



# The Living Church

VOL. LIII

MILWAUKEE, WISCONSIN.—MAY 8, 1915

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## THE LIVING CHURCH

## PRINCIPAL CONTENTS

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If YOU WISH success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—*Addison*.



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VOL. LIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 8, 1915

NO. 2

## On the Rue du Bois<sup>\*</sup>

O pallid Christ, within this broken shrine,  
Not those torn Hands and not that Heart of Thine  
Have given the nations blood to drink like wine.  
Through weary years and 'neath the changing skies,  
Men turned their back on those appealing Eyes  
And scorned as vain Thine awful sacrifice.  
Kings with their armies, children in their play,  
Have passed unheeding down this shell-plowed way;  
The great world knew not where its true strength lay.  
In pomp and luxury, in lust of gold,  
In selfish ease, in pleasures manifold,  
"Evil is good, good evil", we were told.  
Yet here, where nightly the great flare-lights gleam,  
And murder stalks triumphant in their beam,  
The world has wakened from its empty dream.  
At last, O Christ, in this strange, darkened land,  
Where ruined homes lie 'round on every hand,  
Life's deeper truths men come to understand;  
For lonely graves along the country side,  
Where sleep those brave hearts who for others died,  
Tell of life's union with the Crucified;  
And new light kindles in the mourners' eyes,  
Like day-dawn breaking through the rifted skies,  
For life is born of life's self-sacrifice.

FREDERICK GEORGE SCOTT

Holy Week,  
Northern France.

<sup>\*</sup> This comes to us from a well-known priest, chaplain of a Canadian regiment, direct from the battle line.



## The Challenge of Death

*Good*

WE languidly read in the morning paper that twenty thousand—or was it sixty, or ninety?—lives were wiped out in some terrific onslaught on the world's battle line. We are barely interested enough to glance hurriedly over the paragraph. The item shares the first page with a variety of other interesting subjects: our municipal politics, a large procession, a shooting affair in the Italian section. We are scanning the news, in which these subjects share. We hasten on. We are interested momentarily in the account of a particularly new form of swindle, the story of how Mrs. Jones is likely to be made defendant in a divorce suit, the pictures of new spring hats, the opening of the baseball season, the coming automobile meet. These things, in fairly equal sections, comprise the news. We are not inhuman, but the constant reckoning of human death and of human misery in units of thousands or of hundreds of thousands has ceased to startle us. It is fortunate that it is so. We should all be fit subjects for insane asylums if we really allowed ourselves to dwell on the composite suffering of the human race to-day in any concrete manner.

And then death comes close to us. Perhaps the news from the front brings the name of one we have known, among the list of the slain. Perhaps it is a close friend. Perhaps it invades our own little family circle. Whichever it be, death now comes into our own particular consciousness as the personal tragedy that it is. The thousands of dead bodies between the trenches sink into insignificance. The challenge of death, of a new entrance upon the future life, of a very real parting that shall only be healed when another death causes a beautiful reuniting—this is latent in the death of the *one*, as it was not in the death of the many.

And yet death is always a purely individual act. No matter how frightful be the scale of its repetition, men die only as *ones*. To each comes his particular meed of the suffering that precedes death. His mind—as lonely as though there were no other thinking mind in the universe—calls up his own last fond memories. His thoughts are the individual thoughts of one individual soul, approaching the loneliness of the passage to another world. His own particular heartbeats are nearing the stopping point. His particular soul, borne by a guardian angel all its own, is passing hurriedly to its God. The loneliness of death is not lessened by its universality.

Nor is the loneliness of the suffering of those who remain. The bereaved do not suffer jointly. Each one knows a sorrow all his own. Each one's relationship was a personal one that excluded all other relationships. No one can enter into the sorrow of another. What the death of huge masses could not accomplish in arresting the complete attention of the individual is done by the death of one. Yawning across an abyss that is, indeed, bridged partly by faith, but not by sight, death presents a distinct challenge. What is this life that was lived and now has left behind it a lifeless tribute to its passing? What is this death that has so suddenly succeeded to what before was life?

DEATH is the true challenge to life. It challenges the value of living. What is that "tale that is told," in the case of him who has gone to give his account? Now stand out conspicuously those things that we desire to remember. He was a good citizen and a good Churchman in that positive sense which implies *doing something good* for his community or his Church. He was kindly and benevolent to those who were in need. He was faithful in the prompt payment of his obligations. He dealt honorably by his employees or his employers. He was just in his business relations. He was considerate in his social intercourse. He was a tender husband and a loving father. These are the assets that he has added to the world's riches. For the sake of adding those riches to the sum total of human experience God breathed into him the breath of life. In the degree that he has realized the spiritual capacity of his being, he has fulfilled

his purpose. There are ten talent men and there are one talent men. There are large spiritual and intellectual capacities and there are small ones. But each started with the image of God stamped upon him and each with the opportunity, in some degree, to develop new riches for humanity: For the rest, though there must have been frailties and failures and blots, the blood of Jesus Christ cleanses—if it be truly applied—from all sin. The challenge of death compels the accounting for life from him who has died. One more has been added to the fast growing number of those who must be gathered in before the number of the elect be completed and the end can come. In all the accumulated experiences of the days of our prosperity, in all the accumulated experiences of the days of our tribulation, in the hour of death, and in the day of judgment, Good Lord, deliver us!

AND DEATH comes also as a challenge to those loved ones who are left behind. The depth of one's religion is measured by the first few days or weeks of one's bereavement.

Religion may be a wholly external thing in one's life. It may be a thing of traditional church going, of traditional acceptance of traditional beliefs, of traditional conformity to an institution. It may be the acquiescence in the "good form" of a well regulated, old fashioned community. Then bereavement shows the utter bareness of the soul. It shows the hollowness of the life that has had no balance wheel in it. It shows the hatefulness of one's own particular littleness. It shows how the soul has not been centered in God. It shows how one's religion has failed. For the bereavement of those who have only this reaction to the challenge of death, there is little that can be done. The despair that comes over them is an eclipse of the vision of God which would be their solace, were they able to let it. True, this challenge, though fearful, is a salutary one. It may be the means of awakening a dormant soul to the realities of life. It may show the hollowness of pleasures that have hitherto seemed sufficient to be lived for, or the folly of a life devoted wholly to "business." It may bring a new and better perspective into one's life. The challenge of sorrow may be the making of him who is challenged. It may easily be the merciful call of Almighty God which, heeded, will make all the difference between a life of failure and a life of success when one's own personal life reaches the point of the great and final challenge. But the saddest spectacle in God's world is the man or the woman who has been challenged by the death of husband or of wife, of child or of parent, and whose religion is not strong enough to react to the challenge. All the store of the world's religion, all the depth of the experience of the saints, all the sweetly comforting words of our Lord Himself, are powerless to bring peace to those whose religion is purely external to themselves. It would not be a bad idea to survey one's own personal religion before this challenge comes; for come, it will.

But religion may also be the main spring in one's life. There are souls that delight in that life that is hid with Christ in God. There are choice spirits to whom the communion of saints is a reality. There are people whose religion gives them something to fall back upon in the time of grief.

It does not follow that they do not suffer in bereavement. They do. The pang of separation from a loved one is real. The sense of desolation, the consciousness of a great desire unfulfilled and to remain unfulfilled, the shock of that sudden—it is always sudden, no matter how slow the preparation for it has been—of that sudden transition from life to death, all this does truly fall with intense reality upon the most devout. Indeed the refined, trained spirits are those that have the greatest capacity for suffering. The very cultivation of the interior life renders it abnormally susceptible to spiritual blows. The saints—and they alone—know what it is to enter into the

mental and spiritual suffering of our Lord upon the Cross. They only can cry out in their agony, "My God, my God, why hast Thou forsaken me?" But also they alone can know the peace that follows, that can come to those whose suffering is tempered by a lively, healthy spiritual life. When the challenge of bereavement comes to the devout Christian, to him who knows what it is to live a life that is nourished by sacramental grace, the promise, "My grace is sufficient for thee," is truly realized. The peace of God that passeth all understanding does fill their hearts and minds and souls and bring comfort to them. The child rests peacefully in the arms of the heavenly Father, who also holds in His loving keeping that other one who has entered into rest and peace.

FOR DEATH is also a challenge to a true perspective of life. God continually shows to us that He does not view death as a calamity. A little child brings a ray of light into a family, and the hopes and dreams of father and mother are builded upon it. Then God takes it to Himself and the light goes out, in that little home. But the light has not ceased to shine.

A husband or a wife is taken, and the dear home life is broken up. Yet God still loves those who are bereaved; He is still the loving Father to them. He doeth all things well.

Or a great calamity of nature occurs. An earthquake or a flood, a tornado or a famine, kills scores or hundreds or thousands in a way that seems to us unnatural. Yet God is the effective agent in all these forces of nature.

Obviously God intends us to know that He gives neither guarantee nor promise of long life. He takes, here the babe, there the young man or the young woman at the threshold of active life; here the middle aged man, in the midst of many activities for good that seem to make the loss irreparable, there the man or woman of ripened age who, dying, seems rather to merge this life into the next. Clearly, the God-perspective is not much concerned with the length of life here below. Clearly, He deems it no injustice, whether the soul that is taken or to those that are left behind, if the measure of three score years and ten is often denied, and if sometimes life is taken when it has scarcely commenced.

It must be that God calls souls to the higher life, not because of any uniformity of age or condition that must first be attained, but because He needs the variety of infancy, of youth, of middle age, and of ripened years, in the life beyond the veil. Not, indeed, that the limitations of this human life, whether they be those of childhood or of old age, can be deemed eternal. But the development of that higher life, from the life that began here on earth, must evidently proceed from the conditions of this life. We cannot translate this really into the experience of our present life. Shall childhood always be childhood in eternity without growing into the fuller life of manhood or of womanhood that we should have expected on earth? This, and many other questions relating to that higher life come to our lips and find no answer. This we do know: "When I wake up after Thy likeness, *I shall be satisfied.*" And this, further, we may infer: That the variety of ages at which souls enter that higher life, the refusal, to which nature constantly testifies, of any assurance that a long life may be anticipated as though it were a human right, are necessary factors in that higher life. Souls are translated, not because they are not wanted here but because they *are* wanted, and required, there. We view each life from the perspective of time; God views it from the perspective of eternity. We term translation, death; God calls it life. We sorrow when our loved ones are taken; the angels of God rejoice, because now are pain and tears, the making of mistakes and the falling into sin, forever past. Much growth, much cleansing, much purging, much development, still lie ahead of the soul; but in the keeping of the heavenly Father it is safe forevermore. There, at length, nothing can limit that progress toward perfection. There no sorrow, no sighing, no tears, no heartaches, no pain, no separations, no failure can enter. The beautiful, unhampered life of the spirit grows with nothing to limit it. The perfect Vision of God lies still further beyond, but the soul is being made fit to enter upon that final triumph. The seas of glass, the gates of pearl, the city lying foursquare, the presence of angels and archangels and all the company of heaven, shall finally be as nothing when the eye opens upon the King in His beauty, such as passes human imaginings. But even then, in the final rhapsody of the heaven of heavens, the human loves that have

begun on earth still live on, intensified rather than lessened; for it is those human loves that make it necessary that "they, *without us*, shall not be made perfect."

Look up, then, when sorrow enters into this life below. It is the challenge that God Himself sends to those who are left. For those who are called, it is the translation to the next higher step in blessedness.

THE appeal of Christian Chinese in America for American sympathy with China in the national crisis brought upon her by the Japanese demands is a serious appeal.

We deem it unfortunate that the subscribers to it have stated that the Japanese government "fears" public opinion in the United States. We Americans desire to inspire respect for our opinions because they may be worthy of respect from the nations of the earth, rather than to inspire fear. Japan does not "fear" American opinion, but she has frequently shown that she respects it. The United States is no international policeman—though the press of most of the belligerent nations in this world chaos seems to think she ought to be, to secure the immediate righting of the world's wrongs.

But the Japanese demands upon China have produced a profound disappointment in this country. Nowhere—in spite of a small but noisy minority—has Japan so many real friends as in this country. Those friends are seriously disturbed, not to say disappointed, by the demands formulated by Japan.

In the first place, to disturb the *status quo* between two nations in the midst of this present war is to bring upon the Japanese government the suspicion of doing, when the world's attention is diverted, that which would not be done when the Powers were alert. A refined, sensitive people such as the Japanese will at once see that that suspicion—and it is unavoidable under the circumstances—must necessarily lessen the respect which a nation can enjoy among other people. We doubt whether any territorial or material gain which may accrue to Japan by insisting upon this step can compensate her people for this lessened respect which, in that event, must be given to them. We doubt whether the cultured Japanese people will be willing to exchange the one for the other.

And in the second place, America has delighted to feel that Japan, the strong, could be depended upon to encourage China, her weaker sister, in the new ideals which have spread over that ancient people, assisting them to obtain a national consciousness of their own and to take a dignified place in the councils of the nations. If Japan fails in that expectation which the American people repose in her, the sense of disappointment, the sense that our confidence in the Japanese people has been misplaced, will be very general indeed among Americans.

The United States will have no threat, we are confident, to offer the Japanese government; but do the Japanese people really desire to have written across the world's confidence in them the legend, "Tried in the balance and found wanting"?

## Kommunalverband Dresden u. Umgebung

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THE foregoing is a *facsimile*, with translation, of the bread ticket used in the German cities, which we have received through the courtesy of our rector at Dresden, the Rev. John C. Welwood. We understand that bread is sold only on presentation of such a ticket, the amount purchasable being limited to the weight specified.

German  
Bread Ticket

THE Rt. Rev. Paul Jones, Bishop of Utah, has been made a member in full standing of the Socialist party. This is the way a Roman Catholic paper announces the fact:

"The Rt. Rev. Paul Jones, successor of the late Bishop Spalding (Methodist-Episcopal), is the newly consecrated (?) Bishop of Utah: Impressive ceremonies signalized his entrance into Church work. The new Bishop's first act was to file an application with the Socialist party, which has been passed upon by the Salt Lake local. The vote acclaiming him a member of the Socialist party was unanimous. What a difference in Bishops! "

Exactly. What a difference!

And yet there are some of the Roman Bishops who are just as broad-minded, just as anxious to solve economic problems and to cure economic wrongs as ours, though they are less free, no doubt, to express themselves or to choose party affiliations. The lament which we can read in the sigh with which our contemporary concludes its comment may well lead to the demand for a *rapprochement* between Roman Catholicism and Socialism.

For, being neither a Roman Catholic nor a Socialist, though having much sympathy with both, we know of nothing in present-day social conditions that is more pathetic than the current view of both these belligerents that they must necessarily be antagonistic to each other.

IN making the week's acknowledgments for THE LIVING CHURCH WAR RELIEF FUND, it is a pleasure to learn that the several amounts received from Orlando are due to an appeal of Miss Mabel T. Plaisted, who sent to a local paper at this place one of Archdeacon Nies' letters, together with the following statement:

#### Helping to Gather War Relief

"We were in Lausanne, Switzerland, last summer when war was declared, members of Archdeacon Nies' congregation and of his Woman's Guild, which was organized immediately after the mobilization of the Swiss troops for the protection of their frontier. A letter which Mr. Nies has recently sent to THE LIVING CHURCH from Lausanne is, therefore, of special interest to us, and I think the following extracts may be of interest also to your readers. They give an idea of what a faithful little band of women with a will may accomplish in helping to relieve this awful distress; and also give a picture of that distress which we can scarcely realize from the ordinary newspaper reports which reach us in our comfortable homes."

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Mrs. H. M. Plaisted, Orlando, Fla.¶.....	8.00
Miss Gertrude Plaisted, Orlando, Fla.¶.....	1.00
Mrs. H. A. Vivian, Orlando, Fla.¶.....	1.00
Mrs. Alden, Orlando, Fla.¶.....	1.00
Mrs. Nelson McLaughlin, Orlando, Fla.¶.....	1.00
Deaconess Parkhill, Orlando, Fla.¶.....	2.00

Total for the week .....\$ 171.20  
Previously acknowledged ..... 10,997.32  
\$11,168.52

\* For relief of Belgians.  
† Of which \$2.00 for Belgians.  
‡ For refugees in Paris.  
¶ For relief work in Switzerland.

### ANSWERS TO CORRESPONDENTS

J. F. C.—It was Bishop McIlvaine who was sent abroad on a diplomatic mission by President Lincoln during the Civil War.

C. C.—The change to "those for whom our prayers are offered"; in place of "desired," is very frequently made by the priest in the special prayers for a sick person and also for a person in affliction, but entirely without authority, and, in our judgment, without good reason.

W. E. W.—(1) Orders conferred by Old Catholics are reckoned valid because their episcopal succession and the sufficiency of their ordinal are beyond question. We think they are so treated by Romans as well as by Anglicans.—(2) Orders of the Reformed Episcopal Church have been held by our House of Bishops as so doubtful, on several grounds, that they cannot be accepted.

R. S.—Qualifications for the office of vestryman are expressed in diocesan canons and state statutes and thus vary considerably. We doubt whether in any place the election of an avowed member of another religious

body, neither a registered communicant of the Church, a regular attendant, nor a regular contributor to the parish, would be accounted valid; and the fact that his wife had those three qualifications would not enter into the matter. He could probably be ousted by proceedings in a competent court; and where such a disqualified person was counted to make a bare quorum at any vestry meeting, its conclusions would be of doubtful legality. See *People et al. vs. Tutill et al.* (31 N. Y. 550) for discussion of what constitutes regularity of attendance and of contribution, as a minor phase of the question.

### THE SOUL'S ACHIEVEMENTS

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

ASCENSION DAY

THE achievement of the soul is "the house not made with hands," which we are daily building in the heavens.

We look at one of the city's sky-scrapers and we shudder to think how appalling the catastrophe if its walls should collapse. But we know that steel girders support them and that the steel has been tested in the furnace of fire. It seems sometimes as if life would be crushed under the burden of sorrow, but how comforting is the assurance, "He knoweth our frame," and no burden will be too heavy to bear.

Salvation is character, and that part of life endures which has been tested and tried. Our building in heaven will be what we put into it. God takes the material we give Him. This is a solemn thought, for it carries with it the responsibility to build properly. If we are selfish, our building must be selfish. If we are hateful, our building must be ugly. Every thought, word, aspiration, deed, is built therein everlastingly. Professor James goes so far as to declare that just as the stubs remain in the check book, to register the transaction when the check is removed, so every mental act which has become a part of the soul's life will endure forever. How unequivocally this scientific declaration points to future joy or remorse.

The building of our mansion in heaven is a gradual process. We work for "a penny a day." We never receive a large sum all at once, but the little reward for daily duties. The scholar attains truth, not in a day, but little by little. The soul's character grows, little by little, day by day. It is the same old story, the mustard seed and then the great tree; the blade, then the ear, then the full corn.

How beautiful we can make our building! Love, the refugent light; faith and hope, the stately pillars; purity, the glistening gem; duty, the symmetry and proportion; sacrificial consecration, the imperishable and everlasting walls.

How many frescoes are painted on the walls of our building! These scenes are not forgotten by the recording angel. Christ has given a glimpse of some, "When I was hungry you fed Me"—that's one; "When I was sick you came unto Me"—that's another. These little acts of service, unnoticed and unseen, we shall find in the light of heaven transformed and glorified into service for the King.

How different will be our buildings! The humble laborer, the devoted mother, the patient sufferer on the bed of pain, are building faithfulness, consecration, patience therein. Recently I was sitting by the bedside of one who was dying of a painful and lingering disease. He turned to me and said, "Tell me why God allows me to still live in such suffering." I replied, "One reason is that you may show to me and to others how a Christian can bear suffering." All the patience of those weary days of agony was built into the heavenly mansion. The scholar builds truth, the artist beauty, the physician balm and comfort, the Sister of Charity builds a Christly dwelling, for her life is Christly sacrifice.

God is all the time refining our building. That is the meaning of sorrow, pain, death. It is the rough stone calling for the sculptor's chisel. How hard the mallet strikes! But the stone now becomes a stately column in a holy shrine. "Him that overcometh, I will make a pillar in the temple of my God."

It is inspiring to see workmen building a foundation. You can almost imagine the heaven-pointing superstructure. There is nothing in this world so sad as to see a foundation on which no superstructure has been erected. It tells of failure. The plans of the architect have not been realized. The walls stand crumbling and decaying. But there is something infinitely sadder in God's sight. It is the foundation of life on which no superstructure has been built. God's plan for that life has not been carried out. Aspirations heavenward have never been realized. God speaks to us with His divine voice in the soul telling us to build, build into the "measure of the stature of the fulness of Christ."



# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

FIVE years ago an English priest, the Rev. R. L. Gales, published a delightful volume, *Studies in Arcady*, being essays on life as seen from a country parsonage. His enthusiasm for my dear John Mason Neale was as great as mine. It is good to find, in his new book of poems, echoes of Neale's skill in poetry; and I am glad to reprint here the title poem. Isn't it exquisite?

## "DAVID IN HEAVEN"

"Where in white the Saints see Light,  
Glad past all desiring,  
The delight of that great Sight  
Is their food and firing;  
Day nor night knows no respite  
Of their blissful quiring.

"There, intent on merriment,  
All the blessed and saved,  
Innocent and penitent,  
Who their stoles have laved,  
With consent for their content  
Sing the Psalms of David.

"Long-time dwellers in God's House  
Sing with each newcomer,  
Where the many swallows make  
All the endless summer.

"All day long to harp and song  
David's heart is dancing,  
Of Our Lady and Our Lord  
Singing and romancing.

"In sweet fields of Paradise,  
In green gardens shady,  
Flowering crest of Jesse's Tree  
David sees Our Lady:  
Now to praise Our Lady's Child  
David's heart is ready.

"She the Lily, she the Rose,  
Has for carpet of her bowers  
Periwinkles and gillyflowers:  
She has music where she goes,  
Lute and harp and dulcimer,  
Singing spirits wait on her,  
David is the chorister  
Of her glories, joys, and woes,  
Learned clerk or Latiner  
Never knew, as all aver  
To praise her as David knows.

"She the Royal Merchant's ship  
Has brought her Food from far,  
From the weeping earthly lands  
Where pierced hearts and wounded hands  
And red garments are.  
On a harp of seven strings  
David tells of those old things.

"Blithe the wind and blithe it blows  
As a-hawking David goes,  
David lets his falcons fly  
At their sacred Quarry high;  
Swift and straight they upward dart  
Winged with praise to strike God's Heart.  
David's praises are like bees,  
Heaven is like a singing hive  
With their murmur all alive  
In the flower-time of lime-trees.

"David's glee is like the sea,  
Great and wide and fair and free;  
All the heavenly mariners  
In those waters taking ship  
See Leviathan at play  
In a calm and glassy bay,  
See God's wonders in that deep  
That the moving Spirit stirs.

"For the joy and gladness  
That no words can tell,  
David sings the old words  
Known on earth so well,  
'Alleluia,' sings David,  
David sings 'Noel.'

"David sees his Son and God,  
David harps adoring,  
For the worth of the great Birth  
All his soul outpouring.  
David, in his endless youth  
Always white and ruddy,  
Makes the God he sees in truth  
All his song and study.

"Leaping, harping, singing still  
He ascends the holy hill  
To the longed-for dwelling.  
Light and truth have led him where  
He beholds the Beauty fair  
Beyond mortal telling.

"All his garments as he goes  
Smell of musk and orris,  
He has roses in his shoes  
For the heavenly morris.  
Change and chime of tune and rime  
Never fail nor falter,  
His feet trip without a slip  
Going to the altar.

"David's Psalms to David's Son  
All saints sing together  
With the birds of God unshent  
Of a single feather,  
Pilgrims know those songs full well  
Who with staff and scallop shell  
Quickly haste upthither.

"David's pride is deep and wide  
That by them is given  
The old mirth he made on earth  
As the praise of Heaven.

"Storms that once went over him  
All their waves and billows,  
Israel's harp that once was hung  
On the alien willows,  
The kiss of Ahitophel  
And his foes' derision—  
All seem but a little thing  
In the Blessed Vision.

"For time spent in banishment,  
For all toil and trouble,  
Tears and fears of earthly years,  
David now has double.  
The renown of David's town  
More than royal robe and crown  
With two joys arrays him,  
Joying through eternal days  
In the Son Whom the Saints praise  
And the Psalms that praise Him."

THIS IS WHOLESOME reading for many men, and for not a few women too. I found it in a Presbyterian publication the other day:

"Morbus Sabbaticus is a disease peculiar to church-goers. The attack comes on every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until after the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and talk politics; but about church time in the evening he gets another attack and stays at home. He retires early, sleeps well, and awakes on Monday, refreshed and able to go to work, and has no symptoms of the disease until the next Sunday.

"The writer suggests a remedy: On Sunday, rise at seven o'clock, use plenty of cold water. Then mix and take internally a dose composed of equal parts of the following ingredients, viz.: Will, Push, Energy, Determination, Respect for the Lord's Day, Respect for the Lord's Book, Respect for the Lord's House. Stir well. Repeat the dose every three minutes till church time, unless relief comes sooner.

"If the day is stormy, an external application of overshoes, rubber coats and umbrellas will be beneficial. Try it."

I know of which English Bishop this limerick was written by an Oxford wit; but I leave you to guess:

"Right Reverend Father in God;  
We think it exceedingly odd,  
That when passing the cross  
You seem at a loss  
As to whether you'll give it a nod."

BIRD'S EYE VIEW OF EUROPEAN CHURCHES

Archdeacon Nies Reports on Use of Living Church War Relief Fund

PRESENT CONDITION AND PROBLEMS IN THE DIFFERENT CITIES

LAUSANNE, April 5, 1915.

I HAVE had so many and serious interruptions, including a light spell of grippe, since first sitting down to get this letter off with a balanced financial report of THE LIVING CHURCH RELIEF FUND, that in order to have it carefully done I will ask to be allowed to submit the balanced statement in my next letter. In this I will give the receipts and expenditures, with the bank's balance on April 1st.

RECEIPTS		FRANCS
As last reported to January 16th.....	\$4,744.16	= 24,384.71
Sent direct from THE LIVING CHURCH to Paris	100.00	
	<u>\$4,844.16</u>	
Received since, sums as acknowledged in THE LIVING CHURCH in its issues of—		
Jan. 23 .....	\$ 523.97	2,709.26
" 30 .....	657.41	3,397.43
Feb. 6 .....	315.59	1,626.75
" 13 .....	356.87	1,844.29
" 20 .....	278.75	1,473.30
" 27 .....	258.77	1,361.94
Mar. 6 .....	200.45	1,092.90
" 13 .....	707.47	3,824.16
" 20 .....	214.58	1,132.35
	<u>\$8,358.02</u>	<u>42,847.09</u>
Sent direct from THE LIVING CHURCH to Paris—		
Feb. 13 .....	\$ 66.00	
" 27 .....	33.00	
Mar. 13 .....	60.25	
" 20 .....	40.00	
Total as acknowledged in THE LIVING CHURCH, March 20 .....	<u>\$8,557.27</u>	
DISBURSEMENTS TO MARCH 30		FRANCS
To Paris (net Clear of Exchange).....		10,925.50
" Rome .....		9,000.00
" Lausanne .....		4,530.00
" Geneva .....		4,250.00
" Munich .....		3,500.00
" Dresden .....		3,500.00
" Florence .....		2,500.00
" Nicè .....		328.00
		<u>38,534.00</u>
Balance in the Bank April 1.....		3,792.97
		<u>42,326.97</u>

The following is a resumé of about the situation in the various American churches in Europe up to about the middle of March.

The Rev. Walter Lowrie writes from Rome in answer to enquiries: "It is not likely that personal contributions for the Gould Home for Orphan Boys will reach the sum which we have promised to give as our share. We shall make up the remainder out of the general funds of the church. I reckon that at the end of the current fiscal year (October 31st next) the general account of the church will show a deficit of about 5,000 lire. We started this year with a balance to our credit of just that amount. This means that this year's income falls short (as I reckon it) about 10,000 lire of meeting our reduced expenditures. I should not feel insecure of carrying even this deficit over to the following year if it were not for the fear that the war will last over next winter, and conditions will then be no more favorable for this church.

Conditions in Rome

"For the Students' Federation, this church has undertaken no definite financial obligations to support it. I personally have been interested in it for several years, and have been able to induce a number of our congregation to contribute to its support; but unfortunately it was chiefly among the tourists I found contributors, so that, this year, we have hardly any contributors. Also, I used to rely on Mr. J. P. Morgan for 2,000 lire a year towards this work, and since his death we are left without that aid. The stringency has, however, been somewhat relieved by the promise of Mr. John R. Mott, that he will send us \$300 the first of June, and a like sum the first of next year. The Federation is a branch of the 'World's Christian Student Federation' and we are the work here in Italy.

"At the present time there are, perhaps, a thousand Americans in Rome, of whom about six hundred are Roman Catholics, and perhaps two hundred religiously indifferent. I can reckon more exactly that there are about two hundred persons who are inclined to come to this church more or less regularly. They belong to every denomination. There are, on fair days (and there have been few such), about one hundred people in

church on a Sunday morning. There are no tourists, but a few people who have been living in the North pass through here from time to time on their way to a Southern port. At this season we usually expect to have about five hundred people in church.

"Then came the earthquake. Individual efforts to help the suffering were as prompt, as generous, as wise, and as widespread as anyone could expect. But in such an emergency no promptly effectual help could have been rendered except by the Government or the Red Cross—and they were, both of them, incredibly slow and inefficient. The relief of the thousands of wounded refugees who got to Rome was, in the main, well organized. But I cannot conceive how those who remained near their homes have contrived to survive. For, after the earthquake, there were nearly six weeks of deluging rains. A good part of Rome was flooded, and some suffering was caused here. One can only faintly imagine what it was in the Abruzzi, where blizzards alternated with thunderstorms with rain and hail, and where people were left without any other protection than the barracks they built of doors, tables, and what not, and could cover only with sheets or quilts. The rain and snow made it all but impossible to arrive with help at the outlying towns, and such tents or barracks as were hastily constructed in the neighborhood of Avezzano or Lora were in some places washed away by floods, in others carried away by the wind. During the first days, before the Government service was organized, the pressing need was for bread; and that we tried to meet on our first trip to the Abruzzi. Immediately after that I realized that some sort of waterproof covering for the improvised barracks of the peasants was the thing most urgently needed, and so I used all the money that came to me or to the embassy to buy tar paper, or canvas, or oiled tarpaulins. Now the weather has moderated and spring is at hand. Whatever barracks are made now will be (or ought to be) useful, especially for next winter. A thin wall of spruce boards will crack in the heat of the summer and be useless as a protection against the cold of next winter. For it must be realized that this is a high mountain region and some of the towns are more than three thousand feet above the sea. In view of this I am planning to use the small sums I have received and the more considerable sums that have come to the Ambassador or to Mrs. Page in building little wooden houses of two rooms (each 12 x 12 feet), made of yellow pine, with double walls, which cost only about half as much again as the light barracks commonly built, but which will last for a generation. We are doing this work in partnership with an Italian gentleman who is prominent in the Government and who has considerable funds to add to ours. Our houses are now being constructed here, and our next trip to the Abruzzi will be for the purpose of fixing upon a site for them. We shall endeavor to supply the need of one town. We have three towns in view, all of them high and remote. The money you have sent me will be used for such barracks (rather, houses) or perhaps (in case the funds of the Ambassador and of Prince Scalea suffice for the barracks needed) I will put all the money I have (it is about 4,000 lire now) into the rebuilding of a hospital at Arpino, the birthplace of Cicero. It turns out that the walls of the hospital have not been completely destroyed, and it is calculated that it can be reconstructed for about 10,000 lire, this hospital has been the recourse of the sick in all the surrounding villages."

The Rev. Henry R. Wadleigh of Florence writes under recent date: "Needs multiply here and I am most glad to get any funds whatsoever for charitable purposes which are pressing. Italy, even in her prosperous days, has a very large class

Multiplying Needs in Florence

who are upon the verge of starvation. The margin is so little that the dislocation of economic conditions affects this class immediately and grievously. Few have any savings, and the very considerable number who earn their living more or less directly from the tourists are in great straits. Conditions will be far worse, it is generally agreed, in the months to come."

Mr. Wadleigh, after mentioning several pathetic cases of urgently needed private help which THE LIVING CHURCH RELIEF FUND assisted him in meeting, and which with his diminished congregation he could not possibly have undertaken, goes on to say: "The most considerable expenditures I have made from the fund have been for the purchase of materials for our relief committee. This committee, from forty to fifty in number, have worked zealously and competently since November 1st, hitherto for Red Cross purposes, but now they are working for Italian relief. They had been much handicapped for lack of



funds for materials. This is remedied through THE LIVING CHURCH FUND.

"Again, the local charitable institutions, largely dependent upon the Anglo-Americans, and therefore in a bad way, have been helped by contributions. First, the Quisisana Seaside Home for City Children, practically an American institution; second, the Protestant Orphanage for Italian Girls; third, the Young Women's Christian Association, whose excellent work is in sad straits. I am sending 100 lire for earthquake sufferers through the Central Fund.

"As I have indicated, the distress here is likely to become very much greater, and any further help from THE LIVING CHURCH FUND would be most gratefully received. Our church is at present suffering from reduced numbers. The congregations are now about one-third their usual proportions. Our resident members are very faithful and have subscribed very nearly as much to the church as in former years, so we are still able to pay our way. So far the church has probably suffered less than most of our European churches, but the outlook is not particularly reassuring. My personal opinion is that Italy does not mean to fight but to bargain, etc."

The Rev. Francis G. Burgess, writing from Nice, says: "All is quiet along the Potomac' here. Our American hospital's thirty beds are all full. The private villa which one of our ladies has converted into a hospital with about thirty

#### An Active Work in Nice

beds is also full. The 'Annex' at the American hospital also is equipped and nearly, if not fully, endowed, and only waiting to receive its twenty more beds from the authorities. The ladies' good work for the wounded and the suffering poor—nursing and sewing and knitting—goes steadily forward.

"The refugees have been thinned out, though perhaps only for the moment. On the other hand, 'interned civils' are now being sent in this direction. Five hundred arrived here yesterday.

"At church we are doing, in the matter of attendance, as well as could be expected in such a season."

The Rev. Dr. Watson of Paris, who is presenting, personally, in the American Church press the needs and demands of his large and efficient work, writes that conditions there, as elsewhere in Europe, are not growing better but worse. The Fund has been sending him every franc it can spare in view of the claims of the work of the other American churches.

#### In Paris

I have sent 2,500 francs to Geneva since March 15th to try to help them meet their share of the perfectly overwhelming problem of the *Evacués* pouring into Geneva and the nearby Annemasse, over the French border. I gave some description of these *Evacués* from the northern French towns in my last letter on the Lausanne work. The conditions there described have since been somewhat bettered by contributions, but only somewhat. It is difficult, from outside, to get any adequate conception of the size of the task of supplying the necessary parts of clothing, under and outer, for such a horde in such a condition as were these people when they began coming through Switzerland. And they still keep coming at the rate of one thousand or more a day—women, children, babies in arms, old men and sick men—and they will continue to come at the same rate for five or six weeks more. And that is only the first lot, that Switzerland has undertaken to transport into France, and to feed and care for on the way. I am informed that there are some 250,000 such *Evacués* awaiting a chance for transport into France. My guild at Lausanne is hard at work making up garments, and expects to cooperate with the guild at Geneva, which is nearer the distributing point into France. The needs can be gauged more intelligently from that point, so that all moneys spent can be applied without waste.

I am just in receipt of a letter from the Rev. Charles M. Belden, the rector of the American church at Geneva. He says: "I wish to acknowledge, with many thanks, your recent checks from THE LIVING CHURCH RELIEF FUND for our work among the *Evacués*. I need not tell you what an overwhelming task this is to cope with, as you have seen the trains filled with these people coming through Lausanne daily on their way to Geneva and Annemasse. The number averages a thousand a day, and yesterday there were more than a thousand. They come now mostly from the region north of Longwy.

"The work of receiving these people, giving them one good meal, looking after the sick and infirm, clothing those who are most destitute, recording and classifying the names—in short,

doing everything that can be done for their relief and help during the time they are here, falls upon the charitable people of Geneva.

"Mrs. Belden and I visited the other day the large public school building which has been devoted to receiving these *Evacués*. The installation is very complete for this purpose, including an infirmary where aid can be provided for the sick; baths, with nurses in attendance, to wash the babies (most of whom sadly need it) and to furnish them with clean clothing; wards where the sick or feeble can lie down and rest; vestiaires for men and women, piled to the ceiling with assorted garments; rooms where women are working all the time in opening and assorting bundles of clothing sent in each day; a large gymnasium hall where the work of recording names and, when possible, of uniting families, is carried on and where letters can be written to send back into Germany under the care of the Red Cross. These are only a few of the features of the important work which we are helping to carry on—a work which, from present indications, will continue constantly for many months.

"Mrs. Belden expects to go to Annemasse in a few days to make a personal investigation of the needs that are most pressing among these people on their arrival there, so that our society may not expend money or labor on anything that is not absolutely essential.

"As soon as Mr. Keene (American consul and senior warden) and I can get our vestry together, we mean to send a formal resolution of appreciation to THE LIVING CHURCH for the help of the Fund. In the meantime I wish you would express to Mr. Morehouse, when you next write, my deep appreciation as rector, and that of all our co-workers."

Mrs. Belden, in sending in a list of articles made up for the Belgian refugees in her section, out of the last check sent her for that purpose, adds: "I wish I personally had some way of saying how much this money has meant to us for this especial work. I often recall, with deep gratitude, the many special needs we have been able to meet on account of this help."

There is a little touch of humor in Mrs. Belden's account of the inspection which she and her husband made as he has described it in his letter. Nothing was finer than the way the generous people in Switzerland, residents and strangers alike, when they saw or read of the distressful condition of the multitudes of *Evacués*, packed up hastily everything in the way of wearing apparel that could be spared and sent it to the committees for forwarding. Some of the result Mrs. Belden describes: "Although they have quantities of garments, I should think that fully one-half of the stock must be useless to the *Evacués*. They particularly wanted shoes of a large size. The first pair I saw there were French dancing slippers!"

Perhaps, however, when summer days come, the dancing slippers may not prove so very useless, for many of the *Evacués* are young, and such do not always remember their troubles.

The Rev. J. C. Welwood, writing from Dresden, says everything is exceedingly quiet there. After mentioning a series of interesting cases where he has been able to minister relief, he says his ability to do much is limited. The expensiveness of the plant, and its necessary upkeep and taxes, and the cost of the services, even when conducted on the most modest and limited scale possible, are in times like these a handicap. He says he has used, of THE LIVING CHURCH FUND, 1,000 francs for relief work. He has forwarded me a resolution of the vestry, passed as follows:

#### Ministrations in Dresden

"At a meeting of the rector, churchwardens, and vestrymen of the American Church of St. John, Dresden, held March 1, 1915, the following minute was unanimously adopted:

"Resolved, That the thanks of this vestry be conveyed to THE LIVING CHURCH and the subscribers to its War Relief Fund for the sums of money sent for the work of maintenance and charity of this parish. We have received, up to this date, 3,000 francs. We wish, by this resolution, to express formally our appreciation of what THE LIVING CHURCH has done, and our sincere gratitude for this much needed help in these trying times."

"(Signed) J. C. WELWOOD, Rector.

"LEO. A. BERGHOLTZ, Senior Warden.

"HOWARD C. VIBBERT, Clerk and Treasurer."

The Rev. W. W. Jennings, rector of the American church at Munich, has recently written me that he has been sufficiently successful in stirring up interest among the many friends of the Munich work, that the funds raised for the church and its activities are now sufficient to place its finances in a condi-

#### Excellent Work at Munich

tion of safety for some little time to come. He is able, therefore, he says, to forego for the present further assistance from THE LIVING CHURCH FUND, and is glad to be able to let the money be used elsewhere, where the stress, at the present time, is greater.

The Munich work, by sheer efficiency and helpfulness to Americans, under the guidance of a rector with originality, executive ability of a high order, and plenty of love for humanity, has so won its way into the affections of those who have enjoyed its ministrations that its appeals for help to keep on with its useful work fall on willing ears. Its present satisfactory situation is a great compliment to its rector and a tribute to the efficiency of its ministrations.

The vestry have passed the following resolution:

"Resolved, That we, the rector, wardens, and vestrymen of the American Church at Munich, desire to express to the Church people at home who have contributed to THE LIVING CHURCH RELIEF FUND, and to the able editor of THE LIVING CHURCH, our thanks for their help. We greatly appreciate this help, and desire, through the Archdeacon in his next letter, to put this appreciation on record."

A wounded German soldier, speaking at a celebration of the Kaiser's birthday at the American hospital at Munich, among other things had this to say:

"Comrades, we all have lain in hospitals in France, in Flanders, and in Wasgau. We all know how good and serviceable are our hospitals in Germany. But we consider ourselves very fortunate to be here in the American hospital in Munich. The surgical skill which is rendered to everyone of us, the devoted care which the American and German nurses have shown, have touched all our hearts. All may be assured that none of us will ever forget the benefit that has been received here and what we owe the American Lazaret. And so I ask you, comrades, to give three cheers for the Americans here present and for the American colony."

WM. E. NIES.

## THE BISHOP OF LONDON AT THE FRONT

The Living Church News Bureau  
London, April 20, 1915

A DISPATCH from Field Marshal Sir John French, which is dated April 5th, and issued by the War Office on the 15th, refers to his distinguished visitor, the Bishop of London, and to his mission at the front. The Bishop, he says, arrived at his headquarters with his chaplain on Saturday, March 27th, and left on Monday, April 5th. Continuing, Sir John French says:

"During the course of his visit to the Army His Lordship was at the front every day, and I think I am right in saying that there was scarcely a unit in the command which was not at one time or another present at his services or addresses.

"Personal fatigue and even danger were completely ignored by His Lordship. The Bishop held several services virtually under shell fire, and it was with difficulty that he could be prevented from carrying on his ministrations under rifle fire in the trenches.

"I am anxious to place on record my deep sense of the good effect produced throughout the Army by this self-sacrificing devotion on the part of the Bishop of London, to whom I feel personally very deeply indebted."

Sir John French has once more to remark upon the devotion to duty, courage, and contempt of danger which has characterized the work of the chaplains of the army throughout this campaign.

Lieutenant Colonel Thresher has sent to the Bishop of London's fund for Church work in his Lordship's diocese a check for £22 10s., being the Easter offerings of the general headquarters of the British army at the front.

The following account of the Bishop of London's recent mission at the front forms part of an article written by an officer of the British Expeditionary Force who was appointed to accompany him. It was published in the newspaper press:

The success of the Bishop of London's mission far exceeded the hope and expectations of those who were responsible for his presence in France. All along the line from start to finish everyone, from the generals commanding to the lowest ranks, showed clearly that the sense of spiritual things animates strongly all grades of the British Army in the field. Nothing could have been more impressive than the silence with which vast bodies of men listened to the Bishop's addresses and the earnest and reverent manner in which they joined in the responses to the prayers. Those who were privileged to be present were struck as never before by the uplifting power of our great English hymns, as Rock of Ages and Jesus, Lover of my Soul, were sung within hearing of the great guns.

It would be impossible to describe in any detail all the services which the Bishop held. A programme had been carefully prepared beforehand, so that no branch of the Army in the field should be

forgotten. There were present at the different services the Flying Corps, gathered in one of their immense hangars; the Household Cavalry, massed on horseback in the field; parks of the Army Service Corps, drawn up beside their lorries; groups of patients, doctors, and nurses in the hospitals and casualty clearing stations; convalescents in their camps; officers and men of the English Regiments attached to the Indian Divisions; and many infantry brigades, with their artillery, in halls, open fields, or the market places of the picturesque old Flemish towns. To each division and brigade the Bishop had a special message, and in each case it seemed to be the right word to the right men. The sombre color of the mud-bespattered khaki uniforms of the ranks was relieved by the red and gold of the generals and their staffs, who were always present in great numbers. So the Bishop passed along the entire British front, often well within the range of the German guns and through places devastated by shell fire, so that those who were responsible for his safety had many anxious moments.

Among all the services held by the Bishop, whose untiring energy was the wonder of all who met him, there were several that deserve more detailed and special mention. At one part of the line, where there had recently been heavy fighting, some five hundred officers, many of whom had been engaged in battle, were present. Such a service naturally was very impressive, and the fact that the attendance was voluntary and in many cases entailed considerable inconvenience, shows how unflinchingly men find that religion alone can give them the strength to endure dangers and hardships. There were veteran generals kneeling side by side with newly-commissioned subalterns, in silent reverence on the hard stone floor.

Here and there along the line are little spots where our comrades who have died the death of honor sleep their last earthly sleep. The simple wooden crosses and a few spring flowers show how carefully all our soldiers' graves are kept, and many will be glad to know that the Bishop said simple prayers of consecration at all such places which he passed.

"And every mound of Flemish earth  
Shall witness bear as men pass by  
That greater things than life and death  
Are truth and right which never die."

The Bishop spent Palm Sunday at General Headquarters. Not the least significant service on that day was a Confirmation to which some seventy men were brought. He held two other Confirmations during the week and on one occasion several men came straight out of the trenches with the mud still caked upon their puttees to receive the laying on of hands. Throughout the week the Bishop had been looking forward eagerly to meeting the members of the Territorial regiment of which he is chaplain, and he had especially asked that he might be allowed to celebrate the Holy Communion with them on Easter Day. The regiment is in a most exposed position and the Bishop motored into the village (a village that, by the way, has been very much knocked about by shell fire) in pitch darkness, only broken by the weird glare of star shells fired from the German trenches about a mile away. A most enthusiastic reception awaited him from the 250 men who were billeted in the village, the remainder of the battalion being in the trenches. Cheer after cheer greeted him as he entered the barn where a "Sing Song" of the most lively nature was in progress. After giving a short address, the Bishop went with some of the men to their billets and had a cheery word for each. At 7 A. M. on Easter Day he celebrated the Holy Communion in a barn, the roof and walls of which had been scarred and shattered by gun fire. Over two hundred men communicated. As this service ended we found at least one hundred and fifty men of other regiments outside the building, who had been waiting since 7 o'clock, and had been unable to enter the crowded room. For these faithful officers and men the Bishop celebrated again at once. Strange as the surroundings were, with guns firing and the crack of rifles distinctly heard, one would doubt if in any church, however beautiful, a more reverent congregation had ever gathered together on an Easter morning, or if the meaning of the great central service of the Christian Church could ever be more clearly realized, or the sacred Presence more distinctly felt. On the evening of Easter Day the Bishop preached his final sermon at General Headquarters in the presence of Sir John French, many distinguished officers, and a large body of men.

So ended a week which certainly will take a foremost place among the many historic journeys undertaken by Bishops in the past. One heard on every side how much the Bishop's presence and his words had inspired and encouraged the gallant men who were present at the services. On Easter Monday he left the front to visit Rouen and Havre before returning to England.

Few things will live in his memory so vividly, the Bishop says in an article printed in the *Times*, "as the sight, from the wagon or extemporized platform which was always arranged for me, of these thousands of upturned faces singing, 'When I survey the Wondrous Cross,' with a depth and earnestness about which there could be no mistake." The guns booming hard by, and the British aeroplanes "circling like guardian angels over the service to guard the attractive target of 4,000 men and

officers with a Bishop in the middle" made the scene a very impressive one. At the end of each service the Bishop's chaplain gave out what the soldiers called "The Bishop's Souvenir." Everything is a "souvenir" to the British soldiers, the Bishop facetiously adds, "from a German helmet to a button off a Bishop's cassock." These particular souvenirs were pictures of our Divine Saviour on the Cross and after His Resurrection on Easter Day, with some meditations and prayers he had written himself. He had only room to take 10,000, and these made two enormous packages, and they were "almost fought for," as they began to run short towards the end. It was, perhaps, most of all in the hospitals that the religious character in the British soldier came out. The lines and lines of wounded men and boys in those twenty-two hospitals formed the "most pathetic note of war," while the patience and courage with which those terrible wounds were borne was its highest inspiration. The Bishop only desired that instead of the brief word which was all that was possible to each he had had time for the long and confidential talk for which he could see by their faces they would have been ready. Sometimes it was possible to do more. One young man, little more than a boy, just carried in from the trenches, shot through the shoulder, at a clearing hospital at the front, held out his arms towards him. He thought for the moment he was in delirium, but he was a London lad, a communicant at an East End church, who saw the Bishop he knew so well passing his bed.

J. G. HALL.

### GLADSTONE'S GRANDSON KILLED

#### Among the Losses at the Front

#### OTHER ENGLISH AND IRISH NEWS

The Living Church News Bureau }  
London, April 20, 1915 }

**P**ARTICULARS have reached Hawarden of the manner in which Mr. W. G. Gladstone, M.P., grandson of the great statesman, and the young squire of Hawarden, was killed at the front. The 1st Battalion of the Royal Welsh Fusiliers, of which Mr. Gladstone was second lieutenant, went into the trenches on April 10th, and on the following Tuesday he was on a parapet of the trench endeavoring to locate a sniper, when he was shot in the forehead. A doctor was with him immediately, but he never regained consciousness.

The rector of Hawarden, in his sermon last Sunday morning, spoke of Mr. Gladstone's extraordinary dutifulness and courage, and said he wrote from the trenches to his mother:

"Really you will be wrong if you regret my going, for I am very glad and proud to have got to the front. It is not the length of existence that counts, but what is achieved during that existence, however short."

Although the late Mr. Gladstone was a Liberal member of the House of Commons, he had the moral courage to take an independent line on the Welsh question. *Requiescat in pace.*

The Bishop of Salisbury's address to his diocesan conference, assembled at Salisbury on Wednesday last, was mainly devoted to the subject of "The Church, the War, and After." No diocese in this country, as the Bishop remarked, has been more concerned in the war than Salisbury.

"In no part of the country has the war more vividly impressed itself upon the thoughts and lives of the people." In the matter of recruiting, the two counties of the diocese stood high, and no men from any part of the country had acquitted themselves with greater credit in the war. Best of all, the Bishop said, "in no regiments can the standard of character and conduct have been better maintained than in the Wilts and Dorsets." The diocesan area had been transformed in part at least into a huge military encampment; the fields are only fields in name; many villages emptied of youth, others becoming more like mining centers; and country towns restless with something of the restlessness of great centers of population. The change baffled description.

Continuing, the Bishop referred to such public complaints as those of the Head Master of Eton, and denying that we indulge in recrimination and abuse against the Germans: "Retaliation is no part of our programme, in spite of terrible provocation and abominable cruelties and violations of the accepted conditions of civilized warfare which no man, Bishop, priest, or layman, has any right to condone or speak of as though they are anything else than abominable crimes, for they are crimes against civilization and deep wrongs to human unity, and must eventually be punished as such crimes deserve."

In referring to the somewhat controversial question of clerical

combatants the Bishop said: "The matter was put in a nutshell by one of those commanding officers who look at things from the highest standpoints, who, when a young clergyman wrote and asked him to accept him as a combatant, replied to this effect: 'I understand that your present commanding officer—your Bishop—has refused your permission to go. I want men who understand discipline. I have no use for undisciplined men. I cannot accept your offer.'"

At the Irish Church Synod in Dublin last week a motion was carried (with eleven dissentients) to have the third verse of the national anthem printed in the official Hymnal. A Dean remarked that when he heard of the "submarine dodge" of Admiral Tirpitz, he prayed with all his heart that "their knavish tricks" (words in the third verse of the anthem) might be "confounded."

The Archbishop of Canterbury has consented to preside at a public meeting to be held in the Queen's Hall on June 7th, to promote the national revival of family prayers.

J. G. HALL.

### ENGLISH MISSIONARY LOST ON THE FALABA

**A**MONG the passengers on the ill-fated SS. *Falaba*, torpedoed by a German submarine, was the Rev. Alec Field, a missionary of the Church Missionary Society, returning to West Africa after his first furlough. Though only 29 years of age, he had already given proof during his first period of service of great ability in training and leading the young men of Nigeria, and his return was eagerly anticipated in the school at Bida. Prior to his acceptance by the C. M. S. in 1907, Mr. Field was an assistant at the Geological Society's offices, and showed great keenness and enthusiasm for work among lads, and this same spirit intensified rather than decreased during his training at Islington College. He was ordained by the Bishop of London in 1912, and left for Hokoja in the autumn of that year. On reaching West Africa he began work immediately among the lads and young teachers at Hokoja, and spent the vacations in itinerating with them. He received priest's orders in West Africa, and came home for his first furlough in the autumn of last year. During his short time at Home Mr. Field won his way to the hearts of many a congregation with his rousing story of the opportunities and possibilities of extending the Church in Northern Nigeria, and those who were privileged to meet him all felt how truly his heart was set on the work to which he had given his life. The last card received from him, posted on the eve of his departure, was characteristic. He wrote: "I am off again to Northern Nigeria to-day, aglow to be again on the road to the land of my adoption. Happy service ours, isn't it?" He dived from the sinking ship in company with another missionary—Dr. J. C. Fox, who was rescued—but was lost sight of, and never reappeared.—*The Guardian.*

### THE NEW APOLOGETIC

THE CHURCH has indefatigably preached motive. The time has come, in the unfolding of her mission, to preach intelligence. She begins to do so. We are at the crest of the ridge that divides the waters.

We have preached holy motive and, being human, not always with discrimination. It has been said, "If some faithful and loving woman gives the wrong bottle of medicine to a patient, with fatal results, but in all innocence, I call hers a good act. Her motive was pure unselfish service." But why confuse a crystal-clear subject? Acts are one thing and motives are another. It was a good motive, but eternally not a good act, a bad act unwittingly committed. We approve the motive; we deplore the mistake. The motive may be good and the act bad, the act good and the motive bad; but (this is the main truth) the good motive *wants* the act to be good; the good motive itself is ignominiously frustrated, foiled in its own aim, if the act comes out bad. It is precisely a religion of loving motive which must become a religion of achievement.

Therefore it is, that, in the full sense of the word, we cannot be good without being wise. We cannot be good both in motive and in act. We can only be good by halves. The very intent of our goodness is exposed to defeat. A religion of achievement is a religion of intelligence.

In matters of faith we sometimes harbor suspicions against reason. Perhaps there is no good ground for such suspicions. Perhaps we should really suspect that a larger reason would dispel them. But when we turn from the Church's faith to the Church's work we perceive at once that she is destined to become again the champion and preacher of reason; of the God who is not only love, but wisdom—unerring love.—*D. S. Miller.*

## CHILDREN'S OFFERINGS PRESENTED IN NEW YORK CATHEDRAL

Sixty-Eight Sunday Schools Represented

SUCCESS OF WORK AMONG ITALIANS IN THE  
METROPOLIS

Junior Clergy Society Told of Trinity Survey

OTHER LATE NEWS OF THE CITY

New York Office of The Living Church }  
11 West 45th St.  
New York, May 3, 1915 }

LAST Saturday was a great day at the Cathedral of St. John the Divine. Never before had so many children been within its walls. It was a beautiful May day, and the attendance was almost double the number expected. A conservative estimate is that 2,000 children were in procession and in various parts of the Cathedral, that there were six hundred choir girls and boys in vestments. Sixty-eight Sunday schools were represented, thirty-two clergymen and two Bishops were present and vested.

The service consisted principally of hymns and the presentation of the Sunday school Lenten offerings for missions. Dean Grosvenor read the lesson, Isaiah 23. The Rev. D. Wilmot Gateson, president of the Junior Clergy Missionary Society, read the prayers. Bishop Greer and Bishop Hulse said fitting words to the children.

The gross amount of the offerings was \$9,805.94. The Bishop Greer banner, awarded to the school contributing the largest amount, was won for the third time by Holy Trinity, Harlem, with \$808.19. Calvary, New York; Christ's Church, Rye; and St. Luke's, New York, were honorably mentioned.

The Stires banner, given by the rector of St. Thomas' Church, and to be awarded to the school presenting the highest per capita offering, was won by Christ's Church, Rye, with \$5.25 per pupil. Calvary, New York; Grace Church, New York; and Holy Trinity, Harlem, were honorably mentioned.

One who has attended these services since they were inaugurated may safely say that this year's service was the best yet held from every test. The great congregation of children and friends amply demonstrated that the Cathedral must be made larger or some other place must be found for the children's service.

Rumors of the comparative failure of Church work among the Italians on Manhattan Island,

### Work Among Italians

and parts adjacent in the diocese of New York, came this week as a startling bit of news. After an interview with Bishop Burch, THE LIVING CHURCH is enabled to contradict the false reports, and makes the assertion that the twelve existing centres of Italian work are markedly successful. Two new centres, one at St. George's chapel, Williamsbridge, and the other under the auspices of the Church of the Ascension, Mount Vernon, have already demonstrated their usefulness. The establishment of new stations for like work is now under consideration. Bishop Burch is well qualified to speak on the question, and to give information at first hand, as he officiates at confirmations in these chapels and uses the Italian language in the services. He reports that, of the large class confirmed recently in St. Ambrose chapel, 100 were men and there were only three or possibly four who could rightly be classified as children. In the classification of candidates for Confirmation as children or adults, it is quite proper to say, as a general rule, that adults form the great majority in the classes confirmed in Italian chapels. Since Easter Day Bishop Burch has confirmed, of that nation, in New York churches and chapels, the following numbers: Grace chapel, 85; Calvary Church, 22; St. Ambrose chapel, 115; Church of San Salvatore, 49; at Port Richmond, Staten Island, 38. Total number, 309. These figures may be reassuring to those who need them.

The following item, taken from the current issue of *Trinity Parish Record*, describes the thorough work done in re-claiming Italians by the clergy of St. Augustine's chapel of Trinity parish:

"The Rev. D. A. Cassetta has been in charge of the Italian work since his return from Italy. All those persons who have been con-

nected with the congregation for other than spiritual reasons are gradually being converted to a proper understanding of their privileges as members of our Communion. Each year those who apply for admission to our Communion are thoroughly instructed, and are not presented to the Bishop for reception unless they show that they fully understand what the Protestant Episcopal Church stands for. The erroneous idea that our Church is merely Protestant or Evangelical is giving place to the true conception of Catholicity.

"The class of eighteen received and two confirmed presented to the Bishop on March 25th was less than one-half of the number of persons who applied. Those who were not accepted either did not give satisfactory evidence of their sincerity, or were not thoroughly prepared.

"It is very encouraging to note that the average of Communions made at the celebrations is larger now than it has ever been in the past."

There was a large attendance at the Junior Clergy Missionary Society's meeting on Tuesday, April 27th, in Trinity clergy house.

A business session was held at which the president, the Rev. D. Wilmot Gateson, presided. Following this the society and its guests were entertained at luncheon by the Rev. Dr. Manning. In

the afternoon, the Bishop of Cuba made an entertaining and instructive address on the social, industrial, commercial, and religious conditions as he found them on that island and the Isle of Pines. Bishop Hulse also told of the scanty resources of the people, their needs, and the plans for Church work.

Dr. Manning told the clergy of his delight in having them as his guests, almost on the ground covered by the recent "Social Survey of the Washington Street District of New York City." After presenting a bound copy of the official report of this "Survey" to each man in the audience, the rector explained that this important work was instituted and conducted by Trinity Church Men's Committee, October, 1914.

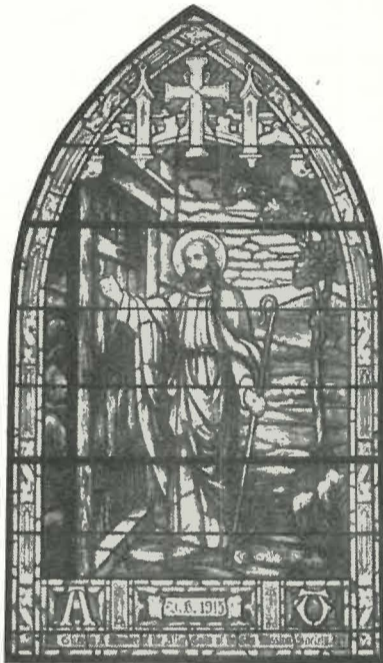
The book is profusely illustrated and contains chapters on Housing, Immigration, Recreation, Industrial Conditions, Child Welfare, Delinquency, and Health. An appendix furnishes the social histories of 818 families, compiled and tabulated from the records of the Washington Street Health Centre, August 1, 1914. Attention was called also to an article which appeared in the *Outlook* for March 24th, under the heading: "A Notable Social Survey," and which gave well-merited appreciation to the parish for this work.

"Since a few engineers under the auspices of the Charity Organization Society of New York made, some years ago, the epoch-marking Pittsburgh Survey some cities have done the like. Churches here and there have followed this lead on a smaller scale. Eminent among such surveys is that which has been published by old Trinity in New York concerning its work last year in that line. This is of Nation-wide importance, especially for industrial centres and cities with slum districts.

"Trinity Church, facing the head of Wall street, stands in a residential district in which Trinity Corporation neither owns nor controls any property. This contains 144 tenements and a population of 6,401 souls. Here some of the worst conditions in the city exist; rooms overcrowded with lodgers and boarders herded regardless of sex; filthy toilets and sinks for promiscuous use; tuberculosis nests—within one square block sixty-three cases—and a high rate of infant mortality.

"Practically the entire population of this district is of foreign descent, and almost two-thirds are foreign-born. A large majority of its families consists of unskilled laborers with low wages and casual employment. Rents are high for the accommodations provided. In 818 families selected at random—about half of the total number in the district—sixty-three per cent. of mothers known to its "health centre" have to supplement the family income by outside work. Cheap saloons abound, many of them vile dives, a menace to the whole city.

"Such is the district between Broadway, Liberty street, and the water-side, whose ill conditions and their feasible remedies are set forth in this seventy-page pamphlet, copiously illustrated by diagrams and photographs. The findings of the survey, undertaken under expert guidance by the social welfare section of Trinity Church Men's Committee, and reported in full detail, classified as Housing, Immigration, Recreation, Industrial Conditions, Child Welfare, Delinquency, Health, are presented both descriptively and in tabulated statistical form. Responsibility for coping with the evils exhibited is definitely apportioned between voluntary enterprise and public



CHURCH OF OUR SAVIOUR  
EAST WINDOW AT  
Ward's Island

Information has already been given in these columns concerning the Church of Our Saviour lately erected on Ward's Island as the result of the efforts of the Altar Guild of the City Mission Society. An illustration is here shown of the beautiful east window presented by Mrs. Harold F. Hadden. The inscription at the bottom of the window shows only that it is "given by a member of the Altar Guild of the City Mission Society." The window is a very handsome one, and of course no idea of the beauty of design or of coloring can be given in the reproduction.

authorities. This masterly specimen of social engineering concludes with the "social histories of 818 families" complete in tabulated form. It has set the standard for such work by any church disposed to attempt it.

"Trinity Church's Committee had the initial advantage of a delimited field and an undivided responsibility for working it. Wherever a single church or a group of churches is intent on constructive philanthropy in needy neighborhoods, this is the prime essential. Those interested in the making of social surveys will find many valuable suggestions at hand in this report of Trinity Church."

Concerning the spiritual work done at old Trinity, the rector said that it was done on "Cathedral lines," that is, it is done for a vast number of people who have no connection with the parish, but make their acknowledgments. Two-thirds of the registered communicants are very poor people. This was distinctly shown at the annual guild service at Epiphanytide, when the church was crowded to its very doors. Dr. Manning paid high tribute to the five sisters of St. Mary's Sisterhood who live at Trinity mission house on Fulton street, and reach and help more than four hundred families. It was almost miraculous that honesty and purity of life could come out of such bad conditions, yet the clergy and sisters knew of the many exemplary Christian lives to be found in this district.

Results of the Survey are already seen. Owners of these tenement houses (some a hundred years old), are making repairs and improvements; certain city departments are waking up to do their duty; a Neighborhood Association has been formed (including Roman Catholics) to cooperate in securing better conditions. Copies of the Survey have been sent upon request to all parts of the country and Canada.

Under the auspices of the Board of Religious Education of the diocese of New York, a Palestine Pageant and Oriental Exposition will be held in Synod Hall on the Cathedral grounds, May 21st to 29th, inclusive, except Sunday. There will be no charge for admission and no tickets will be required, although silver offerings will be received to pay for expenses.

The Special Committee on Pageant and Exposition, appointed by the Board, is: Rev. G. Ashton Oldham, chairman; Rev. Milo H. Gates, D.D., Rev. W. Bertrand Stevens, Prof. Stephen F. Bayne, Mr. H. H. Pike.

The Rev. Dr. Allen Moore, the lecturer, is a Fellow of the Royal Geographical Society, and was a missionary among the Mohammedans and Oriental Jews for seventeen years. His field of labor has been from Morocco through northeastern Africa to Egypt, and into the Holy Land. Dr. Moore's specialty is making clear Holy Scripture by giving a conception of the surroundings and the materials of Bible times. His lectures on the old Mosaic Tabernacle are celebrated.

Word has come that groups of Sunday school teachers and pupils are arranging to come from Long Island and New Jersey to visit the Pageant and Exposition.

To fill the vacancy caused by the death of Colonel William Jay, Mr. Herman H. Cammann has been elected a warden of Trinity parish. Mr. Edmund D. Randolph is now senior and Mr. Cammann is junior churchwarden. The vestry has elected Mr. David B. Ogden as clerk of the vestry to succeed the late Colonel Jay in that office.

The Jay family has for five generations been identified with the work of Trinity parish, and represented on the vestry.

At a meeting of the officers and members of the Building Fund Campaign Committee, Seamen's Church Institute of New York, held on Friday, April 30th, it was reported that the sum of \$88,500 has been contributed. To secure two conditional gifts of \$50,000 each, only \$61,500 is needed to pay off the building debt. The object should appeal to all who know of the increasing value of the religious, social, philanthropic, and important preventive work done for the great numbers of sea-faring men by this splendidly equipped agency.

The Men's League of St. Andrew's Church, Richmond, Staten Island, had a large gathering at their recent April dinner. More than eighty men were present with their rector, the Rev. Robert B. Kimber, and guests. Bishop Burch was warmly welcomed to his former parish and made a strong address, showing why men should have hope in the present world-crisis. Addresses were also made by Judge Joseph B. Handy and the Hon. Howard R. Bayne.

The Rev. Henry A. Dexter, formerly of Grace Church, Orange, N. Y., has become rector of All Saints' Church, Briar Cliff, N. Y.

The office of institution was said on Sunday, April 18th, when Bishop Burch was the institutor and also the preacher.

Ninety-six parishes and missions of the New York district, eighty-four of them in the diocese of New York, will send leaders in their work by men to ten Laymen's conferences to be held during May. These conferences are arranged by local committee men

In each case, the Laymen's Efficiency League of New York furnishing some of the speakers upon invitation to do so. The purposes of these conferences are to discuss plans by which more laymen may

help work of their own parishes, under their rectors' direction, and how all may do so by the best methods. The dates and places of the ten conferences follow:

Trinity, Hoboken, May 10th, 8 p. m., six parishes taking part, the conferences taking place in the parish house. St. John's, Passaic, 12th, 8 p. m., six parishes; St. Ann's, Bronx, 13th, 8 p. m., twenty parishes; St. Michael's, Manhattan, 17th, 8 p. m., one parish; St. John's, Staten Island, 18th, eight parishes; St. Thomas', Mamaroneck, 19th, 8 p. m., twenty parishes; Yonkers, six to ten parishes, but date not yet fixed; Holy Spirit, Kingston, 22nd, 3 to 5:30, three parishes; Holy Comforter, Poughkeepsie, 23rd, 3 to 5:30 p. m., seven parishes; and St. George's parish house, Newburgh, 23rd, exact hour not yet fixed, ten parishes of Newburgh, Beacon, and vicinity. In each case some speaker of ability closes the conference with a twenty minute address on "The Call to Men." A committee of the convention of the diocese has asked these laymen to become responsible for the mass meeting to be held on Tuesday night, the opening day of the convention in November. At the conferences, missions, social service, religious education, boys, every member canvass—all work of the Church is considered, with special reference to methods by which laymen may help the same.

MISSIONARY BULLETIN FOR APRIL

New York Office of The Living Church }  
11 West 45th St. }  
New York, April 21, 1915 }

On April 1st the receipts for the Apportionment are as follows:

From Parishes .....	\$315,874.54
From Individuals .....	61,404.87
From Sunday Schools .....	6,516.08
From Woman's Auxiliary .....	49,503.46
From Junior Auxiliary .....	3,162.50
	<hr/>
	\$436,461.25

The above are large increases over last year, viz.:

In Parish Offerings .....	\$14,972.88
In Individual Offerings .....	33,907.29
In Sunday School Offerings .....	207.26
From Woman's Auxiliary .....	7,690.60
From Junior Auxiliary .....	418.26
	<hr/>
Total Increase .....	\$57,196.29

This total increase includes \$39,592.26 contributed toward the Emergency Fund, asked for in addition to all usual gifts.

While actually these figures are not as large by \$16,102.95 as they were on April 1st, 1913, as a matter of fact they represent very much greater results. Two years ago Easter fell on March 23rd, and in consequence the offerings to April 1st that year included seven days' returns after that festival, which are always large; while this year on April 1st, Easter had not been reached. The above receipts therefore are larger than ever, and, considering the times, they are remarkable.

"Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." The normal contributions to the work for the extension of the Kingdom of Heaven among the children of men are so much in advance of all other years, save one, that the above verse forcibly impresses itself upon us. Yes, "blessed are they that have not seen, and yet have believed," and great is their number. Great too is their faith and great their works. For them each step of life's journey makes one step nearer heaven, and on their road through the world they encircle those they encounter with the golden chains of faith and love and charity.

Thus it has been these past nineteen hundred years, and thus it will ever be till the Master comes again. And in that day He will say, "As thou hast believed, so be it done unto thee."

GEORGE GORDON KING, Treasurer.

THERE IS MORE effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, child-like spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to Him, trust Him, fix your eye upon Him, listen to His voice, and then go on bravely and cheerfully, never doubting for an instant that His grace will lead you in small things as well as great, and will keep you from offending His law of love.—John Nicolas Grou.

## PHILADELPHIA CLERGY LISTEN TO JOHN R. MOTT

Tells of Work in China and of Missionary Opportunities

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, May 3, 1915 }

**T**N a very attractive way Mr. John R. Mott told of his experience in missionary effort in China, at the meeting of the Clerical Brotherhood in Monday morning, April 26th. He told of his trips to the cities of that empire, into some of which it has been almost impossible to enter previously, and the great success of the meetings he held there. In almost every place he found the people ready to greet him cordially and even to erect a place in which to hold meetings for explaining the Christian religion. In many places he found after his addresses as many as six or seven hundred ready to take up the study of our religion. A surprising fact was that in many of the cities he found the leaders, who were not Christians, willing to bear the expense of erection of pavilions. Mr. Mott held the attention of the clergy for more than an hour.

After that meeting the monthly dinner of the clergy took place in the Church Club rooms. Bishop Rhinelander and the Bishop Suffragan were present and the full seating capacity of the tables was exhausted long before the dinner was served. Mr. Mott spoke again on the missionary subject, pointing out the effects of the present war on religion in the countries affected. He declared that the close of this war presents wonderful opportunities for the Church, and appealed to the Christian world to grasp its opportunity. Again, as earlier in the day, he held his hearers spellbound.

A very handsome Processional Cross is being made for St. James' Church (Rev. John Mockridge, D.D., rector). The donor of the Cross is Mr. Travis Cochran, and he gives it in loving memory of his mother, Elizabeth Liston Cochran. In a statement by Mr. Ewing L. Miller, printed in the parish paper, it is explained that action toward accepting this memorial gift was taken by the vestry in December, nearly two months before the call was extended to the present rector, and the design, submitted by Watson & Huckel, well-known Church architects of Philadelphia, was accepted after careful consideration and consultation with the present rector. The design is thus described:

The Processional Cross is of similar proportions to "The Cross of Victory," a fine specimen of eighth century work, preserved among the treasures of the Cathedral of Oviedo, Spain, and said to have been carried against the Moors. The motives used for the detail are Italian fifteenth century, both faces being richly ornamented with tracery and mouldings. The Cross is supported by a hexagonal base of tabernacle work and is jeweled with amethysts and topazes. The staff will be of English oak, the Cross being of brass finished in gold lacquer.

It is expected that this beautiful memorial will be finished and used for the first time at the great service on Ascension Day.

The Standing Committee of the diocese has been occupied during the past week with the case of the so called "curb-stone" vestry of St. John's Church, Northern Liberties, of which the Rev. George Chalmers Richmond is rector. Mr. Richmond contends that the vestry which was elected outside the doors of that church is not legally elected. That vestry appealed to the Bishop to remove Mr. Richmond. The case for the Standing Committee to decide was the standing of that vestry, which they are said to have done, and reported to the Bishop. This report has not yet been made public. In the meantime the trial of Mr. Richmond goes on.

The Rev. William Temple of London addressed a special meeting of the men students and members of the faculty in the auditorium



ST. MARK'S CHURCH  
FRANKFORD, PHILADELPHIA  
[Consecrated on St. Mark's Day]



VIEW SHOWING ALTAR AND REREDOS  
ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA  
[By courtesy of Watson and Huckel, architects]



VIEW SHOWING ROODSCREEN  
ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA  
[By courtesy of Watson and Huckel, architects]

of Houston Hall last Sunday morning on the subject, "Christianity and the War." Mr. Temple is the son of the late Archbishop Temple, and is rector of St. James' Church, Piccadilly, London.

Address by the  
Rev. William Temple

At the annual service of the Girls' Friendly Society, held in Holy Trinity Church, the Rev. George L. Richardson was the preacher.

Annual Service  
of the G. F. S.

There were a number of the clergy of the diocese present and a large representation of the members of the society. Each branch had its distinctive banner, and the procession made a bright and inspiring appearance.

The eleventh annual service with the presentation of the United Offering of the Woman's Auxiliary was held in the Church of the Incarnation on Thursday morning, April 29th. Bishop Rhinelander was the celebrant and the Rev. Norman V. Levis the preacher.

Presentation of  
United Offering

### THE "ONE DAY'S INCOME" CAMPAIGN

REPORTS from the Church Missions House are that, on April 30th, \$95,000 have been received for the Emergency Fund. One of the "by-products" of the campaign is the stimulus which is being given to the raising of the apportionment. It is, of course, impossible to state the concrete results of this stimulus, but it is certain that a greater effort and zeal to meet the apportionment have been created in the majority of parishes and it will come much nearer being met than it otherwise would have come. The \$95,000 total, therefore, does not fully represent the financial fruits of the Emergency Appeal.

Furthermore, most of the parishes are striving to give more than their apportionment. It is not unusual for Bishop Lines to receive a number of letters daily telling of fifty per cent. increase in the weaker parishes and missions. Sunday school offerings have been likewise affected. One rector writes that the children in his parish doubled their usual offering on Easter as a result of the Emergency Appeal. The Sunday school of Calvary Church, New York, is a notable instance of this. It is composed of children of poor families on the East Side—really a mission Sunday school, whose scholars can hardly boast of a dollar of their own. Their usual offering is about \$350; this year, due to the presentation of the Emergency Appeal by a special speaker early in Lent, they gave \$616.

Some people have doubted the wisdom of allowing gifts to the Emergency Fund to be credited upon parish apportionments if desired. This should not confuse anyone; the Emergency Appeal is for gifts "in addition to all usual offerings" for missions. In the case of the individual this is very plain and direct. In the case of a parish or diocese—whether, in the past, it has underpaid, paid, or overpaid its apportionment—it means gifts in excess of last year. The apportionment is the *minimum* necessary to carry on the Father's business in the mission fields. Too often it is considered as the *maximum* to be attained, and the meeting or almost meeting of it is regarded as the full discharge of a set duty. This confusion of maximum and minimum is one of the reasons why the Board now finds it necessary to raise an Emergency Fund. When we keep in mind the real nature of the apportionment, there is no confusion about crediting Emergency Fund gifts to it.

Continued interest in the Appeal is being manifested. A Connecticut clergyman says that never in his experience of twenty-five years in the ministry has he found so inspiring and enthusiastic a response to any call from the Church at large as has been given to the call for the Emergency Fund. People with large incomes and people with small ones, bank presidents and bank clerks, superintendents of factories and men at the benches, gardeners and workmen, men, women, and children—all have joined in a fine fellowship of self-denial and giving in order that they may have a share in saving the Church's work from setback and disaster. From North Carolina comes the news of how four branches of the Junior Auxiliary in missions of the Asheville district collectively raised \$1.00. The plan was explained by the teacher of each branch, and each girl gave two cents earned by her own personal effort. The amount may seem small, but those who are acquainted with mountain life and conditions will appreciate the devotion which lay behind this.

The month of May will see numerous diocesan-wide plans put into operation which will materially increase the rapidity of the Fund's growth. As Bishop Tuttle says, "a long pull, a strong pull, and a pull altogether, and we will get the Emergency Fund."

Checks should be made payable to the Domestic and Foreign Missionary Society, and be mailed to The Secretary, D. and F. Miss. Society, 281 Fourth avenue, New York.

### DEATH OF DR. J. S. B. HODGES

THE Rev. Dr. J. S. B. Hodges, rector emeritus of St. Paul's Church, Baltimore, died suddenly on Saturday evening, May 1st, at his home in that city.

Dr. Hodges had achieved great distinction in the ministry of the Church. Born in Bristol, England, in 1830, the son of a distinguished musician, he inherited his father's love for music and talent in the art, and was a pioneer in the introduction of the surplized choir in this country and in providing proper music for boys to sing.

Coming to the United States in 1845, at the age of 15, he entered Columbia, from which he took the degrees of A.B. and



THE LATE REV. J. S. B. HODGES, D.D.

A.M., and the General Theological Seminary, from which latter he was graduated in 1854, and was ordained deacon in the same year by Bishop Wainwright, and advanced to the priesthood a year later by Bishop Horatio Potter. He began his ministry as assistant at Trinity Church, Pittsburgh. From 1856 until 1859 he was an instructor at Nashotah Theological Seminary, and after that was successively rector of the Church of the Holy Communion, Chicago, and Grace Church, Newark, N. J., until 1870, when he entered upon his long rectorship of St. Paul's Church, Baltimore, where he became widely known throughout the Church. In 1906 he retired from the active exercise of his rectorship and was made rector emeritus of the parish. He was a member of the Standing Committee of the diocese of Maryland from 1885 till 1912, and was a deputy to ten General Conventions, beginning in 1865. He was the author of much Church music and edited several books of hymns. Dr. Hodges' advanced age has, in recent years, made it impossible for him to take the active part in Church work and thought that he had for many years, but he was respected as a counsellor to the last.

### STAR CAKES

When mother makes her sugar cakes  
She lets me play at baking, too.  
I roll the dough so smooth and nice,  
Then cut it neatly through and through  
With my own cutter—like a star  
It shapes the cookies—oh, so sweet!  
Five little points, so sharp and straight,  
I think them mos' too good to eat.

I wonder sometimes, when at night  
I look out from my little bed  
At all the yellow stars with points  
That blink at me from overhead,  
If God has had a baking day,  
And with a cutter just like mine,  
Has made those little golden cakes  
And hung them in the sky to shine.

EVELYN CARY WILLIAMS.

HUMAN SUFFERING and human sorrow all came because sometime, somewhere, some soul forgot God; and if you or I forget Him, somewhere in the future someone will suffer for that sin.—Rev. L. E. Johnston.

## SUNDAY SCHOOL ACTIVITY IN BOSTON

Branches of the Sunday School Union Hold  
Sessions

### OTHER NEWS OF CITY AND VICINITY

The Living Church News Bureau }  
Boston, May 3, 1915 }

THE various branches of the Sunday School Union are holding their meetings in rapid succession. On Monday, April 19th, the Central Boston branch met at St. Andrew's, Orient Heights, and held one of the best meetings in the history of the branch, 130 officers and teachers being present. The subject for the evening was "How to Teach the Catechism." The speakers were the Rev. C. W. Duffield, rector of St. Luke's, Allston, and the Rev. F. C. Lauderburn, vicar of St. Stephen's, Boston. Mr. Lauderburn spoke on Catechetical Instruction as a whole and emphasized the value of the Sulpician method.

The Southern Boston branch met at St. James', Roxbury, on Tuesday, April 27th. A large and enthusiastic meeting considered the subjects "The Child and Worship" and "The Teacher and the Worship of the Child." Prof. W. F. Gookin of the Episcopal Theological School, Cambridge, and the Rev. F. W. Fitts, rector of St. John's, Roxbury, spoke on the first subject, and the Rev. Arthur Ketchum on the second.

The Norfolk branch met at Trinity Church, Canton, on Wednesday, April 28th. The subject for the evening was not set, but consisted of matters found in a "Question Box," which were answered by the Rev. Malcolm Taylor, rector of St. Thomas', Taunton, and the Rev. A. W. Shaw, rector of Trinity Church, Woburn.

The Dean of St. Paul's announces that a series of commemorative services will be held in the Cathedral on the birthdays or other anniversaries of great men who have made a large contribution to the welfare, especially the spiritual welfare, of mankind. On Friday, May 7th, at 12:10 P. M., Robert Browning will be commemorated, with an address by the Rev. William H. van Allen, D.D., rector of the Church of the Advent, Boston. Later, Savanarola, St. Francis of Assisi, Bishop Hannington, Martin Luther, St. Augustine, St. Columba, Phillips Brooks, John Tauler, Wm. E. Gladstone, George Fox, General George Gordon, Abraham Lincoln, George Washington, John Wesley, David Livingstone, Bishop Patterson, and others will be commemorated.

St. Barnabas' Guild for Nurses held its April meeting and service at the Cathedral on Wednesday evening, April 28th. Dean Rousmaniere conducted the service and made an address. The attendance was very large, and ten new members were admitted to the Guild.

Father Kelly of the Society of the Sacred Mission has been making a short visit in Boston, preaching at the Church of the Advent, and at St. John the Evangelist's. Fr. Kelly was a guest at the diocesan convention.

The Rev. Geo. A. Barrow, Ph.D., has written an Easter Mystery Play, which was recently given very successfully by the teachers of St. Luke's, Chelsea, where he is rector. Dr. Barrow also designed the scenery.

On Sunday, May 9th, the first of a series of occasional services in Italian will be held at St. Mary's Church, East Boston, at 9 A. M., consisting of *Missa Cantata* (Merbecke's setting with Italian words), the Rev. Kenneth R. Forbes, celebrant, and sermon in Italian by the Rev. H. P. Sartorio of Christ Church, Boston. The greater part of the work among the Italians in East Boston is conducted in English.

On Wednesday evening, April 28th, the twenty-fifth wedding anniversary of Mr. and Mrs. George A. Real, the sexton and housekeeper of St. Stephen's Church and parish house, was celebrated in the parish house under the auspices of St. Mary's Ward, G. F. S. The occasion also celebrated the twenty-fifth anniversary of their coming to live at St. Stephen's and to help in the work at its beginning under the Rev. H. M. Torbert and the Rev. C. H. Brent.

Mr. Edwin D. Griswold, the newly appointed superintendent of St. Mary's House for Sailors, East Boston, undertook his duties on Monday, April 19th.

[The report of the diocesan convention, delayed a week by accident, will be found on another page.]

THOSE WHO really love God love all good, seek all good, countenance all good, commend all good, always join themselves to the good, and own and defend them; they love nothing but truths, and things worthy to be loved.—*St. Teresa.*

## SUNDAY SCHOOL MISSIONARY RALLIES IN CHICAGO

Lenten Offerings Presented at Five Different  
Bases

### OTHER RECENT HAPPENINGS IN THE CITY

The Living Church News Bureau }  
Chicago, May 3, 1915 }

THE Sunday schools of the diocese of Chicago had a notable day on Sunday, April 25th (St. Mark's Day), when the annual missionary rally services for the presentation of the offerings in the Lenten mite boxes were held at five churches, three within the city (on the three sides), one on the north shore, and another on the Burlington division on the West Side. It was a glorious summer afternoon, and from every center where the rallies were held came reports of large attendances, hearty services, at each of which processions and music were features, and splendid offerings. The grand total contributed is over \$3,400. At each rally the open offering was given for the Emergency Fund of the Board of Missions. In spite of the war, the belligerent nations have contributed more heavily to missions this year than ever before. The Church of England has exceeded all records of the last 200 years, and in Germany five of the seven missionary societies have exceeded their contributions of last year. It is therefore good to report that the Sunday schools of the diocese of Chicago exceed their offerings for missions of a year ago. The largest contributing Sunday school was that of Grace Church, Oak Park (West Side), which gave \$356.78. The next in order was the school of Christ Church, Woodlawn (South Side), \$243.97; and the next, St. Luke's, Evanston (North Side), \$225.16.

All the rallies took place at 4 o'clock, and the same hymns were sung at all. The rally on the South Side was at Trinity Church (Rev. John McGann, rector). It was the largest in attendance, nearly 700 being present from sixteen schools, the largest of which was St. Thomas' (colored). Evening Prayer was read by the Rev. Charles H. Young, president of the Diocesan Board of Religious Education. The auxiliary choirs of St. Bartholomew's Church assisted in the service. The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, was the preacher. He emphasized three reasons for being interested in missions: self-interest, the world's need, and loyalty to Jesus Christ. The total offering was \$810.36, of which \$15.35 was for the Emergency Fund. There were 350 present at the North Side rally at St. Peter's Church (Rev. William C. Shaw, rector). The offering was over \$600, and Bishop Toll was the preacher. On the West Side the rally was held at St. Andrew's Church (Rev. F. E. Wilson, rector). There were about 350 children present. The procession was a feature of this service, in which the three choirs of the parish took part. The Rev. N. O. Hutton, rector of St. Chrysostom's Church, preached on the great importance of Sunday school work. The total offering was \$727.86, including \$8.50 for the Emergency Fund. The rally on the North Shore was held at St. Luke's Church, Evanston. There were 300 children present, and the Rev. George Craig Stewart, rector of the parish, was the preacher. The total offering was \$928.46. The rally on "The Burlington Division" consisted of the schools of Downer's Grove, Hinsdale, Western Springs, Berwyn, Riverside, and La Grange, and met at Emmanuel Church, La Grange (Rev. L. S. Stryker, rector). The procession was also a feature of this rally here, and nearly 300 took part. The offering was \$333. The address was made by Mr. Leper, a candidate for holy orders in charge of the church at Downer's Grove and Western Springs. These six schools have already made application to be set off from the West Side Institute, and to organize an institute of their own.

On Saturday, April 17th, a meeting of the Junior Auxiliary leaders was held in the Church Club rooms at 11 o'clock. The address was made by Miss Grace Lindley, Associate Secretary of the Woman's Auxiliary in charge of the junior work. Miss Lindley laid stress upon the responsibility of the junior leaders for the spiritual development of the juniors as the future leaders of the Church and of the missionary movement. There was a helpful discussion of the practical affairs of the Junior Department at the end of Miss Lindley's inspiring address. In the afternoon of the same day Miss Lindley addressed a meeting of young girls in the Church Club rooms on St. Luke's Hospital, Tokyo. This meeting had been called by a committee of young women in the diocese to plan a campaign to raise a fund for the building of the Children's Ward of St. Luke's Hospital. After hearing Miss Lindley's address, the ninety young women present, representing twenty parishes, agreed to raise \$1,000 for this ward, and plans were made at once to raise the fund.

On Easter Even a beautiful new font was blessed, and used for the first time. It was designed and executed under the direction of Mr. Bertram G. Goodhue of New York, and is a worthy product



of this master of Gothic architecture. The material is Batesville marble. The font is octagonal in form. Above the base are deeply recessed panels separated by carved and arched buttresses which support the bowl. On the eight faces of the bowl are carved in bold relief symbols of Holy Baptism, the Sacrifice of Noah upon leaving the Ark, the Passage of the Red Sea, the Baptism of our Lord, the Descent of the Holy Spirit, the Barren Tree of Paganism by the Fruitful Tree of Christianity, the Three Fishes, the Fisherman Drawing the Net Ashore and the Vine and the Branches. The moulding separating the upper and the lower panels is adorned by carved reliefs of various forms of water life. The workmanship is exquisite. The font is in every way worthy to be the vessel used for the administration of the great Sacrament of the New Birth. Four stones from the Sea of Galilee and the Dead Sea have been imbedded in the bowl of the font.

The fund for the font had been accumulating for several years. When any parent or God-parent made an offering at a baptism, the rector placed it in the savings bank. The result was a fund of \$850, the price of the font. The sum of \$75 must be added to this to cover the cost of freight, cartage and installation.

Sixty-one persons have been confirmed and one received from the Roman Communion at Christ Church, Woodlawn, during the past year. Besides this, about one hundred communicants have been received from other parishes. "This," says the rector, Rev. Charles Herbert Young, "indicates the rapidly changing nature of our population."

Bishop Anderson visited the Church of Our Saviour, Elmhurst, on Sunday afternoon, April 25th, when services were held in the new church building, and special prayers of benediction were said by the Bishop, who then declared the church open for worship and work. The building is designed to serve the double purpose of a parish house and a sanctuary and altar.

Services have been held in a private chapel in Elmhurst for many years, but only in January last was a mission formally organized. Regular services and a Sunday school have been held since. There is a strong branch of the Woman's Auxiliary, and a vigorous Woman's Guild. There are good prospects for the steady growth of the Church in this western suburb of Chicago. The building of the church has been generously supported, and it is expected that the present debt of \$4,000 on the premises will soon be paid. The work is in charge of the Rev. John Arthur, D.D.

Bishop Anderson was the preacher at Mandel Hall, the University of Chicago, on Sunday afternoon, April 25th. The subject of his sermon was "The Missionary Outlook."

**Miscellany**  
—The new choirmaster and organist at St. Bartholomew's Church, Englewood, is Mr. Harvey Millar, Mus. Bac. Mr. Millar studied with Dr. L. A. Brooks, organist of the Cathedral at Fond du Lac and formerly of Worcester Cathedral, England, and succeeded him as organist and choirmaster at Fond du Lac five and a half years ago.—Every year the boys at Lawrence Hall save their spending money during Lent and send it to Father Harrison at St. Andrew's School, Sewanee, Tennessee. Last year the amount was \$50, and this year it was \$70.—The Easter offerings at Grace Church, Chicago, totalled \$1,800. The work of rebuilding the organ has recently been finished by the Kimball Organ Company. The company rendered a bill for \$1,027, which represented only one-third of the actual cost of the work. Two hours after the bill was received, a check cancelling it was sent by members of the Spalding family, whose father, the late Jesse Spalding, erected the organ thirteen years ago in memory of his two sons, John and Robert L. Spalding. H. B. GWYN.

REMEMBER THIS, busy and burdened disciple; man or woman tried by uncertain health; immersed in secular duties; forced to a life of almost ceaseless publicity. Here is written an assurance, a guarantee, that not at holy times and welcome intervals only, not only in the dust of death, but in the dust of life, there is prepared for you the peace of God, able to keep your hearts and thoughts in Christ Jesus. It is no dead calm, no apathy. It is the peace of God; and God is life, and light, and love. It is found in Him, it is cultivated by intercourse with Him. It is "the secret of His presence." Amidst the circumstances of your life, which are the expression of His will, He can maintain it, He can keep you in it. Nay, it is not passive; it "shall keep" you, alive, and loving, and practical, and ready at His call.—*Handley C. G. Moule.*

AS FAR AS human frailty will permit, each little trifling piece of duty which presents itself to us in daily life, if it be only a compliance with some form of social courtesy, should receive a consecration, by setting God—His will, word, and Providence—before us in it, and by lifting up our hearts to Him in ejaculatory prayer, while we are engaged in it. The idea must be thoroughly worked into the mind, and woven into the texture of our spiritual life, that the minutest duties which God prescribes to us in the order of His Providence—a casual visit, a letter of sympathy, an obligation of courtesy, are not by any means too humble to be made means of spiritual advancement, if only the thing be done "as to the Lord, and not to men."—*Edward Meyrick Goulburn.*

## CHINA APPEALS TO CHRISTIAN AMERICA

*To our Fellow Christians in America:*

**A** DARK hour has come upon China. Our very independence as a nation is threatened.

Also the future of America's religious and commercial interests in our nation is imperilled.

No better evidence is needed of the gravity of the present hour than the extraordinary fact that eminent American missionaries in China, representing the leading denominations, have cabled a long message to the Government at Washington, appealing to America to succor China straightway.

The mission body has also sent Bishop Bashford, of the Methodist Church, as a special envoy to this country to appeal for the moral help of the United States in China's dire emergency.

Our fellow Chinese Christians in our homeland have also sent a special appeal to the Christian President of your country, and to the Christian people in America.

Now we, Chinese students and business men resident in the United States, communicant members of Christian Churches of various names, knowing the depth and sincerity of Christian America's interest in our native land, cry out to the brotherhood for succor for our beloved China.

It was the aroused Christians of America who recently delivered our fellow disciples in Korea from prison, torture, and probable death at the hands of the Japanese. You can do as much for imperilled China, if you will but again lift aloft the day's white standard of Christian justice and brotherhood for nations as for men.

This is America's opportunity to play the Good Samaritan to China, which is being robbed and beaten on the world's highway.

The case is clear and simple, although we invite you to corroborate our statement of it by independent investigation. Japan drove the Germans out of Tsing Tau, after solemnly promising civilization, through the lips of her highest ministers, that she would return to China the land wrested from Germany. She ruthlessly invaded our neutral territory outside the sphere claimed by Germany and grossly abused our people and property.

Then, while the attention of the Great Powers was focused on the war in Europe she made a series of twenty-one amazing and well-nigh incredible demands upon our Government. Acceptance of these would not only destroy China's sovereignty and integrity, but also the guaranteed rights of other nations.

Surely it is beyond argument that if Japan had earned the right to make demands—though why upon China, a neutral and noncombatant nation?—these should be made at the close of the war, when the conditions of peace are being settled. Is Japan not willing to abide by the fairness of her allies, and of world opinion?

Alas, Japan's demands could not survive for an hour in the clear light of an international conference. They are a deed of darkness, dependent wholly for their success upon the fact that other nations are engrossed in the European war, and unable to give serious attention to China. If, under cover of the world turmoil, Japan can overthrow China's rights, she will have perpetrated a wrong that will set back peace and progress in the Far East for many generations.

Now there is one power which the Japanese Government fears; this is shown by the lengths to which she has gone to propitiate it. That power is public opinion in the United States. And that opinion is dominated by Christian ideals.

So in our extremity we turn to you, fellow Christians in our sister republic. We ask you to think and pray and speak and write about China's dire peril. Discuss the facts in your missionary meetings, in your Bible classes, and perhaps even in the pulpit. Make them a subject of conversation in your homes. Inquire about them of any Chinese whom you may know; or of the China missionaries; or of the public men whom you may be able to reach.

For we are assured that if once our burden may be transferred to the generous, chivalrous, and fearless heart of Christian America, a way will be found to deliver China from the pit that has been dugged for her.

Brethren, pray for us, that in this trying time our faith may fail not; and that we may prove true Christians and true patriots and true friends of all mankind.

With gratitude for all that we owe to our Christian teach-

ers from America, we subscribe ourselves, in behalf of our fellow Chinese Christians in the United States,

Yours fraternally,  
 HUIE KIN,  
*Pastor of Chinese Presbyterian Church, New York.*  
 W. K. CHUNG,  
*Dean of Canton Christian College.*  
 S. K. WONG,  
*Wah Tai Co., New York.*  
 K. P. AU,  
*Columbia University, New York.*  
 L. K. KAO,  
*University of Pennsylvania, Philadelphia, Pa.*  
 J. U. LY,  
*University of Pennsylvania, Philadelphia, Pa.*  
 HENRY T. S. KO,  
*Seminary, Temple University, Philadelphia, Pa.*  
 C. W. LOW,  
*Jefferson Medical College, Philadelphia, Pa.*  
 H. A. PAN,  
*University of Pennsylvania, Philadelphia, Pa.*  
 L. H. T. WEI,  
*Philadelphia Textile School, Philadelphia, Pa.*  
 P. W. CHEN,  
*University of Pennsylvania, Philadelphia, Pa.*  
 P. T. LAU,  
*University of Pennsylvania, Philadelphia, Pa.*

### PRAYER BOOK REVISION

SYNOPSIS OF AN ADDRESS BY THE REV. SAMUEL HART, D.D.,  
 BEFORE THE HARTFORD CLERICUS

THE new movement for revision comes after a lapse of twenty-one years, during which period the book of 1892 has proven generally acceptable.

The movement may seem to some to have a tone of impatience and a wish to break with the past and to start anew. But there must be something back of that. Things have changed in these years; the Scottish Prayer Book has been revised, and much is going along the lines of revision in England, in Japan, and in Canada.

In England the Church is largely coming to the adoption of what we have done in 1790 and 1892. The Scottish revision has made more additions than are contemplated by us. The Scottish Church had for some time an appendix to their Prayer Book; this has been proposed, if not expected, in England.

What could the American Church do, with an appendix to the Book of Common Prayer? This might mean a modification of certain existing rubrics: (1) *e.g.*, a combination of Morning Prayer and Holy Communion, passing from *Te Deum* with two collects to the collect for Purity. The Litany might be used for an Introit. (2) Adjustment of the Psalter; the possible use of one psalm only at each service; use of psalms with antiphons. (3) Substitution of hymns for canticles under certain restrictions. (4) The addition of Epistles and Holy Gospels for Wednesdays and Fridays in Lent and Advent, and for some other days. (5) Provision of Collects, Epistles, and Holy Gospels for the Sundays when there are more than twenty-five after Trinity. (6) Making the book, in some of its parts, more of a directory. (7) Disciplinary rubrics ought to be avoided, and loyalty sought and secured in other ways.

The question occurs, is it worth while now to undertake a full revision, as in 1881? If a new book is to be prepared, the actual changes need be but in special prayers or offices; for example, omit the offices for those at Sea and for the Visitation of Prisoners, whilst retaining certain prayers from each. The office for the Visitation of the Sick might well be revised along lines suggested in England, by providing three different offices. The revision should be made by a small body of men and its parts accepted or rejected *en bloc*—not each item by a separate vote.

The Church needs very much increased liturgical knowledge. The educative power of the historic Prayer Book cannot be too highly valued. The Book is not perfect or "incomparable," but it has done much service and may do much more. It is well to remember that this is not 1549 or 1662 or 1789, and is not 2000. It might be well to make haste slowly.

IT IS GENERALLY the idle who complain they cannot find time to do that which they fancy they wish.—*Lubbock.*

### WHY NATIONS GO TO WAR

BY R. G. HENSHAW

WE are told that none of the nations now engaged in conflict wished for war, and indeed it hardly required the terrible event to prove what good reason they all had for deprecating it. Henceforth it must surely be clear to everyone that no civilized nation can wage war, even victorious war, against its peers without losing far more than it gains. Why, then, should we fear that, after this terrible object lesson, such warfare may still occur unless Christendom can unite in some plan for preventing it? Well, here is a simple allegory:

In a farming community where no courts of justice had ever been established, A claimed a calf which his neighbor B firmly believed was his own. A threatened, unless B gave it up, to tread down his grass and break his windows. B indignantly refused to yield his right, whereupon A proceeded to carry out his threat. B retaliated in kind. Then A pulled up B's vegetables. B hacked A's fruit trees. So things went from bad to worse until, by the time A gave up in despair, a whole herd of calves would not have made up for the damage to either farm, and the two farmers, having come into personal conflict several times, had suffered various bodily injuries.

Now B, who was a wise man, had foreseen with dread the course of events. He would have preferred to lose half a dozen calves rather than suffer such damage, or even, perhaps, than inflict it on his neighbor. Then why did he refuse A's demand?

The first impulse is to reply, "He would rather suffer anything than give up his right." This, however, is a very incomplete explanation. To sacrifice great things rather than voluntarily give up a small thing to which one has a right may be sheer pig-headedness, and B was not pig-headed.

But in the first place, he could not bear to yield to a threat of violence. Besides, he thought that if he gave up the calf to-day, A might demand a cow to-morrow; D might claim a horse next day, E and F might soon be helping themselves to his crops, and in the end his neighbors might persuade themselves that they had very good reasons for dividing his farm among them, since he was prepared to let them do so without resistance.

If, however, there was in the community a court authorized to settle disputes, how much both parties would be spared! Supposing it decided against B; he would lose the calf, to be sure; but he would suffer no further harm. He would lose a piece of property which he thought was rightfully his, but submission to the court's decree would not rob him of his self-respect or the respect of his neighbors, nor offer them an irresistible temptation to seize any of his possessions which they happened to fancy.

So, when one country goes to war rather than grant the demands of another, it is not just for the sake of winning the point immediately in question. A far stronger motive is the feeling that it is disgraceful to yield from fear what one believes to be a right; and even more influential with thoughtful men is dread of the incalculable dangers which might result from being thought an easy prey.

These, the only grounds on which war between civilized nations can be reasonably defended, would be removed by the existence of a court to whose arbitration they had agreed to submit.

#### "THE SABBATH WAS MADE FOR MAN!"

It was not made specifically for a Jewish institution. The idea was not peculiar to the Jewish mind. There was a Sabbath observed on the plains of Babylonia a thousand years before Abraham was born. Out of the dark of the primitive times came this beautiful thing—the Day of Rest. And the Jews, recognizing its loveliness, said through the greatest of their lawgivers: "Remember it. Do not let it drop out of your mind. Cling to it. Do not let it go." The Sabbath came up out of the heart of man, like marriage and the home and the other elemental institutions by which mankind lives and prospers.

It was made for man. It is not the exclusive possession of the religious. It is not the sole property of the Church. There is nothing ecclesiastical about it. No denomination can claim private ownership. Religions can make use of it. Churches can observe it with whatever religious ceremonies they see fit. But it does not belong peculiarly to them. The Jewish Church used it but it did not own it. The Christian Church makes use of it, but it is not confined to the Christians. It belongs to all sorts and conditions of men—to skeptics and infidels, to agnostics and to atheists. It belongs to all mankind.—*Charles E. Jefferson, D.D.*

## THEY ARE NOT DEAD

"I would not have you ignorant  
Concerning them that sleep"—  
Nor have you, as there were no hope,  
A mournful vigil keep!  
They are not far removed, our loved,  
Across unmeasured space,  
For deathless soul to soul may reach  
As were we face to face.

Who hath not sent a tender thought,  
With aspiration high,  
And who, but in entranced repose  
Hath sometime felt them nigh?—  
As swift as arrows loosed in flight,  
As swift as speeds the star,  
As swift as flash the winged clouds,  
Flies Love—it knows no bar!

Ah, Death itself may forge no chain  
To bind it to this sphere,  
It follows and abides with them  
To whom we gave it here.  
A deathless thing! a thing divine!  
Love holds us close, as when  
Our hands were clasped, and so may hold,  
Until they clasp again!

So, comfort one another with  
These words: They joyous wait  
Upon a nearby flowered way  
Close to the Jasper Gate.  
"I would not have you ignorant,"  
They're in His gracious keep—  
Nor sorrow as those hopeless ones  
"Concerning them that sleep."

ANNAH ROBINSON WATSON.

## SUFFRAGANS OR COADJUTORS

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,  
*Bishop of Marquette*

A LETTER has appeared in the columns of THE LIVING CHURCH, addressed to the members of one of our western dioceses by its diocesan, advocating the election of the Suffragan Bishop of the diocese to the post of Coadjutor Bishop. This strikes us as being something new in this country. A Diocesan Bishop, if he has ever interfered at all in the choice of his assistant, has usually managed it so that no definite pronouncement was published as to his preferences. And so jealous are the electors usually with regard to their prerogative that the Bishop who is too open an advocate of one of the possible choices is pretty apt to find out that he must go without the man of his choice. In the case we are now considering, the suggestion has apparently first been made by members of one or both of the other orders, and the election is apparently being considered as a way of improving the status and efficiency of a deserving man. But would this be really done, if the election were to be made and confirmed?

Much has been said and written about the disadvantages of being a Suffragan Bishop. These few words are on the advantages of the position over that of Coadjutor. The Coadjutor knows that, other things not preventing, like his own death or resignation, he succeeds automatically to the position of Diocesan on the vacancy occurring.

He may have to work, therefore, hard and earnestly in support of a policy which he knows he is going to change when he gets a chance. There seems far more likelihood of trouble arising between a Diocesan and his Coadjutor than between a Diocesan and his Suffragan, because the Suffragan may not only easily miss the succession, but may not even care for it. He may prefer his place on account of its very limitations.

Every Bishop hears on his introduction to the House pretty much the same statement from the Presiding Bishop or such Bishop as may be in the chair; that his first duty is to the House.

If he is chosen to a small, poor diocese, where he has to be practically a sort of chief missionary, where his salary is not supplemented by any grant for travelling expenses, where the clergy need all the encouragement that the constant accessibility of their Bishop can give them, this view of the House entails an expense very hard to sustain, and an expenditure of time which is almost more disabling. If he were free not to bother with the House or with outside appointments at all it would be

a good thing for his work. But as long as the House cannot work without a quorum, and he has to be counted in making up the quorum, he has to go to all called meetings even at great inconvenience. Men often go who are practically on their death beds. If he is a Suffragan he has a right to go to the House, but he is not part of the quorum when he goes. Hence his duty of attendance is nothing like as paramount as it would be if he had a vote. He can keep within limits of expense and strength without inconveniencing any one by his absence from the House. He can promote his efficiency by intensive work, where his talents for extensive work may have clear limits. The Bishop who makes a success of a small diocese may by the very nature of his experience and his success unfit himself for a larger field. He may of course develop talents for the larger work, and whether he is getting them or not will be pretty plain from his methods. But the Church stands in need of intensive episcopal culture as much as of talents of a wider scope. And the Suffragan has this chance for intensive episcopal work, and, I think, deeper scholarship opportunities.

I agreed with many others in my observation that when we have divided state-dioceses the division has been too sharp in character, and has separated interests that ought to have been kept together. Had it been possible to establish Suffraganates within a state-diocese, each Suffragan taking a part of the territory to be covered, without breaking diocesan unity, it would have been an advantage to such a field as the one where I now have my work. It was made impossible, as many other things are made impossible, by canon in our Church, quite in advance of any knowledge from experience. We spend our time passing canons like that and then repealing them.

I would have a much more comfortable position were the diocese of Marquette a Suffragan diocese in the unity of the Church in Michigan. That I am now the senior Bishop in the state, and yet under another system would be a subordinate to a Bishop who is younger in years and consecration, does not weigh with me a feather-weight. I would be more efficient locally, and that would be worth all the difference. And I need not go to the House to help make a quorum unless my principal could not go and sent me with his proxy. Of course this would have to be authorized, but it could very easily be shown to be reasonable. Within the memory and experience of some of us, the House of Bishops has lost efficiency because it has become too large for decisive action. Of course some people are glad that we cannot decide things that they do not want decided. But efficiency can never be promoted without reducing the size of our representative bodies. The Board of Missions is in my judgment exactly three times too large. If it were such a size as this indicates, we could afford to pay members' travelling expenses, and then they could afford to stay long enough in New York to get through with what they go there to accomplish. I have heard Suffragan Bishops jocosely called *suffering* Bishops; but I have also heard Coadjutors called *coagulators*. Coagulation must be the worst sort of suffering.

That a Suffragan Bishop is eligible not only as Bishop of his own diocese but of any other and perhaps more important diocese, and that the more important dioceses are going to be glad to have among the possibilities men who have been already tried out in the Episcopate, need only here just be hinted at, but, in the main, the advantages of the Suffragan Bishop are in his limitations.

## AT REST

I love the storm, with its mighty roar,  
Whirling madly o'er crag and crest,  
It brings me back to the storm that bore  
My soul from wandering dreams to rest.

I love the whispering wood's embrace  
That beckons me with its cooling stream;  
It brings to my mind that peaceful place  
Where life unfolded its fairest dream.

I love the bay of the tranquil sea—  
Like a mirror reflecting the cloudless sky,  
For it seems as my ripening joy to me—  
That came with peace from the storm waves high.

I love the deepening shadows of night;  
When troubles flee on the wings of a dream,  
And eternal hope and approaching light  
Reflected in misty darkness seem.

Translated by KARIN C. SUNDELÖF.  
(From the Swedish of Rev. A. W. Sundelöf)

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## DEFEAT OF LOCAL OPTION IN PENNSYLVANIA

THE local option bill in the Pennsylvania legislature was defeated by a substantial majority, but the issue is by no means settled. The trouble is that those who are most interested in the cause do their fighting at the wrong time and long after the matter is really settled. By this I mean that the question should be injected into the campaigns and made an issue in the election of the legislators and not left until all the members of the legislature have been elected. Some time ago an old and valued friend and an uncompromising local option advocate told me that local option had no chance in the present legislature. His opinion was entitled to a great deal of respect, for he has lived all his life in Harrisburg and has been identified with public affairs. On the day after the Pennsylvania bill was defeated, this is what he wrote:

"You will this morning agree that my forecast of the local option situation was correct. There are a great many excellent people in this state who are wonderful temperance workers and shouters for prohibition and local option and other forms of fine social legislation for 364 days, twenty-three hours, and fifty minutes each year. The other ten minutes of their time is devoted to voting slavishly in accordance with the dictates of their particular party boss.

"The sincere man who believes any particular thing will reverse this arrangement. When the pastor of our church asked me to go into the local option parade, I declined. I told him I had done my work last November. Personally I know that he voted for local option himself, but he did not use any effort to have his church so vote. He did deliver an impassioned and rather ill-advised sermon the week after election. No liquor man could object to that!"

It seems to me that he has put the whole situation here as aptly as I have seen it anywhere.

## GALILEE MISSION, PHILADELPHIA

The Galilee Mission, Philadelphia, is one of the largest and best equipped rescue missions for men in the country. It is situated in one of the most densely populated districts in Philadelphia, surrounded by a class who are demoralized by sin and never go to church. In fact it is in the heart of the tenderloin. Its object as set forth in the charter is "to promote the religious, moral, and temporal welfare of men."

As a means of fulfilling this purpose a religious service is held in the chapel every night in the year, through which hundreds of men have been redeemed from a life of vice, many of whom have received the rite of Confirmation, and are now members of churches in the city and elsewhere; and several are devoting their lives to the service of the Church. Every opportunity is also given to assist men who desire to live a better life; good meals are served in the dining room for five and ten cents, the average number supplied being over two hundred a day; beds are provided in four large, well-lighted, well-warmed, and well-ventilated dormitories, with the use of shower baths, at ten cents a night, the hundred and sixty-eight beds being occupied very nearly every night. Men who sleep in the mission have the use of a fine and well-supplied reading room free, and also the benefit of a fully-equipped laundry and bath for five cents, other men being charged ten cents. And in order to help men to help themselves there is an industrial department, where they can earn their meals and bed, and the use of the laundry.

All of this is carried on in the name and under the direct auspices of the Church. The Bishop is chairman of the board of management.

## A COMMUNITY CENTRE IN NEW YORK

St. Luke's chapel in Trinity parish, New York, has an old-fashioned parish house which is used as a community centre for its own people, a place for their social life to find expression and expansion. "We strictly refuse to use it as a way of getting people into the church," declares Fr. Schlueter. During the winter the G. F. S. rooms, boys' club, and men's club

rooms are open every night of the week. The men's club rooms are open all the year round. During the summer the boys and girls have one social meeting each week. The kindergarten meets daily from September 15th to August 15th. In this, as in the vacation school, the chapel tries to serve the neighborhood, taking in anyone. While it gives definite religious instruction, there is no effort made to get the children or the families away from their own religious affiliations. On two nights a week throughout the winter, the Board of Education uses the guild hall for public lectures. During the summer the girls are sent for short trips to the Trinity Seaside House at Great River. The boys have their own camp at Bellport, L. I. Here between 90 and 100 boys (ages 12-18) are provided for. Most of them stay three weeks, but sickly boys or boys whose mothers go out working all day are kept from the time school closes until it opens.

## NO SOCIAL SERVICE BUT—

St. John's Church, Bowdoin street, Boston, does no institutional work. It is a company of mission priests, who are away from home too often to hunt up settlement work; but in the colored mission of St. Augustine and St. Martin's in the South End there are clubs on a simple social scale. The Sisters of St. Margaret have a day nursery, and there is a farm at Foxboro where summer parties of children spend fortnights and where, all the year round, twelve colored children live. This year a summer house has been taken for adults by the help of one of the Boston charitable societies.

The St. Anne's Sisters at Arlington Heights—who are under the direction of Father Powell—have a children's orphanage of some twenty-two children—"St. John's Home." It is sought to make this rather a home than an institution. The children attend the public school. Orphan destitute white children, or waifs or strays, or children of one living parent who has to be at work and cannot keep the home, are eligible.

And yet there are some who maintain that Catholic parishes are indifferent to the call for social service!

## A CORRESPONDENCE COURSE

An "Announcement of a Correspondence Course for Parish Workers in Industrial Communities," prepared a year ago at the request of the General Board of Religious Education, has been issued by the Joint Commission on Social Service. This course was submitted for examination to a special committee of the commission, consisting of Dr. Peters and Dean Knapp, whose words of appreciation are printed on a page of the folder together with one from Dr. Devine.

This is the first piece of practical coöperation with the General Board of Religious Education, the general secretary of which has recently invited the secretary of the commission to prepare a second course (of twelve lessons) for the use of the Correspondence School on "The Social Messages of the Prophets."

## A PARISH CLUB

"A Tuesday Night Club" has been organized in Gethsemane parish, Minneapolis, which holds weekly dinners, after which there are addresses on various questions in which the members are likely to be interested. The club is composed of working women, and conducts a course in civil government and one on social activities. It also conducts a dancing class. To quote Zona Gale's description of the donation party, "it is not so much what the club does, it is the 'togetherness' of it that means so much in its success." The president writes, "The pleasant gathering in the parish parlor before dinner is a good instance of this togetherness."

AN ACT is pending in the Pennsylvania legislature authorizing school authorities to establish open air schools.



## CORRESPONDENCE

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

## "PRIESTLY IDIOSYNCRASIES"

To the Editor of *The Living Church*:

**Y**OUR issue of April 24th contains a contribution which treats as a grave evil the fact that in certain churches the elements remaining after the Communion are not consumed by the priest and the people, and appears to ignore the grave evil which may lie in the alternative proposed. The proposed alternative may place a stumbling block in a brother's path, resulting in his moral fall. That any use of wine is a hidden and insidious danger to some persons needs no proof. Such danger may lie in what is proposed, namely, "If the priests cannot consume what remains, the vestrymen, choir, and others can be called upon, and then, if too much remains . . . the priests could consume what remained as soon as convenient." Among the vestrymen, or the choir, or others, and even among the priests, may be one or more to whom this practice would be a temptation. Unfortunate instances could be cited of Bishops and other clergymen who have not escaped tendency to excessive use of intoxicating drink.

It should be emphasized that consuming what remains after the Communion is not a partaking of the sacrament, therefore is not an act of obedience to our Lord's provision and commandment. If it were it might be said "It is safe to do as He bids and to trust Him for the results." This is only a prescribed method of conveniently and reverently disposing of what may happen to remain.

In giving weight to moral and humane considerations we are following His teaching who announced the principle and gave the warning that "The Sabbath was made for man, not man for the Sabbath." Germantown, Pa., April 24th. J. DEWOLF PERRY.

To the Editor of *The Living Church*:

**T**HE two letters on this subject in your issues of April 17th and 24th but touch the surface, it seems to me, of the variant practices that confuse the faithful in the matter of the Holy Eucharist, and I fear little progress towards uniformity of usage may be expected until the Catholic position of the sacrament of the altar is more distinctly realized and taught than it now is by the Bishops and seminaries of the Church. The Church of which we are privileged to be members teaches that the service of the Divine Command is the true centre of unity and the norm of public worship, and those of us who believe this are emphatic in holding that the requirements of the Prayer Book can never be satisfied by the administration of this office on the first Sunday of the month only, or by the late celebration one Sunday and an earlier one on the alternate Sunday to meet the feelings of those who prefer that hour to make their communion. The service of the Divine Command is indisputably the only order of worship instituted by Christ Himself for knitting into one all believers in Him in His mystical body and fellowship. And preëminently therefore the note of Catholicity in respect to worship and loyalty to the Book of Common Prayer is where this service occupies the chief and highest place as the Lord's service for the Lord's Day. Not only is it declared in the ordinal of this Church as to the priesthood which shall offer this sacrifice: "It is evident to all men diligently reading Holy Scripture and ancient authors that from the apostles' time there have been three orders of ministers in Christ's Church, Bishops, priests, and deacons," but in the Book of Common Prayer, by providing collects, epistles, and gospels for the administration of the Lord's Supper every Lord's Day, and all the saints' days of the kalendar, she has expressed her mind beyond controversy as in accord with the order and undeviating usage of the Catholic Church of all the ages. To my mind a priest of the Episcopal Church is simply not doing his duty, however acceptably he may read Morning Prayer, or however eloquently he may preach, if he does not render the office for which he was expressly ordained every Lord's day at least as well as on the other days for which it has been appointed. Violations of this rule of the Catholic Church, which is of the essence of loyalty to Christ and His Church, I contend, are more confusing and distressing to the majority of the people of Holy Church than variations of ceremonial. For one I am satisfied with the Prayer Book as it is and desire no changes or "enrichments." My one wish and prayer is only that we may all, priests and laity, approximate as nearly as we possibly can to the teaching and practice visioned in "The Order for the Administration of the Lord's Supper or Holy Communion."

ROBERT WEEKS.

Riverhead, L. I., April 26, 1915.

## ADMISSION OF ROMAN PRIEST IN MINNESOTA

To the Editor of *The Living Church*:

**A**S one of the two presbyters asked by the Bishop of Minnesota to conduct the examination of a former Roman Catholic priest prior to his admission to the ministry of his priesthood in the Anglican Communion, I would endeavor to make a brief reply to the letter of Mr. James W. Robins of Philadelphia, in your issue of April 24th.

In the "Form" for the admission of such ministers ordained by Bishops not in communion with this Church, as set forth by our Bishop, there is no provision for the imposition of hands, but the service is one simply of commission to exercise an existing priesthood.

In the special case referred to, there were circumstances which led the Bishop of Minnesota, as well as the presbyters called to assist him, to believe that in this particular case the use of the alternative form as provided in our ordinal, with certain necessary changes, was expedient in conferring this commission.

Trusting that you will kindly give this explanation the proper space it deserves in your correspondence column, I am

Faithfully yours,

Minneapolis, April 26th.

EDWIN S. CARSON.

## "BILLY" SUNDAY

To the Editor of *The Living Church*:

**M**R. TOMLINSON asks in his letter to THE LIVING CHURCH of April 12th, how the Chicago correspondent, in writing of the attempt to bring "Billy" Sunday to Chicago, can reconcile his statement, "Criticize his methods and manners as we may, we know that he preaches Christ crucified and repentance, faith, justice, righteousness," with the following quotations from Mr. Sunday that Dean West cites in his letter to the *Public Ledger* of Philadelphia, viz.: "The Holy Spirit does not want to take a bath in beer, and swim around in a pool of booze"; "Mary was one of those sort of unecda biscuit, peanut butter, gelatin and pimento sort of women."

Mr. Tomlinson misses the point of my reference. I do take exception to the *methods* of Mr. Sunday, and the *manners* of his utterances. Moreover, I cannot reconcile his large money receipts with the spirit of our Lord. Mr. Tomlinson should recall that Dean West, in the very letter cited, admits that the quotations do not represent "the main stock and substance of his [Mr. Sunday's] addresses, but some of the occasional ornaments." The very quotations do, however, bear out my point. Mr. Sunday preaches Gospel truth in assuming the existence and the work of the Holy Spirit, and also in assuming the truth of the Gospel narrative by the mere fact of reference to Mary.

For many reasons I have not joined in the movement to bring Mr. Sunday to Chicago, but whatever my objections to his methods and manners, I want to be fair in my judgment of him as a preacher who is arousing men to a sense of sin.

I am, yours sincerely,

H. B. GWYN.

(Chicago Correspondent.)

Chicago, April 26th.

## RESPONSIBILITY FOR CHURCH SUPPORT

To the Editor of *The Living Church*:

**T**HE issue of THE LIVING CHURCH of April 24th quotes a letter of a deaconess who has given up a higher paid profession to devote herself to the work of the Church, at a salary of \$500 a year. It is a cheerful letter, for she loves her Church, and has no regrets for her sacrifice; but it calls attention to the difficulties and privations she has had in order to give her tithe, to live upon her stipend, and to give help in response to the many calls made upon her. As if in an aside, she wonders why it is thought a single woman is able to live upon one-half the amount a single man can live upon.

A note, at the foot of the letter, made no comment, but called upon members of the Woman's Auxiliary to read the letter twice.

This whole thing has struck me forcibly, and the injustice of it all makes me indignant. Is it only members of the Woman's Auxiliary who have any concern about such a matter, besides the deaconess herself?

It seems to me that the implied blame is entirely misplaced. No doubt the women of the Auxiliary share the blame for being passive under such an injustice, but their share is a small one com-

pared to the share of the men. All along the line, the men are in the ascendancy in power and control; the vestries, the clergy, conventions, commissions, boards of missions, education, and social science are all made up of men. Even these do not assume all the financial obligations; they expect and receive a good share from the women.

It is very clear to the most casual observer that the men are the ones who are directly responsible for salaries and policies, and it is a wonder how self-respecting men can ask and accept the money and the work of women, and lack so in courtesy, insight, and judgment, that they refuse to the women a voice in the management of affairs and a share in privileges and responsibilities. I feel tremendously the terrible loss the Church suffers because of this.

Nothing can attain its full vigor which has a one-sided growth, and surely the Church has this one-sided growth and is driving away from it more and more the women of ability, because it finds no place for women unless they are willing to do the bidding and entirely subordinate themselves to the men.

May the day be not far distant when sentiment and practice will change for something broader and better and more just!

Providence, R. I., April 28, 1915. MARY B. ANTHONY.

### THE CHURCH PENSION SCHEME

To the Editor of *The Living Church*:

THE diocese of Massachusetts has spoken, apparently with unanimity, accepting the Pension System, and its lead is heralded as of a Maine election.

There are some comments which a fair criticism may still make.

1. The system which the diocese of Massachusetts has accepted is one under which the benefits promised will be secured for itself by a premium of 4 per cent. "and soon less," on the salaries paid. But the system, as applied to dioceses which have no invested funds for Clergy Relief purposes, demands from them 7 per cent. on the salaries paid. I do not say that the Massachusetts convention would not have accepted the system, if it had involved the payment in all its parishes of the average of 7 per cent. But the fact is that in the parishes of the diocese of Massachusetts the demand will only be for 4 per cent. with the prospect of a further reduction.

2. It was sufficiently established in discussion that in the end, and as a rule, and certainly in the poorer parishes, it will be the clergy themselves who will pay the premiums. The average salary of the parish clergy in Massachusetts, according to a report presented to the convention, is \$1,710. It is evidently comparatively easy for the clergy of such a diocese to accept the necessity of paying the premiums. Where will the premiums come from in a diocese which has an average salary of \$1,000?

3. The minority who voted 'aye' for a reduction of the maximum pension was considerably greater than the handful who voted 'no' on the general question. But the vote was taken without discussion. In fact—no layman (except Mr. Sayre) said a word throughout for or against, on the final vote of the diocese on a system which changes radically and permanently the whole system of the Church on this important subject, and which is supposed to be a layman's subject. It is disquieting to find a silent acquiescence, when the uneasiness that is freely expressed in private is so well known. Your own columns bear witness to objections widely raised, without any answers vouchsafed.

4. I believe that the question of the burden which the raising of the annual premiums will lay upon the Church has not been really faced. It was hardly mentioned at Boston. But the raising of an additional \$600,000 a year must seriously affect the capacity of the Church to pay the other demands made upon it for its aggressive and extensive work. And if, through diocesan exclusiveness in the use of funds given by benefactors in other days, the burden is thus unequally distributed, and the wealthy dioceses have the least to bear, the general effect will be the more depressing.

But our system will surely find us out. Yet it is the poor who will still suffer.

H. P. BULL, S.S.J.E.

Boston, May 1st.

### THE PURPOSE OF "THIS CHURCH"

To the Editor of *The Living Church*:

THIS P. E. Church exists for but one purpose; to administer "the doctrine, Sacraments, and discipline of Christ as the Lord hath commanded, and as this Church hath received the same." And how has this Church received "the same"? Only as delivered to her by the "One, Catholic, and Apostolic Church" of the Nicene Creed—that is, as delivered to her by the undivided Church existing in the time of formulation of the Creed. "I believe one Catholic and Apostolic Church," according to the interpretation of every branch of the historic Church to-day, means that we are to receive and believe only the teachings of the Catholic Church in the days of its oneness. "This" Church therefore has no right to impose upon her members belief in any thing but what she has received from her superior the Catholic Church in her days of unbroken unity.

"This" Church therefore has no right to decide for her members any of the concrete moral questions of the day. If these multitudinous questions are to be solved by the Church, it can only be

rightly done by our mother the "One, Catholic, and Apostolic Church" when restored again to her Nicene condition of absolute unity of organization. "This" Church is to represent the Catholic Church by all her utterances, to say nothing but what the one Catholic Church has put into her mouth to say. The fleeting majorities of the day in our conventions have no right to impose their opinions about moral questions upon their brethren of different opinions and say, "it is your Church that speaks by us." Not so. "This" Church is grievously misrepresented by such assertion. By her Prayer Book she orders all conventions to keep silent upon questions whereon the one, undivided Catholic Church has made no utterance.

"This" Church wants to keep within her fold men of conflicting opinions—prohibitionists and anti-prohibitionists, militarists and pacifists—socialists and anti-socialists. She says to each of us, "Decide these moral questions for yourselves; let your brethren of opposing opinions alone; don't dare to force your opinions upon them, and so drive them from my fold."

I commend these thoughts to my reverend brother C. C. Kemp, who in this week's LIVING CHURCH demands that this Church shall pronounce in favor of the proposed Socialist Commonwealth. Let not this Church touch this subject—either *pro* or *con*. To do so means ruin to this Church. To my mind Socialism is a hideous monster that would destroy civilization, morality, and religion; a thing "whose tyranny," as Samuel Gompers says, "would be worse than any autoeracy ever known to the world"; and yet I would not have this Church say one word against it. This Church is a supernatural Body, and not a little ethical society, or political club; and everybody who loves Christ has a right to membership therein—even the Socialist, as well as the anti-Socialist.

Baltimore, May 1, 1915.

CUSTIS P. JONES.

### THE LATE MOTHER HARRIET

To the Editor of *The Living Church*:

IN the issue of THE LIVING CHURCH for this week (May 1, 1915) your correspondent, Miss Julie F. Runber, takes exception to the statement that Mother Harriet of the Community of St. Mary was the first to found a Sisterhood in America, and mentions that Dr. Muhlenberg founded his in 1852. Perhaps Miss Runber does not know that Mother Harriet and two others came out from that sisterhood because it did not fulfil the true idea of community life, and did not take the threefold vow of poverty, charity, and obedience, being more like deaconesses than religious.

MISS M. M. LIVINGSTON,

New York, April 30th.

Associate Community of St. Mary.

### WOMAN DOCTOR NEEDED IN INDIA

To the Editor of *The Living Church*:

IN a letter from England from one of the officers of the Girls' Friendly Society I have received the following appeal. Will you kindly give it space, that any lady who might be willing to answer it may have the opportunity?

My friend says:

"I hope you will forgive my writing to you on a subject that is causing all the people interested in the S. P. G. medical mission at Cawnpore in India great anxiety. The G. F. S. pays the doctor and she has resigned and gone to nurse wounded soldiers. The head medical woman, Dr. Dawson, is going home for a year on furlough, and there will be nothing for it but to close the hospital during that time without we can find some one else. There is no hope of doing so in England, and it has been suggested to me that there may be a lady doctor, who is a good Churchwoman, in America who would undertake the work in India for a year at all events. If you can help us in this matter I shall be most grateful."

The salary is £125 a year.

Probably some doctor connected with the Guild of St. Barnabas might see a call in this.

Faithfully yours,

EDWARD W. OSBORNE,

Springfield, Ill., May 2nd.

Bishop of Springfield.

IT IS WHOLLY impossible to live according to divine order, and to make a proper application of heavenly principles, as long as the necessary duties which each day brings seem only like a burden grievous to be borne. Not till we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is least and faithful also in much. Every day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us daily bread. We should thank Him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

IS THERE any one great principle, any universal law, which reaches over the whole course of a man's life, which holds good alike in all its parts, and under all conditions? Yes, indeed: "Not to do Mine own will, but the will of Him that sent Me."—F. Paget.



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

TO take a subject for technical treatment and make of it a book of historical instruction of much more than ordinary interest to Churchwomen, is not easily done; but this has been achieved by Lilla B. N. Weston in her book, *Vestments and How to Make Them*. Reading this title in a list of books gives but faint hint of what has been made of this beautiful subject, even though treated technically. There is enough of the *de luxe* about the big pages and good print to make it a pleasure to handle, and we believe that this book will have a very popular future. Not only will it be sought by guilds as a competent and superlatively careful instructor in the fine needlework which belongs to this class of sewing, but, as something the well-informed Churchwoman will want to possess and to present to friends, this volume will take its place among Church classics.

There is so much to be said about it that it is too bad to crowd it into an over-filled department, and we shall not undertake to do justice to it at a sitting. Dean Delany, in a pertinent preface, says, in speaking of the beauty of fine vestments, that "after all, the aesthetic sense is very akin to the religious sense," a truth which most Churchwomen have felt even in youth. He advises the clergy, when intending the purchase of beautiful vestments, to avoid the commercial machine-made ones and "call on the devoted women of the parish or mission to consecrate their spare time to this holy work. Moreover," adds Dean Delany, "it is good for the women to be thus employed. It is much more edifying than making clothes for mission boxes, necessary and admirable as that may be. I often think that one reason why guild work in our churches does not appeal to more women, is that the sewing they are called upon to do is of such an uninteresting character."

The introductory note by the author gives the reason for writing this book as, primarily, "to promote a more reverently industrious spirit among the people. The making of vestments by the women of the parish saves much expense and brings all who assist in the work into closer touch with the Church, her meanings, and her blessed privileges." But the author would impress upon her readers that the fashioning of vestments is no idle task to be lightly undertaken. She says: "Vestments ought to be made when one is in a different frame of mind than one is likely to be in when making a centre-piece or an apron or even an exquisitely embroidered garment. . . . One should keep one's thoughts pure and sweet while at work upon such garments. . . . Vestments should not be jested over nor carried carelessly about. Such a course is not seemly and smacks of sacrilege. Our Blessed Lord's garments were themselves fashioned by some one before He wore them, and every vestment should be a constant reminder of Him and His stainless life and boundless redemption."

This foreword prepares the student of the book for the great reverence shown in even the technical instruction. The phraseology, the whole atmosphere of these pages, is such that she who is learning to make cassock, cotta, alb, and chasuble, is learning many things beside. The vestments described and illustrated carefully, with large diagrams, are, beside those mentioned above, the surplice, Sulpician surplice, rochet, amice (French and Appareled), Eucharistic stole, maniple, cope, dalmatic, tunicle, mitre, mozetta, burse, and veil. Measurements and directions in inches are given, and altogether it seems that any woman possessed of good sense and a needle might make these garments, so explicitly are they described. Of the familiar cassock the author says: "The ordinary cassock is made without a trail for obvious reasons, but anybody may wear a trail who thinks he can manage one." If it were left to Churchmen in general, we think the cassocks would all be without trails. The illustrations are valuable as showing the completed garments.

[Published by The Young Churchman Co., Milwaukee. Price \$2.00; by mail \$2.15.]

Mrs. HECTOR BAXTER, for many years president of the Min-

nesota branch of the Auxiliary, has been succeeded by Mrs. H. C. Theopold, while Mrs. Baxter takes the office of vice-president-at-large. From the point of view of an ex-president of a diocesan branch of the Woman's Auxiliary, we admit a great liking for the name of this office and all that it implies. Whether it was created for Mrs. Baxter, or whether she succeeded to it, we do not know. After a woman has been a president for many years and ceases to be such, she is almost as hard to dispose of as an American Vice-President.

Now this office of "vice-president-at-large" seems to place her in a sort of untethered position where she can use her experience and her trained energies still for the Auxiliary, perhaps having a little more liberty than she had before as president. "At-large" seems to confer a delightfully vague freedom on a woman. Whether this office exists in any other branch is not known, but it impresses one as a fit way to utilize the unspent energy of a retiring president.

In her final report as president, Mrs. Baxter cites certain general changes in the status of the Churchwoman which she thinks are promising and portentous of good. One of these is the action of the last General Convention whereby four women were added to the twenty-two men appointed on the Social Service Commission. She notes also that the High Council of England voted women members of parochial councils and that the Bishop of London formed a diocesan Board of Woman's Work, giving women a voice in the Church's policies. The change in Chicago, making the diocesan Auxiliary officers members of the diocesan Board of Missions, is mentioned, and, in her own diocese of Minnesota, Mrs. Baxter speaks of the fact that women have been members of the diocesan council, that in many small missions various offices have been filled by women, and that in one of them for many years a woman made the furnace fires and served as janitor. One of the innovations had in mind by the retiring president she thus describes: "We have long felt the need of organizing a branch which Bishop McElwain suggested we should call the 'Inter-Missions-Branch,' the members to be those who live too far away to join a parish branch."

The resignation of Miss Sleppy, president of the Juniors for fifteen years; and who was succeeded by Miss Elizabeth Yardley, is noted. Miss Sleppy will be remembered by readers of THE LIVING CHURCH as the correspondent during the Triennials in Richmond and Cincinnati, furnishing beautiful and comprehensive letters. Miss Mary C. Smith, educational secretary, says that mission study has gained favor in Minnesota. During Lent twenty-three groups of women met once a week to study. Miss Smith conducted a class at the University of Minnesota which was made up of Church girls. Many other classes are reported, and also an institute was provided for the Province of the Northwest. Miss Smith is a member of the board of the Summer School of Missions, an interdenominational arrangement which has existed for a number of years.

The corresponding secretary, Miss Julia M. Smith, speaks thus of the work among the Indians: "Those who had the privilege of seeing the beautiful lace bed-spread which they made in the lace school, for Mrs. Vanderbilt, can realize the wonderful work Miss Salisbury is doing among the Indian women." An item from Lydia H. Bass, United Offering treasurer, is to the effect that the United Offering treasury now contains over one thousand dollars.

THERE IS NOTED in *Church News*, diocesan paper of Pittsburgh, a cordial endorsement by Bishop Whitehead of the two societies of women, The Daughters of the King and The Church League of the Baptized. "Both of these associations," says the Bishop, "are worth while, and it is a constant source of surprise that the clergy do not universally give their active and moral support to the organization of these instrumentalities within their respective parishes. Neither one of them would add at all to the parson's labors, and both together would be an inspira-

tion and of spiritual benefit to the whole congregation. The children of this world are indeed wiser than the clergy." [We hesitate about quoting this candid statement.] "They would do all in their power in every direction through other agents than themselves, to inform and interest the whole body of communicants and their adherents. The more people you engage in stirring up the missionary and devotional spirit, the more can you be sure that results will be attained."

THIS DEPARTMENT has received several letters referring to the article on the subject of following up newly confirmed women by some suggestion or invitation to share in the parish work. A very simple, explicit letter of invitation, which has been used with some success in diocesan work, has been sent to these inquirers with the advice that they adapt it to their own local needs.

THE EDUCATIONAL Department of the Board of Missions has in a measure relieved the Woman's Auxiliary from that which many considered an irksome task and others thought to be a bugbear, namely, the preparation of Auxiliary papers. But still, in the careful presentation of a subject, individual thought may be well used by means of papers and it is doubtful if they will ever become obsolete in Auxiliary work. That these papers should never be consigned to "innocuous desuetude" but kept in circulation wherever needed, has long been an earnest conviction on the part of the editor, and right glad was she to find this same idea in active use by a thoughtful Auxiliary woman. Mrs. Florence Brown, of Rochester, New York, had a study class during the winter which was conducted on a somewhat elaborate scale. "The Social Aspect of Foreign Missions" was the theme, and by means of talks, blackboard studies, divisions and sub-divisions of the subject, the book was carefully and unhurriedly taught. Later these papers have been used in small missions adjacent, the programme being given by several visiting ladies. In this way the weaker auxiliaries have the same advantage as the larger, receiving the benefit of the same instruction. In speaking of the ladies who entered into the work of visiting and reading these papers, Mrs. Brown said there came to her the words in St. Luke, "Two and two before His face." An amplification of this work is planned for next year. Knowing that Auxiliary methods, as a rule, cannot be exceedingly thorough, it is our belief that many branches would be benefited by a second year on the "Social Aspects."

#### ASCENSION

Uplifted are the heavenly portals,  
The everlasting doors flung wide,  
Far-flashing troops of glad immortals  
Throng to their Victor-Monarch's side;  
With hallelujahs they acclaim Him;  
All the wide air of Heaven rings,  
As with triumphant shout they hail Him  
The Lord of lords, the King of kings.

Not from red fields death-strewn and gory,  
Where weapons clash and trumpets bray,  
While in pursuit of misnamed glory  
Fierce warriors strive in murd'rous fray,  
He comes: yet His renown excelleth  
All fame that is or e'er shall be;  
One fettered foe His triumph telleth—  
He captive leads captivity.

To pride and power in base alliance,  
To fraud and hate in league combined,  
Companionless He bade defiance  
In fearless phrase, with steadfast mind;  
Temptation He o'ercame, denying  
What man's weak flesh and spirit crave;  
He brake the power of death by dying;  
And, buried, He despoiled the grave.

Now He who in humiliation  
Abode, a Man, with sinful men,  
'Mid holy mirth and exultation  
Assumes His ancient state again;  
A Prince and Saviour, hence forever,  
To give salvation to His own,  
Ne'er to forsake, to fail them never,  
He takes His mediatorial throne.

JNO. POWER.

MEMORY is the treasure-house of the mind.—*Fuller.*

#### UNKNOWN HEROES

BY ALAN PRESSLEY WILSON

**H**ID are the saints of God: uncertified by high angelic sign," wrote an old Christian poet, and this is the measure of many a man and woman whom God calls to live and labor in obscurity. Not all the heroes reach the limelight—by far the greater number, and the most worthy from God's point of view, are never known outside of their own immediate circle of relations and friends. They are of that vast multitude of unknown heroes who are possibly remembered by some trait of character that shines dimly, and whose virtues prove that it is quite possible to love and serve God and yet always remain "unwept, unhonored, and unsung."

Men and women are living and working to-day, in this and in heathen countries, whose talents, if applied to secular uses, would call forth the highest commendation. Given to diplomacy, for instance, these talents would be heralded far and wide, but God wills it otherwise and the unknown heroes are content to live their lives and do their work in accordance with His plan.

Women in the home, with their unceasing round of duties, day after day; the sameness of the work only being exceeded by its laboriousness; far too lightly appreciated even by those for whom they give their lives in uncomplaining service; these, too, belong in the class of unknown heroes. Only the recording angel knows of their work, soothes their sorrows, and assuages their pain; yet in public life they would be received with the acclamation accorded a hero.

Picture in your mind a bridge over a wide, turbulent river. Pedestrians pass and re-pass over it; teams lumber over it from one side to the other; even trains with their load of freight run over it in safety. Year after year this bridge stands there as a monument to man's ingenuity, a necessity in this age of progress. We see only that part above the water line, but that is not all; that alone would not make possible the stream of traffic that pours over it. What supports the bridge? Deep down below the water line and imbedded in the mud and slime, the stones of the piers reach to solid foundation. Out of sight and filthy with the accumulation of dirt and barnacles they stand, a very necessary adjunct to the safety of the bridge.

Like these foundation stones is the work that God calls many of us to do. Away from the busy marts of trade; out of the track of ever-expanding civilization; in the fastnesses of the world, some one must do God's work in the uplift of mankind and the accomplishment of His salvation. Those who are native to these out-of-the-way places are the children of God even as we are, albeit often they do not know it. Who will tell them? Who is willing to "mock the cross and flame," that these heirs of God may know of their rich inheritance?

The call for workers to-day is as loud as it was when Jesus walked this earth. He still wants men and women to separate themselves from the crowd and go into the desert bearing the message of salvation and living lives that benefit by example. He still calls us to leave our homes and loved ones and go abroad that the heathen for whom He died may be told the message.

"Saviour, lo! the isles are waiting!  
Stretched the hand and strained the sight,  
For Thy spirit, new creating  
Love's pure flame, and wisdom's light.

"Give the word, and of the preacher  
Speed the foot and touch the tongue,  
Till on earth by every creature  
Glory to the Lamb be sung!"

CHRIST is the embodied harmony of God, and he that receives Him settles into harmony with Him. "My peace I give unto you," are the Saviour's words; and this peace of Christ is the equanimity, dignity, firmness, serenity, which make His outwardly afflicted life appear to flow in a calmness so sublime. The soul is such a nature that, no sooner is it set in peace with itself, than it becomes an instrument in tune, a living instrument, discoursing heavenly music in its thoughts, and chanting melodies of bliss, even in its dreams. We may even say, that when a soul is in this harmony, no fires of calamity, no pains of outward torment, can for one moment break the sovereign spell of its joy. "It will turn the fires to freshening gales, and the pains to sweet instigations of love and blessing.—*Horace Bushnell.*

LOVE MAY NOT, cannot, be attained in its fulness at once; but the Person of Christ, if indeed we see Him as He is presented to us in the Gospels, will kindle that direct affection out of which it comes.—*B. F. Westcott.*



# Church Calendar



- May 1—Saturday. SS. Philip and James.
- " 2—Fourth Sunday after Easter.
- " 9—Fifth (Rogation)\* Sunday after Easter.
- " 10, 11, 12. Rogation Days.
- " 13—Thursday. Ascension Day.
- " 16—Sunday after Ascension.
- " 23—Whitsunday.
- " 26, 28, 29. Ember Days.
- " 30—Trinity Sunday.
- " 31—Monday.

## CALENDAR OF COMING EVENTS

- May 9—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
- " 11—Harrisburg Dioc. Conv., Harrisburg, Pa.  
South Carolina Dioc. Conv., St. John's Church, Florence.  
Porto Rico Dist. Conv., Church of St. John the Baptist, San Juan.  
Western Nebraska Dist. Conv., St. Stephen's Church, Grand Island.
- " 12—Arkansas Dioc. Conv., Trinity Cathedral, Little Rock.  
Delaware Dioc. Conv., Christ Church, Dover.  
Texas Dioc. Conv.  
" 13—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.  
" 15—East Carolina Dioc. Conv., Christ Church, New Bern, N. C.  
" 16—Nebraska Dioc. Conv., Holy Trinity, Lincoln.  
North Texas Dist. Conv., St. Luke's, Stamford.  
" 17—Iowa Dioc. Conv., Des Moines.  
" 18—Bethlehem Dioc. Conv., Carbondale, Pa.  
Long Island Dioc. Conv. Cathedral, Garden City.  
Newark Dioc. Conv.  
North Carolina Dioc. Conv., Holy Trinity, Greensboro.  
Ohio Dioc. Conv., Trinity Cathedral, Cleveland.  
Olympia Dioc. Conv., Epiphany, Seattle.  
Rhode Island Dioc. Conv., Epiphany, Providence.  
Sacramento Dioc. Conv., Sacramento.  
Salina Dist. Conv., Christ Church Cathedral, Salina, Kan.  
Western New York Dioc. Conv., Christ Church, Corning.  
" 19—Florida Dioc. Conv., Trinity Church, St. Augustine.  
Georgia Dioc. Conv., Christ Church, Savannah.  
Los Angeles Dioc. Conv., Los Angeles, Calif.  
Maine Dioc. Conv., St. Luke's Cathedral, Portland.  
Michigan Dioc. Conv., St. Paul's Cathedral, Detroit.  
Oregon Dioc. Conv., Trinity Parish House, Portland.  
Virginia Dioc. Conv., Christ Church, Alexandria.  
Eastern Oregon Dist. Conv.  
" 21—Southern Ohio Dioc. Conv., Columbus.  
" 24—Kentucky Dioc. Conv., Paducah.  
" 25—Chicago Dioc. Conv., Cathedral SS. Peter and Paul.  
Erie Dioc. Conv., Church of St. John the Divine, Sharon, Pa.  
Missouri Dioc. Conv., Christ Church Cathedral.  
Oklahoma Dist. Conv., Ascension Church, Pawnee.  
Southern Virginia Dioc. Conv., Trinity Church, Portsmouth.  
" 26—Atlanta Dioc. Conv., St. James' Church, Marietta, Ga.  
Minnesota Dioc. Conv., Gethsemane Church, Minneapolis.  
Utah Dist. Conv., St. Paul's Church, Salt Lake City.  
June 1—Duluth Dioc. Conv., Trinity Cathedral.  
Easton Dioc. Conv., St. Paul's Church, Centerville, Md.  
" 2—Colorado Dioc. Conv., Denver.  
Lexington Dioc. Conv., St. Paul's Church, Newport, Ky.  
West Texas Dioc. Conv., St. Mark's Church, San Antonio.  
West Virginia Dioc. Conv.

## MISSIONARIES AVAILABLE FOR APPOINTMENT

### ALASKA

Rev. C. E. Betticher, Jr.  
Rev. J. W. Chapman.

### CHINA

Rev. Arthur M. Sherman.

### HANKOW

Miss S. B. Higgins.  
Dr. John MacWillie.  
Deaconess E. L. Ridgely.

### SHANGHAI

Dr. W. H. Jefferys.  
Rev. C. F. McRae.

### CUBA

Rt. Rev. H. R. Hulse, D.D.

### JAPAN

### KYOTO

Rev. Isaac Dooman.

### LIBERIA

Miss S. E. Conway.

### WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth avenue, New York City.]

## Personal Mention

THE REV. CALB BENHAM, formerly priest in charge of St. Paul's, Brainerd, Minn., may for the present be addressed at Hilliard, Fla.

THE REV. WALTER BRANHAM CAPERS, president of Columbia Institute, Columbia, Tenn., has accepted an invitation to preach the baccalaureate sermon for the Alabama Girls' Technical Institute, Montevallo, Ala., Sunday morning, May 16th.

THE REV. FRANCIS L. CARRINGTON, rector of All Saints', Dallas, Texas, has been appointed Dean of St. Mary's College, Dallas, the diocesan school for girls.

THE REV. FREDERIC S. FLEMING, priest in charge of St. Paul's Church, La Salle, Ill., has been called as rector of the Church of the Atonement, Chicago. He will assume charge on June 1st.

THE address of the Rev. EDWARD PRESCOTT HOOPER, formerly of Christ Church, Pompton, N. J., is now 555 Palisade avenue, Jersey City, N. J.

THE address of the Rev. EDWIN G. HUNTER is now 400 South Tenth avenue, Maywood, Ill.

THE REV. C. S. KITCHIN, recently of St. Luke's, Mt. Joy, Pa., has begun work in charge of a circuit in Tioga county, Pa., consisting of St. Luke's, Blossburg, Trinity, Antrim, and Christ Church, Arnot.

THE REV. HAMILTON LEE is about to resign his work at Hayward, Calif., intending to remove to Pacific Grove, Calif., and make his residence in the John Tennant Memorial Home, of which institution he is president.

THE REV. CHARLES E. MALMANN, formerly of Gallup, N. Mex., has been transferred to Yuma, Ariz.

THE REV. ARTHUR H. MARSHALL has resigned as missionary at St. Mark's, Oakley, Cincinnati, and accepted a call to be rector of St. Andrew's, Fort Thomas, Ky., in the diocese of Lexington.

THE address of the Rev. THEODORE D. MARTIN has been changed to 14 Orne street, Worcester, Mass.

ON the completion of a rectorship of fifteen years at Calvary Church, Pittsburgh, the Rev. Dr. J. H. McILVAINE has been granted a leave of absence, extending from April 15th to September 1st. He has gone to the expositions at San Francisco and San Diego. Later he will visit Honolulu, and possibly Alaska. The parish is at present in charge of the Rev. Warren Lincoln Rogers, the assistant.

THE REV. JOHN A. MILLER, who has been serving as rector of Christ Church, Coudersport, Pa., has been appointed to St. Andrew's, Shipensburg, Pa.

THE REV. LEWIS CHESTER MORRISON, lately ordered deacon, has accepted a call to St. Luke's, Mount Joy, Pa., and will also take charge of St. Elizabeth's, Elizabethtown. He will be in residence about the first of May.

THE REV. CHARLES SCOFIELD, deacon in charge at Mineral Wells, Texas, has been called to take charge of the parish at Corsicana, Texas. Mr. Scofield will shortly be advanced to the priesthood.

THE REV. JAMES B. SNEDDON has resigned the missions of Medford and Westboro, Wis., and has returned to his native England, to work on the Isle of Man.

THE REV. MORTON C. STONE, curate at St. Michael's Church, New York City, has accepted a call to the rectorship of St. Andrew's Church, Madison, Wis., and will also be chaplain to the Church students at the University of Wisconsin. He will take charge on Sunday, May 9th. After May 3rd he may be addressed at St. Andrew's Church, Madison, Wis.

THE REV. R. GILDAS-TAYLOR, formerly of Marfa, Texas, has gone to England.

THE REV. LLOYD B. THOMAS of Carson City, Nev., has been appointed by Governor Boyle a delegate to the National Child Labor Conference to be held in San Francisco the latter part of May.

THE REV. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has accepted an invitation to preach the baccalaureate sermon at Converse College, Spartanburg, S. C., May 30th.

THE REV. ROBERT WILLIAMS, curate of St. Paul's Cathedral and first assistant on the staff of the City Mission Society of Cincinnati, is in the Jewish Hospital preparatory to undergoing an operation to relieve an injury to the left knee.

## ORDINATIONS

### DEACONS

MILWAUKEE.—At St. John's Church, Evansville, on Monday, May 3rd, LE ROY AUGUST JAHN was ordered to the diaconate by the Bishop of Milwaukee. The Ven. Archdeacon Blossom presented the candidate and preached. The Rev. E. C. Healy read the Litany. Mr. Jahn will be in charge of the work at Evansville.

NEW YORK.—Bishop Lines of Newark held a special ordination in the Chapel of the Good Shepherd, General Theological Seminary, on Saturday, May 1st, being SS. Philip and James' Day. Four men were candidates for holy orders in the diocese of Newark, and one was ordained at the request of the Bishop of Atlanta. The sermon was preached by the Rev. Professor Denslow from Ecclesiasticus 43:30. The subject was: "Diligence in the work of the Diaconate." The five new deacons are: The Rev. FREDERICK J. BUTTERY, who was presented by the Rev. William Gordon Bentley; the Rev. EDGAR LEON COOK, who was presented by the Rev. Victor W. Mori, and will officiate at Hamburg and Vernon, N. J.; the Rev. WALTER HANDLEY, who was presented by the Rev. Victor W. Mori, and will become curate at Springfield, Mass.; the Rev. HENRY ATWELL POST, presented by the Rev. Edward P. Hooper; the Rev. JAMES HAROLD FLYE, ordained for the Bishop of Atlanta, presented by the Rev. Professor Edmunds. The music at the service was sung by the seminarians. The ante-chapel was filled with friends of the ordinands.

## DIED

BADGER.—Entered into Life Eternal, suddenly April 22, 1915, the Rev. NORMAN N. BADGER, rector of St. Peter's Church, San Pedro, Calif., aged 61 years. Funeral at St. Paul's Pro-Cathedral, April 24th.

BRINE.—April 24, 1915, the Rev. JAMES EDWARD BOUVERIE BRINE, rector of Drayton Saint Leonard, near Oxford, England, in his sixtieth year. He was the eldest son of the late Rev. James Gram Brine of Canterbury, England, late Rural Dean of Canterbury Cathedral, also the eldest grandson of the late Rev. Edward Bouverie Pusey, D.D., of Oxford, England. The deceased was a brother of Mrs. W. H. McCausland of Richmond, Va., and an uncle of Philip E. P. Brine of Franklin, Pa.

GILLESPIE.—At Hoosick Falls, N. Y., April 27, 1915, NELSON GILLESPIE, husband of Issabella Dorsch Gillespie and father of Mrs. Richmond Ball of Sewickley, Pa., and Clarence L. Gillespie of Galveston, Texas. Mr. Gillespie was for seventeen years senior warden of St. Mark's parish, Hoosick Falls, N. Y., a devoted and loyal Churchman whose example of steadfastness in the faith has been a power in his generation. Burial service in St. Mark's Church on April 29th, the Rev. Harry Eugene Pike, rector, officiating.

May his soul rest in peace, and may light perpetual shine upon him.

GOULD.—JEANIE AGNES, eldest daughter of Horace Bunch and Deborah Abbott GOULD of St. Simon's Island, Ga., and wife of Lieut. B. F. Macintire of Boston, Mass., at the home of her younger son in Seattle, Wash., April 20, 1915. New York Churchman please copy.

## MEMORIAL

### CYRUS MANCHESTER VAN SLYCK

At a meeting of the vestry of St. Stephen's Church, Providence, R. I., held April 29, 1915, the following minute was adopted:

In the inscrutable wisdom of Almighty God,

St. Stephen's parish, Providence, is again visited by His heavy hand.

On April 27, 1915, suddenly, with but brief warning, the soul of CYRUS MANCHESTER VAN SLYCK, our beloved senior warden, passed into the Paradise of God. To Col. Van Slyck, St. Stephen's Church was literally a spiritual home. Before its altar he was born anew in Holy Baptism, May 5, 1896; on the Ascension Day, May 14, 1896, he received the Gift of the Holy Ghost in Confirmation; on Whitsunday, May 24, 1896, he made his first Communion, and for nineteen years he has been a frequent, regular and devout communicant, receiving his last Communion, his Viaticum, on Sunday last, two days previous to his death. Easter, 1903, he was elected vestryman, an office which he has held continuously ever since. In 1914 he was chosen junior warden, and in 1915 senior warden. He has represented the parish as a member of the delegation to the diocesan convention since 1902.

Col. Van Slyck, by many gifts and qualities, natural and acquired, seemed marked for positions of responsibility and influence. Of commanding ability, impressive presence, and sterling personal character, he was prominent in many different lines. As Grand Master of Masons for Rhode Island, Colonel of the United Train of Artillery, one of the recognized leaders of the Rhode Island bar, and in various civic and official capacities of trust and honor, he served his city, church, and commonwealth with grace and distinction. He attained distinguished eminence in his profession, was a pronounced and devout Churchman, and enjoyed the deep confidence and affection of his fellow-men. Always in his place in church on Sunday, and domestic in his ideals and tastes, he was a wholesome example to all men in his fulfillment of the best and higher standards of family life, as a "lover of his Church and home." He leaves us in the maturity of his vigorous manhood, and at the zenith of his intellectual powers. His departure seems abrupt. But in the merciful Light of the Divine Countenance, his work was done and done faithfully and well. For his clear-cut career of unsullied dignity and usefulness, we can give God thanks.

Rector and vestry record their grief and testify to their respect and love, praying that his may be Eternal Rest, and that Light Perpetual may shine upon him.

W. H. PHILLIPS, *Parish Clerk.*

### RETREAT

OHIO.—A retreat for the associates of the Sisterhood of the Transfiguration will be held at the mother house, Bethany Home, Glendale, Ohio, beginning on the evening of Tuesday, June 8th, and closing Friday morning, June 11th. The conductor will be the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York. Any woman in the diocese is privileged to attend any or all of the services. Those desiring to be guests at the Home are requested to notify the MOTHER SUPERIOR at least one week before the beginning of the retreat.

### QUIET DAY

ELIZABETH, N. J.—There will be a quiet day for women, under the auspices of the Woman's Auxiliary of Christ Church, on Rogation Tuesday, May 11, 1915. Conductor, the Rev. Father Huntington, O.H.C. Those wishing to attend will please address MISS CAROLINE S. SIMPSON, 64 Parker Road, Elizabeth, N. J.

### 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

#### POSITIONS OFFERED—CLERICAL

THE CHURCH OF THE COVENANT, Junction City, Kan., wants a rector. A young, aggressive man preferred. Correspondence solicited. Address E. F. WALTER, Warden.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend \$900 per annum. Must be musical. Address "MUSICAL," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

PRIEST, conservative Catholic, ten years experience, extempore preacher, exceptional reader, indefatigable worker, compelled to relinquish sectarian college chair because of religious prejudice, seeks parish, where he can use his gifts. Married. Ph.D. Europe. Two divinity degrees. Address P. H. D., care LIVING CHURCH, Milwaukee, Wis.

NEW YORK DEACON about to be advanced to priesthood desires curacy or mission. Young, unmarried, experienced, and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

SEMINARIAN, ordained next spring, desires position as lay reader during June, July, August, and September. Five years experience, metropolitan and rural. Good reader and preacher; much work among young people. "SEMINARIAN," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN wanting access to city library in New York City willing to supply during July and August, Sundays and weekdays. Catholic, forceful speaker. W. J. W., care LIVING CHURCH, Milwaukee, Wis.

RECTOR will supply July or August, for rector of parish, or for vestry seeking a rector. Consistent Churchman. Address "WORKER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, good Churchman, wants parish, small city or village. Good preacher, parish and social worker. East or South. Address "LOYAL," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

RECTOR.—Mid-Western parish desires services in September of unmarried student or candidate for orders; must be capable, trained, choir-master-organist. Salary and practical training for ministry. Would appreciate nominations from the clergy. Address "OPPORTUNITY," care LIVING CHURCH, Milwaukee, Wis.

NEW YORK CITY CHURCH desires services of woman who is an expert social service worker. Address A. B. C., care LIVING CHURCH, Milwaukee, Wis.

WANTED—Several industrious people to distribute moral literature. Will pay \$180 for 90 days work. PURIFY Co., Pope Bldg., Chicago, Ill.

#### POSITIONS WANTED—MISCELLANEOUS

RECTORS AND MUSIC COMMITTEES seeking highly qualified, experienced Organist and Choirmaster are invited to write advertiser, who desires immediate permanent position, or temporary work. Accomplished player. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy and eminent musicians. Address "BACH," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, English Cathedral choir training, is open to an engagement. Expert trainer of the boy voice and ensemble singing. Full choral service if desired, organ recitals, cantatas. Excellent references and testimonials. Address DOCTOR OF MUSIC, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT MILITARY INSTRUCTOR (infantry) is open for engagement, in charge of summer school or camp, fall and winter season in charge, or assistant, military department of preparatory school or college. Best of references furnished. Address GEORGE FRANCIS KEMP, 2020 South Sixteenth street, Philadelphia, Pa.

CHURCHWOMAN, teacher, French scholar, wishes room and board, country or seashore, during summer, in exchange for services—not necessarily teaching—during morning hours. References given and required. Address HOPE, care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

ORGANIST AND CHOIRMASTER desires change. Boy voice training a specialty; also mixed choir training. Communicant. Highest recommendations. Address F. E., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of intelligence and refinement wishes permanent or summer position in Church institution or settlement. Experienced. Address EXPERTA, care LIVING CHURCH, Milwaukee, Wis.

CHURCH ORGANIST and piano instructor desires position for summer, preferably in vacation home. Would make herself generally useful. Moderate remuneration. Address: Box 103, Ho-Ho-Kus, New Jersey.

POSITION WANTED as assistant principal in a girls' boarding school, fall of 1915, by a Churchwoman—college graduate—ten years' experience in a girls' school. Address A. H., care LIVING CHURCH, Milwaukee.

GRADUATE NURSE would like a position in a parish as parish nurse, also as mission helper. Address BEVAN, 312 West Sixth street, East Liverpool, Ohio.

EXPERIENCED institutional matron and house-manager seeks position. Might consider private family. "ADVERTISER," 2622 Prairie avenue, Evanston, Ill.

ORGANIST-CHOIRMASTER, excellent references, desires change. Communicant, English trained. Address AS, LIVING CHURCH, Milwaukee.

### WANTED—MISCELLANEOUS

HOME WANTED for elderly lady, best family; home comforts, terms to be moderate, locality preferred near Philadelphia, Pa. References. Address "HOME," care LIVING CHURCH, Milwaukee.

YOUNG MAN wants friend to assist in education in medicine. Unavoidable circumstances have defeated long cherished plans and preparation. Best of references regarding character and application. Address LUKE, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN Co., Hartford, Conn.

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

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

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

POST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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

FINE PIPE ORGAN for sale at a sacrifice. Particulars furnished on application. PITTS PIPE ORGAN Co., Omaha, Neb.

### UNLEAVENED BREAD—INCENSE

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

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

### RELIGIOUS

GUILD OF THE HOLY GHOST. Vice-presidents, Archbishop Hamilton, the Bishops of Harrisburg and Tennessee. For particulars address Lock Box 133, Murphysboro, Ill.

### CLERICAL OUTFITS

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

### BOARDING—NEW YORK

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

CLERGYMAN'S DAUGHTER would take lady with or without board. Private house, light and airy. References required. Address "ORA," care LIVING CHURCH, Milwaukee.



## ANNUAL CONVENTIONS

THE CLERGY PENSION FUND takes a prominent place in the deliberations of the opening convention season. The two dioceses of Massachusetts and Western Massachusetts accepted the system, while Louisiana appointed a committee to consider the scheme and make report next year. Massachusetts reversed its action of last year, and again provides a special service for the reading of the Bishop's annual address, rather than incorporating it in the opening service. A report was accepted looking toward the incorporation of the diocese. Western Massachusetts raised its assessment rate from  $3\frac{1}{2}$  to  $3\frac{3}{4}$  per cent. on the basis of parish expenses. Louisiana made current expenses the basis of its assessments, and adopted a minimum salary of \$1,200 for the parochial clergy.

## MASSACHUSETTS

THE 130TH MEETING of the convocation of the diocese of Massachusetts opened on Wednesday, April 21st, with a celebration of the Holy Communion at 9:30 A. M. in St. Paul's Cathedral, the Bishop officiating, with the assistance of Bishop Babcock, Dean Rousmaniere and the clerical members of the Standing Committee, the Rev. Messrs. J. McG. Foster, A. W. Moulton, and Percy Gordon, and Rev. Dr. Wm. G. Thayer. The attendance of clerical and lay delegates was unusually large, doubtless owing to the fact that the Bishop's annual address took the place of the usual sermon.

Routine business occupied the time of the convention until the noon hour, when it is the standing order for the convention to devote a half hour to hearing from diocesan missionaries concerning their work. Addresses were made by the Rev. Chas. L. Mallory, priest in charge at Nantucket, who told of conditions existing in the island, and by the Rev. Geo. E. Osgood, secretary of the archdeaconry of New Bedford and priest in charge at North Attleboro.

Dr. D. D. Addison, for the committee on the incorporation of the diocese, submitted a proposed act and a constitution for the corporation. The report was accepted. The object of the corporation is to centralize the administration of separate existing funds, and to receive money and endowments for the development and extension of the work of the whole diocese.

The elections resulted as follows:

Standing Committee: The Rev. Messrs. John McG. Foster, Percy Gordon, Arthur W. Moulton, Rev. Dr. William G. Thayer; Messrs. Joseph H. Beale, Francis W. Hunnewell, Philip L. Parker, Charles G. Saunders.

Two members of the diocesan Board of Missions to serve three years: The Rev. R. H. Howe, D.D., and Mr. Charles G. Saunders.

Two members of the Cathedral chapter to serve three years: The Rev. P. W. Sprague and Mr. F. W. Hunnewell.

Deputies to the Synod of the Province of New England: Clerical, Ven. E. J. Dennen, Dr. Alex. Mann, F. C. Lauderburn, and E. T. Sullivan; lay, Messrs. C. H. Baldwin, J. G. Minot, C. G. Saunders, H. Saville.

The convention took a recess for luncheon at 1:30 P. M., and for the first time in the history of the convention the clergy and laity lunched together as guests of the diocese acting through the committee on hospitality. Heretofore the lay delegates had to pay \$1.00 for their luncheon if they wished lunch with the clergy.

The main business of the convention was the Church Pension Fund, the discussion of which occupied over two hours. Dr. Mann, as chairman, presented the report of the com-

mittee appointed to consider the question. Fr. Bull, S.S.J.E., spoke against certain details of the plan and advocated a flat rate with a minimum pension of \$1,000. Mr. Monell Sayre, who was accorded the privilege of the house, explained the working of the system proposed, and Rev. P. W. Sprague of Charlestown spoke in favor of it. Calling Bishop Babcock to the chair, Bishop Lawrence addressed the convention on the proposed plan, and the convention then adopted the following resolution:

"Resolved, That in conformity with the legislation adopted by the General Convention of 1913, setting forth the principles upon which a pension system for the clergy of the Church and their dependents should be constructed, pursuant to which the corporation, The Church Pension Fund, has been created to carry these principles into effect, the diocese of Massachusetts adopts the system of the Church Pension Fund."

The report of a commission on preferential voting was presented by the Rev. R. H. Howe, D.D., and the recommendations were adopted with slight modification. This introduces the first, second, and third choice into ecclesiastical elections, in which, it is believed, this diocese is the pioneer.

The Rev. Malcolm Taylor presented the report of the Social Service Commission, the principal point of which was a resolution embodying the employment by the diocese of a Social Service secretary. The resolution was lost.

Last year the convention adopted a new rule of order, whereby the Bishop's annual address should take the place of the sermon at the celebration of the Holy Communion at the opening of the convention, instead of at a special service at 3 P. M. on the first day of the convention, in order to save time for business. The experiment did not seem satisfactory at this convention, as a far smaller number of people gathered to hear the address than formerly. A resolution was adopted placing the Bishop's address at 3 P. M. on the first day of the convention, unless the Bishop prefers another time for its delivery.

The convention adjourned about 2 P. M. on Thursday, April 22nd.

## WESTERN MASSACHUSETTS

THE FOURTEENTH annual convention met in Grace Church, Amherst, on Tuesday, April 28th. On the preceding evening, at a service in the church, the Bishop gave his address and laid emphasis upon the requirements of Church discipline as authorized in the Prayer Book. He made favorable comment upon the improvement of Church property and the strengthening of material resources in the diocese. On Wednesday morning, after a celebration of the Holy Communion, at which the Bishop was celebrant, the convention assembled in the parish house for business. After an interesting discussion legislation was adopted endorsing the Clergy Pension Fund as advocated by Bishop Lawrence. The report of the treasurer, Mr. De Witt Clinton, showed an expenditure of \$8,041.18 and at the request of the finance committee the convention increased the rate of assessment from three and one-half per cent. to three and three-fourths per cent. of parish expenses. A resolution was passed in connection with the report of the Board of Religious Education to take an offering on the third Sunday in October to be divided among the general, provincial, and diocesan boards, at the direction of the committee on religious education.

The following officers were elected:

Secretary: Rev. M. E. Mott, North Adams.

Treasurer: Mr. De Witt Clinton, Worcester.

Assistant secretary: Rev. Arthur Chase, Ware.

Registrar: Mr. M. S. Southworth, Springfield.

Standing Committee: Rev. Messrs. J. F. Carter, L. G. Morris, D.D., M. E. Mott, J. B. Whiteman; Mr. Z. W. Coombs, Worcester; W. A. Gallup, North Adams; E. P. Hendricks, Springfield, and F. S. Pratt, Worcester.

Deputies to the synod of the New England Province: Rev. Messrs. D. W. Alexander, L. G. Morris, D.D., R. K. Smith, Archdeacon C. J. Sniffin; Dr. C. L. Nichols, M.D., Worcester; Mr. C. B. Root, Northampton; K. H. Skinner, Springfield; and Hon. C. G. Washburn, Worcester.

Alternates: Rev. Messrs. W. S. Danker, Ellis Bishop, H. C. Parke, and Charles Hill.

It was voted to hold the next convention in Springfield on the fourth Wednesday after Easter.

The Rev. George Davenport, provincial secretary, made an address on the needs of the Emergency Fund, and Hubert Carleton, general secretary, spoke on the need of more Brotherhood of St. Andrew chapters in the diocese.

About one hundred delegates from parishes and missions were present.

## LOUISIANA

THE 77TH ANNUAL session of the council of the diocese of Louisiana assembled in Christ Church Cathedral, New Orleans, Wednesday, April 21st, at 10 A. M. The council opened with the celebration of the Holy Eucharist, the Bishop being the celebrant, assisted by the Dean of the Cathedral and other local clergy. The sermon was delivered by the Rev. Dr. R. I. Coupland of Trinity Church, New Orleans, from Acts 3: 6, 7, 8. The fact that this apostolic Church is not the spiritual haven of the masses, Dr. Coupland said, is evidence patent that she has not been the champion of the poor, the ignorant, the helpless, the oppressed, and the degenerate. The responsibility for this neglect rests not on the masses, but rather on the apostolic Church, with an apostolic commission, possessed of an apostolic power of divine authority. Our Lord revealed by word and act that the Church's mission was to the whole man—the man temporal and the man spiritual. The Church should count no human interest beyond its sphere of active consideration.

Immediately after the celebration the Bishop called the council to order.

The secretary, the Rev. H. C. Duncan, D.D., was reelected. Dr. Duncan named his son as his assistant.

The committee on the State of the Church reported 523 confirmations, 517 baptisms, and 6,123 services held in the diocese during the year. The committee on Apportionments for General Missions reported last year as being the banner year of the diocese, the offering of \$5,452.61 being a decided increase over previous years.

Three pieces of advanced legislation were adopted by the council. Current expenses were made the basis of future assessments, instead of the antiquated communicant roll basis. It was voted that "in the election of the Standing Committee, one new clerical and one new lay member be elected each year, who have not served" on that committee for at least one year previously. A canon was adopted making the minimum salary of parochial clergy \$1,200.

Another important matter disposed of was the creation of a diocesan board of religious

education and the merging of the old Sunday school commission into this board. A committee of two clergy and one layman was elected by the council to study the Clergy Pension Fund and report to the next council.

Elections resulted as follows:

Chancellor: Judge Walter Guion.

Standing Committee: The Very Rev. Wm.

A. Barr, D.D., Rev. R. S. Coupland, D.D., Rev. A. R. Edbrook; Messrs. Warren Kearney, G. R. Westfeldt, Judge Walter Guion.

Deputies to the Provincial Synod of Seawane: The Rev. R. S. Coupland, D.D., the Rev. Messrs. G. L. Tucker, J. Gilmer Buskie, Byron Holley, S. L. Vail, W. E. Vann; Messrs. John D. Shaffer, Warren Kearney, Geo. W.

Law, F. H. G. Fry, R. P. Mead, W. P. Johnson. Treasurer: Mr. Edwin Belknap.

Registrar: Rev. J. O. Miller.

Diocesan trustee of University of the South: The Rev. C. B. K. Weed.

The Standing committee of the diocese appointed by the Bishop remains about the same.

## THE CHURCH AT WORK

### A NEW ST. ANDREW'S CHURCH IN NEW HAVEN

IN THE new church building not long since opened for use, the congregation of St. Andrew's parish, New Haven, Conn. (Rev. W. E. Morgan, Ph.D., rector), can find an apparent climax to fifty-six years of ups and downs in the religious enterprise of the northern section of the city. The carpenter shop united mission of 1859, on New Hull street, became, under the name of the Good Shepherd, exclusively Churchly in character in 1869. Associated with the work from this on, among many other names, stand prominently on the available records the names of the present Bishop, then a lay reader in New Haven; the Rev. Dr. Harwood of Trinity; the Rev. Charles O. Scoville, Trinity's present rector; the Rev. Mr. Lobdell of St. Paul's; also Bishop E. S. Lines, D.D., of Newark, then rector of St. Paul's; the Rev. J. F. Sexton; also the St. Andrew's Brotherhood. All these preceded the efforts for St. Andrew's of the Rev. Dr. Brinley Morgan and the Rev. F. M. Burgess.

The old wooden chapel, all there was of St. Andrew's, visibly, when the present incumbent arrived, in September, 1912, is now replaced by a new stone church seating about four hundred. A choir room connects the church with the new parish house. A Sunday school of over two hundred, the girls' club, ladies' guild, Daughters of the King, and other organizations, use the parish house weekly. The new rectory adjoins the church on the same property.

The New Haven Church Missionary Association has had for a number of recent years the financial control of St. Andrew's affairs. The parish has not thrived; in fact the matter of giving up the work had been seriously considered at about the time the present rector was called. The church was for a long time pastorless.

The cornerstone of the new church was laid in December, 1913, and the dedication service was held on the 8th of last November. A new organ and a window were dedicated on Passion Sunday. It is hoped that the total indebtedness may soon be brought down to less than \$6,000. Even this debt is largely accounted for by the impossibility of raising funds this last winter. There have been seventy-four confirmations during the last two years.

### LECTURES AT THE EPISCOPAL THEOLOGICAL SCHOOL

THERE WILL be a course of six lectures given in the Paine Memorial Room of the Episcopal Theological School, Cambridge, Mass., by the Rev. Charles Morris Addison, rector of St. John's Church, Stamford, Conn. The general subject will be "Studies in the Theory and Practice of Mysticism," divided as follows: 1, "The Longing for God and its Implications," Monday, May 3rd, 4:30 P. M.; 2, "The Way Toward God," Wednesday, May 5th, 4:30 P. M.; 3, "The Meeting Point," Friday, May 7th, 4:30 P. M.; 4, "St. Francis of Assisi, Heinrich Suso, Mother Julian of Norwich," Monday, May 10th, 4:30 P. M.; 5,

"Modern Mysticism," Wednesday, May 12th, 4:30 P. M.; 6, "Practical Mysticism," Friday, May 14th, 4:30 P. M.

### NOT A "DOWN-TOWN CHURCH"

UNWILLING to be called a "down-town church," St. Luke's Church, Scranton, Pa. (Rev. Robert P. Kreidler, rector), has gotten out an attractive card with a heart-shaped illustration of the church tower and the top of the parish house, bearing the legend, "The Church in the Heart of Things." These cards,



with a cordial invitation to attend the services mentioned in detail, are placed in the various hotels, and enable St. Luke's to minister to a large number of traveling people. Often letters and telephone messages express a deep appreciation of this phase of the activity of the parish.

St. Luke's Church is confronted with finding new sources of income to offset the loss of \$2,000 annually, the amount formerly contributed by a great benefactor of St. Luke's who passed away without making any bequest to the parish. To meet this crisis St. Luke's is now launching an energetic every-member canvass.

### G. F. S. CONFERENCE IN FIFTH PROVINCE

ARRANGEMENTS have been made for holding a conference of branches of the Girls' Friendly Society in the Province of the Mid-West in Milwaukee on Friday, May 14th, and the following day. The sessions are to begin on the first afternoon with an associates' conference at St. Paul's parish house, where the general topic, "The Girls' Friendly Society," will be discussed in four sub-topics, two of which will be treated respectively by Miss Helen Bates, Hastings, Mich., and Mrs. H. S. Dorsey, Alton, Ill. Supper will be served in the parish house, and a festival service will be held at 8 o'clock in the evening at All Saints' Cathedral, when the address will be given by Bishop Webb. On Saturday the sessions will be held at St. James' Church and parish house, beginning with an early Eucharist at 8 o'clock. The associates' conference, which is to meet after breakfast, will take subjects as follows: The Relation of Candidates' Classes to the Branch, Miss Sibley, president-general G. F. S.; How to Stimulate and Increase the Interest in Missions,

Mrs. J. M. McGann, Chicago; What are the Obligations of the G. F. S. towards Social Service? Miss McGuffey, Cincinnati, Ohio; The Work and Growth of Holiday Houses, Lodges, and Rest Rooms in the Mid-West Province, Literature Methods, Mrs. H. G. Moore, Batavia, Ill.; Business Methods, Miss Sibley, president-general G. F. S.; Question Box.

There will be a members' conference in the afternoon, and supper later. It is requested that associates and members expecting to participate will notify Sister Mary Elizabeth, S.H.N., 226 Juneau avenue, Milwaukee, in advance, and they will be met at trains if proper information is given. They are asked to wear the G. F. S. badge. The president of the Milwaukee branch, Mrs. T. T. Lyman, states that hospitality is extended to diocesan officers, heads of departments, the branch secretary or her deputy, and one associate and one member from each branch.

### JOINT SESSION OF NEW YORK BROTHERHOOD

IN SYRACUSE, N. Y., on Saturday and Sunday, May 8th and 9th, is being held a joint session of the Brotherhood—the state assembly and diocesan conference. Bishop Olmsted preaches at the opening service at 10:30 A. M. Saturday, which is preceded by registration and a meeting of the state executive committee, in Trinity parish house on West Onondaga street and South avenue. Dr. Hubert Carleton speaks at a junior conference at 1:45, and the Rev. Almon Jaynes, rector of Trinity Church, delivers an address of welcome at three o'clock. Mr. Victor Griswold presides at a senior conference following, when the topic, "Stepping Stones in the Church's Work," will be discussed. Mr. Clarence L. Parker, the Rev. Walter E. Jones, and Mr. George H. Randall will present different aspects of the topic. In the evening, at 8:30, a quiet hour will be conducted by the Rev. Frederick T. Henstridge of Oswego.

On Sunday morning the Rev. Karl Schwartz will be the celebrant at the annual corporate Communion in the Church of the Saviour. There will be special services in all the churches at the later hour. In the afternoon, at three o'clock, there will be a public mass meeting in the Y. M. C. A. auditorium; chairman, Mr. Paul M. Paine, associate editor of the Syracuse *Post-Standard*; speaker, Hubert Carleton; topic, "The Other Fellow." At the farewell service in the evening at Calvary Church, the Rev. William De Lancey Wilson, rector of St. Mark's, and Mr. George H. Randall will be the speakers.

### FRUIT JAR LABELS AS CHURCH WORK

A NOVEL FORM of money making for Church work is suggested by the Church Supply Co. of Baltimore, Md. That company has made a collection of gummed labels for sticking on fruit jars, naming the contents of each jar. The series is intended for sale at 10 cents, and the Supply Company offer to supply them to Church organizations at 5 cents each postpaid.

### A PILGRIMAGE AND A HOSPITAL

THE MEMBERS of the various parochial and diocesan branches of the Woman's Auxiliary made "a pilgrimage" to the St. Margaret Memorial Hospital, Pittsburgh, on Sunday afternoon, St. Mark's Day. From three until four o'clock was spent in an inspection of the hospital. At four o'clock the semi-annual meeting of the Auxiliary was held in the chapel of the hospital. The chaplain of the hospital, the Rev. Dr. Yates, the Archdeacon of Pittsburgh, the Rev. T. J. Bigham, and the Rev. Dr. Thompson, read the service, and the address was made by the Rt. Rev. Dr. J. H. Van Buren, former Bishop of Porto Rico. The music was led by the large vested choir of Trinity Church, and the singing of the hymns was hearty and inspiring. One of the most interesting features of the gathering was the presentation of the third semi-annual ingathering of the United Offering, amount-



ST. MARGARET MEMORIAL HOSPITAL, PITTSBURGH

ing to something over \$625, with several places still to be heard from. When all have reported, there will probably be almost \$2,000 in hand for that object.

On Tuesday, April 27th, the Woman's Auxiliary held an all-day sewing for the benefit of the hospital, in one of the large rooms used on several days during each week as a free dispensary. Eighteen parish branches were represented by one hundred and thirty-six women. A large number of sewing machines were procured for the day, and a considerable amount of work done, many articles being added to the hospital supplies. A buffet luncheon was served at a reasonable rate, so that there was no expense incurred by the hospital. Those present also paid for the material that was made up.

This pilgrimage of the Auxiliary is the third similar gathering at the hospital since the present superintendent, Mr. E. J. Edsall, has taken charge, those of the Brotherhood of St. Andrew and the Daughters of the King having preceded that of the Auxiliary.

### EPISCOPAL RESIDENCE FOR NEVADA

A MOVEMENT is on foot to establish an episcopal residence at Reno, the see city of Nevada.

Bishop Whitaker, during his entire Episcopate in Nevada, was rector of St. Paul's Church, Virginia City, and lived in the rectory there. After his translation to Pennsylvania, Nevada was attached to Utah and the Bishop lived at Salt Lake City. Later Nevada was divided between the districts of

Salt Lake and Sacramento. The second Bishop to live in the state of Nevada was the late Rt. Rev. Dr. Henry D. Robinson. His home for the five years he lived in the district was a room in a hotel or a small apartment. He felt keenly the need of having a place where he could entertain his clergy and other visitors, and room for his books, and in which he could work freely. He did not live to see his wish fulfilled. He gave his life for the work in Nevada. His days might have been much prolonged if he had followed advice to leave the high altitude of his district. This he absolutely refused to do, though he knew the cost.

The present Bishop feels the same need of a home, and is hoping to be able to build a house as a memorial to Bishop Robinson. The land will be provided by Church people in Nevada and some money is in hand for the building. Plans are being drawn for a

seven-room house, to be built of brick, at a cost of about \$8,000.

It is felt that Bishop Robinson's many friends will welcome an opportunity to take part in the erection of a memorial to him in the field to which he gave everything. This plan will fulfil the desire of his heart and also a great need in the work in Nevada.

### BISHOP ROWE AGAIN BEREAVED

WORD COMES from Seattle of the death of Cyril Rowe, younger son of the Bishop of Alaska, who has for years been an invalid. Only a few months ago Mrs. Rowe died, and this second bereavement follows closely. The Bishop is in the interior of Alaska, and it may be difficult to reach him.

### ACOLYTES' FESTIVAL IN MILWAUKEE

THE SECOND annual festival of the acolytes of the diocese was held in All Saints' Cathedral (Very Rev. Selden P. Delany, D.D., Dean), Wednesday evening, April 28th. Seventy-one visiting acolytes augmented the procession of choir, Cathedral acolytes, visiting and Cathedral clergy. A boat boy and thurifer and a crucifer with two candle bearers led the choir. Following similar lead came acolytes from the Cathedral; from St. Andrew's, St. Mark's, St. Stephen's, and St. John's, Milwaukee; Racine College, Holy Innocents', and St. Luke's, Racine; from the churches in Wauwatosa, Waukesha, West Allis, South Milwaukee, Sheboygan; from Nashotah House and from Kemper Hall. The Rev. F. S. Penfold of Racine preached a sermon on the es-

entials of worship. In a solemn procession Hymns 407, 491, and part of 176 were used; and when the choir had resumed its place Stanford's *Te Deum* in B flat was sung, with two thurifers and officiating acolytes grouped with the clergy before the altar. Preceding the service a dinner was given to one hundred and twenty-one visiting clergy and acolytes in the guild hall, when addresses were made by the Bishop and the Dean.

Twice as many delegates were in attendance at this service as were present a year ago.

### A MISSIONARY AND A HAND-CAR

IN ORDER that he might celebrate the Holy Communion on Easter Day at a town twenty-eight miles from his residence, the Rev. W. B. Roberts of Dallas applied to the local railroad authorities for the use of a hand car. The matter was taken up with the despatcher, was referred by him to the division superintendent, and by him in turn to the general manager of the road. Finally an order came directing a section foreman to take Mr. Roberts on a hand care to the town where he desired to officiate. By this courtesy on the part of the railroad Mr. Roberts was enabled to minister to a mission which could otherwise have had no Easter service without omitting the service in his own cure. Sixty persons were present at the service held as the result of the hand car trip of fifty-six miles.

### A NEW PARISH HOUSE FOR HARTFORD

THE EXTERIOR of the handsome new parish hall connected with St. John's Church, Hartford, Conn., is practically complete, and the interior is in the finishing process. The cost has been approximately \$23,000. It adjoins the church, extending to the south seventy-six feet by thirty-two feet. It has a basement, and hall above. The exterior is built to conform with the church, using plain face trap rock for facing with economy concrete stone for trimming, and a vari-colored slate roof. The basement is divided into a number of class-rooms, separated by accordion doors, and may be used as one large room or divided into four separate rooms. The main hall is to be used for entertainments and has an ample stage and gallery. The interior finish is of native chestnut, stained to match the finish in the church, which is weathered oak.

St. John's parish was organized March 18, 1841. The old church on Main street was consecrated April 20, 1842. It was sold in 1905 and torn down in 1907 to make way for the Morgan Memorial. The present church was consecrated June 9, 1909. The Rev. James W. Bradin has been rector since 1882.

### A CONNECTICUT WORK AMONG GERMANS

AN IMPORTANT work is being done among the Germans of Middletown by the rector of Christ Church, the Rev. Henry S. Whitehead. Most of the Germans in this city live in what is known as the South Farms and Farm Hill districts, which are served by Christ Church. Those of the Catholic tradition attend Christ Church, and many of Lutheran antecedents, finding that their membership in their social and fraternal organizations does not meet with opposition from the rector, look to Christ Church as "their church." More than thirty of those admitted to communion during the past two years have been Germans. On the evening of St. Mark's Day the church was filled to its utmost capacity with Germans who attended service at the invitation of the rector. They comprised members of the two local German societies, who were present wearing the insignia of their respective lodges. The service was conducted by the

rector, assisted by the Rev. Profs. W. P. Ladd and C. B. Hedrick of Berkeley Divinity School. The Rev. F. C. H. Wendel, Ph.D., of Strasburgh preached. The offering was devoted to German Red Cross work. A notable feature of the service was the singing of German hymns, led by the choir.

#### G. F. S. CONFERENCE IN HARTFORD

AN INTERESTING conference composed of seventy-five delegates of the Girls' Friendly Society from various parts of the diocese met in the Colt Memorial parish house, Hartford, Conn., Sunday afternoon, April 25th. The diocesan president, Miss Annie Brust of New Haven, presided. The organization of senior clubs in parishes and the planning of their work was the principal business. At 4 o'clock a service was held in the Church of the Good Shepherd, with a brief address by the rector, the Rev. George T. Linsley. A supper in the Colt Memorial house closed the conference.

#### A MISSIONARY WRITER

THE REV. GEORGE W. GILBERT, missionary of the Middlesex archdeaconry, is contributing a series of articles on country Church work in Connecticut in the *Rural New-Yorker*. Two of these articles have already appeared, "A Day with a Pastoral Parson: How he spent Palm Sunday," and "Woman's Lot on the Lonely Road." Mr. Gilbert's work is among the hills in a lonely region where one gets close to the very soul of hill farming, and these articles are from notes of real experiences.

#### BISHOPS TO ASK COADJUTORS

BISHOP OLMSTED of Central New York celebrated his seventy-third birthday on Wednesday, April 28th, at his home in Utica. On that occasion he made known his intention of asking for a Coadjutor at the coming convention to be held at Grace Church, Utica, on May 25th and 26th. While the Bishop is unusually strong and active for his years, he feels that the rapidly increasing demands of the diocese with its large and widely scattered rural population require the services of a younger man, particularly if his own health is to be conserved.

Bishop Olmsted was consecrated Bishop Coadjutor on October 2, 1902, and became diocesan in 1904 on the death of Bishop Huntington.

AT THE twentieth annual council of the diocese of Dallas, Texas, to be held on Tuesday, May 11th, at St. Matthew's Cathedral, Dallas, Bishop Garrett will ask the council to elect a Coadjutor. The Bishop proposes to hand over to the Coadjutor the entire administration of the diocese, retaining for himself only the presidency of St. Mary's College.

#### A TOUR WITH BISHOP ROWE

Two Ordinations in Alaska Within the Year—The 600-Mile Field of the Rev. Mr. Madara

THE REV. H. H. LUMPKIN, in charge of St. Matthew's mission, Fairbanks, Alaska, writes to THE LIVING CHURCH describing the year's work of Bishop Rowe.

After being unable to make the interior points of Alaska for about two years or more, the Bishop is this winter making an extensive tour of all the points on the coast and in the interior. Early in the winter he came to the southeastern towns, as far as Valdez, and from there back to Cordova, and then took the big trail for the interior. The Copper River railroad takes one for about one hundred and eighty miles into the interior, and from there it is necessary either to take the stages operated by the Northern Commercial Company, or to "mush it" either on foot or with a dog team. As the Bishop had to make some of

the most isolated points, he left the main trail and went with a team, accompanied by the Rev. E. H. Molony of Valdez, to the mission at Tanana Crossing. This is one of the most isolated of the missions, as little or no travel passes this point, and no mail except when it is carried by a chance traveler. There the Bishop spent several days, and there he was met by Mr. Guy H. Madara, who is in charge of the Tanana Valley missions among the natives, and together they made the long and often dangerous trip back down the Tanana river, two hundred and fifty miles to Fairbanks, the largest town in the interior. At Salebaket, on the trip down, a point which is on the main trail outside, the Church has a strong native mission, with two workers, and there the Bishop and Mr. Madara stayed for two days, resting, and conducting services. At Fairbanks the Bishop remained about a



AT THE ORDINATION OF MR. MADARA

week, meeting with old friends, and holding a number of services in St. Matthew's Church, among them being the ordination of Mr. Madara to the diaconate. From there he went on down river to the town of Chena, where services were also held, and then on to Nenana, where the Church maintains an excellent school for the natives, and where we have four workers to do the work of about ten. Then on to Tanana, where is also a goodly work among the natives, and also the lovely little Church of St. James for the residents of the town and the soldiers at the fort, but where we now have no resident priest—not because we do not need one, but because one is not forthcoming.

It is seldom in Alaska that we have ordinations, because most of the workers come to the field already ordained, and frequently from several years' work outside, but this year we have had the unusual experience of having two, one the Rev. George E. Howard, who was advanced to the priesthood at Juneau on the Feast of the Purification. The Rev. Mr. Howard is in charge of the work at Sitka, where he has done faithful service. He is a pensioner of the Civil War, and is now of course seventy or more. He was formerly a lay worker at Skagway, and a faithful helper in the Church there, and finally decided to enter the ministry under the Bishop. He was presented by the Rev. Mr. Corser of Ketchikan, who, with the Rev. G. E. Renison of Juneau, united with the Bishop in the laying on of hands.

Mr. Madara, who was ordained to the diaconate in St. Matthew's Church, Fairbanks on the 12th of March, came to the Alaskan field as a lay worker in 1911. His home town is Mauch Chunk, Pa., where he was greatly interested in Y. M. C. A. work, and all work that tended to the uplift and help of his fellow-man. He resigned a lucrative business position to come to the Alaskan field. His work extends over what is really a vast territory, as he has under his charge the Tanana Valley missions among the natives, and that means a stretch of territory nearly six hundred miles long, and somewhat indefinitely wide, as Mr. Madara has done what no other worker in the Tanana Valley field has done before, followed the Indians out to their hunting grounds in order to preach

to them, and help them in the knowledge of the Gospel of Christ. The candidate was presented by the rector of St. Matthew's, the Bishop preaching the sermon, and taking the celebration of the Communion. Mr. Madara, with his wife and two dear little daughters, makes his home in Chena, where, beside the work at Chena native village, he also holds Sunday evening service for the white people of the town, which is always well attended.

The Bishop's plans are necessarily now somewhat indefinite, depending on the time of the breakup, and his consequent ability to travel by boat. The breakup may come earlier, according to present indications, but one can never tell. It is probable, however, that he will visit the mission at Point Hope in the Arctic this summer, where the Rev. A. R. Hoare is at work. Besides this there is the Allakaket, and the missions on the upper and lower Yukon must be visited, so that he has a busy summer ahead of him.

COMING in almost the same mail with the above, word reaches us of the death in Seattle of the Bishop's younger son, Cyril Rowe. The sympathy of the whole Church must go out to Bishop Rowe in this sorrow—more especially as in his isolation he cannot know of it till long after the event.

#### MEMORIALS AND GIFTS

TRINITY CHURCH, Hayward, Calif. (Rev. Hamilton Lee, priest in charge), recently received a stained glass window from the wife of the priest in charge, in memory of her mother, Mrs. Myra Kellogg Safford, who was for many years an active member of the church.

MRS. ABRAHAM LEVERING, a parishioner of St. John's Church, Lafayette, Ind. (Rev. George P. Torrance, rector), has given the parish \$2,500, as a memorial to her husband. The memorial takes the form of an endowment of two pews in the church for the use of strangers.

THE CHURCH OF OUR FATHER, Foxbury, Pa., was the recipient at Easter of a large and handsome Bible for the lectern, bound in red Turkey morocco, and of a beautiful Missal for the altar, bound in red Persian morocco. These were blessed on Easter Day by the rector, the Rev. W. J. Williams.

MORE AND more Americans are visiting the island of Porto Rico, especially during the winter months, and among them are often our own Church people. Recently one such visitor presented to the Church of St. John the Baptist, San Juan, a beautiful processional cross, which was used for the first time on Easter Sunday.

ST. JOHN'S CHURCH, Bridgeport, Conn., recently received by the will of Mrs. Harriett Perry the sum of \$5,000, and the parish is left a part of the residuary estate of the late David M. Read, which it is believed will amount also to several thousand dollars. Miss Mary Richardson has given to the parish, in memory of her mother, Mrs. Rose Richardson, an additional \$5,000.

ST. JOHN'S CHURCH, San Antonio, diocese of West Texas (Rev. R. Y. Barber, rector), was given a beautiful brass altar cross, twenty-four inches high, of the Calvary design, by Mrs. George Ganssle, formerly of Gethsemane Church, Minneapolis, and Mrs. Mary D. Garey, Mount Vernon, S. D. It was blessed Easter morning and placed on the altar as a thankoffering "in the service of the King."

AT THE time of the Bishop's visitation on St. Mark's Day, St. Paul's Church, Marinette, Wis. (Rev. W. H. Willard-Jones, rector), the Bishop blessed a chair and prayer desk, the gifts of Mrs. William Dafter and children.

The chair was given in loving memory of the late Rev. William Dafter, D.D., who was for many years rector of St. Paul's Church; the prayer desk in loving memory of their son, William Adams Dafter.

AMONG THE recent gifts and memorials to Grace Church, Carthage, N. Y. (Rev. F. S. Eastman, rector), are a silver chalice and paten in memory of James Pringle and family; eucharistic lights for Henry Freeman and loved ones; cruets and bread box from friends; vestments for the rector from Mrs. Carter and Mrs. Shaffer; oak pulpit from the fourth department of Parish Helpers, made by R. Geissler; an altar from St. Agnes' Guild for the chapel, with eucharistic lights, in memory of Anna Marie Vinaca; and a cross in memory of Dorothy Weeds.

AT HIS first visitation to Grace Church, Ellensburg, Wash. (Rev. Charles L. Reese, rector), on the Second Sunday after Easter, Bishop Page dedicated a tablet placed in the parish house, setting apart that handsome and commodious building as a memorial to the late Rev. Allen Pendall Smith. The tablet is a beautiful one of bronze, and was provided for by popular subscription. Its inscription reads as follows:

To the Glory of God and in loving memory of Rev. Allen Kendall Smith, who entered into rest January 17, 1913. For eight years—1904-1912—he was rector of Grace Parish. A friend of the poor and sorrowing, and a preacher of the Lord Jesus Christ. During the last year of his rectorship this parish house was opened for use and by special resolution of the rector and vestry is made a memorial to him in reverent thankfulness for his holy life and blessed example.

"So he fed them with a faithful and true heart and ruled them prudently with all his power."

ST. JAMES' CHURCH, Skaneateles, N. Y. (Rev. George R. Hewlett, rector), was reopened the first Sunday in May, having been undergoing repairs and improvements since Easter. Mrs. Edith Carpenter Gurteen presented the church with a tile floor for the aisles, in memory of her mother. The gift is marked by a beautiful brass memorial plate set in the tile at the head of the main aisle. The plate is in the form of a cross encompassed by a circle on which is the inscription, "To the Glory of God and in Loving Memory of Amanda Gibbs Carpenter. Died September 22, 1890," and is from the Gorham Company of New York. The vestry tiled the chancel and had a composition floor laid under the pews to match the tile. The oak altar, reredos, rood screen, and pulpit have been refinished as the gift of Mr. John E. Palmer. The completed work was dedicated by the rector on the Sunday in the octave of the patronal feast of St. Philip and St. James. Further improvements are to be made to the church building by enlarging the guild room and adding kitchen and toilet facilities. An every-member canvass of the parish made by twenty-five men on a Sunday afternoon during Lent was a great success. The canvassers had lunch together at the rectory after Evensong and reported results. The Easter offering was divided between THE LIVING CHURCH War Relief Fund and the Missionary Emergency Fund. Two pews have just been endowed in memory of faithful parishioners who died the past winter, Mary Thayer Webb and William Amos Loney.

#### CALIFORNIA

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

Daughters of the King in Assembly

THE QUARTERLY assembly of the Daughters of the King was held on Saturday, April 24th, at Trinity Church, San Francisco, at which time the guest of honor was Miss Cornelia Marshall, head of the social service department of the Girls' Friendly Society in

America. Miss Marshall is in California to get the work of this society on a firmer basis, and in her honor the Bishop of California and Mrs. Nichols have arranged a reception of Church people to be held at the Girls' Friendly Lodge in San Francisco on Thursday, May 6th.

#### CONNECTICUT

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

"One Day's Income"—To Organize a Sunday School Union

SUNDAY, April 25th, was, in response to the Bishop's request, generally observed as "One Day's Income" Day. In many cases city and country clergy exchanged pulpits. The response in the Emergency Fund campaign has been whole-souled and hearty.

THE SUNDAY schools of Norwich and vicinity held a meeting in St. Andrew's Church, Norwich, on Tuesday evening, April 27th, with the view of organizing a local Sunday school union. The Rev. James W. Lord of St. John's Church, East Hartford, secretary of the Hartford Union, spoke on "The Advantages and Benefits of Sunday School Unions as shown in the Hartford Archdeaconry Sunday School Union."

#### ERIE

ROGERS ISRAEL, D.D., Bishop

Meetings of Archdeaconries—Convention

THE ARCHDEACONRY of Meadville met in St. James' Church, Titusville, Tuesday afternoon, April 13th. In the evening, at a missionary meeting, addresses were made by the Rev. Martin Aigner of Franklin, the Rev. Bruce Reddish of Erie, and the Bishop. The Bishop celebrated the Holy Communion the next morning. At Matins the Rev. W. O. Leslie preached. The morning was spent hearing missionary reports, followed by the discussion of a speech by the Rev. Dr. Roscamp. The archdeaconry adjourned to meet in Grove City in October.

THE ARCHDEACON of Ridgway met in St. John's Church, Kane, Monday evening, April 19th. The meeting opened with Evensong and sermon by the Rev. A. C. Jones, Ph.D., of Punxsutawney, followed by a reception in the basement of the church. Tuesday morning the Rev. W. E. Van Dyke of Smethport celebrated the Holy Communion and the Rev. Dr. Overs of Bradford preached. The morning was devoted to business and missionary reports. The delegates assembled in the church after luncheon for a literary session. Archdeacon Radcliffe read a paper. Mrs. Morrison of Warren, president of the diocesan Woman's Auxiliary, told how the Auxiliary was helping. The Rev. W. J. Willson of Instanter then reviewed Percy Dearmer's book, *Body and Soul*. At an evening missionary meeting addresses were made by the Rev. M. L. Tate and the Rev. C. N. Smith. The Rev. W. E. Hooker of Brookville recalled the great missionary convention of 1835 and its dictum that the Church is a missionary organization pure and simple, and every baptized person obligated to be a missionary.

THE FIFTH annual convention will meet at St. John's Church, Sharon, Pa., on the fourth Tuesday of May, the 25th. It will be preceded by the diocesan Sunday school institute on Monday, the 24th.

#### FOND DU LAC

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

Meetings—Consecration of St. John's, Wausau—Every-Member Canvass

THE ANNUAL meeting of the diocesan Women's Auxiliary will be held at the Cathedral, Fond du Lac, on June 10th. The place of meeting, which was to have been Stevens

Point, was changed on account of rebuilding operations.

THE DATE of the annual convention has been changed from June 8th to the 15th.

THE CONSECRATION of the new St. John's Church, Wausau (Rev. John Lloyd, rector), will take place Wednesday, May 12th. On the preceding evening the Fox River Valley Men's Club will hold a dinner and meeting congratulatory to Mr. Lloyd and his men.

THE DIOCESE has been greatly grieved to learn of the serious illness of the Rev. William Reynolds, rector of Grace Church, Oshkosh. Trouble with a valve of the heart will necessitate his staying on his back for three months. The Rev. J. R. Vaughan of Merrill has resigned that cure and will take the work at Oshkosh for these months. Merrill will be administered by the Rev. C. Crookston, of Tomahawk, and a lay reader. Grace Church at Oshkosh, which had been closed for years, has prospered greatly in the past few months and the average Sunday morning congregation completely fills the building.

THE COMBINING parishes at Neenah and Menasha have sold their respective properties and made arrangements to build in their new location, which is central to both congregations. No priest has as yet been called, but occasional services are held by the Archdeacon of Fond du Lac.

THE REV. CARLTON STORY, senior student at Nashotah, has accepted a call to become assistant priest at the Cathedral for a year, beginning June 1st. He will be priested on Trinity Sunday and his special work will be with boys and young men, including the direction of acolytes and of all the music.

THE CATHEDRAL held an every-member-not-contributing canvass on Sunday, April 25th, which resulted in an increase in pledges of \$154 per year for missions and of \$450 for church support. The number of pledges has been increased during the past year, for church support from 85 to 216, and for missions from 34 to 116. The Cathedral congregation is almost wholly composed of people in very meagre circumstances, so that most of the pledges are small. The Cathedral chapter is considering the need of some endowment, since at least \$500 a year more is needed for the upkeep of the work, and the diocese is unable to render any recompense for diocesan services.

#### HARRISBURG

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

Mortgage Burned—Tenth Anniversary of Diocese

ON MONDAY evening, April 26th, at St. Augustine's Church (colored), Harrisburg, a "mortgage burning" took place. The mortgage indebtedness was cancelled by the Bishop and several friends. An address was made by Dr. Oxley, who said that up to date all floating indebtedness had been paid, the rector's salary increased by \$100, and \$40 pledged toward the endowment fund of the diocese.

THE DIOCESE will celebrate the tenth anniversary of its existence and of the consecration of its first Bishop on May 15th. Several Bishops will be present, including the Lord Bishop of Toronto. At the same time the diocesan convention will be held in St. Stephen's Church, and the Woman's Auxiliary will celebrate its tenth anniversary in St. Andrew's Church.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Convention—League of the Baptized—Child Welfare—Prayer League

IN ALL SAINTS' CATHEDRAL, Indianapolis, the seventy-eighth annual council will convene



at 9 A. M., Thursday, May 20th. The Woman's Auxiliary will meet in the same church May 19th. Bishop Francis is arranging for a pre-convention dinner and informal conference of the clerical and lay delegates of the council for the evening of May 19th.

THE CHURCH League of the Baptized is being vigorously propagated by Mrs. W. D. Pratt of Indianapolis and several parishes have enrolled many new members. St. Matthew's woman's guild, of Worthington, the Woman's Auxiliary of St. George's, Indianapolis, and the rector's aid of St. Paul's, Evansville, have each enrolled their full membership in the league.

THE COMMITTEE in charge of the Lenten noon-day services in Christ Church, Indianapolis, report the largest attendances and most successful Lenten services ever held in this well-known down-town church. The preachers were the Indianapolis clergy, and the Rev. Messrs. Murray, Lightbourn, Mallett, and Burrows, all of this diocese. This was the first attempt at "importing" speakers. The experiment proved helpful.

THE SUNDAY school Easter offering in Trinity Church, Anderson (Rev. N. D. Bigelow, vicar), averaged two dollars per member. Eighty per cent. of the active communicants of this parish made their Easter communion.

A SUCCESSFUL "child welfare exhibit" was held in Evansville, April 20th to 27th. The state university is cooperating with the towns of the state and hopes to hold a child welfare exhibit in each city in Indiana. The rector of St. Paul's and members of the parish have been closely identified with the exhibit and the social service organizations represented in it.

SINCE THE resignation of the Rev. Dr. Hodge of Holy Innocents', Evansville, this parish has been in charge of a lay reader, Mr. George A. Liddle, who now occupies the rectory in Division street.

THE MOTHERS' department of the Sunday school of St. George's Church, Indianapolis (Rev. George Burbank, vicar), is now in full working order and is proving to be helpful.

THE REV. A. Q. BAILEY, rector of St. Paul's Church, Jefferson, has organized a prayer league, for the men of the parish. The meetings are held Sunday evenings from 6:30 to 7. The Prayer Book and the booklet, *Intercessions for the Church*, are used. Any man who desires "leads in prayer," first stating the object for which he asks the meeting to pray.

PLANS ARE completed for a Sunday school building to be erected on the lot adjoining Trinity Church, Lawrenceburg, of which the Cathedral clergy have charge.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Meeting of Archdeaconry of Suffolk

THE ANNUAL meeting of the archdeaconry of Suffolk was held in Amityville, April 27th and 28th. Bishop Burgess presided at the business session. An important action was the election of an executive committee, to act with the Archdeacon in the conduct of archdeaconry affairs. Dr. Holden was nominated to the Bishop for reappointment as the Archdeacon. Mr. A. R. Burns of Amityville was elected treasurer, succeeding Mr. James W. Eaton, who had held the office since the formation of the archdeaconry. The Rev. Jacob Probst was reelected secretary. The various missions are in a satisfactory condition, and good work is being done in all of them.

#### LOS ANGELES

Jos. H. JOHNSON, D.D., Bishop

Work in Trinity Parish, Santa Barbara

THE ANNUAL meeting of Trinity parish, in Santa Barbara, was held in the new parish hall, adjoining the church, on Tuesday afternoon, April 27th. The Rev. C. E. Deuel, D.D., rector, presided, and in speaking of his ten months incumbency, told of the work accomplished, and of his hopes for the years to come. In the last year a parish house has been erected, and there has also been a noticeable gain in the communicant list, which now numbers nearly three hundred. The retiring vestrymen were unanimously reelected, and reports of the various organizations showed increased activity.

#### LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Auxiliary Meeting—Missionary Rally at Annual Council

THE STATE branch of the Auxiliary met in Christ Church Cathedral on Wednesday, April 22nd, Bishop Sessums celebrating the Holy Communion. The Rev. Robert Coupland, D.D., preached a sermon on missionary questions. At Trinity parish house, at 4 o'clock, a dramatic entertainment was presented, "The Missionary's Convert."

THE ANNUAL missionary rally following the council was held in Christ Church Cathedral on St. Mark's Day. Bishop Sessums presided, introducing Dr. Coupland, Mr. R. P. Mead, treasurer of the diocesan board of missions, and Dr. William Geer, curate of St. Paul's chapel, Trinity parish, New York.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Meeting of Detroit Convocation

THE DETROIT convocation met in St. Paul's Church, Greenfield, on Tuesday, April 27th. Mr. D. P. Sullivan spoke on missionary work and grants in the convocation and the Rev. H. Hobart Baxter told how the work in his parish was thriving as a result of the home visitation of last December. One thousand dollars was promised Ascension mission (Rev. H. E. Ridley, priest in charge) toward the expense of their needed building, which will be a memorial to the late George Swift. A committee was appointed to propose some change in the canon to provide relief where parishes receiving substantial aid from the diocese refuse to be administered as diocesan missions.

#### MILWAUKEE

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

Every-Member Canvass in Kenosha—Burial Honors to Joseph L. Bostwick

AN EVERY-MEMBER canvass was made in St. Matthew's parish, Kenosha, Wis. (Rev. Fred Ingley, rector), on Sunday afternoon, May 2nd, between the hours of two and five. Two hundred and fifty families or individuals were seen in three hours. Over thirty men engaged in the work, more than a dozen automobiles having been commandeered for the purpose. A gratifying increase in pledges for both parish support and missions was the result of the canvass as well as the securing of much valuable information with respect to prospective Sunday school pupils, candidates for baptism and confirmation, cases of sickness to be reported to the rector, etc. A few days before the canvass ground was broken for a mission house to be erected this summer on the west side of Kenosha, where it is purposed to begin a Sunday school and church services in the autumn.

AT THE BURIAL of Joseph L. Bostwick at Janesville on Tuesday of last week, the whole

city joined in paying honor to his memory. Christ Church, in which the burial service was held, could not nearly accommodate the throng. The Rev. John McKinney, rector, read the service. As the funeral procession passed through the streets to the cemetery, every business house was closed and crowds lined the sidewalk, testifying by their silence to their sympathy and sense of loss. Mr. Bostwick was a vestryman of Christ Church and had at one time served on the Standing Committee of the diocese.

#### MINNESOTA

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

Quiet Day for Women—Church Club Visits Faribault

ON FRIDAY, April 23rd, the Bishop conducted a quiet hour for the women of the Auxiliary with a celebration of the Holy Communion in St. Matthew's Church, St. Paul, assisted by the rector, the Rev. C. E. Haupt. The church being midway between the two cities afforded a convenient place of meeting, and the meditations upon the gospel for the Second Sunday after Easter, the "Good Shepherd," were most practical and helpful.

ON SATURDAY, April 24th, the Church Club made a departure from its usual programme and took a train on the Dan Patch line to Faribault, where they visited the institutions in the afternoon, witnessed a dress parade by the cadets of Shattuck School, and sat down to dinner with the one hundred and sixty-five boys in the refectory of the school. Mr. Allen D. Albert presided and introduced the speakers. The Rev. E. E. Lofstrom of Seabury spoke on the "Need for Training of the American Boy." The Rev. I. P. Johnson, D.D., made an address on "The Call to the Ministry," and he was followed by the Rev. James E. Freeman, D.D., who spoke on the same theme. Over one hundred members made the trip, which was full of inspiration, and was pronounced a great success.

#### MONTANA

L. R. BREWER, D.D., Bishop  
W. F. FABER, D.D., Bp. Coadj.

Return of Bishop Brewer—Ordination

BISHOP BREWER returned to Helena, April 22nd, after a little over three months spent in the East working under the direction of the Board of Missions in the interest of the general missionary work of the Church. On the 24th he started on a visitation of some of the missions in the Yellowstone valley.

THE BISHOP has appointed Trinity Sunday for the ordination to the priesthood of the Rev. Thomas William Bennett and the Rev. Paul J. Tajima. The ordination will take place in Trinity Church, Jeffers, of which Mr. Bennett is the resident missionary.

AT THE Easter services in St. Luke's Church, Billings, over \$1,100 was offered to apply on the church debt.

#### NEVADA

G. C. HUNTING, Miss. Bp.

Convocation—Pah-Ute Indians Confirmed

THE EIGHTH annual convocation of the missionary district of Nevada will be held in Trinity Church, Reno, June 11th to 13th inclusive. The opening service will be held in St. Paul's Church, Sparks, a suburb of Reno. The rector of St. Paul's Church, the Rev. Thomas L. Bellam, is the senior presbyter of the district, and this opening service will celebrate the fiftieth anniversary of his ordination.

WEDNESDAY, April 21st, at St. James' mission, Wadsworth, a class of nine Pah-Ute

Indians was presented by Mrs. Janette Woodruff, government field matron, who has been instructing them for many months. They had all been baptized by our missionary. One man rode eighty miles on horseback, to be confirmed, and two others rode fourteen miles. A Sunday school is carried on by the agent, Mr. Oliver, who is in hearty sympathy with the work.

THE SPLENDID choir of Trinity Church, Reno, under the direction of Mr. Alex. Forsyth, the organist, sang Du Bois' *The Seven Last Words* on the evening of Good Friday. The church was crowded, many not being able to gain admission.

ON THE way east from San Francisco, April 13th, Miss Margaret Jeffreys Hobart spoke to the Reno branch of the Woman's Auxiliary, giving a wonderfully helpful and spiritual address. Later she gave two of her effective and instructive impersonations.

NEARLY HALF the money for the erection of a rectory adjoining St. Mary's Church, Winnemucca (George F. Pope, M.D., lay reader), is in hand, although the plan was but recently adopted.

BISHOP HUNTING spent Easter on the Comstock. He held a noon-day Good Friday service at St. Paul's, Virginia City. Easter Day he had two celebrations of the Holy Communion there. The offerings, including the Sunday school offering, were enough to meet the apportionment.

#### NEWARK

EDWIN S. LINES, D.D., Bishop

Reception of New Rector—Centenary of Bishop Croes—Sunday School Service

THE REV. EDWARD PRESCOTT HOOPER, formerly of Christ Church, Pompton, has entered upon the rectorship of the Church of the Ascension, Jersey City, N. J. The congregation tendered their new rector a reception last week, which was attended by Archdeacon McCleary and the clergy of neighboring parishes in Hoboken, West Hoboken, and Jersey City. The large Sunday school rooms were crowded with parishioners and friends.

THE JOINT committee of the dioceses of New Jersey and Newark, appointed to arrange for the celebration of the centenary of the consecration of Bishop Croes, first Bishop of New Jersey, recently met in Newark. It is proposed to have a festival service in Christ Church, New Brunswick, on or about the anniversary day, November 19th. Invitations are to be sent to Bishops of the Church, the governor and other state officials. Bishop Lines and Bishop Matthews are the committee on speakers. Special services at local places are recommended for a further memorial.

AN EASTERTIDE missionary service for the Sunday schools of the diocese will be held in Grace Church, Newark, on Saturday afternoon, May 8th. An exhibition will be made of the methods used in this parish. Lenten missionary offerings will be presented by the schools represented at the service. Addresses will be made by the Rev. Dr. Hugh L. Burleson, the Rev. Thomas A. Conover, and the Rev. Charles L. Gomph.

#### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Annual Meeting of the Woman's Auxiliary—Other Meetings

AT CHRIST CHURCH, Trenton, about one hundred and seventy women gathered for the annual meeting of the diocesan branch of the Woman's Auxiliary on Wednesday, April 28th. Bishop Matthews celebrated the Holy

Communion, the preacher being the Rev. Arthur Sherman of China. After the service the Bishop and Archdeacon Shepherd both addressed the meeting. The afternoon session was devoted to hearing the reports of various committees, which showed a good advance over last year.

THE THIRD annual convention of the Sunday school workers of the diocese was held in Trenton, April 23rd and 24th. The convention opened in the diocesan house on Friday evening, the leader being the Rev. R. P. Kreidler, rector of St. Luke's Church, Scranton, Pa. His subject was "The Adaptation of the Standard Curriculum in a Small School." Saturday morning, in St. Michael's Church, Bishop Matthews addressed the convention on "The Devotional Life of the Teacher and Pupil." Mrs. John Loman and Mrs. Lester Bradner spoke on the subjects of work in the junior and senior departments of schools. In the afternoon the annual offering was made, amounting to over \$4,000. A few parishes not represented at the meeting may bring the total up above last year's offering.

PLANS FOR a school of Church workers have been effected and the school will hold its first session in Gladstone, June 25th to July 3rd. It will be opened to Church workers in the dioceses of New Jersey and Newark. Special emphasis will be laid on the subject of Social Service.

THE FOURTEENTH annual meeting of the New Jersey Conference of Charities and Correction was held on April 25th, 26th, and 27th in New Brunswick. The session was opened in the opera house on Sunday afternoon, the Rt. Rev. Mgr. O'Grady making the invocation. John Grier Hibben, president of Princeton University, spoke on the subject, "Conservation of Human Resources." On Monday and Tuesday the meetings were held in the Second Reformed Church. Among the principal addresses were those on "Conserving the Brain Power of the State," by the Rev. Stewart Paten, D.D., Princeton; "Social Utility, the New Standard of Conduct," by Dr. William A. White, superintendent, Government Hospital for the Insane, Washington; "Fundamental Causes of Dependency," by Dr. C. M. Campbell, Johns Hopkins University; "The Value of a Knowledge of Mental Hygiene to Teachers," by Everett S. Ellwood, secretary of the New York State Hospital Commission. Bishop Matthews and Bishop Lines of Newark were present, together with many of the clergy.

#### NEW MEXICO

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

Clerical Accessions—Archdeacon Warren Given Leave of Absence

AMONG THE clergy who have lately been received into the district of New Mexico are the following: The Rev. Z. T. Vincent, Silver City, N. Mex.; the Rev. D. A. Sanford, Clovis; the Rev. Carl Williams, Farmington (by ordination); the Rev. Dr. W. R. Agate, Las Cruces; and the Rev. H. Kerstetter.

THE BISHOP has appointed the Rev. Dr. Henry Easter Archdeacon of the district to succeed the Rev. W. E. Warren, who has been granted leave or absence for two years.

#### OREGON

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

Diocesan Survey—Bishop Sumner III—Convention in Portland

BISHOP SUMNER has been convalescing from an ailment affecting the glottis, which compelled him to cancel temporarily some of his visitations in southern Oregon. A few days' rest and treatment in the Good Samaritan Hospital, Portland, proved highly beneficial and the Bishop has resumed his duties.

A SURVEY of souls throughout the whole diocese will be made on the afternoon of Sunday, May 9th. The movement has been launched with the greatest enthusiasm and has aroused no end of interest. Large results are expected. The idea of giving one day's income for missions before the first of June has also been heartily welcomed.

AT A reception at the parish house of Trinity Church, Portland, the evening of Wednesday, April 21st, Bishop Sumner was welcomed to the presidency of the Social Service League of the Church in Portland. There was a large gathering of social workers, including many leading members of other religious bodies in Portland.

THE ANNUAL diocesan convention will be held in Trinity Church, Portland, May 19th and 20th.

A MEETING of the northern convocation will be held in Portland on Wednesday, May 12th.

#### PORTO RICO

C. B. COLMORE, Miss. Bp.

Lenten Mite Box Offering Doubled—Good Work Done at Manati

AT THE Church of St. John the Baptist, San Juan, the Lenten mite box offering

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

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amounted to more than twice that of last year, being \$25.53. In answer to a special plea, the Easter offering was also excellent, amounting to \$194. The attendance at the services and Sunday school is steadily increasing.

THE MISSION at Manati is in charge of the Rev. John F. Droste, who, with his wife, has been doing very effective work for the past two years. The enthusiasm roused seemed to justify them in breaking ground and building a small church entirely at their own expense. Until Dr. Droste was advanced to the priesthood last January, he managed his pineapple plantation and ministered to his people, while his wife assisted him and also ministered to the Americans on the island, by whom her services as a trained nurse were much in demand. In the church on Easter Sunday there were 110 children at Sunday school, and at the Spanish service the building was crowded, while at the English service twenty-five owners or managers of nearby plantations were present with their families.

A HANDSOME missal has recently been presented to the Church of the Holy Trinity, Ponce, by Miss Cuddy, who has served this particular mission eleven of the thirteen years of her missionary life in Porto Rico. The gift was very much needed. What with atmospheric conditions and real live book-worms and wood borers, everything suffers in this climate, and constant repairs and replacing of articles is a serious matter.

RHODE ISLAND

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

Sunday School Services—Convocations—Deaths of Church Workers

SERVICES for presentation of the Sunday school Lenten offerings were held at Newport and Providence on the 21st and the 24th of April respectively. The service in Newport was held at St. George's Church (Rev. George Vernon Dickey, rector), at 4 p. m., all the Sunday schools of the Church in Newport being represented by large delegations, and delegates came from the schools at Jamestown, Middletown, Portsmouth, Tiverton, and Seaconnet. The Rev. Stanley C. Hughes of Trinity Church, Newport, and the Rev. John A. Gardner of Holy Trinity Church, Tiverton, assisted in the service, while the Rev. Charles W. Forster, rector of St. James' Church, Providence, made the address. The amount of money presented by the children was \$556.41, a sum far in excess of last year. The service in Providence, at All Saints' Church (Rev. Arthur M. Aucock, D.D., rector), began at 2:30 p. m., with Bishop Perry present in the chancel, and the Rev. Frederick E. Seymour and the Rev. William Pressey, of the diocesan board of religious education, officiating. There were between eight and nine hundred children, present, who listened as attentively as possible to the address delivered by Mr. George Gordon King, treasurer of the Board of Missions. The total amount of money presented, including the offering from Newport, was \$3,525.17, with six Sunday schools still to be heard from. Fair weather helped to make the attendance large, and representatives from the Sunday schools all over the state were present.

THE CONVOCATION of Pawtucket held its annual meeting at St. Thomas' Church, Greenville, on Tuesday, April 27th, at 3 p. m., Bishop Perry presiding. Interesting reports were received from the mission stations within the jurisdiction of the convocation, and officers were elected for the ensuing year.

THE CONVOCATION of Providence held its twenty-third annual meeting at the Church of the Transfiguration, Edgewood (Rev. Levi B. Edwards, rector), on Wednesday, April 28th. Holy Communion was celebrated at 10:30 A. M. by Bishop Perry, the Rev. Mr.

Edwards assisting. There were about eighty clergy and delegates present. Reports were received from the Dean and general missionary, the Rev. Charles A. Meader, and from the associate diocesan missionary, the Rev. George S. Pine, as well as from the clergymen in charge of the missionary parishes and stations in the Providence convocation, which includes all that portion of the state south of Pawtucket. Luncheon was served by the ladies of the parish at one o'clock, after which business was resumed and the election of officers took place.

THE CHURCH and diocese has been called upon to mourn the loss of several prominent members during the past week, St. Stephen's Church in Providence sustaining the most severe blows. On the 24th came the death of a faithful and devout woman, Mrs. William W. White, whose interest in the many activities of the parish, the Sisters of the Holy Nativity, and St. Mary's Orphanage, and her generous support of all good works, will be sorely missed. On the 27th followed the death of the senior warden, Col. Cyrus M. Van Slyck. Col. Van Slyck was in poor health, but was out riding in his automobile in the afternoon when he was stricken with a paralytic stroke. The machine veered to one side and crashed into a tree, but Mr. Van Slyck, who was alone, was not thrown out. His condition was noticed and he was taken to a doctor's office and later removed to his home, where he died at about 11 p. m. Col. Van Slyck was a graduate of Brown University, class of 1872, and of the Harvard Law School, 1878. He had been assistant city solicitor, and had served in the Rhode Island legislature. He was for many years colonel of the United Train of Artillery and a past grand master of Masons. He had been junior warden of St. Stephen's Church for a year, and was at the time of his death senior warden and delegate to the diocesan convention. Grace Church, Providence, has also suffered the loss of one of its useful and honored members, a vestryman of long service, Mr. Henry T. Grant, ill only nine days of pneumonia. Mr. Grant was a graduate of Brown University, 1869, president of two fire insurance companies, treasurer of the Rhode Island historical society, a member of many literary clubs and the chamber of commerce. Mr. Grant was a devoted Churchman and a loyal member of Grace Church parish, giving much time to church and Sunday school and representing the parish on important occasions.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

A Fire—The Emergency Fund—Indians and the Apportionment

ON LOW SUNDAY Bishop Biller made a visitation of Trinity Church, Winner (Rev. L. T. Gwynn, in charge). During the sermon a fire broke out in the floor directly at the Bishop's feet. For a few minutes it burned fiercely but was soon quenched with buckets of water. It was caused by an over-heated furnace.

A UNITED and simultaneous offering for the Emergency Fund will be made in every mission and parish in South Dakota on Whitsunday.

THE CHEYENNE and the Standing Rock missions, both Indian, had completed their apportionment for general missions, \$180 each, before Easter.

SOUTHERN OHIO

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

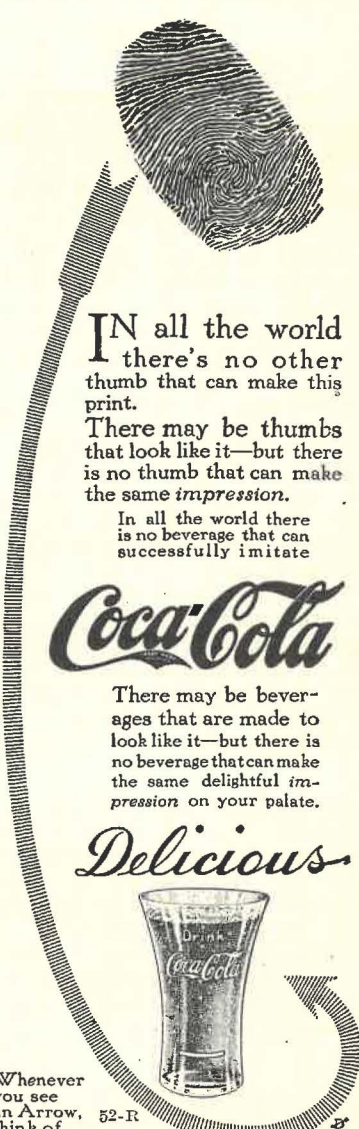
New Organ Opened at Glendale—Diocesan Convocation

SUNDAY AFTERNOON, April 25th, at Christ Church, Glendale (Rev. G. P. Symons, rector),

there was an inaugural recital upon the new organ. Mr. Prower Symons, A.A.G.O., of Brooklyn, a brother of the rector, assisted by Charlotte Symons, rendered the "Evensong" by Johnston and the "Largo" by Dvorak in a very inspiring manner. This organ, which is a masterpiece of beauty and faultless tone, was built and installed under the supervision of Mr. Prower Symons. It has 1,952 pipes. A tower and chimes are also being added to the church, and there is now a large chancel with room for a vested choir. The church, chapel, parish house, and rectory are all of stone and built on English Gothic lines.

CONTRACTS amounting to about \$2,400 have been let for the enlargement and improvement of Ascension mission, Wyoming. Provision is made for an organ chamber and sanctuary. The mission has been under the care of Archdeacon Reade for some years but in October will be in charge of the Rev. Stanley Matthews Cleveland, now of Zion and St. Timothy's parish, New York.

THE PARISH house of the mission of the Redeemer, Hyde Park (Rev. Maxwell B. Long, missionary), is rapidly nearing completion. It provides two large rooms with several smaller ones, and the usual equipment for heat, light, and ventilation. It is of rough-faced brick, in varied shades. For the time being the upper room will be used for services until the church is built, while the lower room will be for the social activities.




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The men's club of the mission gives a yearly automobile outing to orphan children.

THE FEDERATION of Churches of Cincinnati and vicinity held a departmental conference for Church trustees and business officials on April 23rd at the Gibson Hotel. The Rev. Francis H. Richey, rector of Good Shepherd Church, Norwood, presided. The principal speaker was Prof. J. W. Fiske, professor of Church Administration Finance at Oberlin Theological Seminary, and for ten years an expert accountant in Boston. The Hon. Gideon C. Wilson, chancellor of the diocese, spoke on "The Budget System" as used at St. Paul's Cathedral.

THE REV. FRANK M. CROUCH, executive secretary of the Social Service Commission of the general Church, is visiting the diocese. He spoke at meetings in the Columbus and Dayton convocations and gave an illustrated talk at Christ Church, Cincinnati, on Friday evening, April 30th. On the afternoon of the same day he had a conference with the local clergy at the Cathedral House.

THE DIOCESAN convention will be held at the Church of the Good Shepherd, Columbus, beginning Wednesday, May 19th. The Woman's Auxiliary will meet in Christ Church, Cincinnati, a week earlier.

CANON PURVES has resumed the outdoor services on the steps of the Cathedral which have proven such a splendid evangelistic opportunity in past seasons. The motormen on the passing street cars express interest and slow down their cars to catch a sentence of the address or a line of the inspiring hymns sung. The choir loyally supports these services.

WASHINGTON

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

Churchman's League—Daughters of the King—Summer School

THE CHURCHMAN'S League, composed of men from all the parishes in Washington and suburbs, met at The Highlands, Connecticut and California avenues, April 6th. Admiral Charles T. Stockton, U. S. N., presided, and Frank Edward Johnson, F.R.G.S., *officier de l'Academie de France*, who has spent a large part of his life in Mohammedan countries, made an address on "Camp Fire Tales of Mohammedanism." Mr. J. Holdsworth Gordon was elected president, Mr. Ogle R. Singleton was re-elected secretary, and Dr. Charles Diedel, treasurer. The executive committee elected for the ensuing year includes the Rev. Messrs. J. W. Austin, G. W. Atkinson, Jr., C. J. Sparling, and Mr. Clifford V. Church.

THE NINETEENTH annual diocesan council of the Daughters of the King met in St. Margaret's Church, Thursday, April 29th. The Bishop conducted the quiet hour. The Holy Communion was celebrated by the rector, the Rev. Herbert Scott Smith, D.D., assisted by the curate, the Rev. Charles J. Wingate. After luncheon, at the business session, a paper was read by Mrs. Randolph D. Hopkins on modern cults and "isms" taking the place of the Church. Deaconess E. L. Ridgely of China made an address on conditions in China. The Rev. G. F. Dudley had charge of the question box. The officers elected were: Mrs. A. A. Birney, president; Miss Victorine Koonen, first vice-president; Mrs. G. F. Dudley, second vice-president; Mrs. A. K. Anderson, recording secretary; Mrs. H. G. England, corresponding secretary; Mrs. Charlotte M. Pine, treasurer. In the evening addresses were made by the Rev. J. H. Nelms, D.D., on "Wherein Lies the Individual Power of a Daughter of the King?" and the Rev. E. M. Thompson, on "Wherein is the Corporate

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heavenly Father; but me with a pure heart, confess them with an and humble voice, un-humble, lowly, peni-to the throne of the tent, and obedient heavenly grace, saying—heart: to the end that ing—

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Power of the Order of the Daughters of the King?"

THE ARCHDEACONRY of Washington met in the parish hall of St. John's Church, Friday, April 30th, at 2 P. M., Bishop Harding presiding. Archdeacon Williams and the Rev. G. H. McGrew, D.D., president of the archdeaconry, were present. Excellent reports were received from the missionaries, particularly on work among colored people, ten churches and chapels in Washington being reported as engaged in colored work alone. There are now five colored priests, and a number of young men studying for the priesthood. It was decided to bring before the diocesan council the plan for rebuilding the chapel of the Good Shepherd, which was recently destroyed by fire.

THE ST. ALBAN'S summer school will be held at the Cathedral close, June 7th to 11th, and already many enrolments have been made. The sessions will be held in the large hall of the Cathedral School for Girls and will be addressed by trained teachers. Those interested should address the Rev. Dr. De Vries, Mt. St. Alban's, Washington, D. C.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

Prospering Parishes—Party for Little Helpers—Reception to Rev. C. E. Betticher

FOR THE second consecutive year, St. Mark's Pro-Cathedral has passed the \$1,000 mark in its offerings for general missions.

THE ANNUAL party for the Little Helpers of all the churches of Grand Rapids will be given in Grace parish house, May 8th, under the direction of the president, Mrs. John N. McCormick.

THE REV. CHARLES E. BETTICHER will be the guest of honor at the annual meeting of the Woman's Auxiliary, May 12th, in St. Thomas' Church, Battle Creek (Rev. Walter Lockton, rector). Mr. Betticher will also give an address to the Juniors on May 11th.

**WESTERN NEW YORK**

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Rev. Dr. Peters Resigns as Trustee of Hobart College—Meetings—Death of Mrs. Susan C. Smith

AT A special meeting of the board of trustees of Hobart College, held in Geneva, on Tuesday, April 27th, a letter was read from the Rev. John P. Peters, D.D., stating that owing to failing health he is obliged to give up everything except his parochial duties and must necessarily tender his resignation. His resignation was accepted with much regret, and Alfred G. Lewis of Geneva was unanimously elected in his place as trustee, and also to membership on the executive committee. Announcement was made of a gift of \$1,000 for the increase of salaries during the next academic year, and it is believed that the gift will be permanent. A movement was started to secure an increase of \$200,000 to the endowment fund for the increase of salaries and for the addition to the faculty of such members as may be required from time to time.

ON SUNDAY, April 25th, occurred the death of Mrs. Susan C. Smith, widow of the late Thomas H. Smith, at her home in Geneva, N. Y. Mrs. Smith was in her ninety-eighth year and enjoyed the use of practically all her faculties up to within a couple of weeks before her death, which was caused by bronchial pneumonia. She was born in England, but had resided in Geneva for over eighty years, being a life-long communicant of Trinity Church, and the oldest resident of the city. She is survived by two sons, four daughters, seven grandchildren, and five

great-grandchildren. The funeral was held from Trinity Church, Tuesday afternoon, the rector, the Rev. C. M. Sills, D.D., officiating.

AT THE session of St. James' Sunday school, Rochester, Sunday morning, April 25th, the C. J. Powers Women's Relief Corps presented a handsome American flag to the Sunday school. The color bearer as well as members of the post and relief corps were present on the occasion.

UPON THE occasion of the visitation of the Bishop to Christ Church, Rochester, on St. Mark's Day, there were no sessions of the Jane Marsh Parker Bible class for women, and the Dr. Doty Bible class for men, but instead the classes attended the service in a body. There are 105 women enrolled and 300 men, seventy-five of the former and over

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two hundred of the laater being present. Many of both classes were among the candidates in the class of sixty-one which the rector, the Rev. David L. Ferris, presented to the Bishop for Confirmation.

THE TWENTY-FIRST annual convocation of the Buffalo archdeaconry met Tuesday, April 27th, at St. Mary's Church, Buffalo (Rev. G. F. Williams, rector). The session began with a celebration of the Holy Communion by Bishop Walker, assisted by the Ven. G. W. S. Ayres, after which business was taken up. The treasurer's report showed receipts, with balance from last year, \$7,359.85. Disbursements, \$4,678.17, leaving a balance from which the April salaries are to be paid of \$2,681.68. The members of the missionary board were all re-elected, and the Rev. G. W. S. Ayres was re-elected Archdeacon for three years. The secretary read a consolidated report, prepared by Gen. H. C. Hodges, of the work done in the archdeaconry by the Archdeacon and twelve missionaries.

THE BISHOP has appointed the annual council to meet in Christ Church, Corning, on Tuesday, May 18th.

#### CANADA

Memorial Services—Spiritual Healing—Total Abstinence

##### Diocese of Columbia

ST. SAVIOUR'S vestry, Victoria, reports that in spite of the stringency of the times the church debt is reduced and in other ways the financial situation is improved.—DEAN SCHOFIELD, the newly appointed rector of Christ Church Cathedral, Victoria, will arrive from Fredericton, N. B., May 19th. Bishop Roper, now Bishop-elect of Ottawa, will leave for that city the last week in May.

##### Diocese of Huron

AT THE April meeting of the London Clerical Association an address on "Spiritual Healing" provoked lively discussion. The speaker, the Rev. F. H. Brewin of New St. Paul's, Woodstock, thought the Church ought to give much more attention to this subject than is done at present.—ST. PAUL'S CHURCH, Stratford, has had the interior re-decorated, and is installing an electric organ blower.

##### Diocese of Kingston

BISHOP BIDWELL, speaking in St. George's Cathedral, Kingston, April 18th, on the resolution of the House of Bishops, recommending the total abstaining from alcoholic liquors as a beverage during the present war, was warmly in favor of the resolution. He told the congregation that they had now an opportunity to show by their example that they realized the value of the splendid sacrifice made by those who were giving cheerfully their lives for their country. He said, "Unless we seize on the opportunities this critical time presents of bringing about a great national uplift in righteousness in every direction, political, social, and moral, our last state will be worse than our first."—THE FINANCIAL reports of many of the Easter vestries in the diocese have been excellent.

##### Diocese of Montreal

MEMORIAL services for the Canadian officers and soldiers who met their death in the terrible battle in northern France, which was raging during the week ending April 25th, were held in Montreal, April 30th. Memorial services were arranged to be held on the following Sunday also. Bishop Farthing issued the statement of services, which had been prepared in consultation with the ministerial association. The Anglican service was announced to be in Christ Church Cathedral, Montreal. Much sympathy was felt for Lady Drummond, a prominent Church worker in the city, in the loss of her only son, who was

killed in the battle. On Sunday, May 2nd, a memorial service is to be held in St. Stephen's, Montreal, for two officers, Capt. Steacy and Capt. Williamson, members of the congregation, killed in the battle. The Grenadier Guards are to parade to St. Stephen's for the service, the rector, the Very Rev. Dean Evans, being chaplain to the regiment.

##### Diocese of Rupertsland

AT THE Easter vestry meeting of St. Luke's Church, Winnipeg, women exercised their privilege of voting for the first time in the history of the parish. It was only at the last meeting of the diocesan synod that the right to vote was given to women in the diocese. St. Luke's supports two missionaries in the foreign field. Twenty-six members of the congregation have already gone to the front on active service, while an equal number is in training to go with the next contingents.—A MEMORIAL service was held in Winnipeg, April 29th, for Canada's soldiers who have fallen on the field of battle in Flanders. The service was attended by the six thousand troops now in training in the city.

##### Diocese of Toronto

THE EIGHT days' mission recently conducted in the Church of the Ascension, Port Perry, by the Rev. Canon Davidson of Peterborough, seems to have been very successful. The daily attendance increased steadily from the beginning.—THERE WAS a very large attendance at the annual service of the Sunday school association in St. Alban's Cathedral, Toronto, April 19th. There were a great number of clergy, Sunday school superintendents, and teachers present. The preacher was Archdeacon Davidson of Guelph.—AT THE special service held in St. James' Cathedral, Toronto, on St. George's Day, St. George's Society invited the Daughters of the Empire to be present and also the officers of the Second Contingent in training in Toronto.—BISHOP SWENY dedicated a prayer desk, oak stalls, and a carved oak cover for the font, memorial gifts, in St. Alban's Cathedral, April 18th.—A SHORT course of training for Sunday school teachers will be held in Toronto, from May 11th to the 18th.

"MOTHER," she began, "what does trans-Atlantic mean?" "Across the ocean," replied her mother. Then, "Does 'trans' always mean across?" "Yes, it does, always," and the mother added sternly, "If you ask me another question to-night I shall send you to bed!" The second silence lasted quite three seconds. It was broken at last by a plaintive, small voice which commented, "Then I suppose transparent means a cross parent!"—*Exchange.*

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## The Magazines

"MR. BERNARD SHAW: AN EPITAPH," an article in the March Fortnightly Review, assumes that with the beginning of the war "all that literature hitherto described as 'modern' passed quietly away in its sleep." Shaw may then be spoken of in the past tense. He was not, as is commonly supposed, original, opinionative, rationalistic, or anarchistic. With the zeal of a prophet "he passionately hated all that was complacent, malevolent, callous, inequitable, narrow, misinformed, unimaginative, lazy, envious, unclean, disloyal, mercenary, and extravagant. He used the doctrines of Socialism as Cromwell's troopers used the psalms of David, or as Tolstoi used the gospel of St. Matthew, namely, to put the unjust man and his evil ways out of court and countenance." More and more he came to regard it as his special mission to humble the complacency of the Englishman, to convict him of sin and of the necessity for humility and repentance. His mistake was to think that self-complacency was a sin confined to the British. Hence his inopportune and mistaken pamphlet, "Common Sense about the War."

THE *Harvard Theological Review* for April has an excellent article on "Mysticism in Present-Day Religion" from the competent hand of Professor Rufus M. Jones. "There do come," he says, "moments of mystical opening, fresh bubbles of the stream of life, swift insights, the inrush of new energies, when the soul feels an irresistible surge of certainty. But it is impossible to live by inarticulate experiences alone, as it would be to live physically on ozone alone. The actual content of religious faith, the definite beliefs which give us marching direction . . . are the slow accretions of racial experience and do not come to us by the secret door of mystical openings." And he concludes: "We can best help our age toward a real revival of mysticism not by formulating an esoteric 'mystic way,' not by clinging to the outworn metaphysic to which mysticism has been allied, but by emphasizing the reality of mystic experience, by insisting on its healthy and normal character, and by indicating ways in which such dynamic experiences can be fostered and realized."

## Educational

AT DINNERS held within the past two weeks at Toledo and Cincinnati the alumni of Kenyon College invited as their guests a number of young men who are expecting to go to college next year. President Peirce was also a guest at each of the dinners.—THE SOPHOMORE HOP is to be held on the evening of May 14th, and on the following evening the class of 1917 will give the rustic play, "Old Acre Folks."—THE COBURN PLAYERS will present "The Yellow Jacket" on May 21st. An outdoor performance is planned and if possible will be carried through.

### THEY THAT HAVE NOT SEEN

AGAIN and again has the cry of despair risen, "What have we left?" Faith in science? Did science ever comfort a sorrow? Did science ever heal a broken heart? Faith in civilization? Did civilization ever yet remedy the evils that are burrowing and festering into the very heart of society? Civilization! It means in the present day the gathering of men together more and more in great masses. It means the luxurious, artistic, voluptuous life of great towns. It means the wan, weary, toilsome, haggard life of those who in those same great towns must minister to that life of ease and wealth. It means the rich growing very rich. It means the poor growing very poor. . . . Civilization and art and science! Why, they are busy

making mitrailleuses, and inventing the newest and most sweepingly destructive methods of murder. Where will you find, in any one of those things that men worship, a substitute for God? Where will you find in these leaves of the tree of knowledge "the healing of the nations"? Yes! we should indeed be mocking you if we spoke, as some speak, of a coming millennium of science and art—we should indeed be mocking you if we spoke of the possibility of man being remedied without supernatural help. We believe in the perfection of humanity, but not in this life. We believe in an eternal peace, but it is not to be at the coming of the Prince of Peace. It is in this faith and this alone that we gain courage to look upon the sins and sorrows—the deadly sins, the weary sorrows—that afflict humanity. It is in the strength of this faith that we bear each one of us our own griefs and carry our own sorrows. It is in the strength of this faith that we can look for the last time into unenclosed graves, and, though with lips that are white and quivering with agony, can raise the song of Christian triumph over death and despair, and looking forward into the distant future, which that hour of sorrow seems to bring so very near, we can thank God again and again for the message that He has given us: "Blessed, thrice blessed! are they that have not seen, and yet have believed."—*Archbishop Magee.*

### THE SABBATH RIGHT

If THE Sabbath was made for man, every man ought to have it. If society does not allow him to have it, then he is robbed of one of his most precious possessions. A man who is obliged to work all the time is a drudge, a slave. Never to be permitted to take one's hands off his work, never to be allowed to take one's mind off his task, this is a form of slavery hateful to God, and which ought to stir up the fierce condemnation of men. For any class of people in a community to be obliged to work seven days out of every week, is an outrage which no civilized town ought to permit. If men over three thousand years ago were so kind hearted that they would not compel oxen and donkeys to work every day of the week, shame on us if we, two thousand years after the coming of Jesus, have so little chivalry in our heart that we are indifferent to the outrage perpetrated on our fellow men who are driven by the tyranny of modern life to toil on every day of the week! Wherever any class of men or women are obliged to work seven days a week, we should rush to their rescue, cry out for their deliverance, and never cease from our efforts until their liberty has been won. How could we call ourselves Christians if we were negligent in working in season and out of season to secure for all human beings the God-given right to one day of rest out of every seven?—*Charles E. Jefferson, D.D.*



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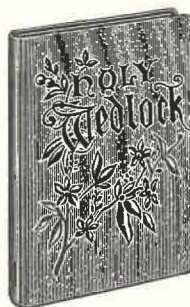
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