hampshire sisters, but we can discern no claim to advantage in merely having this report printed in the diocesan report. This report does not even say how old the Auxiliary is, nor does it give a list of officers, but is a simple financial statement.

We know enough about the annual meetings of Auxiliaries to aver that the meeting of the New Hampshire branch must have been as interesting as many and more interesting than some; it must have had a president's address, reports of committees, something about the Junior and the United Offering work; but of all this there is no note. And we have noticed and know from experience that when that carefully compiled, precious thing known as the annual report of the Woman's

Auxiliary is bound up in the same volume with the diocesan report, all flights of eloquence, all soaring ambitions, all the little helpful things which the parochial branches need in black and white to refer to through the year, are mercilessly lopped off to save printer's bills. Economy is always taken out on the Woman's Auxiliary. Nothing but "figgers" is admitted to those pages. Perhaps the Auxiliary of New Hampshire gets out a report of its own in which all of these details find their valued place, but if it does not, we are not afraid to say that this ten-page report does not do it justice.

In the list of parishes and missions, however, is clearly manifest the advanced sentiment on the question of placing responsible Church positions in the hands of women. Evidently, without waiting to see what the rest of the world is going to do about it, this diocese has wisely used good Churchwomen for vestrymen. In sixty-nine parishes and missions are to be found nine treasurers who are women, eight clerks who are women, while in Keene a woman combines the office of treasurer and clerk; in Lancaster the treasurer and the clerk are both women. If then this century-old diocese uses the service of women so freely, it certainly should go far to settling this question in newer dioceses.

IN THE CITY of Buffalo, diocese of Western New York, are twenty-one branches of the Woman's Auxiliary and nearly as many branches of Juniors. In the city of Rochester, in the same diocese, are eleven branches, each with its various Junior branches. Beside these, there are in the diocese eighty-one parochial branches, most of them with Junior departments. Perhaps this strength has been developed by the division of the diocese into six districts with a secretary over each, thus making more centres of work and influence. Parish secretaries apply to a district directress for directions about boxes instead of sending direct to the Church Missions House. "The aim of the Woman's Auxiliary is to occupy every parish that is willing to do something for missions in an organized way." The roster of officers, beside the usual corps, includes an educational secretary, an officer to promote the *Spirit of Missions*, Church Periodical Club secretary, Comfort Club, the six district secretaries, and six directresses of box work. Instructions for some of these officers are printed in the report. Mrs. Philip N. Nicholas is president of the branch. Miss Mary E. Hart is still at the head of the Little Helpers, which marks this diocese as the original home of that society. The material record of the work for their last fiscal year is \$14,010.74. As much Auxiliary interest now centres on our comparatively new office of educational secretary, one turns to her report to see what methods have been resultant of most good. Explaining at the beginning of her report the plan made for the Woman's Auxiliary by the Educational Department of the Board of Missions, Mrs. Barry gladly announces that conformity to this plan has been the rule; that of fifty-six study classes reporting, all save one have studied the official course, *The Emergency in China*, *The Life of Bishop Ingle*, or *The Church in China*. A demonstration class was a feature of the annual meeting and such a class was also held at district meetings.

"Our splendid Normal Class in Buffalo was interrupted," reads the report, "by illness in the family of the leader, but her plan of work was so distinctly outlined that by diligent use of the telephone, the work went on and Mrs. Kirtland writes: 'When I went to the sectional meetings at Lancaster, my heart glowed with pride as parish after parish told how absorbed they had been in China, its opportunities and needs, and how enthusiastic even indifferent members of each class had grown.'" The stereopticon was used on occasion and an exhibit called the "Missionary Education Movement" is spoken of. An instance is given of the Woman's Auxiliary of St. Luke's, Jamestown, which has a membership of one hundred with average attendance of seventy-five. This has programme meetings in

which the sharing of the responsibility has created great enthusiasm. This parish sent a teacher to Wuchang who was induced to go because of the interest engendered while leader of a class. In Christ Church, Corning, she records four classes all taught by the same leader, with a membership of eighty-three. Their responsibility to China is the single aim of this class. This year this diocesan branch is using, with scores of others, *The Social Aspect of Foreign Missions*.

THE ABILITY to arrange "stunts," dramatize ideas, and "get up things" has become a great boon to the Junior Auxiliary, which just now bids fair to become a veritable Drama League. Nor is there any reason why a form of expression of religious origin should not be freely used for the emphasis of present needs and situations in the Church and her work. For this reason the Auxiliary should welcome and utilize the many moral diversions being arranged chiefly for the several branches of the Juniors. The beautiful symbolic plays, the interesting and up-to-date presentations of conditions in foreign lands, and the playlets embodying certain missionary features, may well be used freely by Junior leaders and others.

AN ENTHUSIAST about the United Offering is the president of the Louisiana branch of the Woman's Auxiliary, Mrs. Henry Leverich of New Orleans. With the coöperation of her sister, Miss Bosworth, she has arranged, from time to time, short plays or "dialogues" as they may properly be called, which effectively explain this triennial offering of the Auxiliary. Not long since we printed on this page extracts from "The Call of the Little Blue Box," arranged by Mrs. Leverich and Miss Bosworth. This is very easy to present and also instructive. Another playlet by the same authors called "Her Silver Cake" was given recently by the Woman's Auxiliary of New Orleans. This also has the United Offering for its theme and the name refers to the silver anniversary of the Offering. This was given before an audience of four hundred persons with a cast of thirty-one ladies. This evidently is a play in which the actors are not confined to the Junior branch. Scene I is the birthday reception of "United Offering," impersonated by Mrs. J. Coburn. "A U. O. Missionary"—a real live one, Dr. Mary V. Glenton of China—was the guest who is introduced to the other guests at the reception. These other guests are the various branches of the Woman's Auxiliary in New Orleans, numbering some thirteen branches, the four archdeaconries, the Junior, the Japanese, the Chinese, the South Dakota Auxiliaries. The "Lea Girls," six in number, "Little Helpers," and "Dinah" complete the list of players. The second scene is called "United Offering," and as we have to do a little guessing, we guess that Dr. Glenton talks about China in this scene. We are glad that something has been written to show the histrionic abilities of the Woman's Auxiliary. This has not yet been put in printed form. Address Mrs. Henry Leverich, 1523 Josephine street, New Orleans, La.

### PRESIDENT LINCOLN'S PURE ENGLISH

By ALAN PRESSLEY WILSON

IT is universally conceded that a letter which President Lincoln wrote to a Mrs. Bixby of Boston, whose five sons died in the conflict incident to the Civil War, is an example of the purest English and most elegant diction ever written. An engrossed copy of the original, ornately framed, hangs on the wall of the celebrated Brasenose College, Oxford University, England. There it is said that as a model of expressive English it has rarely, if ever, been surpassed.

In the hope that such a wonderful example of the possibilities of our language may inspire others in their selection of chaste modes of expressing thought, I give the full text of this famous letter. I myself have read and re-read it; yet each successive reading brings out seemingly hidden beauty:

"Executive Mansion, Washington, D. C.,

"November 21, 1864.

"To Mrs. Bixby, Boston, Mass.

"Dear Madam: I have been shown in the files of the War Department a statement by the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the republic they died to save. I pray that our Heavenly Father may assuage the anguish of your

bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

"Yours very sincerely and respectfully,

"A. LINCOLN."

It is well for us, however, that Mr. Lincoln lived just when he did and that the incident which inspired the above letter occurred when it did; otherwise we should never have known such a pure, chaste example of written English! Look about you: study the details of the families you know; call to mind the size of the average family of the present generation and you will see why such a letter could not possibly be called forth to-day. It is because the average family is so small that there are not even five in it; not to mention that many children! There are scarcely any mothers who could give five sons for the defense of our country, should she be menaced by a foreign power. A few could give three, some two or one, while the great majority of childless wives could give none. Nor is there a particularly noticeable decrease of male over female: both sexes are alike neglected in the mad rush of our time.

It is devoutly hoped that the undoubted coming of world peace shall make it unnecessary for our country to call upon us for our willing gift of sterling manhood to be a sacrifice to cruel war!

### RESPONSE

By S. ALICE RANLETT

THE sunshine lay on a window-shelf where a box of black earth stood between a pot of fragrant white and violet hyacinths and a tray of glittering crystals, clear quartz, golden-brown mica, red garnets, and rose feldspar.

"Your flowers and crystals are charming," I said to my friend, "but why is that box of mud in your beauty place?"

"This," she answered, "is the most beautiful of all my treasures, or it promises to be. Look here and here! Do you see these tiny leaflets shooting through the mould? I am watching a response to the call of light. Here is an apple-seed germinating and here are orange seeds eagerly absorbing the sun-light, taking it into their being, and growing, to become one day, if all goes well, perfect trees with glossy green foliage, sweet-scented waxen white flowers, and fruit crimson or golden; for the life-germs are responding to the call of the sunshine.

But what will this block of feldspar gain from the light? It will grow warm for a time and then cold again and remain the same pink feldspar; if it should lie a thousand years in the flooding sunshine, it would be quite unchanged; while the orange tree, absorbing the light into its livingness, would multiply and cover the earth with precious golden-fruited trees.

God calls men to His service, ready to give all the grace and power needful for that service, but men must reach out with faith to receive His gifts if they are to be able to accomplish that to which they are called.

### PRAYER FOR ASH WEDNESDAY

By MARIE EMMA CROCKETT

O God, who hatest nothing Thou hast made,  
We come, world-lepers, to Thy Holy Place;  
And calm we come—too calm—too undisturbed  
For penitents; how dare we hope for grace?  
O God, create in us at least desire,  
And flood our souls with Thy celestial fire.

Take, we beseech Thee, Lord, our hearts to-day  
Apart with Thee into the wilderness;  
And for one little hour let us watch,  
And all our secret sins to Thee confess.  
In prayer and converse, Lord, with Thee, renew  
The temper of our minds, our hearts subdue.

By daily contact with the world unseen,  
Give us a fellowship devout with Thee,  
That we may make the duties of our lot,  
But minister, O Lord, to sanctity.  
Make us to love Thee, Thou Almighty God,  
And grant Thy children grace to kiss the rod!

NOTHING is revealed in the Bible which cannot be transmuted into life.—H. G. Weston.

HE THAT composes himself is wiser than he that composes books.  
—Benjamin Franklin.

# Church Kalendar



- Feb. 1—Monday.
- " 2—Tuesday. Purification B. V. M.
- " 7—Sexagesima Sunday.
- " 14—Quinquagesima Sunday.
- " 17—Ash Wednesday.
- " 21—First Sunday in Lent.
- " 24—Wednesday. S. Matthias.
- " 24, 26, 27—Ember Days.
- " 28—Second Sunday in Lent.

## KALENDAR OF COMING EVENTS

- Feb. 14—Centennial of Anglo-American Peace.
- Mch. 3-7—Convention of Religious Education Association at Buffalo.

## MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York, unless otherwise indicated below; not with the missionaries direct, as they do not make their own appointments.]

### ALASKA

- Rev. C. E. Betticher, Jr.
- Miss O. D. Clark.
- Rev. J. W. Chapman.

### CHINA

- Rev. Arthur M. Sherman.

### HANKOW

- Dr. Mary V. Glenton.

### SHANGHAI

- Dr. W. H. Jefferys.

### JAPAN

#### KYOTO

- Rev. Isaac Dooman.

### MONTANA

- Rt. Rev. L. R. Brewer, D.D.

### NEW MEXICO

- Rt. Rev. F. B. Howden, D.D.

### SPOKANE

- Rt. Rev. L. H. Wells, D.D.

### WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

### WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville.

### WORK AMONG THE NEGROES

- Rev. and Mrs. A. B. Hunter.

# Personal Mention

THE Rev. EUGENE H. BENSON, rector of the Church of St. John the Evangelist, has been obliged to give up his work in San Francisco for the present through threatened ill health, and has resigned, the resignation to take effect March 1st. Mr. Benson and his family will remove to a ranch in Sonoma county, Cal., and he hopes the outdoor life will soon entirely restore his health.

THE Rev. E. B. BRADLEY, rector of the Church of the Incarnation, Santa Rosa, diocese of Sacramento, has accepted a call to the rectorship of the Church of St. John the Evangelist, San Francisco, and will enter upon his duties on the first of March.

THE Rev. PERCY DIX has been appointed to the rectorship of Milton and Northumberland, in the diocese of Harrisburg, and should be addressed at Milton, Pa., Box 104.

THE Rev. A. E. DUNHAM has accepted the call to the work in Fayetteville and Jamesville, N. Y.

THE Rev. A. W. EBERSOLE has accepted the rectorship of Trinity Church, Loweville, and the mission at Grieg, N. Y.

THE Rev. L. LYON HATFIELD has accepted a call to Christ Church, Sackett's Harbor, N. Y., and will begin his new duties on Ash Wednesday.

THE Rev. W. DE FORREST JOHNSTON, rector of Christ Church, Clinton street, Brooklyn, has gone abroad for a brief sojourn.

THE Rev. SAMUEL NEAL KENT is now warden of Leonard Hall, South Bethlehem, Pa.

THE Rev. WYTHE LEIGH KINSOLVING has been called to St. John's Church, Johnson City, Tenn.

THE Rev. SIMON TRASHER McDONALD, recently received from the Presbyterian ministry, is now assistant at the Cathedral at Laramie, Wyo., and has charge of Medicine Bow, Fox Park, and Mandel.

THE Rev. JAMES NEWNHAM MACKENZIE has accepted the rectorate of All Saints' Church, Minot, N. D.

THE Rev. THOMAS OCKFORD of Trappe, Md., has been appointed by Bishop Olmsted to take charge of the mission churches at Constableville and Port Leyden, N. Y. He will begin his work on March first.

THE Rev. WM. WALTER SMITH, M.D., Field Secretary of the Board of Religious Education of the Second Province, visited St. Mary's Church, Tuxedo, N. Y., on Septuagesima, and delivered three addresses on Religious Education.

THE Rev. GEORGE H. B. WRIGHT, rector of St. Stephen's Church, San Francisco, was married on January 5th to Miss Amy De Turbeville, a well-known Church worker of the Cathedral staff in San Francisco.

## ORDINATIONS

### PRIEST AND DEACON

PORTO RICO.—On Tuesday, January 26, 1915, in the Church of St. John the Baptist, San Juan, Porto Rico, the Rev. JOHN F. DROSTE was advanced to the priesthood, and Mr. ENRIQUE CUERVOS GAETAN was ordained deacon by the Rt. Rev. Charles B. Colmore, D.D. The sermon was preached by the Bishop. The Rev. Samuel Sutcliffe presented the Rev. Mr. Droste, and Mr. Cuervos was presented by the Rev. Leonard Read. The service was entirely in the Spanish language. The Rev. Mr. Droste is in charge of the native work in El Coto near Manati, and the Rev. Mr. Cuervos is engaged in native work in and around the city of San Juan.

## MARRIED

CHAMBERLAINE-BARNETT.—On Tuesday, January 26, 1915, at the Cathedral of St. John the Divine, New York City, by the Rt. Rev. David H. Greer, D.D., LL.D., Miss MAUD BARNETT to the Rev. HENRY CHAMBERLAINE, priest in charge of the Church of St. Mary the Virgin, Chappaqua, N. Y.

## DIED

CLAIBORNE.—Entered into rest, at Sewanee, Tenn., Wednesday, January 27th, ALICE WARKINS CLAY, widow of William Royal CLAIBORNE of Virginia, in the seventy-fourth year of her age. Mrs. Claiborne is survived by three sons and one daughter, Charles Robert, Thomas A., and Mary Roam Claiborne of Virginia, and the Ven. William Stirling Claiborne of Sewanee and East Tennessee.

"Grant her, oh Lord, eternal rest, and may light perpetual shine upon her!"

FRANCKLIN.—On Tuesday, January 26th, there passed to his rest LEONARD, son of Mr. and Mrs. Harry FRANCKLIN, in the hospital at Monte Vista, Colo., after a few days sickness, from pneumonia. Burial service was held at St. Stephen's Church on the 27th. Interment at the Monte Vista cemetery.

McCLEMENTS.—Entered into life eternal at her home, 3614 South Hamilton avenue, Chicago, Sunday, January 24, 1915, ELIZABETH, wife of Thomas McCLEMENTS. A native of County Down, Ireland, and for many years a devout communicant of St. Philip's Church, Chicago. The burial office was read in St. Philip's Church and interment was in Mount Hope Cemetery.

VERNOR.—Entered into rest, at South Pasadena, Cal., January 26, 1915, ANNIE FISHER, wife of the Rev. George VERNOR.

"Blessed are the pure in heart."

WALLACE.—Entered into rest on Sunday morning, January 31st, at St. Luke's Hospital, San Francisco, Cal., ELEANOR ELIZABETH, younger daughter of the Rev. Dr. George and Elizabeth B. WALLACE, of Tokyo, Japan.

May the Eternal Light shine upon her, and Perpetual Peace!

## MEMORIALS

### REV. GEMONT GRAVES, D.D.

On January 27, 1915, at Washington, D. C., there entered into life eternal the Rev. Dr. GEMONT GRAVES, of the diocese of Vermont, in the eighty-eighth year of his age. A half century of devoted service, in the quiet and retirement of town and village life in Vermont and Eastern New York, was thus closed. Deeply endeared by his unflinching cheeriness and sunniness

of heart to all whom he served in many years of this missionary work at home, Dr. Graves was of those whose singular self-effacement is the normal mien of soul, whose character is surcharged with the peace of God, whose unswerving faith knows nothing of the restlessness of controversy, whose unquestioning trust transforms every temptation to disappointment into a summons to praise. His beautiful home life rounded out its golden wedding anniversary, and was always a sanctuary of love and prayer. Six children, all of whom are married, thank God for the inspiration of his noble example and for the benediction of his memory. His Alma Mater, Trinity, honored itself as well as him who at his death was its oldest alumnus, by conferring upon him the degree of S.T.D., during his eighty-first year. Thus there has passed to his rest the oldest alumnus of the General Theological Seminary, and the oldest priest of the diocese of Vermont. "He was," said one who knew him well, "the godliest man I have ever known." He was buried from the church of his boyhood, Trinity, Rutland, Vt., on January 29th, the Holy Eucharist being included in the services. Thus he rejoins in Paradise his beloved wife, Maria Moulton, who entered into rest four years ago. "May they be numbered with thy saints, in glory everlasting."

### REV. E. ATHERTON LYON

At a meeting of the Churchman's Association on Monday, January 18th, the following memorial minute was adopted:

The Rev. E. ATHERTON LYON, M.A., rector of Christ Church, Hudson, N. Y., was stricken in the vestry of his church whilst preparing to enter the service on Sunday, December 13, 1914, and died the same afternoon. He was born in 1853 at St. Helen's, in the county of Lancashire, England. Of studious habits, he graduated at the University of Dublin with the degrees of M.A., and LL.B. All his family associations being with the Wesleyan Methodist Church, he became a minister of that communion, and won for himself an enviable reputation both as a preacher and a pastor. In 1893 he came to the United States and was ordered deacon on April 19, 1895, by Bishop Henry C. Potter, and was advanced to the priesthood on October 18, 1896. During his diaconate he served as assistant at St. John's Church, Yonkers, and in 1896 was elected rector of Christ Church, in the same city. For sixteen years he labored in that parish with unwearied persistency and with unflinching courage. In 1912 he accepted the rectorship of Christ Church, Hudson, in the diocese of Albany, and worthily maintained the great traditions of that historic parish. During an all too brief ministry of two years he won the confidence, respect, and affection not only of his own people but also of the entire community. For he was a rare man. A preacher of commanding ability, with him, as with George Herbert's Country Parson, "the pulpit was his joy and his throne." A prince of expositors, he had the gift of "rightly dividing the word of truth." A genuine student, a wide and catholic reader, and, withal, deeply spiritual, every sermon bore the mark of the scholar, the mystic, and the saint. To his great gifts as a preacher were added, in a marked degree, the spirit and temper of the true pastor. His tender ministrations in the homes of his people will long be remembered. He was held in high regard by his ministerial brethren, and his contributions to their discussions were greatly valued. As the strains of the Processional Hymn were sung out he was stricken unto death, and as the bells called the faithful to Evensong his spirit winged its flight to that Temple where they have no need of the sun.

WILLIAM MORRIS GILBERT.  
JOHN MARK ERICSSON.  
EDWARD CLOWES CHORLEY.  
Committee.

## RETREATS AND QUIET DAYS

BOSTON.—The Rev. Father Huntington, O.H.C., will conduct a quiet day for men and women in the Church of the Advent, Boston, on the First Friday in Lent, February 19th. The first address follows Mass at 9:30 A. M., and the day concludes with the Litany and an address at 5 P. M. There is an intermission for lunch. All are invited.

BRONXVILLE, N. Y.—A quiet day for ladies will be held at Christ Church, Bronxville, N. Y., under the auspices of the altar guild, on Saturday, February 20th, commencing with a celebration of the Holy Communion at 9:00 A. M., ending with Evensong at 4 P. M. Conductor, the Rev. Wm. Francis Mayo, O.H.C. Address Mrs. Robert Webb Morgan, Bronxville, N. Y.

BROOKLYN.—At St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Holy Name Convent, on Friday, March 26th, beginning with Mass at 10 A. M. The Rev. Fr. Henry Herbert

Leeper of Devonport, England, will be the conductor. Applications should be made to the Rev. Mother Superior, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Fr. Leeper will also conduct a Parochial Mission at St. Paul's, beginning March 24th, and continuing until Easter. The church may be reached by Court street surface car from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This car stops at Carroll street, one block east from St. Paul's.

NEWARK.—A retreat for the associates of St. Margaret's and other ladies will be held at St. Barnabas' Hospital, Newark, N. J., on Friday, March 5th. Conductor, the Rev. J. G. H. Barry, D.D. Those wishing to attend please apply to the Sister in charge.

NEW YORK.—A retreat for associates of the Sisters of the Holy Nativity and other women will be held on Tuesday, March 23rd, at the Mission House of the Church of St. Mary the Virgin, New York. The Rev. Dr. Barry conductor. Apply to the Sister in charge. 133 West Forty-sixth street.

NEW YORK.—There will be a quiet day for laymen on Monday, February 22nd, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. Dr. Barry. For information apply to the conductor, 144 West Forty-seventh street, New York City.

ORANGE, N. J.—A quiet day or Lenten retreat for women will be given by the Rev. Shirley C. Hughson, O.H.C., at All Saints' Church, cor. Valley and Forest streets, Orange, N. J., Thursday, February 18th.

Those desiring to attend are requested to notify the Rev. C. M. DUNHAM, No. 40 Valley street, Orange, N. J.

#### CAUTION

JONES.—Caution is suggested in dealing with a young man giving the name PAUL JONES, who has lately been in Denver and appears to be working westward. Information may be obtained from the Very Rev. H. MARYN HART, D.D., Dean of St. John's Cathedral, Denver, Colo.

#### CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

#### WANTED

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ORGANIST AND CHOIRMASTER for a church in the Middle West with one thousand communicants. Male choir with forty boys and twelve men. Best of references required. Address "W," care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST and Choir master, experienced, successful, Fellow of American Guild of Organists, earnest Churchman, desires suitable position. Address EDWIN H. PIERCE, 16 Seminary street, Auburn, N. Y.

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AUSTIN ORGANS—Recently completed or being erected: Three manual organs in Trinity, Chicago; Trinity, St. Augustine, Fla., and Trinity, New Orleans; two manual, St. Stephen's, Sewickley, Pa.; two manuals, All Saints', Norristown, Pa., and St. Clement's, Wilkes-Barre, Pa.; four manual, St. Clement's, Philadelphia, recently finished; contracted for, St. John's, Jersey City, 49 stops. Illustrated circular of Pan-American Exposition organ, 114 stops, on request. AUSTIN ORGAN CO., Hartford, Conn.

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#### PUBLICATION WANTED

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#### NOTICES

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

##### LOANS, GIFTS, AND GRANTS

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

#### APPEALS

##### GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to \$120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

##### GENERAL CLERGY RELIEF FUND.

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

##### AN APPEAL FOR "POHICK", THE PARISH CHURCH OF MOUNT VERNON

On the approach of Washington's birthday, the committee having the matter in charge appeals to the Church, and country at large, to make an offering on Sunday, the twenty-first, the eve of Washington's birthday, for an endowment of his old church—the church whose services he attended when a lad—whose walls he rebuilt when a man—and where he worshipped until the

end of his life. Pohick was the cradle of Washington's spiritual life, and many of the high ideals which guided the young republic, in the formative period, were given birth and nourished within her walls. The country owes a debt of gratitude to Pohick Church which she might gladly repay by contributing to the endowment which has become necessary, through the changed condition of the parish, for her maintenance. While there is still a good congregation, numerically, the farmers who have succeeded the wealthy land-owners of colonial and revolutionary times are no longer able to adequately support a regular clergyman, and since the death of the devoted Dr. Meade a year ago there has been no regular clergyman in charge. Is it not a reproach to the Church and country for the doors of Washington's church to be closed when a small offering from every parish in the country could so easily raise the requisite amount? If we have no reverence for the past, what can we hope for the future? What inspiration can there be for Church extension, if in a few generations the work done in the present is doomed to neglect and oblivion? Feeding the souls of men ranks surely with feeding the unemployed, or ministering to the war victims. Both are Christian obligations. We pray that the hearts of the people of all the churches may be inspired with religious and patriotic zeal, and that the offering may be universal to Washington's church, and to Washington's memory, on Sunday, the twenty-first, the eve of his birthday.

- REV. SAMUEL A. WALLIS, D.D.,  
Theological Seminary, Alexandria, Va.  
MRS. ELIZABETH B. A. RATHBONE,  
Vice-Regent, Mt. Vernon Association,  
The Cutting, Ann Arbor, Mich.  
MR. HARRISON H. DODGE,  
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*The Endowment Committee.*

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If any parish has a font that it is able to give away, will it very kindly be given to St. Barnabas' mission for colored people in Rittenhouse street, Germantown, Philadelphia? Freight will very gladly be paid by the recipient. Any information regarding such a gift will be gratefully received by the missionary in charge, Rev. E. S. THOMAS, at the address mentioned.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

CHARLES SCRIBNER'S SONS. New York.  
*Encyclopedia of Religion and Ethics.* Edited by James Hastings. With the assistance of John A. Selbie, M.A., D.D., Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen, and Louis H. Gray, M.A., Ph.D., sometime fellow in Indo-Iranian Languages in Columbia University, New York. Volume VII. *Hymns-Liberty.*

LONGMANS, GREEN, & CO. New York.  
*The Fundamentals of the Religious State.* By Shirley Cater Hughson, Priest of the Order of the Holy Cross and Chaplain-General of the Community of St. Mary, Peekskill, New York. Author of *The Warfare of the Soul*, etc. Price \$1.60 net.

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FROM THE AUTHOR.  
*Community of Saint Mary.* Jubilee Festival 1865-1915. Saint Mary's Convent, Peekskill, New York.  
*The Way of the Cross.* Arranged as an Intercession for Those Who are Serving or Suffer-

ing in the Present War. With A Little Litany of the Saints for the Contending Nations. By Rev. S. C. Hughson, O.H.C., Holy Cross, West Park, N. Y., 1915.

*The John F. Slater Fund Proceedings and Reports for Year Ending June 30, 1914.*

*The Proceedings of the 30th Annual Conference of Church Workers Among Colored People, Held in St. Philip's Church, New York, October 6-9, 1914.*

*The Word With Two Meanings.* Harry Wilson.

*The Religious Question in Mexico.* By a Mexican Catholic. I. C. Enrique, Cathedral Plaza Apartments, New York, 1915.

EDWIN S. GORHAM. New York.

*A Christian Soldier.* Sermon delivered in St. Philip's Church in the Highlands at the Unveiling of a Memorial Tablet to the Memory of the Rev. Charles Frederick Hoffman, D.D., LL.D., Trinity Sunday, June 7, 1914. By the Rev. Walter Thompson, S.T.D.

*The Call to Confirmation.* A Concise Statement of the Subject for the Use of Those Considering it. By the Rev. Reginald Heber Howe, D.D., Rector of the Church of Our Saviour, Longwood, Mass.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. Washington, D. C.

*A Hundred Years of Peace between the Two Great English-Speaking Nations.* Printed from the plates of "The British Empire and the United States." A review of their relations in the century of peace following the Treaty of Ghent. By William Archibald Dunning, Lieber Professor of History and Political Philosophy in Columbia University. For the use of ministers in the preparation of sermons appropriate to the celebration of the centenary of the ratification of the Ghent treaty of peace on Sunday, February 14, 1915.

## THE CHURCH AT WORK

### BENEDICTION OF NEW BEXLEY HALL

THE SERVICE of benediction for the renovated seminary building at Gambier, Ohio, occurred on Thursday afternoon, February 4th. The students of the seminary, faculties of Kenyon College and Bexley Hall, alumni and visiting clergymen, formed in procession in the lower hall of the building. The Bishop of Ohio officiated, reading the prayers of benediction and thanksgiving. The proces-

sion visited the dormitory rooms, the common parlor, and the chapel. Special prayers were said at each stage in the procession and at the altar the beautiful Gothic chapel was placed under the dedication of St. Mary.

sion visited the dormitory rooms, the common parlor, and the chapel. Special prayers were said at each stage in the procession and at the altar the beautiful Gothic chapel was placed under the dedication of St. Mary.

The large congregation then gathered in Colburn Hall, the seminary library, where addresses were made by the Bishop of Ohio, Dean Jones, President Peirce, and Bishop Coadjutor Du Moulin.

Bexley Hall was built in 1839 by Bishop McIlvaine through the generosity of English donors and is named after Lord Bexley of England, a contributor both to the original endowment fund in 1823 and also to this special endowment. The architect of the London Crystal Palace contributed the working model, which was of wood and about two feet high.

Nearly five years ago a movement was initiated looking to extensive improvements on Bexley Hall, and a committee, of which the Rev. William F. Peirce, L.H.D., president of Kenyon College, was the chairman, was appointed to secure funds, plans, specifications, and finally contracts for the work. The enterprise has now been completed, under the supervision of Mr. Schweinfurth, architect.

The building has always been considered one of the purest types of Elizabethan architecture in America, and in the reconstruction, upon which there has been expended some \$80,000, the entire exterior has been preserved exactly as originally planned, no part of it being in any way molested. But the entire interior from basement to roof has been rebuilt, a new building resting upon new foundations, with new walls, and new

cease, serving on many committees and in many of the offices from time to time. He had for a number of times been elected as a deputy to the General Convention and was so serving at the time of his death. He was for many years vestryman and warden of Trinity Church, Ottumwa. Genial in temperament, kindly in disposition, generous, and quick to discern opportunities of helpfulness, Major Mahon made friends and did good everywhere. He was president of the Merrill Wholesale Grocery Company of Ottumwa; one of the owners of the Ottumwa Courier; president of the Morey Clay Produce Company; president of the Phoenix Trust Company, Iowa National and Iowa Savings Banks of Ottumwa, and president of the Agency and Chillicothe Savings Bank. He was for many years president of the Iowa Hornet's Nest Brigade, having been a lieutenant, captain, and major of the Seventh Iowa Brigade. He was one of the commanders of the Iowa Royal Legion and for twenty years he was head of the Iowa-Nebraska Wholesale Grocer's Association.

Major Mahon was in his seventy-fifth year and leaves to mourn his loss a wife, two sons and two daughters.

### CONCERNING SEABURY DIVINITY SCHOOL

DEAN FRANCIS S. WHITE of the Pro-Cathedral spent the week of January 10th at the school and delivered a course of lectures on the "Cure of Souls." The lectures were highly instructive and inspiring to the students.

Dr. W. H. Jefferys of Shanghai, China, conducted a series of mission study classes at the school on January 26th to 29th. Two sessions a day were held, with most gratifying results. The deep earnestness and missionary zeal of Dr. Jefferys made a strong impression on the student body.

A meeting of the trustees of the Society for the Home Study of Holy Scripture and Church History was held in the apartments of Miss Sarah F. Smiley, the foundress, in New York, on January 21st. Dr. Kramer, Dr. Johnson, and Dean Matthews, members of the Seabury faculty and trustees, were present. Plans were considered for increasing the usefulness of the library. The library is now housed in the Johnston library building at Seabury. Dr. Johnson is the local director.

### CLERGY PENSIONS

WITHIN the last few weeks the diocesan committees appointed to consider the problem of pensions for the clergy in the dioceses of Harrisburg, Pittsburgh, Erie, Ohio, Southern Ohio, Michigan, Kentucky, Lexington, Chicago, Springfield, Missouri, West Missouri, and Iowa have decided to report to their diocesan conventions or councils in favor of their respective dioceses entering into the



BEXLEY HALL, GAMBIER, OHIO

arrangement of rooms, erected within the old. A stained glass window behind the chapel altar is the gift of Miss Florence Sullivan of New York. It is a beautiful work of art, showing our Lord with SS. John and Paul. The Gothic ceiling of the chapel is trussed and pannelled and the windows are of cathedral glass. Among the notable gifts for the work was one of \$15,000 by the late J. Pierpont Morgan, who provided for it before his death.

### DEATH OF IOWA CHURCHMAN

THE DIOCESE of Iowa has lost through death one of its most prominent and useful laymen, Major Samuel Mahon, who died Saturday, January 31st, at his home in Ottumwa, the funeral taking place on the following Monday from the parish church. Bishop Morrison conducted the services, assisted by the Rev. John C. Sage, rector of St. John's Church, Keokuk, and the Rev. Thomas Horton, rector of St. Paul's Church, Oska-loosa. The rector of the parish, being confined to his bed through sickness, was unable to be present.

Major Mahon had for many years occupied a prominent place in the counsels of the dio-

pension system created by the last General Convention and placed in the hands of the Trustees of the Church Pension Fund. A number of other diocesan committees have previously taken similar action, and if these committee reports are approved the Church Pension Fund will have secured a sufficient constituency to enable it to begin operations.

#### DEATH OF REV. C. E. MACKENZIE, D.D.

ON JANUARY 24th, in Gallipolis, Ohio, the Rev. Charles Elliott Mackenzie, D.D., rector of St. Peter's Church, passed to his rest, at the age of 57. Born in Pictou, Nova Scotia, he served for thirty-one years in the ministry, after his graduation from King's College, Windsor, in various parishes in Canada and the United States. He was sometime Archdeacon of convocation in the diocese of Southern Ohio. He leaves a widow, six sons, and a daughter.

The burial services were conducted by Bishop Reese, assisted by the Rev. C. F. Magee of Point Pleasant, W. Va., and by the Rev. A. J. Wilder of Athens, Ohio. Interment at Mound Hill Cemetery, Gallipolis, on January 28th. The vestry of St. Peter's passed resolutions on his death.

#### QUIET-DAY HONORS FOR BISHOP LAY

TWENTY OR more clergymen of the diocese of Easton, Maryland, met at the Cathedral on the eve of the Festival of the Purification, for a pre-Lenten quiet day. The Bishop of Delaware spoke at a service on Monday evening. On Tuesday the rule of silence was observed.

At 7:30 the Holy Communion was celebrated. At 9:30 Bishop Kinsman made an address, followed by intercessions.

In mid-afternoon the clergymen gathered around the grave of the late Bishop Lay, in Spring Hill Cemetery. The cadences of an appropriate hymn were followed by silence. Dean Gantt, who alone of all present had known Bishop Lay in life, read from the prayers of the Church. As a concluding tribute to the memory of the founder of Trinity Cathedral, Dean Bryan placed a wreath upon the grave.

Bishop Lay was profoundly admired by those fortunate enough to have come in touch with him, and the respect accorded his books in theological schools attests the authoritative position he occupies in the thought of the Church.

At 4:30 Evensong Bishop Adams closed the day's devotions. A luncheon was served by the ladies of the Cathedral, and in the evening there was a quiet reception at the deanery.

#### MEMORIALS AND GIFTS

AT A MEETING of the St. Mary's guild of Trinity parish, Jessups, Howard county, Md., on January 29th, the present rector, the Rev. Charles T. Stout, announced a gift of \$1,000 from a former rector, the Rev. B. Duval Chambers, towards clearing off the debt on the parish house.

THE BISHOP of MISSISSIPPI visited the parish of the Redeemer, Biloxi (Rev. C. B. Crawford, rector), on the Feast of the Presentation of Christ in the Temple. Besides a celebration of the Holy Communion and a Confirmation, he also blessed a hymn board presented to the parish by Gen. James G. Holmes of Charleston, S. C., in memory of his father and mother.

AS A THANKOFFERING for the rector's five years of faithful service culminating in a handsome new church, a beautiful brass cross for the altar was presented to the Church of the Good Shepherd, Norwood, Ohio (Rev. Francis H. Richey, rector), by the altar guild and accepted on behalf of the church by the

senior warden, Mr. George Ramsey. Another fine gift to the new church was a stained glass window in the ecclesiastical west wall, telling the story of the Good Shepherd, a memorial gift from Mrs. C. H. M. Atkins.

MRS. EMERY has given \$5,000 to Emerald Hospital, Sewanee, Tenn., in memory of her husband Thomas J. Emery, to endow a bed. Mr. Elliott of Georgia has also contributed \$505 on the permanent endowment of Emerald Hospital, which is a great blessing to the magnificent work that this Church institution is doing in the heart of the Cumberland mountains. Last year the institution provided for over 1,100 patients, the large majority of whom could not contribute a penny, and really had to be helped.

THE HANDSOME new pipe organ, recently presented to St. John's Church, Mt. Washington, Md., through the efforts of the St. Mary's guild of the church, was used for the first time on Sunday, January 31st. The organ, made by M. P. Möller of Hagerstown, Md., and finished in walnut to harmonize with the interior of the church, has a very sweet and rich tone. The St. Mary's guild also presented to the church, at the same time, the very attractive new robing-room on the east side of the chancel, the former one being occupied by the new organ.

TWO MEMORIALS to the late Bishop Spalding have been placed in churches of Western Colorado: a processional cross, the gift of all the guilds and Sunday school of the Church of the Good Samaritan, Gunnison, and a lectern, the gift of St. Paul's Guild of St. Paul's Church, Steamboat Springs. A missal stand and altar book has also been given St. Michael's Church, Telluride, in memory of Bishop Knight, by Mrs. Knight. Dean Smith of Durango has been presented with a traveling Communion set, the gift of Eastern friends through the Bishop.

A NOTABLE church window was dedicated in the Church of St. Michael and All Angels', Baltimore (Rev. Charles Fiske, D.D., rector), on Sunday morning, January 31st. It is in memory of the late Mr. and Mrs. Calvin T. Davison, and particularly in commemoration of Mr. Davison's long service as a vestryman of the parish. It will be known as the "Te Deum" window, and is the fourth large window recently placed in the church and completes the scheme of improvement. It fills the entire west front of the church—a large Romanesque building—and is in twenty-three separate lights.

THREE MEMORIAL windows were dedicated by the Bishop of Western New York at a service held in St. Luke's Church, Brockport, on the Feast of the Conversion of St. Paul. These windows are over the entrance to the church, and the design, a most beautiful landscape, is a depiction of "Peace, Perfect Peace." They are the work of the Tiffany studios, New York, and are the gift of Mr. C. T. Church of Geneva in memory of a beloved sister, Mrs. F. C. Alling Merritt, a former communicant of St. Luke's. Following the service the visitors and vestry were entertained by St. Luke's guild at a supper and social hour. The children of the Sunday school were also entertained in the parish house.

#### ALBANY

R. H. NELSON, D.D., Bishop

Opening of St. Paul's Mission, Bellevue

ON SEPTUAGESIMA SUNDAY the newly-erected chapel of St. Paul's, Bellevue, a mission of St. George's Church, Schenectady, was formally opened with a celebration of the Holy Eucharist by the Rev. B. W. R. Tayler, D.D., rector of St. George's. The cost of the building, exclusive of furnishings, was about

\$3,500. It seats about one hundred and fifty people. A handsome altar, dignified dossal curtain, brass cross and vases and altar lights, alms basins, and a memorial rood screen, are among the gifts received for the mission.

#### BETHLEHEM

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

Schuylkill County Clericus Meets in Pottsville—New House Father for Church Home for Children

THE SCHUYLKILL COUNTY CLERICUS met at the residence of the Rev. Le Roy Eltringham, assistant at Trinity Church, Pottsville, on Monday, February 1st. The Rev. Gomer B. Matthews read a sermon outline, which was extensively studied and discussed. The next meeting of this clericus will be held at the rectory of Calvary Church, Tamaqua, on Monday, March 1st.

AT A recent meeting the executive committee of the Church Home for Children at Jonestown, Lebanon county, accepted the resignation of the house father, the Rev. A. E. Dunham, and elected to that position Mr. Edward P. Wynn, the senior warden and treasurer of St. Mary's Church, Reading. Mrs. Wynn was elected matron. The new house father has long been one of the foremost of active Churchmen in Reading.

THE ARCHDEACONRY of Scranton met at St. Stephen's Church, Wilkes-Barre (Rev. Frank W. Sterrett, rector), Monday and Tuesday, January 18th and 19th. The Rev. Robert Johnston, the Rev. W. N. Weir, the Rev. E. J. Morris, the Rev. H. S. Hartman, and Bishop Talbot were the speakers.

THE NEW Austin organ of St. Clement's Church, Wilkes-Barre (Rev. John Talbot Ward, rector), will be dedicated by Bishop Talbot on Sunday morning, February 21st.

#### CENTRAL NEW YORK

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

Series of Meetings Planned for Religious Education—Syracuse Clericus—Quiet Hour

REV. R. J. PHILLIPS of All Saints' Church, Syracuse, has been appointed chairman of the finance committee of the Provincial summer school to be held at Hobart College, Geneva, N. Y., from July 3rd to July 10th.

AT THE monthly meeting of the Syracuse Clericus on Monday, February 1st, held at the Church of the Saviour, the Rev. Frederick T. Henstridge of the Church of the Evangelist, Oswego, read a carefully prepared and suggestive paper on "Some Devotional Uses of Lent."

ON SHROVE TUESDAY, the Bishop will conduct a quiet hour for the Utica clerical union, in Grace Church, Utica.

MEETINGS of the diocesan board of religious education have been planned for the various cities of the diocese, with religious educational conferences. A board of lectureship has been established. The first of these meetings was held in connection with the second district Sunday school institute in Trinity Church, Utica. Two addresses were given by members of the board, the Rev. R. J. Phillips of Syracuse speaking on "Some Factors in Educational Efficiency," and Prof. Taylor of Oneida speaking on "The Problem of Adolescence."

#### CONNECTICUT

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

Conference in Middletown—Lenten Preachers for New Haven—Parish to Keep Its 175th Anniversary

ONE HUNDRED and fifty men, clerical and lay, journeyed last week to Middletown, the

former see city, to take part in a conference which Bishop Brewster had arranged. There was less time given to smoking and "reminding" than is customary. There was eagerness to get down to business, and willingness to forego the pleasure of chatting with friends from a distance, except during the lunch hour. Professor Bailey of Yale University spoke on "Work in Prisons and Jails." He condemned the present wasteful methods of caring for criminals and delinquents. Burton Mansfield and Dr. Miel spoke on the missionary situation in Connecticut, and the discussion that followed revealed a readiness on the part of the missionaries in the unromantic East to spend and to be spent, but it was apparent that there is not enough supervision of the work. The afternoon session was given to the consideration of three topics, "Church and State Agencies for Dependent People," "Work among Foreigners," and "Our Relation to the Church's Educational Agencies," the leaders being the Rev. Messrs. Augustine Elmendorf, J. C. Linsley, Paine, and Alton, and Dean Greenleaf. The Rev. George B. Gilbert announced that the Connecticut Agricultural College would again offer a special summer course for rural Church workers.

THE SPECIAL preachers for the New Haven united Lenten services this year are: The Rev. Drs. John Mockridge and W. W. Bellinger, the Rev. Messrs. C. F. J. Wrigley, F. A. Wright, M. G. Thompson, F. T. Brown, and E. S. Drown, D.D. The services will be held at St. Thomas'.

ST. PAUL'S CHURCH, Wallingford, will celebrate this spring its 175th anniversary. The early history of this parish is bound up closely with that of St. John's Church, North Haven. The Rev. Theophilus Morris, missionary of the S. P. G., held regular services at both places in 1740, in which year the parish was a joint one, going by the name of "Union Church." This arrangement continued until 1757, when a dissolution took place, and the "Old Society," as St. Paul's was known, took steps to erect a building of its own in the northern territory. This building was used until 1832, and the silver chalice which was used in the old days is still preserved and used on some occasions.

#### IOWA

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

Illness of Dean Hare—Death of Mrs. George Vernor

THE VERY REV. MARMADUKE HARE, M.D., Dean of Trinity Cathedral, Davenport, is confined in St. Luke's Hospital, where he is being treated for a serious ailment. It is hoped that an operation may be avoided and his many friends throughout the diocese and elsewhere are hopeful of his speedy recovery. During Dean Hare's illness the Cathedral parish is in charge of the Rev. Samuel Chapman, late of St. Paul's Church, Brooklyn.

ON TUESDAY Bishop Morrison officiated at the funeral of Mrs. Vernor, wife of the Rev. George Vernor, a retired priest residing in Davenport. The Rev. and Mrs. Vernor had recently gone to California to spend the winter with a daughter, when Mrs. Vernor was suddenly called to her rest. She leaves besides her husband several children and many friends to mourn her loss.

#### DULUTH

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

Duluth Deanery in Convocation at Cloquet

THE PRE-LENTEN convocation of the Duluth deanery met in St. Andrew's Church, Cloquet (Rev. James G. Ward, rector), on

February 1st and 2nd. At Evensong on Tuesday the Bishop addressed the men's club. At the Wednesday morning session addresses were made by the Rev. T. W. MacLean and the Rev. Charles E. Maltas. The Rev. Messrs. F. C. Coolbaugh and H. J. Wolner spoke at the afternoon session. Addresses on the work of the Auxiliary were made by Mrs. A. H. Broeklehurst and Mrs. Morrison. Addresses were made to the younger people in the afternoon by the Ven. H. F. Parshall and Mrs. Morrison. At the Wednesday Evensong a Missionary address was made by the Rev. Dr. Ryan. The Rev. Charles C. Rollit, secretary of the Province of the Northwest, was also a speaker at the final service. The published programme of the meeting was fully carried out.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Funeral Service for William Morrison—Bishop Brewer Honored by Church Club—Eight Day Mission—Marriages

THE FUNERAL service was read over the body of the late Rev. William Morrison, one time rector of All Saints' Church, Brooklyn, Wednesday, January 27th, by the Rev. C. C. Walker, rector of St. Ann's Church, Brooklyn, assisted by the Rev. E. S. Harper, rector of All Saints'. Mr. Morrison was rector of All Saints' for sixteen years, was one time chaplain of the police force, and was secretary of the board of inebriety.

THE CHURCH CLUB of the diocese gave a complimentary luncheon to the Missionary Bishop of Montana, on Wednesday, February 3rd, at the Hamilton Club, Brooklyn. The clergy were honorary guests. The luncheon was given in the interest of the apportionment plan, originated by Bishop Brewer and used by the General Board of Missions.

AN EIGHT DAYS' mission will be held at the Church of the Atonement, Brooklyn (Rev. Frederick H. Handsfield, rector), by the Rev. William Francis Mayo, O.H.C., beginning February 7th and closing February 14th, inclusive.

TWO OF OUR younger clergy were married the week ending February 6th. The Rev. Reginald Heber Scott, now rector of the Church of the Transfiguration, Freeport, and Miss Amelia Taylor Doughty were married at Christ Church, Bedford avenue, by Canon W. S. Chase, D.D., on Tuesday, the 2nd; and the Rev. Robert Bonner Bowlin Foote, associate of Holy Trinity, Brooklyn, was married to Miss Nina Perry, by the Rev. J. Howard Melish, rector of Holy Trinity Church, on Wednesday, the 3rd inst.

ALL SAINTS' CHURCH, Seventh avenue and Seventh street (Rev. Emile S. Harper, rector), celebrated its forty-sixth anniversary on Thursday, January 28th.

THE REV. KARL REILAND, D.D., rector of St. George's, New York, read a paper before the Brooklyn Clerical League on Monday, February 1st, on "Parish Work."

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Baltimore Men's Clubs Meet—Opening of Parish House—A Long Rectorate—Noonday Services in Baltimore

A MEETING was held at the parish house of the Church of St. Michael and All Angels, Baltimore, on Tuesday evening, January 26th, of representatives of sixteen men's clubs of the city and vicinity, to discuss plans for closer affiliation and coöperation. There were also present men from other parishes which are planning for similar clubs and wished to

learn how best to go about the work. The rector of the parish, the Rev. Dr. Fiske, presided. After much helpful discussion of the best methods, a committee was appointed to confer with Bishop Murray and ask his advice as to any aggressive work he would like them to undertake.

THE HANDSOME new parish house of St. John's Church, Waverly, Baltimore, was formally opened and dedicated on Tuesday evening, February 2nd, in the presence of a large gathering of the parishioners and their friends. After a short service the rector, the Rev. William Dallam Morgan, spoke of the value of the new building to parish and community. Bishop Murray begged the privilege of giving the last \$500 of the \$26,000 building fund, of which all but \$4,000 is pledged. The parish house, which was designed by Norman A. Horn, is built of Fallsway granite and is of Tudor Gothic style of architecture, harmonizing with the church, which was designed in 1847 by Upjohn, the famous architect. The cornerstone was laid last August. The building contains a large assembly hall and Sunday school rooms, bowling alleys, gymnasium, and a thoroughly equipped kitchen.

THE ANNUAL service of the Bishop's Guild of the diocese was held in Grace and St. Peter's Church, Baltimore, on Sunday afternoon, January 31st, with a special sermon by the Rev. Benjamin B. Lovett, rector of the Church of Our Saviour, Baltimore.

ON MONDAY, February 1st, the Rev. Adolphus T. Pindell entered upon the fortieth year of his rectorship of Sherwood parish, Cockeysville, Baltimore county. Mr. Pindell, who was ordained in 1865, stands second on the clergy list of the diocese.

AT ST. PAUL'S CHURCH, Baltimore (Rev. A. B. Kinsolving, D.D., rector), the preachers at the mid-day Lenten services are announced to be as follows: Rev. William M. Dame, D.D.; Rev. Charles Fiske, D.D.; Bishop Murray; Rt. Rev. R. H. Nelson, D.D.; Rev. Wallace E. Rollins; Rev. Arthur M. Sherman; Rev. Charles T. Walkley; Rev. Hugh Birkhead, D.D.; Rev. C. G. Twombly; Rev. E. B. Niver, D.D.; Rev. M. H. Gates, D.D.; Rev. Edward T. Evans; Rt. Rev. Alfred Harding, D.D.; Rev. W. H. H. Powers, D.D.; Rev. G. Calvert Carter; Rev. R. F. Humphries, D.D.; Rev. Francis H. Smith; Rev. Robert Johnston, D.D.; Rev. J. P. McComas, D.D.; Rev. Herbert Parrish; Very Rev. W. L. Robbins, D.D.; Rev. William L. De Vries, Ph.D. The rector will take the three hour service on Good Friday. The attendance at these services last year was above twenty thousand.

#### MINNESOTA

S. C. EDSALL, D.D., Bishop  
FRANK A. MCELWAIN, D.D., Bp. Suff.

Acolyte Service in St. Paul

ON THE Feast of the Purification a united acolyte service was held at St. Paul's-on-the-Hill, St. Paul. It was very well attended. Ten priests took part in the sanctuary service, while others sat in the nave with their delegates. Rev. Edward Roland, rector of St. Paul's, delivered an address of welcome. Rev. Gilbert M. Foxwell preached the sermon. Rev. Arthur Farnum read the first lesson and Rev. L. R. S. Ferguson the second. The parish choir was assisted by many of the choir of St. John the Evangelist, St. Paul. The procession about the church was most impressive. Many processional crosses of the different parishes were carried by the acolytes. The clergy of Minneapolis and St. Paul are planning on forming a diocesan guild of acolytes, and a meeting will be called in the near future.

## NEWARK

EDWIN S. LINES, D.D., Bishop

Archdeaconry of Newark Meets—Annual Confraternity Service in Newark—"Conferences" Led by Dr. van Allen

THERE WAS a large attendance, in spite of the severe storm, at the pre-Lenten meeting of the archdeaconries of Newark, Morristown, and Newton, which was held on Monday, February 1st, at All Saints' Church, Orange, N. J. Archdeacon Carter presided. At the morning session, missionary reports were made by the Rev. Dr. C. L. Cooder, of work done in the city institutions at Newark, and the several institutions maintained by Essex county; by the Rev. H. V. P. Darlington, at Belvidere, Delaware, Hope, and several newly established missions in Warren county, and by the Rev. Charles B. Scovil, at Millington and Vailsburgh. Bishop Lines addressed the clergy on several present-day questions and gave valuable advice. Luncheon was served in the rectory by ladies of the parish. "The Effects of the War on Morals and Religion" was the subject of two thoughtful papers by the Rev. Barrett P. Tyler and the Rev. Charles E. Hutchison. An essay entitled, "How may greater Diocesan Unity and Efficiency be attained?" was read by the Rev. T. Percival Bate. A general discussion of these papers followed.

THE ANNUAL service and sermon under the auspices of the Confraternity of St. Osmund was held in the House of Prayer, Newark, on Tuesday evening, February 2nd. The rector, the Rev. John S. Miller, officiated at solemn Evensong, his assistants being the Rev. M. Lloyd Woolsey and the Rev. Clarence M. Dunham. Twelve priests and about two hundred acolytes were in the procession. Father Huntington, O.H.C., preached on the duties and responsibilities of those who serve in the sanctuary.

THE REV. PROF. ARTHUR W. JENKS of the General Theological Seminary preached in St. John's Church, Passaic, N. J., on Sunday morning, January 31st. The sermon was a strong appeal for the right use of opportunities to be given during the following six-day conference on "The Faith of the Church." Although stormy weather prevailed for most of the time during the week, the attendance at the evening conferences was most gratifying. Dr. van Allen was greeted by a large number of school children on Tuesday and Thursday afternoons, when he gave a "Story Hour." A question box was one of the features of the week's interesting events.

## OHIO

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

Local Assembly Organized at Cleveland

AT EMMANUEL CHURCH, Cleveland, on the evening of January 29th, there was organized a junior local assembly of the Brotherhood of St. Andrew, with Mr. Edward Gray of the senior chapter of St. John's Church, director; Mr. Benjamin Tindolph of the junior chapter of Emmanuel Church, secretary, and the Rev. Ernest J. Harry, curate at Emmanuel, chaplain. The guest and chief speaker of the evening was Mr. Franklin H. Spencer, field secretary of the Chicago district.

## PITTSBURGH

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

Addresses for St. Luke's Hospital in Tokyo—The Bishop Visits the Church Home—"Million for Missions" Meeting

MRS. CHARLES R. PANCOAST of Philadelphia spent Saturday, January 30th, in Pittsburgh, in the interest of the work at St. Luke's Hospital in Tokyo. In the morning she addressed a gathering of the Junior

Auxiliary of Pittsburgh, at the parish house of the Church of the Ascension; and in the afternoon spoke at a drawing room meeting held under the auspices of the Pittsburgh branch of the Woman's Auxiliary, at the residence of Mrs. William Thaw, Jr., on the North Side. Her visit stirred up considerable enthusiasm among those who heard her, and already plans are being made to do something in Pittsburgh in behalf of this most worthy institution in Japan.

ON THE Feast of the Presentation the Bishop of the diocese made his annual visitation to the Church Home. There was a celebration of the Holy Communion in the morning by Bishop Whitehead, assisted by the Rev. T. J. Bigham, Archdeacon of Pittsburgh, with a sermon by the Rt. Rev. J. H. Van Buren, D.D. Other clergymen present were the Rev. Messrs. Cole and Porkess, and the Rev. Dr. Yates. Many of the lady managers in the institution and others interested in the work were in attendance. Luncheon was served to all the visitors present. In the afternoon there was Evening Prayer, with catechizing of the children, and a class of five girls and two boys was confirmed. The Church Home is now caring for thirteen old ladies and eight-seven children.

THE EXECUTIVE COMMITTEE of the central missionary committee of the diocese is arranging for a meeting of the clergy, central and parochial missionary committees, and others, to be held on Monday evening, February 15th, at Trinity Church, Pittsburgh, in behalf of the proposition adopted at the meeting of the Province of Washington in November, in Pittsburgh, to raise a million dollars for missions within the Province during the current year. The Rev. G. F. C. Bratenahl, D.D., Provincial Secretary, has a plan to lay before the assembly, and it is expected that Bishop Van Buren and others will speak.

## QUINCY

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

Patronal Festival in Warsaw

ST. PAUL'S CHURCH, Warsaw (Rev. Geo. Long, rector), observed its patronal festival with exercises through the week beginning January 24th. There were special services with Confirmation on Sunday; a parish banquet with the Bishop as speaker on Monday evening; the rendition of an oratorio; "Christ and His Soldiers," Tuesday evening; a Sunday school entertainment Thursday, and

exercises on other evenings, making a week of churchly festivities long to be remembered in the city and parish.

## RHODE ISLAND

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

Noonday Services in Providence

THE SPEAKERS at the noonday services in Grace Church, Providence, will be as follows: The Rev. St. Clair Hester, D.D.; the Rev. Frank Heartfield; the Bishop of Rhode Island; the Suffragan Bishop of New York; the Rev. Wm. Harman van Allen, D.D.; the Very Rev. George Hodges, D.D.; the Rev. Phillips E. Osgood; the Rev. Milo H. Gates, D.D.

## SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Anniversary in Christ Church, Greenville

ON THE 21st of February the Rev. Alexander R. Mitchell will celebrate the fifteenth anniversary of his charge as rector of Christ Church, Greenville. In eighty years this parish has had seven rectors. Organized as a mission in 1820 by the Rev. Rodolphus Dickinson, it became a parish in 1835, the Rev. C. C. Pinckney being its first rector. The following clergymen were in succession: The Rev. Thomas S. Arthur; the Rev. Ellison Capers, afterwards Bishop of the diocese; the Rev. Henry Melville Jackson, afterwards Bishop Coadjutor of Alabama; the Rev. John Y. Dowman, and the Rev. Byron Holley. On the occasion of the anniversary the Rev. E. N. Joyner of Lenoir, N. C., once connected with the parish, will preach the sermon. Seven men identified with this parish have studied for the ministry, one of whom is the present Bishop Coadjutor of West Texas, the Rt. Rev. William Theodotus Capers, D.D.

## SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Convocation in Miami—Dedication of St. Mary's, Micco—Methodist Minister Ordained

THE TWENTY-THIRD annual meeting of the Southern Florida convocation was held in Trinity Church, Miami, January 10th to 12th, with good attendance of both clergy and laity. On the first day Bishop Weed preached at the morning service, an educational conference was held in the afternoon, and Bishop Mann gave his first annual address to this convocation in the evening. Plans were discussed for starting an episcopal endowment fund,

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and among other reports presented was an encouraging one from the Cathedral School for girls, at Orlando. The time for convocation was changed to the first of May, and an invitation from Tampa was accepted for the coming meeting. The sessions of the Woman's Auxiliary, held in connection with the convocation, took place in the parlors of the Methodist church, which were kindly offered.

THE RECENTLY completed St. Mary's mission church at Micco was dedicated at an impressive service held by the Bishop, assisted by five of the clergy and Archdeacon Cresson, who is priest in charge. The church is a particularly attractive building of concrete blocks, with red tile roof, and its erection was largely aided by the gifts of friends elsewhere who knew of the need and opportunity of the Church in Micco. This mission gives the only opportunity within miles for services and religious instruction, and the people show their appreciation by regular attendance at both service and Sunday school. The only room hitherto available for use was far too small to hold those desiring to attend.

IN HOLY CROSS CHURCH, Buena Vista, Fla., the Rev. B. W. Soper, formerly a Methodist minister of high standing in the West, was ordained deacon by Bishop Mann in the presence of a large congregation. The Rev. Mr. Soper has had the care of this mission as a lay reader for some months and will continue his work there.

#### SOUTHERN OHIO

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

Quiet Day for Women in Cincinnati—Visits from Missionaries

THE BISHOP COADJUTOR of the diocese led a pre-Lenten quiet day for the Woman's Auxiliary at St. Paul's Cathedral, Cincinnati.

THE REV. CHARLES E. BETTICHER of Alaska and Dr. Jefferys of China were welcome visitors in several Cincinnati churches with messages from the Church's "far flung battle line."

#### TENNESSEE

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

Noonday Services in Chattanooga

THE CLERGY of Chattanooga have decided to unite in mid-day services for two weeks in mid-Lent, and have secured a theatre for noonday services. The Rev. Z. B. T. Phillips, the Rev. Dr. C. B. Wilmer, Bishop Gailor, and Archdeacon Claiborne will take the noonday services, and will also preach at St. Paul's Church in the afternoons and at Christ in the evenings.

#### WASHINGTON

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

Meeting of the Churchmen's League

THE CHURCHMEN'S LEAGUE met in the Highlands, Monday, February 1st, at 8 p. m., Rear Admiral Charles N. Stockton, U. S. N., retired, in the chair. Resolutions were passed regretting the sudden death of Mr. William H. Singleton. Mr. J. Holdsworth Gordon, a prominent Churchman and lawyer in Washington, made a splendid address on The Church in Washington. Bishop Murray made an address on the Provincial System. He thought it would fully justify its existence. Bishop Howden spoke on conditions in New Mexico.

#### WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Rectory Burned at Palisades—Consecration of St. John's Church, Ignacio

THE RECTORY of St. Paul's Church, Palisades, was badly injured by fire in the early part of January. There was no insurance.

ON THE Third Sunday after Epiphany, January 24th, Bishop Brewster consecrated St. John's Church, Ignacio, assisted by Dean Smith. This is the second church to be built in the southwestern deanery in the past two years. Donations were given toward its erection by the "Double Temple" Society of New York, and the American Church Building Fund Commission. At the service were a large number of Indian children from the Southern Ute boarding school at Ignacio, where the only work among these Indians is carried on by the Dean. The building cost only \$1,000, is forty by twenty-four feet in size, built of cement blocks, with a roof of adapted bungalow design. It is hoped to make this church in time the centre for work among the Southern Utes.

AT THE annual meeting of the Colorado Yale Association at Denver, December 30th, Bishop Brewster was elected president for 1915. He made an address at the dinner on "What College Men Owe to Colorado."

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Worcester Parish Has a New Constitution

A NEW CONSTITUTION has just been adopted by the parish of All Saints', Worcester (Rev. Lewis G. Morris, D.D., rector). The women of the parish are now given the right to vote in parish elections, and the rector of the parish is made a member of the corporation. At the meeting called to change the constitution over one hundred men were present. A guild for colored women, started in the parish and named the Bishop Ferguson Society, has twenty-four members and a large field of activity.

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THE REV. FRANK VAN VLIET, who was ordained deacon in Grace Church, Grand Rapids (Rev. G. P. T. Sargent, rector), on Septuagesima Sunday, is a successful professor in the Central High School of that city. He has been acting as lay reader in Grace parish, and also in some of the missions of the diocese.

**WESTERN NEW YORK**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop  
Bible Class Dinner in Rochester—The Bishop's Requests

ONE HUNDRED and forty-four enthusiastic and loyal men of the Dr. Doty Bible class of Christ Church, Rochester (Rev. David L. Ferris, rector), sat down to their annual dinner on Thursday night, January 28th. During the dinner the class chorus of sixteen voices sang several selections, and frequent use was made of the lantern slides to show photographs and interesting texts. The secretary, Mr. George Gray, who has never missed a session of the class in three years, was presented with a fountain pen. Brief written reports were given from every committee and showed the methods by which the work of the class has been accomplished. At the first session of the class last fall the enrollment was 161. This has been increased to 349, the average attendance throughout the year being over fifty per cent. It was unanimously voted to make a special effort to maintain an average attendance of two hundred men throughout Lent.

THE BISHOP has issued his visitation list for 1915, and with the exception of a few dates left vacant for unexpected appointments or deferred visitations, his time is filled till the 15th of June. Bishop Walker makes six requests in regard to visitations: That the vestries meet him in their corporate capacity; that all persons confirmed during his episcopate be given an opportunity to exchange greetings with him; that arrangements be made wherever possible for the Bishop to meet the congregation socially; that the clergy enter their official acts prior to his coming, in obedience to the canon; that parish organizations be invited in corporate order to be present; that a week's notice be given of the purpose of the offering, which is the increase of the episcopal endowment.

**WEST MISSOURI**

S. C. PARTRIDGE, D.D., Bishop  
Joint Convocation in Sedalia

A JOINT CONVOCATION of the clergy of all the deaneries was held last week in Calvary parish, Sedalia (Rev. H. E. Batcheller, rector). At the opening service on Tuesday evening the Rev. E. J. Craft, rector of St. George's, Kansas City, preached a notable sermon in the nature of a charge to both the clergy and laity. On Wednesday and Thursday a series of informal conferences was held by the clergy at the rectory. On Wednesday evening the Rev. F. J. Bate, rector of Calvary Church, Columbia, spoke of the work of the Church at the State University. Bishop Partridge made the closing address of the convocation on Thursday evening. The local branch of the Woman's Auxiliary met with Mrs. Evans Thursday afternoon, when addresses were made by Mrs. Partridge and the Bishop and by the Rev. F. J. Bate. The convocation decided that hereafter it would hold its meetings in the spring.



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## WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Parish Activities—Supper of Federated Brotherhoods—Clergyman Works as Miner

A NEW STONE font has just been placed in St. Mark's Church, Casper; with the proceeds of the birthday offerings of the Sunday school and money raised by the junior guild. It is appropriately marked "From the children of St. Mark's."

THE YOUNG LADIES' GUILD of the Church of the Holy Communion, at Rock Springs, has been instrumental in putting new matting and carpet in the church. Through the efforts of Bishop Thomas, Dean Schepp now has a Ford machine for use with his missions. He conducts service every other Sunday afternoon at Reliance, a coal camp north of Rock Springs.

DEAN CROSS has service on the second and fourth Mondays in the month at Kooi camp. During 1914 the debt on St. Peter's Church, Sheridan, has been reduced from \$11,200 to \$8,300. The Brotherhood of St. Andrew has been reorganized, with Mr. G. Scales as director.

A THIRTY-FIVE foot bell tower, built in rustic style to harmonize with the building, is the latest addition to the equipment of the "hostel" in Jackson's Hole. The bell is an important factor in carrying on services, or conducting meetings. The rector has started a men's club, gives classes in the gymnasium twice a week, has a moving picture machine, and is arranging for a regular supply of good films.

THE FEDERATED Church Brotherhoods in Laramie had dinner together in the Cathedral Hall on January 19th, served by the guild. About one hundred and fifty men sat down, including Baptists, Lutherans, Methodists, Presbyterians, Swedish and German Evangelicals, and Churchmen. The address of the evening was given by Dr. Meade of Denver on "The Priesthood of the Laity." Plans are being made for two more such dinners.

THE REV. SAMUEL H. WOOD, who responded to the Bishop's appeal for a man who would volunteer to earn his own living in the coal camp at Hanna, while ministering to the people, is now busy at his work shoveling coal in the mine, and has been admitted to the local union of the United Mine Workers of America.

THE DAUGHTERS of the King at St. Luke's Church, Buffalo, have had the floor of the church stained, new carpet laid in the aisle and chancel, and are about to furnish kneeling benches. Since September last they have given \$50 toward the new furnace, and \$10 to the poor.

## Educational

THIS YEAR, instead of having special preachers from elsewhere during Lent, St. Stephen's College, Annandale, N. Y., will have three courses of sermons from the college clergy. These will be given on Wednesdays and Fridays at Evensong (which on those days will be at 5:45 P. M.) and on Sundays at the 5 P. M. service. The courses will be as follows: Wednesdays, "The Service of the Church," the Rev. E. F. H. J. Massé, Professor of History; Fridays, "Some Experiences of the Christian Life," the Rev. W. C. Rodgers, D.D., President; Sundays, "Some Actors in Our Lord's Passion," the Rev. W. A. Grier, Chaplain and Instructor in Chemistry. After the Easter vacation it is hoped to have special preachers from other places. The following clergy have already promised: April 11th, the Rev. G. L. Richardson; April 25th, the Very Rev. W. L. Robbins; May 9th,

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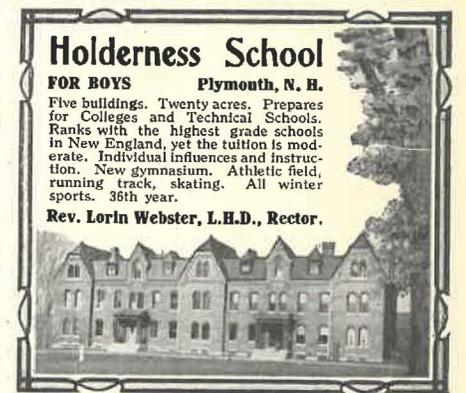
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the Rev. C. D. Tibbits, D.D.; also the Rev. Harvey Officer, O.H.C., and the Rev. Spencer Burton, S.S.J.E., for whom dates are not yet arranged.

PRESIDENT PEIRCE of Kenyon College was the guest of the alumni of Kenyon College at well attended dinners given on January 27th at Philadelphia, January 29th at New York, and February 2nd at Washington, D. C. The alumni at Pittsburgh meet for a similar purpose on February 10th. While in Philadelphia, President Peirce made an address before the Church Historical Society on the evening of January 26th, and on the 27th spoke before the Ohio Society of Philadelphia.

### The Magazines

DR. PERCY DEARMER, writing in the January *Nineteenth Century* on "The Soul of Russia," speaks of Russian religion as "wonderful and touching; it is so universal, in all places and among all classes, so free from Western threadbare chilliness—for indeed it is Oriental in its freedom from self-consciousness, in its simple fervor. A Westerner cannot but be immensely struck when he sees a general in uniform bowing at a wayside shrine, a policeman saying his prayers aloud in the snow, a fat merchant in astrakhan crossing himself with his cigar before an ikon in a crowded railway station. Devotion is poured out fervently at all times and in all places. 'And this gives the whole country an aspect of immanent Christianity, and we feel that it has a right to the title of 'Holy Russia.' . . . No Englishman has been in Russia without liking the Russians; he finds himself among a people eager, friendly, clever, simple, expansive; he is in the East, but it is an East which has drunk deep of the spirit of Christ. He has passed into a fraternity, where you exchange confidences with your neighbor, where you call the cab-driver 'my dove' and the porter 'brother'—where the coachman kisses his master and mistress at Easter and says, 'He is risen indeed'—where for good and evil all are a family together, and if one member suffers all the members suffer with it. When he is away he longs to be back into the busy varied life of a versatile people, full of character, full of vitality, a youthful nation gathered round old-world Byzantine churches." Bishop Frodsham, writing in the same magazine on "Non-Christian Peoples and the War," expresses his belief that the war regarded as a war has not had any disastrous effect upon Christianity in the eyes of non-Christian peoples. And of England he says: "The national trial has revealed unexpected depths of earnestness and self-sacrifice in our midst. It has torn aside much of the frivolity that was maiming our social life. It has demonstrated that all men are not materialistic nor unready to hazard their lives for an ideal. I am not one of those that rejoice in war, but I have never felt so confident as I am now for the future of England, and, what is infinitely more important to the world, for the future of Christianity."

HOPEFULNESS of final victory is ours, if we only remember that we are fighting God's battles. And can He know defeat? He who is the God of the great world around us is the God of the little world within. It is He who is contending in thee; thou art but His soldier, guided by His wisdom, strengthened by His might, shielded by His love. Keep thy will united to the Will of God, and final defeat is impossible; for He is invincible.—*George Body.*

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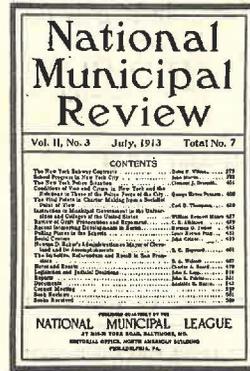
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