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# The Kansas City Churchman

Published by St George's Parish

Vol. 1.

Tenth and Eastertide

1909

No. 1

## Directory

Cyrus Townsend Brady, LL. D.	.....	Rector
A. C. Stowell	.....	Deacons' Warden
P. M. Hayward	.....	Vestry's Warden
George Wieg	.....	Secretary
Wm. Montenhall	.....	Treasurer
R. T. Alexander, E. C. Howard, W. A. Moses, C. T. Neal, A. W. Fust, H. J. S. Sedley, Samuel Foster, Robt. Waddell, and J. Q. Watkins	.....	Vestrymen
F. T. Durnan	.....	Organist and Choir-master
J. W. Leggett	.....	Sexton
<b>Women's Auxillary.</b>		
Mrs. E. H. Atwill	.....	President
Mrs. J. V. C. Ellard	.....	1st Vice-president
Mrs. E. P. Gilmore	.....	2nd Vice-president
Mrs. J. M. Lee	.....	Secretary
Mrs. J. M. Maynard	.....	Treasurer
<b>Women's Guild.</b>		
Mrs. Kelly Brent	.....	President
Mrs. Laura Hudson	.....	1st Vice-president
Mrs. Holly Alexander	.....	2nd Vice-president
Mrs. W. L. Richards	.....	Secretary
Mrs. A. R. Bradley	.....	Treasurer
<b>Altar Guild.</b>		
Mrs. A. C. Stowell	.....	Directress
Miss Martha Bacon	.....	Secretary
Mrs. O. C. Garner	.....	Treasurer
<b>Men's Club.</b>		
Mr. F. C. Ford	.....	President
Mr. W. L. Richards	.....	1st Vice-president
Mr. Gaylord Warner	.....	2nd Vice-president
Mr. F. C. Broadway	.....	Secretary
Mr. A. R. Bradley	.....	Treasurer
<b>Sunday School.</b>		
Mr. R. C. Howard, Supt., Asst. Supt., Rec. Sec'y, Cor. Sec'y, Treasurer, etc., etc.	.....	
Miss Alice Smith	.....	Organist and Choir-mistress

## FOREWORD.

There is born with this issue of The Kansas City Churchman, which you now hold in your hands, a modest addition to the journalistic output of the city, a periodical which the editor fondly hopes you will read from "Truck to Keelson," as a sailor would say.

I said periodical. Perhaps this is a stretch of the imagination, without which, by the way, nothing that is intended to appeal to the mind, does its work. It is the fictional touch that makes the true story saleable, or the true sermon appealing! The word periodical implies regular appearance. This paper will appear as often as we can spare the money to get it out. I use the pronoun, but refer to the church funds, now in, or to be put in, my possession. I do not know exactly what it will cost, but I suppose that ten or twelve dollars an issue will cover the outlay. It is to be distributed freely to all who wish it. Maybe some day some generous person will take me aside privately and give me ten dollars for another issue. Possibly some person will offer me an even larger amount to suppress it!

After its first intention of being interesting, its object will be to further the work of St. George's Church and parish and its missions. "Missions" is a fictional touch just now, which we hope to make real later on. This paper will also chronicle the history of the parish, record its progress, convey rectorial appeals to the parishioners, and in short, be a useful adjunct to our growing work. In no sense will it strive to supplant

our Diocesan paper, with its varied and instructive collection of sermonic literature, contributed by the clergy of the Diocese under guise of local news. We shall endeavor to further the work and increase the circulation of that journal. We are the humble follower of the larger sheet. Subscribe for the other paper, this one is free.

For the rest, this paper will speak for itself, the only remark I wish to add being that I alone am responsible for all that appears herein. A famous journal has started a column called, "Brick-bats and Bouquets." If any of these are to be thrown or handed, I am the sole target. With this assurance, I sign myself yours deprecatingly of the one, hopefully of the other.

Your friend and rector,  
CYRUS TOWNSEND BRADY.

## HISTORY.

How large the portentous name! I arrived in Kansas City on the 15th of January, having accepted the rectorate, been transferred to the Diocese, and received by the Bishop in November, 1908. Since then the following catalogue represents the work of the people.

An acre of ground, lacking a few hundred feet, has been purchased on the east side of Tracy avenue, between Twenty-ninth and Thirtieth streets, with a 250 foot frontage on the Park by 170 feet on Tracy. There is not a better site in Kansas City.

I call attention to these particular facts which are of great interest. Our parish house will afford us every facility for carrying on the work until we get the church. It will seat comfortably 600 people, and we can crowd 700 or more in on special occasions. The chancel can be shut off to form a chapel for early services. The auditorium will be fitted with iron rods and curtains so that the Sunday School classes can have privacy; and the culinary arrangements are all that could be desired. The primary room can be used for guild meetings and the quarters for the assistant minister will be most comfortable.

The rectory speaks for itself. It is large and so beautifully arranged that it will serve as the social center for the parish for years to come. It is in every respect adequate to its needs. The church will seat upwards of 1,100 people. When that is built the inner arrangement of the parish house will be changed to afford additional guild rooms, quarters for another assistant, a choir master, etc.

We propose to build the parish house and rectory at once. We are only waiting for the specifications upon which to ask for bids. So soon as we have paid for these two, we will undertake the great church. When it has been completed, we shall have a plant second to none in the Missouri Valley, and not surpassed by many anywhere. It is estimated roughly that the parish house will cost between twenty and twenty-five

1916  
1908  
1907

thousand dollars and the rectory between eight and ten thousand. The most rigid economy will be exercised with this proviso; that nothing cheap or in anyway out of keeping with the great church to which we belong, or the great opportunities we enjoy, or the future development of the work, will be allowed to go on the property.

In the parish an Altar Guild has been organized and vested. I can hardly describe the number and variety of services these young women render. Nobody now sees how we got along without them. They are present at every service, they see that everything is in order, they relieve the clergyman of a vast number of details, they rejoice his heart by their cheerful efficiency, and they delight the eye of the congregation. I am sure, by their reverent demeanor in their beautiful vestments as they take their place in the chancel at hand for any emergency.

A Men's Club has also been organized most auspiciously, with a first attendance on a rainy night, of sixty. It will hold monthly meetings, save in the summer, and I look for decisive results in the way of making the men of the parish better acquainted with one another, and thereby promoting our work. A secret order of Knighthood for the young boys is under consideration, as is also a guild for the young girls, an association for young men, and a relief society to work among the poor. These will come in time.

The two admirable societies of the church, the Women's Guild and the Women's Auxiliary have taken hold with renewed vigor. The Women's Guild has organized a branch of the Church Periodical Club, and the Women's Auxiliary is to add to its good record by more work in the future.

The finances of the parish have been put upon a weekly envelope basis. Over fifty new subscribers have voluntarily come forward to join all of the old subscribers, except an unaccountable twenty-eight, who for some reason or another are hanging fire. Come back dear twenty-eight, and all will be forgiven! I admire your pluck in standing out in the face of such appeals as have been made, but now that you have fully demonstrated your independence and we entirely admit it, won't you get in line with the rest, and do what you can?

The Sunday School in its superintendent possesses one of the best and most devoted lay workers that I have ever come across in my ministry. You doubtless remember the famous man who was "the cook and the captain bold, and the mate of the Nancy, brig; the bos'n tight and mid-shipmite, and the crew of the captain's gig." Well, in this parish his name is Howard. You ought to see him on Sunday morning! He comes in before the service and gets everything ready by himself. He gets into his vestments by himself and conducts the service again alone, gets out of his vestments once more unaided. For the next half hour he acts as secretary, as treasurer, as distributor of literary cards, envelopes, all by himself. He welcomes and records the names and addresses of the new children; sees to the supplying of the places of absent teachers; consoles weeping infants for the primary, who are lonesome in being, for the first time, without maternal care. I should

think the men of this parish would be ashamed to look him in the face. I am, I know, for it seems to be in some way my fault, that I cannot inspire someone to come and help.

We need now two men, full grown, able-bodied male persons who wear long trousers, and who have brains in proportion, not boys or children, one to be secretary, and the other treasurer of the Sunday School. Both are positions in which no theological knowledge whatever is required. Any Christian of good business ability can fill them. I shall make no inquiry as to the ecclesiastical faculties of any of the persons who present themselves. I will pledge my word and so will Mr. Howard that we will not ask these officials to do any teaching or attend to any other duties except those that pertain to their office. Any man who has "gumption," and who is willing to cut his Sunday nap short, and get his breakfast, say at 9 instead of 10 o'clock, will do.

The treasurer will keep the accounts of the school, which is being put on the envelope basis, see that the children pay up, notify them when they are behind. He will find his morning hours full if he does this work properly. The secretary will keep a record of the attendance, advising the superintendent what children have had holidays during the week, check up the classes, etc. Are there not two men who will do this? It is a sickening shame that Mr. Howard should be left alone any longer.

This is the one department of the parish work that is indifferently backed up in St. George's. I have never, in all my experience, met with such a bunch of hustling workers from the senior warden down to the smallest choir boy, as this parish exhibits. That statement holds good for everything but the Sunday School. We are gradually getting new teachers, but we want these two officers and we want them NOW. Sunday School takes a vacation during the summer months, so there is some intermit to the grind. Then Mr. Howard would like to have one or two younger men to be assistant superintendents. There is plenty of work for all who will volunteer.

The Sunday School itself is progressing. We are about to adopt the New York Sunday School Commission series of lessons. Our pride and joy is the Sunday School choir, which has been organized, vested in brilliant scarlet cassocks, of pleasing cut with caps and girdles to match. Come out and see the "Little Banda Rossa," as Mr. Martine graphically describes them. They are worth seeing and they are worth hearing. They add greatly to the attractiveness of the Sunday School. You cannot have a great church without a great Sunday School. A poor Sunday School is like the clay feet of Nebuchadnezzar's image. This is a parish in which the people have more children per family than any other parish in which I have served. I rejoice in it, and am going to inform ex-President Roosevelt of that fact if he ever gets back from Africa alive.

One other thing about the Sunday School. When your youngster comes to you to consult you about the amount he should pledge in his Sunday School envelope, make a desperate effort, deny yourself something and get him off the one-cent basis. Let us make it a two-cent school at least. As I

# The Kansas City Churchman

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## Directory.

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A. C. Stowell ..... Rector's Warden  
F. M. Hayward ..... Vestry's Warden  
P. W. Martine ..... Secretary  
Wm. Mendenhall ..... Treasurer  
H. T. Alexander, Jr., B. Ellard, F. C. Ford, B. C. Howard, C. T. Neal, A. W. Peet, H. J. S. Sooley, W. L. Richards, Robt. Wadhill, J. Q. Watkins and Geo. Wise ..... Vestrymen  
P. T. Durant ..... Organist and Choirmaster  
J. W. Jaggitt ..... Sexton

## Women's Auxiliary.

Mrs. J. V. B. Ellard ..... President  
Mrs. C. P. Gilmore ..... 1st Vice-President  
Mrs. J. M. Lee ..... Secretary  
Mrs. A. C. Stowell ..... 2nd Vice-President  
Mrs. J. M. Maynard ..... Treasurer

## Women's Guild.

Mrs. Kelly Brent ..... President  
Mrs. Laura Hinson ..... Secretary  
Mrs. Robt. Alexander ..... and Vice-President  
Mrs. W. L. Richards ..... Secretary  
Mrs. A. H. Bradley ..... Treasurer

## Altar Guild.

Mrs. A. C. Stowell ..... Directress  
Miss Christine Alexander ..... Secretary  
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## Sunday School.

Mr. B. C. Howard ..... Superintendent  
Mr. Forriess McDonald ..... Asst. Supt.  
Mr. J. V. B. Ellard ..... Secretary  
Mr. J. W. Dowd ..... Treasurer  
Miss Alice Smith ..... Organist and Choirmistress

## "AWAKE THOU THAT SLEEPEST."

Attention is called to the reports of the various organizations connected with the church which appear in another column. The treasurer's report for the year will be printed in the next issue, with some other reports not at hand. These reports speak volumes for the hard work and fine results of the different societies. Do you happen to be a member of any one of them? If not, why not? You may be able to give a great deal of money to the church, but that does not absolve you from work. You may be able, on the other hand, to give very little to the church, but that does not absolve you either. Nehemiah built the walls of Jerusalem because the people had a mind to work and they followed out their mental bent in that direction. We have a tremendous task before us and we have not and can not expect to secure a great deal of money with which to accomplish it. It has to be done by hard work. Do not shirk your part of it. There is a lot of dead wood on some of these membership rolls. Let us first bend our life in every member, then new members and then more life.

I think on the whole we had a very good Lent. I am sure that the church in every department of its activities is being

strengthened for the task, but not as much as it ought to be or as much as it must be, but the trend is in the right direction. Moving a church is like moving a great stone; it takes great effort and strength to do it. It moves very slowly at first, the strain to get it going is tremendous, everybody works with furious energy, muscles are strained, faces are bedewed with sweat of toil; it seems immobile, but presently it starts to move, very slowly, ever so slowly, then the workers redouble their efforts, it moves faster, goes further, and by and by the task begins to get easier and the movement more rapid and more steady, the progress appreciable, understandable. That is the way it will be with us. We have got to start in right away and double and redouble our efforts until we get it running as we want.

## More About Transfers.

If you find this transfer discussion a nuisance, stop it; stop it right away. I shall be glad if you will stop it. The way to do it is to get your own transfer. I am just as sick of the subject as you are, but it is one of those duties to which I must attend. Let me say this to all, that the fact that you have or have not been transferred here has nothing to do with your church privileges. If you belong to another church and actively at work in that parish or contribute there, and yet desire to avail yourself of an opportunity of an early communion or an occasional service here, of course you will be most heartily and gladly welcomed to all our privileges, sacraments, and services. Suppose for instance you are a faithful member of Grace Church and wish to continue to be such and yet find yourself unable because you live too far from it to go down to early celebrations, you can come to St. George's, of course, without hesitation or question. I am only talking about transfers to those people whose names are on, let us say, Grace Church register, but who never go there because they are habitual attendants at St. George's, who work here but do not contribute regularly to the church there or the church here. It is not fair either to the church which retains your name or the church which ministers to you. In the one case your name lends a fictitious importance, and in the other case the withholding of your name detracts from the real strength and both parishes suffer and you suffer, too. You ought to belong where you are, not where you are not. No reasons of sentiment should prevail to prevent this. It is church law and it is common sense as well. Membership in a parish is not an irrevocable thing. If I were intending to remain in a parish only six months I should be transferred there, contribute there, work there, attend there; and when I went away, I should be transferred again. Rectors don't want people on their lists with whom they have no parochial re-

lationship. They are spiritually responsible for them with no opportunity to get in touch with them. All that I have said about bringing transfers here applies equally to taking transfers from here. You may go anywhere you like with no interference from me. I want you to be satisfied and happy in your church work and in your church home. If any other parish and any other minister can make you happier, go there by all means. I will help you in every way.

Now while I am on this subject, let me say one or two other things. I have transferred several people to other parishes. Sometimes the reason for the transfer is obvious and is good, but I have not infrequently wondered whether some of the transfers were not due to a disinclination to assume a share of the burdens and responsibilities that are attached to St. George's Church and a wish to be connected with some already organized and well equipped parish where no demands are apt to be made except to take your part in a growing and established work. Of course it will cost you more money, take more of your time and require more of your labor in St. George's than in any other parish in the city. I might as well be frank with you and I shall be. That is true because we have nothing and must build everything. You will have in other parishes better music, more finished churches, more comfortable conditions, fewer demands upon purse and person. If you are leaving for that reason, I shall keep but half my word and say go, but without giving you my benison. If you are that kind of a person you will not care.

St. George's wants men, women and children. It wants them sorely, but it does not want shirkers. It is not the place for those who are looking for easy paths and nothing to do. It is not the parish for those who desire the maximum of return for the minimum of investment. As I have said before the motto of this parish is "If you belong to St. George's you have got to work hard." This frank statement may further accelerate the departure of some of those who are trembling on the verge. Well, let them go! By such a weeding out process, by natural selection, we will by and by assemble a body of heroic people to do great work. Are you going to leave us? Are you going to stay with us, madam and sir? The issue is put squarely before you and the determination is up to you.

#### LENTEN NOON-DAY SERVICES FOR BUSINESS PEOPLE.

I regard those services which were held at Grace Church, from my point of view, which is indicated at the caption of the article, as a waste of time, money and effort. The church is too far away from the business center of the town to enable people, unless they have plenty of leisure, to attend them. The attendance was never good at any of the services at which I was present. It simply provided an extra service for Grace parish at the expense of the city clergy. They were not advertised, no one knew who was going to speak, the subjects were divided among the clergy so that there

was nothing consecutive in the treatment of the otherwise admirably devised program. The luncheon feature turned the mid day service into a social gathering from which the spirit of Lenten self-denial was conspicuously absent. It compelled some people to serve tables during the Holy Season. It required people to pay twenty-five cents for every service they attended; not that they did not get value for their quarter, for the lunches were excellent, but the business of running a lunch counter in connection with a church service, is a poor one especially in Lent.

Perhaps I might have not discussed these services so freely had not the rector of the church said in that last issue of the Diocesan paper that he approved of them and intended to continue them next year. That is his privilege; personally I love him like a brother but I hold the contrary opinion. I suggest that some arrangements be made next year to hold services, let us say in the Schubert Theater; that distinguished clergy from abroad be invited to take the services from Monday until Friday inclusive, that the city clergy take the Saturday services, that the Church Club undertake the whole expense and arrangement of these services, that they begin preparation early enough to make the services a success, that offerings be received at every service for expenses, that the service begin at 12:05 and close promptly at 12:35 and that one of the local clergy be present who has enough nerve to stop even the most distinguished Bishop of the church at 12:25 if he should forget himself and overstep the limit. Under these conditions, I venture to say that we would crowd that theater; that the services would pay for themselves, and that thousands of people to whom Lent is a mere name will be brought to a realization of it and greatly benefited. The streets of Kansas City teem with people from 12 to 1 o'clock. Other large cities carry out this plan for Lenten services, why can't we?

#### THE CHURCH CLUB.

What is the matter with the Church Club in Kansas City, anyway? A sample of its mismanagement is shown in the arrangements for the annual meeting and dinner at the Coates House. The date was set long ago for the fourth of May, but no public notice was received by the members of the club until the third, and if the individual rectors had not hustled, no notice of the meeting could have been made on Sunday morning, the second. Of course, the blame, as usual, is divided between half a dozen people who could not get together, but if these persons, all of them keen, bright business men, conducted their business the way they conduct the Church Club, they would go into bankruptcy in a year. You can't run a Church Club without devoting time to the work. You can't do anything without taking pains. What is the old definition of genius? "Capacity to take infinite pains." As a result of this bungle there were but 54 at the dinner when there should have been five times that number. We had 14 St. George's men and could easily have had 30. Again, there were no proper arrangements for seating at the dinner. For instance,

four clergymen out of the eleven sat together in one bunch. Eight St. George men with Dr. Gayle, who used to belong to us, sat together. The men of the Church Club do not know one another. Somebody should have prepared a dinner chart in which first among the laity and second, in which the men of the same churches would have been separated so that the acquaintanceship among churchmen should become general. These are little things. Things that take time, but things that count. The dinner itself was unexceptional and the address by Dr. Beverly Warner was one of the best I have ever listened to. I am going to repeat just as much of it as I can to the congregation at the first opportunity. It ought to have been heard by all the men of the church in the city.

We were all thrilled and enthused over that address, but what are we going to do about it? That is the question. What is the Church Club for, anyway? Is it purely social or does it intend to accomplish things? If it is designed to accomplish things, why are they not accomplished? I asked this question in a few remarks I was privileged to make and the whole body turned on me and asked me to tell them what to do. I am not a leader of this club, I'm its newest member, and I don't think it is up to me, but since I have been asked the direct question surely it will not be amiss for me to attempt to answer it. First I would ask the Bishop to set forth prayers for the extension of the church in the city, the Diocese, in the nation and in the world. I would have those prayers printed and make every man in the Church Club give his word of honor to use them morning and evening every day in his private devotions. It would encourage some to have private devotions who now never do. If you want to accomplish anything for the Lord the first thing to be done is to get down on your knees and pray and you will never do anything until you do that. This may sound archaic and old fashioned, but you will find that it is true, nevertheless. And then, having prayed, I would endeavor to follow out the prayer in my daily life.

I would select three church extension committees, one for the city, one for the Diocese, and one for the rest of the world. I would get good men on these committees, men who would hustle and who would develop an intense rivalry, and I would keep after them until they did something. If they did not I would eliminate them. Handle them without gift where missions should be planted, how much it would cost to buy land and on what terms it could be secured and not ask for a dollar for anything until its plans were so perfectly developed that they would speak for themselves. Among these plans should be included a city missionary. Let the diocesan committee do the same thing for the Diocese and include in its plan an archdeacon. Let the general committee devise ways and means to inform people about missions of the world and arouse interest therein. Knowledge is power and power will get money every time. Let there be a membership committee or an

attendance committee to get hold of the men who were not there last night. Gentlemen, if you have large and splendid plans, you will get efficient men to carry them out. These things would not take any money to start, but they would take time and labor. St. George's will do its share. I am sure. We have some very efficient men who will do anything that is asked of men for Christ and His work. Here is a city sixth in wealth, it is said, in the United States, and the church is so weak, so absolutely incapable of organized effort that it is pitiful. There is not what we might call a great parish in the city, only two that are fairly strong, Grace Church and St. Paul's; and the rest of us, what are we? There is certainly no money here, but we have never seen anything like the conditions here. Of course it is easy for one factor to say that all the others are wrong. I suppose the Bishop, clergy and laity must of necessity share equally in the blame, but I believe that the heaviest burden of responsibility in this instance rests with the laity. There is certainly business acumen, experience and money enough in the laity to do something and get something accomplished.

Why couldn't the Church Club buy a downtown lot and erect on it a great building. The bottom floor could be rented for stores, the second floor would contain a small chapel and a large auditorium, the next floor the Bishop's offices and offices for the various organizations of the Diocese. The next six floors could be rented for offices, perhaps the top floor could be used as a Church Club or an eleventh could be fitted for a Bishop's residence. Such a building could be financed, I am sure, without difficulty. Its rentals would more than pay interest on the money invested and provide a sinking fund for the repayment of the principal. And by and by they would produce a missionary income! It would give us a downtown place to hold our daily Lenten services, all sorts of church meetings could be held there and the auditorium could be rented for other purposes when not being used by the church. And it would be the greatest single thing that could be done for the church.

I am not a financier, but I am confident that such a building could be financed and what an improvement and stimulant it would be to the church. It ought to be done before all the available land is gobbled up and it is too late to get a site.

Let the Church Club show that it exists for something more than to eat, drink and be sad and discouraged and to repine that nobody tells it what to do. Let the parishes show that they exist for something more than to build up themselves. What did Edmund Burke say to the electors of Bristol, I am quoting from memory in the absence of my library, and stand open to correction, but it went something like this: "Encourage us if we falter, strengthen us if we fall, applaud us if we succeed, but for God's sake let us press on."

#### NOTES.

We are to have the graduating class of the Kansas City Law School with us on May the 30th. I shall preach a sermon on "Anarchy." This will be the Baccalaureate

sermon, the rector having been elected preacher. . . . The evening sermons on the Ten Commandments as applied to modern life will continue until the close of the evening services for the summer. . . . The congregations still continue remarkably good. . . . I announce this early that in the fall I shall preach a series of sermons on that most dangerous of heresies, "Christian Science." Heresy is technically defined as the denial of the articles of the Apostles' Creed. Christian Science is superlatively in that it denies them all. The sermons will be divided thus: Christian Science and the Bible, the Creed, Philosophy and Medicine. I am studying the question hard. Generally speaking I respect all religions, but there is nothing, absolutely nothing, to be said in favor of Christian Science. . . . The Altar Guild still has a few copies of "Gethsemane and After," which it would like to dispose of at the publisher's price. On Ascension Day, May the 20th, we shall have celebration of the Holy Communion at 7:30 and at 9:00 a. m., and service at 8 p. m. with the full choir, at which I shall read the resurrection portion of that book. . . . There is the greatest assemblage of cooks in this parish. I am not talking at random, but with vivid recollections of Mrs. Martine's marmalade, Mrs. Bacon's beaten biscuits, Mrs. Brent's maple sugar, Mrs. Pence's cake, Mrs. Seeley's jelly, Mrs. Cecil's pickle—mysterious but delectable! She says it is tomatoes, but I say it is raisins—and Mrs. Smith's pie, also mysterious but equally delectable. But they continue the catalogue. Here is a little recipe which I submit to the housewives of the parish as a slight quid pro quo for all the things they have sent the rector and his family. Try it and see if you don't like it. Your husband will think he is eating a high class macaroni; he won't be able to tell the difference and he'll never know how cheap it is unless you tell him. Later: I can't find that recipe; I'll print it next month! Watch out for it.

After June 1st the rector has rented Mrs. John Eaton's residence furnished until such time as the new rectory shall be completed. The address is 3123 Woodland avenue, next door to Mr. Mendenhall. You see I always like to get close to the treasurer of the parish. The home telephone number is Linwood 373 and the Bell number will be announced later. We shall be at home Wednesday nights and Thursday afternoons as usual to the congregation. . . . This is a list of my engagements for the past week: Sunday, seven distinct services; Monday morning, dictating this paper; Monday noon, Clericus; Monday afternoon, calling with Mrs. Brady; Monday night, took the children to hear John Drew; Tuesday morning, correspondence, finished paper, dictated chapter in a new novel, luncheon to Dr. Warner, Women's Auxiliary at 2 o'clock, Vestry meeting at 5, Church Club dinner in the evening; Wednesday morning, more dictation, afterwards entertained Dr. Warner with an automobile ride by courtesy of Mr. Hal Brent; at noon entertained him with the clergy of the city at luncheon; lectured before the Atheneum at half past two and at home to visitors in the evening;

Thursday morning, work on sermon, another chapter of the story; Thursday afternoon at home to visitors, prepared address for the Credit Men's dinner in the evening; Friday and Saturday committee meeting and further literary and clerical work, and with all this I am getting up my annual report for the convention. Oh! for July to come. I have engagements for three or four nights out of the week for the rest of the month. Last week I had six speaking engagements and declined invitations for seven more. Does anybody want to swap jobs with me? Well, you needn't try. I wouldn't give up mine for anything you have. . . . The lecture on "The Master of Repartee" has been delivered three times. At the church it has netted us so far \$21.00. I have ordered an altar book and a prayer book, which will cost \$24.25 less 10 per cent. We should have a new hymnal, but it costs \$9 more. I am in hopes that in some way the \$9 will be forthcoming. Perhaps the Apron Committee, for whom I am to lecture on the 18th, will be willing to give me that proportion of their proceeds for that purpose. I don't ask it, I don't even suggest it, I just express it. Then we would have a complete set of altar books for the church services. Later—The required amount has come! The Easter services were very satisfactory. We had 278 communions at the three early services at the church which was splendid. Although it was a very inclement day, the wind blowing a gale, there was the largest congregation we have had in the rink. The Altar Guild had transformed the chancel end of it into a bower of white and green. It is astonishing how well it looked. The offerings were \$2,200. I don't think the sermon was a success. For one thing two little wanderers from the Campbellite Sunday School engaged in a vigorous altercation at the end of the rink, which I stood as long as I could and which I finally had to request Mr. Howard to quell. And when that episode was safely over the lights of the window back of the choir were blown out and Mr. Stott and Mr. Alexander had to hold the window shut with a board to keep the Easter decorations from being blown down, or up. . . . I exchanged with Dr. Ritchey the following Sunday, had a beautiful service and a congregation which filled the church. My lambs mainly strayed into other folds and I was mortified beyond measure at the report I received at the number of people at home, but I bless most heartily those members of my flock who did their duty. . . . At the parish meeting the number of the Vestry was increased to fifteen. Messrs. Moses and Trotter declining to serve, to our great and lasting regret, left four vacancies. The old Vestry was re-elected and Messrs. Ellard, Ford, Martine and Richards, were added to the number. At the first meeting of the Vestry, Mr. Stowell was reappointed Rector's Warden, Mr. Hayward re-elected Vestry's Warden, Mr. Mendenhall re-elected Treasurer, and Mr. Wise declining to serve, Mr. Martine was elected Secretary. . . . The parish house and rectory plans have been finished and are in the hands of the bidders and we shall be able to submit figures to the congregation within ten days.

. . . . We are indebted to Grace Church and Rev. Carl R. Taylor for the use of the old Grace Church pulpit. It is the most solid pulpit I ever stood upon. We had to take it apart to get it into the rink and it took four men an afternoon to move it. I take it to pieces, and set it up again. It feels good to have such a firm understanding beneath one's feet. The platform of the rink is so elastic that sometimes I felt like a boy on a springboard when I get to preaching hard. . . . There are a large number of people attending our services, who count themselves members of our parish, some of them have their names upon our registers, but who make no regular contribution through the envelope system. What does it mean? You will doubtless say that you make your offering when you come. In the first place you do not come as often as you ought to, and when you do come you do not make up in your offering for the times you have missed. The envelope contributor contributes whether he comes or not and has just that much advantage of you. Do you want to be known as an ecclesiastical dead beat or parochial sponge? Well, get busy and make a subscription before somebody comes to you and humiliates himself and you by asking you directly and personally to make a pledge. I don't want to know anything about the subscriptions. I wish that I might never have to refer to them. Just tell the treasurer and he will give you a package of envelopes and you can get in line with the rest. . . . We had a beautiful confirmation class of twenty-one Sunday afternoon. Every member of this class was a volunteer. I just opened the door and they came in of their own accord. Next year I am going out into the highways and byways for those who ought to be confirmed and who are not. I shall know who they are by that time, so make up your mind to the inevitable.

If the Diocese will contribute \$300 for each mission started, \$600 in all, I will supplement with quarters and sufficient stipend to give a man a decent living and will establish two missions, one and a half miles south of the present site of St. George's in a rapidly growing portion of the city where we already have a half mile southeast of the same location. I will diminish the amount asked for from the Diocese regularly by the amount the people contribute. I will turn over these missions to the Diocese at any time it wants to assume control of them. I will organize them into independent parishes as soon as they are able to stand alone. If anybody wants to invest a little money for the Lord's sake and will make a first payment on a lot for either of these missions, I will assume the responsibility of the rest. There are no strings to this offer. It is no bluff. What will you do about it; anything? And let me assure everybody that this is not an attempt to get an assistant at the expense of the Diocese. Nor will it lighten my own labors, on the contrary, it will greatly increase them. I have absolutely no motive in making the offer but the good of the church, not St. George's parish, and to ascribe any other reason for the proposition is an insult.

This is a chance for the Diocese to do something at my expense. Is there statesmanship enough in the Board for it to put aside all smaller considerations and act?

. . . . At a meeting of the Vestry yesterday the following gentlemen were elected as delegates to the Diocesan Convention, which has been changed to the first week in June and to Kansas City: Messrs. Stowell, Hayward, Watkins, Seeley Howard. The following five were elected as alternates: Messrs. Ellard, Neal, Alexander, Wise and Richards. The rector was given power to fill vacancies so that a full delegation would always be present. The following committees were elected for the ensuing year: Music—Messrs. Neal and Wise.

Sunday School—Messrs. Howard and Ellard. Finance—Messrs. Mendenhall, Peet and Richards. Care of the Property—Messrs. Seeley and Alexander.

Parish Missions—Messrs. Stowell, Hayward, Mendenhall and Martine.

The rector and both the wardens are to act as ex-officio members on all committees on which they are not otherwise designated.

#### RECTORS' REPORT.

To the Members of St. George's Parish: Herewith I submit to you my first report of my official actions since I entered upon the rectorate of your parish.

I accept your call to become your rector and was transferred to the Diocese of Kansas City early in November, 1908. I did not enter into residence and take up the active work of the parish until the 15th of January, 1909. During that period I performed three rectorial acts. I received and accepted the resignation of Dr. V. W. Gayle as rector's warden, and appointed for that position Mr. A. C. Stowell. I transferred two applicants to St. Paul's.

Since entering into residence and taking actual charge of the work, I have participated in 53 Sunday services and 58 week day services, most of the latter being during Lent, making a total of 111 services. At 76 of these services I have delivered sermons, lectures or addresses. Adding to the number 14 confirmation lectures, makes a total of 90 public deliverances on various subjects in these months. The Holy Communion has been celebrated 26 times, 16 people have been baptised, one has been buried, and there have been no marriages. A class of 22 or more is under instruction for confirmation. I have been absent from the parish one Sunday, the regular services being carried on by visiting clergy on that day.

Eight have been transferred to other parishes and I have received from other parishes 12, making a net gain of four. Every person who counts himself or herself a member of this parish and whose name is not on the parish register and who has not been transferred to St. George's parish is hereby urged to secure letters of transfer at once so that the records may be made correct. The importance of this cannot be overestimated.

Since my arrival an Altar Guild, a Men's Club, a Church Periodical Club and a vested

Sunday School choir have been organized and are in active operation. An improved envelope system has been adopted, a church paper has been started, and other adjuncts to the church work are in contemplation, including societies for youths, boys and girls, which are only waiting for the proper persons to volunteer to lead them. The Women's Guild and the Women's Auxiliary, two societies already in existence on my arrival, have been doing excellent work.

An acre of ground has been purchased and plans for an extensive church plant have been prepared and approved. The congregations have outgrown the little church and have moved for Sunday services into the Stadium Rink.

Arriving in the parish as I did close to Lent, with an immense amount of work necessitated by the change of location and the adoption of plans, together with illness in my family has prevented my seeing the people in their homes as I should like. I shall call upon them as fast as I can, but the parish is large, its members are scattered and there is still much to do in connection with the new building. It will be a long time before I can get around to see the people. Indeed, I find it difficult to see the new people whose names are brought to my notice, to say nothing of the old, but if I can not call upon the people, they can call on Mrs. Brady and me.

I have found in the parish a spirit of willingness to work which I have never seen paralleled in my long and varied experience. I make this statement without hesitation or reservations of any sort. Our Is, and for the time being must of necessity remain, a free church. Whether it shall always be a free church or not will depend entirely upon the people themselves. In a church in which the pews are rented there is a definite relation between the number of pews to be rented, the renting price of each pew and the expenses of the parish. The major and fixed expenses are provided by the renting of the pews and the extra missionary and benevolent expenses are taken care of from the offertory which is sometimes supplemented by the envelope system.

If we had pews to rent there would be no question but many people would rent them and pay without a murmur a reasonable price for them. Since we have no pews and everybody stands exactly on the same basis in regard to accommodations in the church, which are free alike to those who pay much, to those who pay little, and to those who pay nothing, the individual or family contributions are rather low. This is what I mean by taking advantage of the free system. That such an advantage is taken is no discovery of my own. It is the result of the wide experience of many people. Unless, therefore, there can be a large increase in the weekly pledges, both in number and in amount, I shall feel it my duty to recommend so soon as it may be practicable that the church be put upon a rented pew basis.

If we wish to be considered simply as a little organization, doing small work in a quiet way, we can of course take that position. In that case, a complete reorganiza-

tion of the plans of the church will have to be made. A young man who can live on much less salary than I will have to be secured and many of the dreams which we cherish will have to be abandoned. I might as well be frank about this matter now and you might as well understand it in the very beginning. No church whose fixed and regular revenue does not exceed \$6,000 can possibly afford to pay \$3,000 for its rector and do any aggressive work besides. I know no field in the United States where there are more and greater possibilities than in this one. I am willing to spend and be spent for you in every possible way, to devote all my experience, which is considerable, and whatever ability I possess, to the work, but there must be more generous financial response if the work is to be carried on.

We ought to start two new missions at once. We ought to have an assistant minister, not to lighten my labors, but to increase them if necessary. It would require \$400 more than we are now raising to get such an assistant minister, provided the Diocese will give us what we have a right to expect from it if we should start these missions, and we have not yet given anything at all for the general missionary work of the church.

Too much praise cannot be given to our faithful and devoted church choir, composed mostly of volunteers, who at great personal inconvenience and self sacrifice have rendered the services to the best of their ability with cheerful and uncomplaining response to the demands made upon them. The music and the service of the Episcopal church are a very great consideration. Their usefulness and helpfulness cannot be over-estimated. We need to spend twice and possibly three times more upon our music than we now do.

It is probable that we will be more heavily taxed by the Diocese—and I believe this Diocese is now more heavily taxed than any I have ever served in—in the future than we have been in the past. Evidences of growth and prosperity inevitably produce such a penalty. Our expenses will increase. Although we have a valuable asset in our Ebase lot, even if we should sell it for the amount it is conservatively estimated to be worth, it will nevertheless be necessary for the congregation to raise a considerable sum of money to build the parish house. No scheme of financiering without straight out gifts from the congregation will amount to anything.

This is plain talk, but such as seems to be demanded by the case. In conclusion I am confident that you will realize the measure of your responsibilities and that you will build an organization of which not merely Kansas City, or the Diocese of that name, or the Missouri Valley, or the West, but the Church in the United States may be proud.

CYRUS TOWNSEND BRADY.

The report of the Treasurer should appear here. I will print it next month. You will find it makes an excellent showing. I am sure, and we'll all be proud of it.

### THE SUNDAY SCHOOL.

Receipts.	
Cash balance from last year	\$12.20
Easter Offerings	\$9.57
Sunday Offerings	136.27
Christmas Offerings for Hospital	16.70
Birthday Offerings	15.17
Cash advance	14.68
	<b>\$312.48</b>
Disbursements.	
General missions	\$39.37
Hospital Club for children's ward in St. Luke's Hospital	21.67
Pleno	2.20
Young Churchman Co. account old bill	20.00
Contribution, account present for Bishop	5.00
Sunday School organist for March	6.00
Palms	2.50
Easter number Young Churchman	2.50
Lesson books	65.67
Christmas Eve	32.75
Postage and printing	15.62
Miscellaneous expenses	2.23
	<b>\$312.89</b>

Unpaid Bills.	
Young Churchman Co., for Easter crosses	\$ 6.88
Thomas Whitaker, for lesson books	2.25
Geo. W. Jacobs & Co., account lesson paper	10.00
Young Churchman Co., account old bill	20.00
	<b>\$56.13</b>

Average Attendance During 12 Months of	
April, 1908	111
May, 1908	102
June, 1908	95
July, 1908	92
August, 1908	58
September, 1908	89
October, 1908	77
November, 1908	112
December, 1908	112
January, 1909	131
February, 1909	169
March, 1909	159
April, 1909	198
Roll Easter Day	169
Scholars	213
Officers and teachers	21
	<b>192</b>
	<b>233</b>
	<b>16</b>
Total roll	

Kansas City, Mo., April 10, 1909.

### THE CHOIR.

During my short connection with St. George's as organist and choirman, I feel that there has been a slight improvement made in the rendition of the musical part of the church services, but at the same time I feel constrained to say that I do not feel that the music of the choir is given the support that is essential to make the music of the parish a success.

Very few people realize the difficulties confronting one with nothing but a practically voluntary choir, with no repertoire and I might say almost no music in their library. In addition, satisfactory results are rendered more difficult by an inadequate instrument and insufficient room for the singers.

In my experience I have satisfied myself that the music in the churches today must be made an attractive feature, and I trust that in the near future St. George's choir will receive encouragement and more consideration at the hands of the congregation, than has been the case in the past.

FRED T. DURRANT, Organist.

### THE WOMEN'S GUILD.

The eighteenth annual meeting of St. George's Guild was held in the Sunday school room of the church on Friday, 21, 1908. The officers elected were: Mrs. Kelly Brent, president; Mrs. Laura Hudson, first vice-president; Mrs. Robt. Alexander, second vice-president; Mrs. Walter Richards, secretary; Mrs. A. R. Bradley, treasurer; all of whom resigned and nineteen new members have joined the Guild, the total enrollment being ninety-four. During the year six meetings have been held, and twenty-four all-day meetings with luncheon. The average attendance has been twenty-five. The largest was on January 22, when there were present forty-five members and many visitors, the smallest was with sixteen members.

The first work undertaken by the Guild was the presentation of an opera, "The Mandarin," which was a financial failure in as much as it barely paid expenses. The rummage sale brought in substantial returns and the two musicals given at the homes of Mrs. Robert Waddell and Mrs. George Southard were very successful, both socially and financially. In addition to this work the Guild has made fourteen red vestments and caps for the Sunday school choir, provided the material and Coccia Society, and a gray silk vestment and cap for the Altar Guild; supplied twenty-two imported cossacks for the men and large boys of the church choir and furnished material for four more for the smallest boys. St. George's room at the St. Luke Hospital has had its furniture and linens replenished, and the Guild's share in entertaining the diocesan meeting of the Women's Auxiliary at St. Mark's Church with money collected in the parish.

Socially the Guild has been so handicapped by inadequate quarters that nothing has been attempted except a reception at the home of Mr. and Mrs. Stowell, given for our former rector, Mr. Woodruff, on the eve of his leaving the parish. A purse of \$20 was contributed in the parish and presented to him as a small expression of our deep appreciation of his services. A small sum was also contributed for Grace Church's fresh air fund.

Cash receipts to date are as follows:	
From basar receipts	\$11.83
Receipts of two musicals	101.86
Lunch offerings	6.90
Interest on money in bank	35.50
Ten cent slips	20.45
Special pledges	1.25
Membership fees	167.60
Opera receipts	111.00
Rummage sale	12.38
From miscellaneous sources	12.48
Total cash	<b>\$1,187.48</b>

Disbursements.	
Hospital supplies for St. George's room	\$ 22.75
Bazaar materials	60.00
Vestment materials	22.21
Laundry of cottas	5.85
Balance of bills incurred by management	1,167.60
Loan to the vestry	1,000.00
Entertaining clergyman	12.00
Miscellaneous items	12.50
Cossacks for church choir and express charges	97.50
Total expenditures	<b>\$3,400.52</b>

The Guild is indebted to Mr. Hayward and Mr. Mendenhall for assistance in straightening out the opera "Angelo"; to Mrs. J. W. Smith and Mrs. Joseph Lee, non-members, who have made special pledges; to Miss Grace Hudson's Sunday school class for materials for red vestments, and to Dr. Brady and the Guild of Trinity parish, Toledo, for one set each of the red, blue and gray vestments.

The close of the nineteenth year of the Guild's work shows a very gratifying increase in membership, usefulness and cash receipts. The smallest balance of dues remains unpaid that we have carried forward since a pledge of \$1,000 entered year, which includes a pledge of annual proportion to the church building fund, is of unusual proportion, but the cheerful willingness with which it has been undertaken and with the support and appreciation of our rector, Dr. Brady, whose success is assured.

MABEL N. RICHARDS, Secretary.

Members—Alexander, Brent, Bradley, Bradford, Baker, Bacon, Burbridge, Buchanan, Bradstreet, Bottsford, Burchard, Cecil, Cuthbert, Coffin, Dunn, DeLancey, Dalton, Duff, Durant, Ellis, Gilard, Eastman, Penn, Fowler, Fulton, Fockler, Cron, Gayle, Gilman, Gough, Hayward, Holtzman, Ingrin, Jenkins, Kapp, Lake, Lee, Moses, Macanab, Moorhouse, Mathers, Martine, Mendonah, Millard, Milburn, Mitchell, Maynard, Nord, Nearing, Neal, Orant, Osmond, Floran, Paces, Reed, Renney, Richards, Robinson, Sideman, Southern, Seelye, Strong, Schermerhorn, Smith, O. P. Smith, D. Stone, Southerland, Stowell, Starckes, Tuttle, Williams, Waddell, Whitman, Wetmore, Tuttle, Williams, Woodstock, Wise, Misses Lawrence, Wentworth, Woodstock, Wise, Misses Law-

ton, Scutherland, White, Wilson. Honorary members—Miss Harriet Lawton and Mrs. E. R. Atwill.

#### THE MEN'S CLUB.

The Men's Club of St. George's parish assembled for organization March 15. There was an attendance of sixty; constitution and by-laws were adopted and an interesting address on "The Church's Need of Men" was given by ex-Mayor Feasday. Refreshments were served by the Women's Guild. The following officers were elected: F. S. Ford, president; W. L. Richards, first vice-president; Gaylord Warner, second vice-president; F. C. Broadway, secretary; A. H. Bradley, treasurer.

The second meeting was held on a very rainy night on the 15th of April with an attendance of 35. Amendments to the constitution were made and a very able and interesting address on "The Law" was given by Mr. Hayward.

The annual meeting for the election of officers for the ensuing year will be held on the 17th of May. F. C. BROADWAY, D. M. Bradley, Brady, Brent, Broadway, Burchard, Ceall, Dilton, Durrant, Elward, Elberg, Ford, Fulton, Hayward, C. D. Geo. and F. M. Heitzman, Hilliard, A. T. and Reid; Howard, Jones, Knox, Lake, Lewis, Liggett, Love, Macomb, Marline, Mendonhall, Neal, Osmond, Overhill, Pearson, Pence, Price, Reel, C. H. and R. H.; Richards, W. J. A. J. Stovell, A. C. and A. C. Jr.; Sutherland, Alex. and John; Trotter, Trundie, Walters, Watkins, Wentworth, Wise.

#### THE ALTAR GUILD.

The Altar Guild of St. George's Church was organized on the 22nd day of January, 1909. Eleven members volunteered, Mesdames Stovell, Garner, Mitchell, Barker, Misses Ota Trundie, Margaretta and directress, Mrs. Stovell being elected. Maria Bacon, Mrs. Garner as treasurer and Miss Altar Guild to vest the altar. The duties of the guild for all communion services and after, to cleanse thoroughly all vessels used at the service, are clean and in perfect order. One of the guild is always on hand to assist the rector if needed. There have been twenty-eight services since the 22nd of January and one or two of the girls have never failed to attend. Dues of active members \$1.00 a year and those of associate members \$1.00 a year.

When the Altar Guild was organized there was curving, lectern hanging, doasal, book marker, one purple set, one green set, one red set. When altar linen, one given by St. George's branch of the Woman's Auxiliary in memory of Miss Fanny by Miss Grace Hudson, which we hope to have restored and used. There were also various odd new sets have been added, one of which was used on Easter. The Guild has made nine new chess kinds of cleaning articles in their possession, extent that Dr. Brady has appointed several new members—Mesdames Garner, Mitchell and Stovell; Misses Christine Alexander, Margie Ota Trundie, Elward, Gladys Kelly and Virginia Robertson. Associate members—Mestine, Moses, Brent, Chandler, Davis, Ford, Margaret, Smith, Stark, Trundie, Wentworth, Wise, Watkins, Wentworth, and the Misses Buck, Lawton and Stovell.

#### TREASURER'S REPORT OF ST. GEORGE'S ALTAR GUILD.

Received: Original flower fund turned over to the Guild ..... \$21.20  
 Article members ..... 14.00  
 Monthly dues ..... 3.65  
 Sale of Rector's Sermon ..... 12.75  
 Commission on Lenten books ..... 6.92  
 Total amount received ..... \$61.17

Expenses: Church florist bill ..... \$22.00  
 New altar linen ..... 3.12  
 Communion bread ..... 3.12  
 Miscellaneous—Church supplies, cleaning, postage, etc. .... 6.92  
 Repairing, carpenter work, etc. .... 7.61  
 Total expenditure ..... \$42.25  
 Amount on hand April 11, 1909 ..... \$18.92  
 Received from Lenten collections and personal gifts as well as memorials ..... \$18.25  
 All of this amount and more too will be needed to pay for the Easter and Lenten expenses.

#### SUNDAY SCHOOL CHAIR.

The Sunday School Chair consisting of fifteen girls, was installed for active service on Sunday, March 14th. Although the time for preparation had been rather short and more than a third of the number were not at all familiar with the church service, they have thrown by and acquitted themselves creditably. Since then they have appeared neither time nor pains to preparing and the Festival Sunday School service at the afternoon of that day. They have thrown themselves heart and soul into the work, notwithstanding somewhat adverse conditions at times as a cold room for rehearsals, and even being locked out entirely. Even that did not damp their ardor and they are to render themselves so efficient that they may be utilized by the Rector in any way, and at any time he may see fit. There are now two on the waiting list.

ALICE WOODVILLE SMITH, Directress.

#### WOMEN'S AUXILIARY.

Has held nine meetings during the last year, with average attendance of fifteen out of a membership of twenty-eight.  
 Balance from last year ..... \$118.27  
 Received from donations ..... 25.45  
 Received from offerings ..... 22.80  
 Received from pledges ..... 21.60  
 Received from unfiled offerings ..... 10.50  
 Received from Little Helpers ..... 2.81  
 Received from mite boxes ..... 1.49  
 Received from Art Institute afternoon ..... 2.61  
 Received from Missionary tea ..... 7.90  
 Received from Bazaar ..... 1.80  
 Received from rummage sale ..... 92.86  
 Received from Year Book ..... 7.49  
 Received for current expenses ..... 2.75  
 Received for travelling secretary ..... .25  
 Received for delegate's dues ..... .25  
 Received for St. Mark's lunch ..... 15.50  
 Total ..... \$61.15

#### DISBURSEMENTS.

Bishop's purse ..... \$175.00  
 General Missions ..... 15.00  
 Margaret Atwill scholarship ..... 10.00  
 Mary Eaton scholarship ..... 10.00  
 Diocesan paper ..... 2.58  
 Year Book ..... 6.25  
 Lunch at St. Mark's ..... 20.00  
 United Offering ..... 4.55  
 Little Helpers ..... 9.61  
 Rummage expense ..... 2.75  
 Dues, Brady ..... 1.09  
 Bents sold at Bazaar ..... 17.60  
 Balance on hand ..... \$296.29  
 Total ..... \$61.17

EMMA L. LEE, Secretary.

Members—Mesdames Atwill, Brent, Buchanan, Cross, Deal, Dunn, Elward, Gayle, Gullmore, Gron, Hill, Maynard, Morehouse, Murrell, Mitchell, Nichols, Osmond, Honeco, Stott, Stovell, Southard, Seely, Tallman, Woodcock, Woodruff.

EMMA L. LEE, Secretary.

NOTE—Mr. Seely will undertake the Boys' Club, the Knights of King Arthur. Who will lead the young girls society?

# The Kansas City Churchman

Published by St. George's Parish.

Volume 1 All Saint's 1909 Number 3

#### Directory.

Cyrus Townsend Brady, LL. D. .... Rector  
 A. C. Stovell ..... Rector's Warden  
 F. M. Hayward ..... Vestry's Warden  
 W. M. Marline ..... Secretary  
 Wm. McDaniel ..... Treasurer  
 R. T. Alexander, J. V. B. Ellard, F. C. Ford, R. Howard, C. T. Mrs. A. C. Peet, H. J. S. Seely, W. L. Richards, Robt. Waddell, J. C. Watkins and George Wise ..... Vestrymen  
 F. T. Durrant ..... Organist and Choir Master  
 J. W. Woodruff ..... Sexton

#### Women's Auxiliary.

Mrs. J. V. B. Ellard ..... President  
 Mrs. C. E. Gilmore ..... First Vice-President  
 Mrs. A. C. Stovell ..... Second Vice-President  
 Mrs. J. M. Lewis ..... Recording Secretary  
 Mrs. J. S. Gron ..... Corresponding Secretary  
 Mrs. J. A. Maynard ..... Treasurer

#### Altar Guild.

Mrs. A. C. Stovell ..... Directress  
 Miss Christine Alexander ..... Secretary  
 Mrs. O. C. Garner ..... Treasurer

#### Men's Club.

Mr. F. C. Ford ..... President  
 Mr. W. L. Richards ..... First Vice-President  
 Mr. N. C. Elward ..... Second Vice-President  
 Mr. F. C. Broadway ..... Secretary  
 Mr. A. H. Bradley ..... Treasurer

Mr. B. C. Howard ..... Superintendent  
 Miss Alice Smith ..... Organist and Choir Mistress  
 Mr. J. V. B. Ellard ..... Secretary  
 Mr. G. W. Woodruff ..... Treasurer

#### THE NEW BUILDINGS.

By the time this paper is in your hands the parish house will be ready for the roof joists. The end of the month will see the stone work completed, and the close of the first week in November the permanent roof in place; all this of course dependent upon the weather and other contingencies such as the prompt delivery of the cut stone. If these hopes are fulfilled this will leave us seven weeks before Christmas day to complete the building in order to hold our first service therein on Christmas morning. We think that we shall be able to do that. The building committee met last Wednesday and awarded the plaster and painting contracts for both buildings, which are the last large contracts to be let.

The rectory is a little more advanced than the parish house. The stone work is completed, the roof has been put on and the shingling of the second story will be commenced in a few days. This building will also be ready for plastering early in the month and we hope to get into it about the same time we occupy the parish house. Both buildings are so far advanced that they make a brave show indeed on the beautiful church lot. We can form some idea now what the finished great church will be.

Estimates of the cost of the two buildings have been made, but until we are a little surer of the figures they will not be given out. It is safe to say, however, that we believe that considerable sums have been saved by the method employed. This is largely due to the unremitting care, wide experience and extensive labor of the building committees, together with the skill and

devotion to our interest of Mr. Rowe, the superintendent of construction, and Mr. Fuller, the master mason. We are entirely committed to this method of church erection. We know that even if the cost be the same, we are getting a better building by day labor and we have been enabled to make a number of changes looking to the increased efficiency and utility of both buildings without any extra expense, indeed in some instances with a lessening of the expense. Of course the success of the method employed depends on the building committee and the superintendent. In our case both are of the best.

Designs for the new chancel furniture, simple yet churchly and beautiful, have been prepared and the chancel, I am sure, will be a joy to look upon. The congregation may be certain that neither time or labor is being spared by those upon whom the building and the erection of the church has been devolved to get the best possible results in the least extravagant way. The parish house is noble and imposing and the rectory beautiful and appropriate. The architect has served us well, and we are all happy and glad in our prospects.

#### THE CHURCH IN KANSAS CITY, AN INTERROGATION.

The Journal of the Twentieth Annual Council has just come to hand. I have been interested in examining the various statistical tables contained therein.

As a prophet is not without honor save in his own country, I realize through experience and otherwise that the man who undertakes to point out what is amiss is certain to be heartily disliked and condemned by those who are in the least degree responsible for the conditions which are disclosed. Also, I realize that there is a large party in every organization which favors the concealment of what is wrong, in the vague hope that in some way it may be made right so. But occasions arrive in which the best interests of the work demand publicity. I am quite willing, if I must, to sustain what I shall undoubtedly receive in the course to which I am applying myself. Most of the facts hereafter set forth were originally pointed out to me by my brethren of the clergy, and were confirmed by my brethren of the laity.

In 1890 there were in the whole Diocese 27 Clergy; in 1891 the number had risen to 36; in 1893, to 40; now there are but 29—11 less than the maximum and but 2 more than the minimum in 20 years.

From the list of the parishes and organized missions on pages VIII and IX I observe that there are in the See City but six self-supporting parishes and two organized missions. On page X there are two unorganized missions listed, one of them being the Institutional work of Grace Church and the other the Deaf Mute Mission. There has not been a single parish or mission organized in Kansas City since 1891. During that time the population of the city alone

has increased nearly one and a third times; I have no figures for the Diocese.

In 1890, by the United States census, the population of the city was 132,716. In 1909 careful estimates furnished by The Star indicate a population of 236,012, the city directory estimate is 276,000 and the World Almanac 300,600. The number of communicants in the city of Kansas City is 44 per cent of the total number in the Diocese, that is the present percentage. Employing that ratio I find that in 1890, at the organization of the Diocese, there were in the city 1,336 communicants, or one for every 94 persons. In 1900 there were 2,035 communicants, or one for every 81 persons. In 1909 there were 2,278 communicants, or one for every 125 persons. In other words, the Church is now and has been relatively losing ground since 1890. In nineteen years of Diocesan existence, the number of communicants has increased from 1,336 to 2,278, or 64 per cent—the yearly average increase being only 47. During that period the population of the city has increased from 132,716 to 236,012, or 116 per cent. In other words, the city has grown about twice as fast as the Church. A comparison of the rate of increase since the year 1900 is even more startling. In 1900 there were 2,025 communicants in the city, which had increased in 1909 to 2,278, an increase of 13 per cent. During these nine years the population increased from 139,752 to 236,012, an increase of 75 per cent. Comparing the reports of Kansas City parishes for 1908 and 1909, I find a small net increase in one year of 0.4 per cent in communicants. Six of the churches or mission stations report a substantial increase of from 52 to 20; one reports a decrease of 31, the net increase being 143.

The value of the church property in the city is given at \$362,000.00, the income being over \$48,000.00, which is about 13 1/4 per cent on the money invested, a very large proportion, yet this large income produced a net gain of only 143 communicants. That is an expenditure of about \$336.00 for each new communicant. I am far from estimating the value of communicants in money. One may be worth a million dollars, another not a cent, but the figures are not without interest. There were nine clergymen at work in Kansas City and the average gain for each clergyman was therefore but sixteen.

These figures disclose a deplorable state of affairs. I doubt if this report can be paralleled by that of any other church or religious organization in the community. The facts are set forth here, not in the spirit of cautious fault finding, but in the hope that when they have been examined, such interest in them may be aroused, that there will come such an awakening as will determine men to take immediate steps to rectify what ever is amiss, make a brave effort to recover the lost ground and see that no more is lost in the future. If these statistics do not move those who see them, I shall despair of the future of the Church. Unless there is a radical change, we will go on becoming relatively smaller and more inconspicuous until we reach the point of insignificance. These conditions are the more amazing in a Church which boasts of its Apostolic Ministry, its historical continuity, its catholicity—that is its unwavering adherence to ancient and universally accepted doctrines of the Church, with no mediaeval or modern sub-

traction or addition—its admirable organization—parallel to our national organization and marvelously adapted to American thought and opportunities—and its substantial liberty in nonessentials, which is shown in the variety of our churchmen. Why is it that the Church in this great and growing city is on the downward path? Why is it, in all probability, alone among the other religious forces of the city in this lamentable showing? What is the matter? Who is at fault? What is the remedy? How shall we apply it? Awake thou that sleepest and arise from the dead.

#### THE SUNDAY MORNING NICKEL. IS IT YOURS?

The other day a man went to church. It was a beautiful Sunday morning. He was well dressed and at peace with the world. The church was filled, the music was well rendered, the sermon interesting and inspiring. He was glad that he was at church and was greatly satisfied with himself. The offering was received and he put a nickel in the plate that Sunday morning.

The next day he went down town and before he arrived at his office he had his boots blacked. It cost him five cents, and he gave the boot black a nickel as a tip; and he had put a nickel in the plate on Sunday morning.

As he sat in the boot black's chair, he bought a newspaper for a penny and he handed the newsboy a nickel and told him to keep the change; and he had put a nickel in the plate on Sunday morning.

During the morning, feeling the need of refreshment, he went out to get a drink. Meeting a friend, he took him with him, and when he had paid for what he had had, he gave the barkeeper a dime as a tip; and he had put a nickel in the plate on Sunday morning.

When luncheon time came, as he had worked hard and felt rather hungry, he treated himself to an unusually good meal. When he arose from the table he gave the waiter fifty cents as a fee; and he had put a nickel in the plate on Sunday morning.

In the afternoon he bought some cigars, and as there was a friend with him, in a spirit of urdu, he paid twice as much for one for his friend as he would if he had been alone; and he had put a nickel in the plate on Sunday morning.

At the close of the day, he went to get a shave, after which he gave the barber a ten cent gratuity; and he had put a nickel in the plate on Sunday morning.

He had stood up on that Sunday morning with the rest of the congregation when the offering was presented and he had joined lustily, for he had a fine tenor voice, in the singing of the offertory sentence, "All things come of Thee, O Lord, and of Thine own have we given Thee"; and he had put a nickel in the plate on Sunday morning.

Now, to whom did he give this nickel on Sunday morning? Was the favored recipient his neighbor, his bootblack, his barkeeper, his waiter, his cigar dealer, his barber? O no! This person to whom he gave the nickel which he had put in the plate on that Sunday morning WAS HIS GOD!

\*Note.—I heard Rev. Mr. Waver tell this story in substance at the Church Club dinner. I have never seen it in print and it is too good not to be preserved.

#### NOTES.

The rector and his family spent their vacation in Colorado, six weeks of it at Stead's ranch, at Morrison, Park, adjacent to Estes Park, and two weeks of it at the Mt. Morrison Hotel, Morrison, Colo. The ranch is located on a shoulder of the Medicine Bow range in sight of Long's Peak at an elevation of 8,000 feet. We found it a most delightful place, full of unlimited possibilities for enjoyment. We rode, drove and walked miles through canyons and over mountain, we camped by innumerable brooks and lakes and had a good time all the time. \* \* \* Morrison, where we spent the last two weeks as guests of an old friend, John B. Walker, Jr., is in the foothills of the same range at the base of Mt. Morrison, a score of miles from Denver. The Mt. Morrison Hotel is one of the best kept and most comfortable hotels in Colorado or anywhere else, and the adjacent Park of the Red Rocks is finer than the Garden of the Gods. During our sojourn our host took us, with some other friends, on the main range, just below the very heart of the main range, nearly every-thing possible happened to us. Our horses were stolen and a gun fight was narrowly averted; we lost our way; the camp caught fire; it rained torrents; the live stock strayed, also the women and children; the wagons were mired, ditto the horses, also the men. I don't believe I ever labored so hard in all my life as I did in that wilderness. We drove over some of the worst roads in creation in getting to our camping place, a lovely glen in a remarkable canyon. It was worth it all, however, and the experience was a delightful one, which we will never forget. To sit at night before an enormous log fire, to lie under the stars with the sound of a running mountain brook and whose waters were as soft as milk and as cold as ice, lulling you to sleep, to wander up precipitous sides of canyons, to wander in the shade of primeval pines, were things not to be passed lightly out of memory. Our entertainment by our generous host was royal in its munificence. There were thirteen in the party and thirteen horses and ten burros, which perhaps accounts for our disasters. \* \* \* Before he died the laster, Colonel Swone expressed a wish to be buried by the Episcopal Church and with the Episcopal service. When those about him asked the reason for this unusual and to them inexplicable request, the answer was given in terms which perhaps, as well as anything could, illustrate the singular modesty of Kansas City's much beloved and honored citizen. "I prefer that service," said Colonel Swone gently, "because it eulogizes no man." \* \* \* While I was away I officiated several times at evening services in the log cabin at the ranch. I solemnized a marriage in our own camp, and I had the great pleasure of preaching to a large congregation one Sunday morning in my old church, St. Mark's in Denver, Colo. \* \* \* Someone has asked me what a half truth is. A half truth is a statement which is true so far as it goes, but which from omission or suppression or other cause conveys a wrong impression. For instance, a statement is made that the Bible is a wicked book because it says, "There is no God." Now in the Bible are found the words, "There is no

God." It may be logically urged that any book which makes a statement of that kind is a wicked book, and therefore the original proposition is true; but when the facts are disclosed, namely, that the Bible says, "The fool hath said in his heart, there is no God," the conclusion that it is a wicked book is found to be unwarranted. So far as I am concerned, I would rather deal with a straight out liar than with a half truth teller. \* \* \* St. George's welcomes the new archdeacon, and we shall be glad, at his convenience, to welcome him to our pulpit for such presentation of his work or for such other gospel message as he may bring us. I was an archdeacon myself for eight years, both in the East and in the West, and he has my sympathy and my support. \* \* \* Why is it that with five or six million men under arms in Europe and battle-ships innumerable, that the whole Christian world stands quietly by and lets the insupportable Mohammedan butcher, with every possible accompanying atrocity to women and children, souse thirty thousand helpless Armenians, whose only offense is that they are Christians? We are told by the advocates of great navies and large armies that they are peace makers—an international police! Well, let them get busy and stop these horrible anachronisms that throw the twentieth century back into the days of Saint Bartholomew. If I were the President of the United States I would send American battleships to Asia Minor in double quick time, and I would give the Turks such a lesson as they would never forget, so that when they wanted to do it again they would take a second thought as to what the consequences might be. \* \* \* The truth is that these great armaments are for war. We are told that England and Germany are ready to fly at each other's throats, and that France and Russia and Austria and Italy would all take a hand. It seems a frightful thing to say, but I do not believe we can have a lasting, permanent, international peace until there has been a great and universal war, the consequences of which will be so appalling to victors and vanquished that perforce it will be the last war for hundreds of years. If vast armaments are put into the hands of great peoples, as a rule they will use them sooner or later. If that be the case, the sooner the better. \* \* \* I were a world dictator, I would say immediately disarm or fight it out and have done with it. \* \* \* Fifteen million dollars worth of ships that were new and of the highest class ten years ago are now rusting away at the League Island navy yard and can scarcely be sold for old iron. Think what good that money could accomplish, wisely expended for the benefit of humanity, and the people of the United States, and the people of dependent foreign lands, who look to us as the font of civic and religious liberty. With that fifteen millions of dollars we could probably have bought off the Turks and secured peace for the Armenian. I was educated as a man of war, but circumstances are rapidly forcing me into the peace societies of the world. \* \* \* Here are some good ones on the rector. At a meeting of one of the societies I heard what I thought was a knocking at the door. Breaking off an interesting conversation with one of the members, I started for it. Judge



of my astonishment when the president coolly remarked: "There is no one at the door, Dr. Brady. I was rapping for you to keep quiet." I have done that myself so many times that now I know how it feels. \* \* \* Again, someone was discussing the rector, who is still new enough to be discussed—does any rector ever get old enough not to be discussed, I wonder?—and the question was asked, "How do you like the rector?" This was the prompt reply: "I like him very much, he has so many faults." \* \* \* We all deeply sympathize with the rector's warden of the parish in his long and severe illness. We pray that his sojourn in Hot Springs may be of much benefit to him and that he may come back to us with splendid health and vigor to do his large and important share of the full work. \* \* \* Speaking of President Eliot's five feet of books, a humorous critic thus delivered himself: "I like Cyrus Townsend Brady's first five feet of books very much, but the other fifty-six not so well." Which is a slander. I have measured my volumes and I find that to date they fill exactly four feet six inches. \* \* \* The first Harvest Home festival of the parish was remarkably successful, all things considered. The little chancel was fairly filled with fruits and vegetables of all sorts, which showed up beautifully against the decoration of corn stalks, kindly provided by Mr. Waddell. Around the font were massed great bunches of cannas from Mrs. Hayward's garden. The parish generally contributed liberally and the morning after many baskets were sent to the St. Luke's Hospital and other charitable institutions. There was nearly a wagon load, all told. \* \* \* Attention is especially called to the enclosed page of THE LIVING CHURCH. On the whole, I consider it the best of our church papers and one of the best of the church papers published in the United States or anywhere else. I do not by any means endorse everything that is contained in it, any more than I endorse everything in the Diocesan paper, or you endorse everything in this paper, but I endorse the spirit with which the various matters are discussed, even though I may disagree with the editor's conclusions. I wish everybody who can possibly afford it would subscribe for this paper. I think it will be a direct and positive advantage to the parish to have it received and read regularly by our people. They will become better Christians and better churchmen, and certainly better informed churchmen. The yearly subscription, which will commence with November, will contain the reports of the next General Convention, which are sure to be of interest and importance. The Altar Guild will receive subscriptions and will get the benefit of the amount allowed for each paid subscription and the Altar Guild needs a great deal of money. It does a great deal of work and has little or no funds to fall back upon. Won't you read carefully the enclosed page of The Living Church and then give any member of the Altar Guild your name and address, and have a sample copy sent to you at once? I cannot emphasize this too strongly. \* \* \* There seems to be a feeling among church people that after they have attended one service of the church their obligations and duties are thereby discharged. There are four services of the

church every Sunday—the early Communion, Sunday school and Bible class, and morning and evening services. Attendance at one does not by any means fill the measure of your duty. I have actually had young men and young women—boys and girls, too—say to me on leaving the Bible class that one service a week was as much as they could reasonably be expected to attend, and that they were therefore going home and I should see no more of them. Now, if that is how you feel, I shall be inclined to abolish every other except the early Communion and the morning service. The Bible class is a forty-five-minute lecture, attendance upon which by no means relieves you of the duty of worshipping God, which is one object of the Sunday services. You do not discharge your obligations when you come to Holy Communion and go to none of the others, for another of the objects of the Sunday services is to receive instruction and inspiration, and if necessary reproof and rebuke. I think the minimum which everyone should try to compass should be at least two services a Sunday. If you come to Sunday school and must go home for domestic duties, make up for it by coming to evening service. If you come to early celebration, select some other service also. \* \* \* Especially do I urge parents to see that the children who come to Sunday school remain for the service of the church. The Sunday school is a school; it is not a church for the children. If you do not inculcate in your children the habit of coming to church after Sunday school, when they grow too old for Sunday school they won't come to church at all. Witness those boys and girls mentioned in the preceding paragraph. Don't be afraid to make your children go to Sunday school and church, either. You require them to go to day school, whether they wish or not. Why not to church also? This church has been remarkably blessed, and it has been wonderfully successful but it has not been so far blessed and it has not been so completely successful as to warrant the least cessation of work, or the least diminution of devotion on the part of every member. And every member and adherent has to stay with the church just as in the beginning if it is to continue. Give me the stayer every time: I hate a quitter. \* \* \* The Periodical Club which does such excellent work, after trying in vain to hold an ice cream social, gave an entertainment at Mrs. Maynard's home, the net receipts of which were nearly \$20.00. This will be used to pay postage and expressage on the bundles and boxes of books and magazines which they practically send all over the world. "Me" and ice cream were the entertainment. \* \* \* The Guild has opened in its usual brilliant way. I notice, however, a great many faithful and regular attendants at the meetings of the Guild who are not nearly so faithful nor regular attendants at the services of the church. Why? It is much better to do the latter than the former, but it is best to do both. \* \* \* I had the pleasure of addressing a thousand of the public school teachers early this month. I told them about some heroes I had known. Someone afterward objected that the heroism I had described was more or less physical. Outward and visible heroism is usually the result of inward and spiritual feeling. I

do not think that the objection was well taken. Be that as it may, I had a delightful morning with the teachers. \* \* \* The morning with the Bible class in two sessions, one with the Sunday school and one after luncheon on Friday at 12:45 p. m. Anybody is welcome to either of these sessions. We are studying the Bible book by book, from a historical and critical standpoint. The attendance has been very gratifying, averaging 75. Would that everyone could attend. I am sure that this parish would be better off. \* \* \* In looking over the Diocesan Journal I note several times great diminutions in the lists of communicants of the different parishes and mission stations. It is obvious that these losses are not caused by death or removal. It appears that the scrutineer feels free to strike off whomsoever he pleases from the list. If he does not happen to know the whereabouts of any special person found on the list, he is thereby entitled arbitrarily to remove him. Suppose after a person had been so stricken from the list, the priest should die or remove and the churchman with whose name such an unwarranted liberty had been taken should apply to his successor for a letter of transfer. What would happen? Is there any provision in this Diocese for a divided list of communicants; one of those entitled to the communion and actually resident and another of those of whom nothing is known? In Dioceses where I have served no such juggling with the lists was permitted. If it is the custom in Kansas City to cast aside the names of the communicants who cannot be found, I should like to know it. I have always understood that no name could be stricken from the lists except by transfer, excommunication, death or a reasonable presumption thereof, the said presumption being determined not arbitrarily by the minister who cannot find out, but by other circumstances by which the rule is made uniform. \* \* \* And this brings me to the old point again. If you come to St. George's, and expect to be regular attendants thereof, get your letter of transfer. Please see about it as soon as possible. Also kindly bear in mind that if you have or have not been transferred, it does not prevent you from coming to the services and receiving of Sacrament or otherwise availing yourself of our privileges. Nevertheless, the fact remains that the rules of the church and the rules of common sense hold that you should get a transfer. And the same applies when you leave St. George's. If you go somewhere else, let me transfer you to the church of your choice and do not require me to keep your name on the register merely for ornament. \* \* \* There are merely a number of people attending the services of the church who have not taken a package pledge and for the payment thereof. The current expenses of the church have not and will not increase until we get into the new buildings, but they are already heavy and the current income barely meets them. There must be a large increase so soon as we occupy our new quarters for reasons which are obvious, and a good time to begin a subscription is right now. You may prefer some other plan of financing a church, but this plan which the authorities of the church have adopted seems to be generally

acceptable to the congregation and it will remain in vogue until we have conclusive evidence that some other method is desired. We are very anxious that our new supporters should join with the faithful who have been with us before, to hold up their end. \* \* \* Apropos of the new building, there are quite a number of people who have not paid the second portion of their building subscription. We need it, and we need it now. Next month the third portion will be due, and it would be a fine thing to get the second portion cleaned up and out of the way before we are compelled to ask for the last installment, and there are still a very few who have not paid their first portion. Are you one? \* \* \* I observe that Kansas City is in the Central Convocation. Do we ever have any convocation meetings? Elsewhere we had them semi-annually, and found them very helpful and interesting. We held them once in the city and once in the country every year. It was a good chance to get together. \* \* \* Dean Beckel has sent me the program of topics for the St. Joseph Clericus. It fills me with envy and admiration. There are but four men there. That means a paper or a discussion from each man once in four weeks. They have undoubtedly taken great subjects and I have no doubt that they will get great benefit from them, that they will get great benefit from them. \* \* \* A great many people have asked me for a list of my books. I print a list in another column, this year's issues being in italics. \* \* \* The Altar Guild will have a table in the forthcoming "National Bazaar," at which some of the profits going to the Altar for sale, the entire profits of the next year's Guild. They will also sell the next year's church "Kalendars" and will take subscriptions for "The Living Church," and they have insisted upon trying to sell autographs of the rector. \* \* \* We have ordered 250 Kalendars this year, two and a half times as many as last year, and we expect to sell them all. I wish that their business men would hang them in their offices. It will advertise the church and will remind men of affairs of the various services, which will be a good thing for them, even if they cannot find time to attend them, even if they cannot find time to attend these services during the week. \* \* \* I have advised that my old parish in Toledo, Ohio, has determined to add to the magnificent organ which it has been building during the past six months a splendid echo organ to be placed in the tower. Hearty congratulations. The music in Trinity Church was always a glorious feature of its worship. Some day we, too, will have a great organ, I trust. \* \* \* The experiment of giving the Sunday school a vacation in the summer has abundantly justified itself. We lost no one by it, and the September attendance during the year 1908 was 77. We began the first Sunday in September with an attendance of 130, and in October 1909, with an attendance of 170 and it is still increasing. The New York Commission on books is being used with great success. The primary department has been reorganized. The rector's wife is in charge in the place of Miss Thompson, who gave it up on her recent marriage. Mrs. Brady has associated with her Miss Alexander as sec-

retary and chorister, Miss Bradley as musical director and Miss Burchard as assistant superintendent. \* \* \* We need an assistant superintendent for the main school. Mr. Howard is overwhelmed with duties. Mr. Burchard has taken Mr. Deal's place as treasurer. The Sunday school choir continues to do good work. There are vestments for a few more girls and I hope that volunteers may be forthcoming. We need a choir mother right away. The envelope system is used with excellent results. Altogether things look very promising. It is the most important department of the church work. \* \* \* The Women's Auxiliary of this parish intends to do what it was organized to do, work for the missionary work of the church outside of the parish and diocese. Two boxes will be undertaken, of which the particulars will be announced later. Donations of material and other articles for these boxes will be received, which the women will make up into suitable garments. Now if you really want to do any missionary work, join the Auxiliary. A noble few have labored in the past against great obstacles and have accomplished much. We must have more active and associate members. The Auxiliary meets with Mrs. Brady on Tuesday, October 26, at 2 o'clock. I want to see every member and her friends out at that meeting. Let us work, and not talk. \* \* \* The rector and Mrs. Brady will be at home at the temporary rectory on Tuesday afternoons and evenings, commencing with the first Tuesday in November, except on such afternoons as the Women's Auxiliary may meet. They will be glad to see parishioners and prospective parishioners, old and new, on these afternoons and evenings. \* \* \* Are you saving your old newspapers for the Women's Guild? If you are, notify Mrs. Bradley and she will have them collected. Quite a little money comes into the Guild through the saving of these old newspapers, which most people burn. \* \* \* The Sunday night guest seems to be a proposition in prevention. You are going to the theater on Monday night. A casual visitor, unaware of your intention, drops in to spend the evening. You never think of excusing yourself to him, do you. Of course, you chuck theater tickets into the waste basket and proceed to make yourself agreeable to him without a moment's hesitation. You are ready to attend a dinner party on Tuesday night to which you have been invited by a friend. A casual guest in the same ignorance comes in to spend the evening with you and you at once give up the idea of the dinner, you take off your hat or your bonnet, and proceed to make yourself agreeable to your friend. Certainly you do. You are going to church on Sunday night and a friend calls, again quite ignorant of your purpose. Certainly it never occurs to you to say to your friend, "This is the Lord's day. It is my invariable custom to attend public worship at this hour. I should be delighted to have you accompany me and I believe you will enjoy the music, the sermon or the service." Oh, no, you don't do that. You would not be guilty of such discourtesy as excusing yourself to a friend to go to church. As you threw your theater tickets into the waste basket and broke the dinner engagement, of course you couldn't expect to be excused in

order to join your fellow churchmen in the worship of Almighty God. If it were a real engagement—but then you can worship God any old time, so what is the use of bothering about church. \* \* \* Now I wonder what would be the effect upon the Sunday night visitor, if you said to him that you felt it an obligation and a duty upon you to go to church and asked him to go with you? He would probably laugh, other members of your family might laugh, too, but if you persisted and he went with you, I pledge you that the moral effect of your course would be startling to your friend and to yourself. The way to make people value a thing is to show them that you value it yourself. Have that kind of concert in your church and people will sit up and take notice. They will say to themselves, "Why, there must be something in that. I respect my friend and I value his opinion. He evidently thinks very deeply on this subject." I will look into this myself. \* \* \* A goodly number of people in this parish send their children to Sunday school and are very particular indeed to start them off properly and in good time. Some few of them urge their children to stay for church. In both cases the fond parent sets a noble example to the children by staying at home and reading his paper. The greatest command that our Lord gave was, "Follow me!" and if you want your children to grow up in the fear and admonition of the Lord, let them see you always just a little ahead of them. They will keep up with you, never fear. \* \* \* I have expressed myself before. I think the paper, who so say that they are tired to go to church on Sunday, that they have got to take Sunday as a day off. I wish I could arrange my work so that I could take Monday or any other day off. To be sure, I do take a long vacation in the summer—it is either a vacation or a broken down rector, so far as that goes—but the sum of my vacation in the summer hardly equals the sum of the weekly vacation credited to you, so the matter is evened up eventually. \* \* \* I am greatly interested in the workmen on our new buildings. They work eight hours a day, and when their work is done it is over. Cementers begin at 8 and stop at 4:30, and the remainder of the time is their own. I don't want to stop working, I like to work, I would rather work than play, and I am passably fond of playing, too; but sometimes I do wish that I could stop at 4:30 and have the rest of the time to myself without a care. Of course the largest part of church work is mental work, but I have tried digging, and so far as exhaustion is concerned, I would rather dig a day than rack my brains for three hours and then lie awake all night on account of it. I am not complaining; no indeed. I chose this way in mature years with my eyes open, and I am not regretting it for a moment, but I am trying to show that when you complain that you are too tired to come to church Sunday morning in most cases you are just deceiving yourself, and your excuse, like most excuses, is a pretense. It won't be acceptable to Almighty God. I am sure, of course, there are exceptions to the rule and you may be one of them. If you are, no one will find any fault with you, but be mighty sure, my dear friend, that you are an exception. \* \* \* I am well satisfied

with the parish. Not completely satisfied. The man who is completely satisfied with anything is just starting to fall, but I am as nearly satisfied with it as human beings can be with human things. I approve of you as much as I like you. We have abundant cause for thankfulness. Surely God has blessed us. \* \* \* They make the best sandwiches in this parish that I have ever tasted. The Bag Committee gave me one the other day which I have christened "A Poissonette Sandwich." It is made up in layers with all kinds of materials which don't blend or mix until you bite into it, and then— \* \* \* Apropos, here is the long promised recipe for those imitation macaroons that I spoke about some time ago: Oatmeal Macaroon—One egg, all of it, the white and the yellow beaten together, two-thirds of a cup of oatmeal—I presume you could use Force, Grape-Nuts or any other of a numerous breakfast foods—one-third of a cup of cocoanut, two-thirds of a cup of sugar, three-quarters of a tablespoon of melted butter, one pinch of salt and a quarter of a teaspoon of vanilla. I think they are fried on some kind of a griddle. They have the taste and effect of macaroons without their cloying and indigestible qualities. You can eat them as long as there are any in sight, without doing harm to your "innards." I have tried the experiment. \* \* \* The Women's Guild will conduct a rummage sale on October 27th. Bring or send your rummage to the nearest of these receiving points: Mrs. Alexander, 3121 Montgall avenue; Mrs. Brent, 2255 Flora avenue; Mrs. Cuthbert, 3121 Harriotte street; Mrs. O. P. Smith, 3121 Harriotte street; Mrs. Bradley, 2466 Porosi avenue. \* \* \* The rummage should be delivered at these places not later than Tuesday, the 26th. Rummage too large to be delivered will be called for upon notification to the president, provided the rummage is worth the cost of the call. Inasmuch as the Guild is taking the place of the Women's Auxiliary in this sale, it expects to make a substantial donation to the Auxiliary treasury. It is hoped that a very successful sale will ensue. The success depends upon the amount of rummage, and that depends upon you. \* \* \* The meeting of the Men's Club at the residence of Mr. H. J. S. Soelov was in some respects highly successful, that is in the quality of the entertainment offered. The pleasant efforts of the young ladies, Misses Brandt and Bainbridge, was followed by our instructive and interesting address by our member of Congress, Hon. William P. Borland, whose discussion of the rules and organization of Congress and whose account of his own experience therein as a "club member," lightened by touches of quaint humor, was greatly enjoyed. The refreshments were up to the standard. There were, however, no more than twenty-five present. I think one reason for that is because the meeting was held at a private residence. The Soelovs were hospitable itself, the house was freely at our command and every one who was present felt that generosity. My experience is that people will not come freely to a private house, especially strangers, no matter how cordially you invite them, or how persistently you urge them, or

how warmly you welcome them, and I think it would be better in the future to have the meetings in some public place. \* \* \* If the men of St. George's parish want to make the Men's Club a success, and I believe that it can be made a very useful as well as a very interesting organization, they must give more time to it. The meetings are invariably on the third Monday of each month. The next meeting will be on the 15th of November. I wish that every member of the club and every man of St. George's parish would set aside that date in his calendar of events. This is the only social organization for men in the parish. If you don't come it will be a failure. It started brilliantly and kept up to its mark during last year. I hope that there may be a great outpouring of men next time. Come yourself and bring a friend with you. \* \* \* The secretary of the club made a mistake about calculating the dues for the summer months. There are no dues for the summer months. The dues began with the October meeting. Everyone present last Monday paid up those who were not present did not. Those who are absent should arrange to bring their dues with them next time. We plan for some rather elaborate entertainments later on which will cost us some money. \* \* \* In arranging functions of any sort in which the rector is to participate, it will save labor, time and sometimes heartburning if he is consulted before anything definite is decided upon. Please bear this in mind, if you expect to get married, or to die, or to call upon the rector for any service. \* \* \* Mr. C. T. Neal was elected second vice-president of the Men's Club in the place of Mr. Warner. I am very sorry to lose the Warners. Their names are still upon our books. Perhaps they expect to return. I hope so. \* \* \* I intend in the near future to start an embroidery guild to make complete new sets of hangings to be used in the parish house. The work will be given out to the members by the director to the various members and will be done at home. Where is the expert people woman who will act as director of this work? I am getting the patterns now. The material for the several sets will be memorials. Anyone who wants to give a memorial can buy the material and the guild will make it. We need everything. Candles, surplices, stoles for the clergy of the socks, surplices, stoles for the day when I shall not again be the whole staff—hangings for the lectern, pulpit, altar, desks, book-markers and so forth. I imagine that the material for a complete set will cost perhaps \$30 or \$40. When it is made up it will be worth \$150, and will be an exceedingly nice way to give a memorial. The hangings will be carefully cared for and will last indefinitely. When we have the great church in the present altar, which will serve in the parish house, will be moved to the new chapel, and the hangings will go with it. \* \* \* Miss Hudson's Sunday school class gave a beautiful solid silver Baptismal bowl in memory of deceased children of the Sunday school. \* \* \* In the chance of the parish house there will be a number of inexpensive memorials, the character of which and the price of which will be announced later. These will be part of the permanent

ittings of the church, and like the altar will be moved into the beautiful chapel when the great church is built. It is hoped that a number of people will be glad to avail themselves of this opportunity of putting tasteful and appropriate memorials in the new church. All the memorials will be suitably inscribed and will be permanent.

### THE GOOD OF THE CHURCH THE SUPREME END.

The welfare of the Church is the supreme object of interest and endeavor to all churchmen, because it is through the Church that men become Christians, and are made better men. In administering the affairs of any particular parish—and what is true of the parish is equally true of the Diocese—differences are bound to arise. We would not be human if we did not differ. The members of the congregation take offense at one another, at the Vestry, at the various officials of the several societies, and at the rector; and sometimes these parties of the second congregation.

What of that? The Church was here before any of her present members, or any of her present officials, or her present minister, and it will be here after they are gone. I would not let any individual or any group of individuals drive me from the Church or deprive me of my Church privileges or prevent my enjoyment in them to the very highest and fullest limit. Get mad at people or things if you must, I suppose you can't help it, but don't let your anger or your resentment, however just it may be, if it be just, drive you from the Church or make you forget any of your obligations or your privileges therein. Don't be petty. Don't say, "If you won't play my way, I won't play at all!" be bigger than that, avoid the exigent mind.

The rector, the vestry, the officials, the people of St. George's parish are only accidents. So far as the rector is concerned while he ardently desires to have everybody pleased with him, yet his prime object in life is not so much to make people pleased with him as to help people to be better. Some times it is necessary for him to be anything but pleasant to them in the pursuance of that end. The people are helping him to be better too, and he recognizes that some times it is necessary for them to be anything but pleasant to him in their endeavors to that end.

We must give and we must take, realizing whatever we give and whatever we take, we must remain in the church.

So far as I am concerned, the Church in the parish, the diocese, the nation and the world is always the first object of my concern and to it or for it I would sacrifice anybody or anything, beginning with myself. Much as I love St. George's, its people, its work, if I could be shown conclusively that it would be for the best interests of the Church to have another rector, the matter would never have to be pointed out to me a second time. I have sacrificed myself for the Church before on occasion and, my dear reader, I wouldn't hesitate to sacrifice you in exactly the same way, if it were necessary.

### LIST OF DR. BRADY'S BOOKS.

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The True Andrew Jackson (\*).  
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Historical Novels. English-French.  
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Romances.  
Mohenzollern.  
Sir Henry Morgan, Buccaneer.  
My Lady's Slipper.  
The Blue Ocean's Daughter.  
The Adventures of Lady Susan.  
Worren with the Ship.  
Comedies.  
Richard the Brazen (\*).  
Tillobat Titmouse (\*).  
Social Studies.  
A Doctor of Philosophy (\*).  
The Corner in Coffee.  
The Records.  
The King and the Man (published last spring).  
The Island of Regeneration (just published).

### Notes.

1. In The Great Commander's Series.
2. In The True Gloucesters Series.
3. In The Expedition of the Republic Series.
4. In The Young Heroes of Our Navy Series.
5. American edition out of print. One he had in a recent English edition under the title of "Little France".
6. In collaboration with Edward Peple.
7. An abridgement of Dr. Samuel Warren's famous novel, "Ten Thousand a Year."
8. Out of print.

### THE OPEN PULPIT.

"I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. III-8.

Prior to the last General Convention, no man, not a minister or a layman of this church, could lawfully make an address or deliver a sermon in our pulpits. It is true that some of the clergy, with or without the sanction of their Bishops, did invite Christian ministers of other churches to preach or make an address on occasion, but the practice was lawless and reprehensible therefor.

The Canon, or law, which covered the point is numbered XIX. The last General Convention amended the Canon by adding the words, "provided that nothing shall prevent the Bishop of any diocese or Missionary District from giving permission to Christian men, who are not members of this church, to make addresses in the church on special occasions."

On its face, this is seemingly a small matter, yet the debate upon it was one of the most spirited and able that took place in the Convention and the discussion has been continued ever since with increasing vigor and determination. Be-told how great a matter a little fire kindleth! When the vote was taken the majority in favor was overwhelming.

So soon as the amendment was passed the privilege conferred was grossly abused. It was made an excuse for lawless actions by clergymen, whose Bishops were not strong enough, or were otherwise unwilling, to hold them in check.

The Canon was not operative until the first of January following its enactment, but certain priests forgot that and services, entirely without its purview, were arranged at once. This gave just cause for offense to many and greatly prejudiced a large and very respectable group of churchmen against the Canon. So far as I am aware, the first service held under the Canon, in which every requirement was complied with, was held by me in Trinity church at Toledo, Ohio. A certain section of the Church, unable to see the real purport of the Canon, and reading into it some covert meaning, provided the first opposition to its working. I believe, made it an excuse for renouncing their orders and applying to the Roman Church for re-ordination; subsequently a large body of clergymen, numbering upwards of 1,300, and containing many influential men, petitioned the House of Bishops to take

"The whole Canon reads as follows, the amendment being in black type:—Of persons not ministers in this Church officiating in any congregation thereof: No Minister in charge of any congregation of this Church or, in case of vacancy or absence, no Church Warden shall permit any person to officiate therein, without sufficient evidence of his being a member of the Church; provided, that nothing herein shall be construed as to forbid anything to ministers in this Church; as Lay Bishops; incumbents of the Bishop of any diocese or Missionary District from giving permission to Christian men, who are not members of this Church, to make addresses in the Church, on special occasions." \*Affirmative: Clerical, 13 Dioceses; Lay, 2 Dioceses; total, 15. Negative: Clerical, 9 Dioceses; Lay, 5 Dioceses; total, 14. The clergy of Kansas fully voted nay, the laymen aye.

such individual action as would amount to a practical nullification of the Canon.

The men who went from us and the men who signed the petition did this, they declared, because the Church was no longer Catholic in belief and practice.

In the minds of seceders and petitioners the matter apparently turned on a question of priestly orders. The Church, they allege, is no longer Catholic, because she is giving permission to Christian men not laymen, or ministers of the Church, to make addresses in her pulpits. In extending this permission they maintain that the Church has essential that apostolic ministry which is essential to the being of a Christian Church.

I confess I am somewhat tired of the word "Catholic," not because of its original meaning, to which I heartily subscribe, but because it appears to have come, through whosoever fault it may be, to stand for something entirely different. For myself, I am a Protestant, and I neither intend nor desire to be anything else. Nevertheless, I believe in the Catholic faith, as set forth in the Apostles' and Nicene Creeds, and as exemplified in the services and offices of the Church established by the Book of Common Prayer. I believe this Catholic faith entails prayer and without any mental reservation; I believe in it, not because my ancestors believed in it, for they did not, but upon conviction, after careful study and research. I have again and again proved to you from Scripture and history, as well as from inherent cross-bility, the great dogmas of the Church as the Virgin Birth, the Incarnation, the Atonement, and the Resurrection. I believe by the same lines of argument in the historic continuity of the Church, in the Historic Episcopate, which to me means the Apostolic Succession, and the priestly character of the Church's ministry. To me the Bible is indeed the Word of God. As some of you may know, I have endured hardship, persecution, for these beliefs. I am ready to suffer for them again.

Are these facts, or my conviction of their truth, impaired or abrogated in any degree by the so-called "Open Pulpit" amendment? Are my orders as a priest in the Apostolic Succession so feebly established, is my belief in them so weak, is your belief in them so indefinite and chaotic that the appearance of a Methodist minister, for instance, where I preach, would destroy some of the great truths in which, thank God, practically all Christians believe, (\*) going to destroy my belief or your belief in their validity? Is it going to alter the fact itself in the slightest degree?

Does the licensing of that Godly Christian Methodist minister to deliver an address, or if the Canon permitted it as it should, to preach a sermon here under proper conditions, endow that minister with our episcopal ordination, put him in the line of the Apostolic Succession, make him a Priest of the Episcopal Church, or place him, so far as the Priesthood is concerned, on a parity with the Priests thereof?

Are you, as a congregation, so ill-trained, so badly taught; is your faith so loosely

\*Some of these have since acknowledged their errors and are humbly suing for reinstatement, I believe. So far as I am concerned, I think we are better without any man who leaves the Church of his choice and conviction on so flimsy a pretext. His choice and conviction on so flimsy a pretext. \*Ephraim is joined to idols; let him alone."

held, that some powerful presentation, by some one not in our ministry, of some great truth, upon which we are all agreed, is going to weaken your faith in your Church? These contentions, my brethren, are an affront to your intelligence. In no way does the fullest enjoyment of the privileges conferred by the Canon, and of the greater privileges which were sought by some of us to be conferred, effect these things in the slightest degree.

I said that this was properly the "Open Pulpit" amendment. That has been denied again and again, yet I maintain its truth. In the first place, if it be not the "Open Pulpit" Canon, why all this talk about it? Why all this excitement? Why all this beating of breasts and abandonment of faith and surrender of principle, and alteration of belief and wild frenzy of petition? Why all these divisions and searchings of the heart, if it is simply a restrictive canon limiting the power inherent in the Bishop and making more difficult that which it was intended to promote?

I introduced the original resolution, for which a substitute was reported by the committee on canons. I know what was in my own mind, of course. I had opportunity, as every man had, of judging what was in the mind of others by what was said. Every single speech or argument in the General Convention in favor of the amendment was specifically for an open pulpit. And every speech in opposition was equally clearly opposed to an open pulpit. And that overwhelming vote in the House of Deputies was for an open pulpit. It was clearly understood in the House of Deputies that we desired the privilege of the godly counsel and powerful pleading for Christ of our Christian brethren, not ministers of this Church, but ministers of other Christian Churches.

The amendment was not passed to legalize addresses by laymen of our Church, far from it. It was passed in order that the ministers of other Christian Churches (\*) might be heard in our pulpits. The House of Bishops greatly narrowed the scope of the amendment. There was much disappointment in the House of Deputies when the action of the Bishops was reported, but we accepted their action because we could not get anything more. Those who favored the amendment thought that the wording, as finally reported by the House of Bishops, at least contained the recognition of the principle of the open pulpit; that it was the thin edge of a wedge which succeeding years would drive home. That thought was expressed on the floor of the Convention. I expressed it myself. This is all history; it is not speculation; it is fact.

Why do we have an open pulpit, in so far as we have it, and why do we want it open farther? That is a fair question and merits an honest answer. This Protestant Episcopal Church was practically first on the ground in the territory of these United States. It is a Church which possesses an organization second only to that of Rome for efficiency; it is a Church which holds and

\*It is to be expected that such invitations would not be abused by gentlemen, and that such occasions would be improved by the avoidance of controversial topics and the emphasizing of agreements. Let the differences take care of themselves; every agreement minimizes them and makes the parties agreeing more kindly disposed. To the amicable adjustment of the differences upon the logic of events inevitably brings them to the fore.

maintains the whole Catholic faith, not added to or subtracted from; it is a Church with an undoubted and practically undisputed Apostolic ministry, reaching back to Christ Himself, in actual succession—the laying on of hands. Its organization is modeled upon that political organization which the highest genius of the world has found best adapted to progress—the United States. Its dioceses are organized as states are, and save that we lack an executive head—our presiding Bishop being little more than a mere functionary—the collective organization of the dioceses is like that of the general combination of the several commonwealths of the Union. Again, it is the only Apostolic Church in which the laity enjoy legislative functions—thank God for that privilege. It is also a Church which is at once rigid in essentials, yet sufficiently flexible in everything else to admit of a much prized liberty and a welcome variety in its membership.

Now, with its primacy upon the ground, with its historic Apostolic ministry, with its undoubted Christian faith, with its marvelous organization, with its careful provision for safeguarding the rights of the laity, with its flexibility and variety, you would expect the Church to be easily in the lead, certainly among Protestant organizations. What are the facts? I deal now with statistics for the year 1906, in the latest bulletin (No. 103) of the U. S. census.

In round numbers there are twenty million Protestants and twelve million Roman Catholics in the United States. (\*) The Episcopal Church had within her fold about 900,000, or one twenty-third of those Protestant communicants! Why, with all her advantages, does she stand seventh in the list of religious forces in the United States? I will tell you. The reason begins with an admission that is not often made. The Episcopal Church, in her clergy and membership, is more thoroughly disliked by her Protestant sister churches than all the others put together. Why again? Because of her arrogance and her exclusiveness. And that is the reason for her slow growth and her low rank. Many will deny that the Church is arrogant, and will protest that the alleged exclusiveness is due to causes beyond control, that it is inherent in the position of a Catholic Apostolic Church among Churches which are neither and do not regard their failure in either case as of vital importance.

It is surely possible to surrender no ancient heritage of the Church, to minimize no precious doctrine thereof, to give up no beloved custom, and yet manifest a spirit of loving kindness and brotherly association with other Churches and their ministers. We who favor an open pulpit under proper restrictions, believe that the measure will do much to bring the Church into those friendly relations with American Christian-

\*I am quite warranted in calling them Christian Churches, not Christian Denominations, the execution of the last Lambeth Conference and the Archbishop of Canterbury. Although for this matter I need no excuse, so far as I am concerned.

\*It must be remembered that Roman Catholic figures include all baptized persons, as against Communicants for Protestants. Our comparative Roman figures should be diminished by six per cent, and probably more.

ity, which are now conspicuously and painfully absent.

I have traveled throughout many sections of the United States. I have visited, not merely the large cities, but many small ones. I usually find the Episcopal Church the smallest, the weakest, the most inconsiderable of the religious forces of nearly every community to which I go. I find the Roman Catholics the largest, the Methodists, Baptists and Presbyterians usually strong. Why?

We possess a ministry which, on the score of education and culture, considering it in its general average, is probably the equal of any ministry, and the superior of most. We possess a body of Bishops of remarkable ability, devotion and piety, in positions of great possible influence. Our laymen, though comparatively few in number, are as high in quality as our clergy. Yet neither the Bishops, nor the clergy, nor the laity of the Episcopal Church are leaders in any true sense of the word. Exclusiveness is out of place in a Democracy; arrogance has never yet led a Bishop; here and there you may find a Bishop; here and there a priest; here and there a parish which does stand in the fore front of great movements, and when that is so the rest are usually in a bitterly hostile and critical mood, as I can testify—but ordinarily the Episcopal Church is nowhere.

So far as the great movements toward civic righteousness, as the abolition of child labor, the promotion of temperance, the observance of law, the relations of labor and capital, the race problem, and the like, are concerned, our Bishops are rarely leaders. The tremendous prestige of their office is generally misused. Nobody thinks of going to them for deliverances upon great public questions. They rarely make such declarations, and when they do, they generally make them in such a way that nobody hears or pays any attention.

It is because of these conditions that the open pulpit measure was proposed. It was that we might all get in line. Nobody believes that the exchange of pulpits necessarily promotes Church unity, but it does promote Church comity, and before we can dream of Church unity, before we can do anything with the sounding brass of that great Chicago-Lambeth declaration—why, the Church would be scared to death if any other Church, say the Methodist or the Presbyterian, accepted it and wished to unite with us—there must be good feeling; there must be recognition by the people who seek to unite one another's good qualities and clear animosities, that will only come from closer acquaintances, one with another.

The Methodist minister, for instance, does not desire or expect to be recognized as a priest of the Protestant Episcopal Church any more than the priest of the Protestant Episcopal Church expects or desires to be recognized as a Methodist minister, but the Methodist minister has a right to be recognized as such, and not merely as a Christian layman. From that statistical table I find that there were in round numbers, nearly six million Methodists, as opposed to nine hundred thousand Episcopalians. The Methodist Church in this country counts, perhaps, eight hundred and thirty years of history, as against our three hundred. Did they get

those six million members in spite of God's grace or because of it? Are their leaders Christian ministers or are they not? Is there some virtue in their ordination, or is there none?

It was a blunder of the Episcopal Church which deprived us of this splendid movement, with its vast possibilities, the realization of which we now see too late! It is the blundering of a certain section of our own Church now which bids fair to deprive us of the possibilities of this open pulpit question, which some of us, at least, think we see. And if the next General Convention should recede this amendment and close the door we have opened ever so little, we will step backwards three hundred years.

Before we have unity, we must have friendship; otherwise our unity will result in divorce. Before we have friendship, we must have recognition of the Christian character and the Christian qualities, the Christian ability of our brother clergy, and we cannot give them that recognition by keeping them out of doors. We must welcome them to our houses of worship, before they will appreciate that we welcome them to our hearts.

And why not? I dare say that ninety-nine per cent of the sermons preached this morning in the Christian Churches of this city might have been preached in any or all of the other churches of the city, or any other city, to the edification of the congregations thereof. I have known numbers of ministers who came from other churches into our own, and they preached identically the same sermons—not all the time, of course, but generally speaking—that they had preached before.

In the theological section of my library there are upwards of fifteen hundred volumes. I have never separated them, but I dare say at least half, more probably two-thirds of them, are written by Christians, not ministers of the Church, from men, not ministers of the Church, from Roman Catholics to Unitarians. I have given you, in my lapse and inadequate way, the thoughts that I have gathered from them. Why should not their authors be permitted to give you these things themselves. Do not let anybody say that I favor the admission of Unitarians into Christian pulpits from this, although there are Unitarians who could give us much that would be helpful and useful, yet the Unitarian exists to deny the great truth which we live by to confirm, and therefore the wisely limiting word "Christian" is inscribed in the canon.

I sat in the Toledo Pastors' Association, as I had opportunity, for over a year. The things we disagreed upon were few, and sometimes the disagreement was not a disagreement as to fact, but as to method. For instance, we all believed in the Atonement, although we explained it in the most widely different ways. What is the importance of the explanation as compared to the truth itself? It is the fact that counts. Let us get together let us emphasize our agreements let us find how many there are, how wide their content, how thoroughly we have their own them, and the disagreements by a perfectly natural process will become less and less.

Have we not precious things which the misguided section of the Church thinks we

are surrendering. Would it not be a good thing then to bring other Christians in touch with them? Have other Christians something which we have not? Look at the six million Methodists and the nine hundred thousand Episcopalians and answer that question. Would it not be a good thing then for us to get in touch with something which they have that we do not? Brethren, we must get together. The problems before American Christianity are too great to be solved by disunity. Divide ourselves and let the enemy rule. The Protestant Churches of this land must coalesce for its evangelization. That we all may be one was Christ's prayer, and it was not purposeless. Only in unity and harmony can we do our work. When all the Protestant Churches have got together, it will be time enough to approach the Roman Catholic Church which now in its coherence looks with pity or disdain upon our broken and scattered forces.

Will the open pulpit help us to get in closer touch with one another? Let us try and see. We surrender nothing by it. We give up nothing by it. We imperil nothing by it. We have everything to gain and nothing to lose by it. Give it a chance.

I protest, brethren, that I can see nothing but good from the operation of this great privilege, wisely used. I will admit that it has not been wisely used in some places and under some conditions; that some Bishops, by their actions, and some clergymen, by their participation therein, have given cause for offence. I do not believe anybody, however, intended so to do. We are not all blessed with the same kind of discretion, unfortunately, but errors in judgment are not like errors in intention. Give the Church time; give those of us who are sincerely and honestly persuaded to the point of conviction that we are right, opportunity further than that afforded by two open years, as opposed to three hundred closed years, to demonstrate the correctness of our judgment, the reasonableness of our position; give the Bishops time to recover themselves, and stop the hysterical clamor about disunity. We have not retreated under fire, or gone out of the Church, or denied our faith, or surrendered our belief, or dissolved our allegiance.

Sometimes, after all the hue and cry that is being raised by the few amid the silence of the many, I wonder whether the world at large is not deceived as to the real condition. Many times have I seen a few people precipitate a great body of men into furious debate lasting through hours but when the votes were counted, to everybody's surprise, it was discovered that the few stood alone.

It is so now. I am persuaded that the great body of the Church does now believe in the open pulpit, for which its representatives so overwhelmingly voted. I believe that the Church has fully committed herself to the principle. I believe that the door

once opened will never be shut. I believe that so far from rescinding or revoking the action, the next General Convention, of which I shall not be a member, will emphasize it by the refusal to take any backward step, and may perhaps take a further forward step. I believe that the precipitate and ill-judged action of the clergy who have gone to Rome, or who have petitioned one house of a General Convention to nullify a joint action thereof, will unify and solidify the sentiment of the Church in favor of this amendment, as perhaps nothing else could do, and that unexpected good will come from their course. I believe that great as have been the successive conventions of the Episcopal Church, and memorable and significant as has been the legislation therein, there was never so great a Convention as this, and never so momentous and significant a piece of legislation enacted as this amendment to the canon.

I have lived long and done some little for the Church in various ways and in different fields, but in nothing that I have ever done have I been enabled, under God, and I trust with due humility, to take such intense satisfaction as in this work. That He has used me in a small way to open the pupils of the Church, in so far as they are open; to provoke that era of brotherly love and good feeling which is the necessary precursor of that warmer and greater feeling which will by and by inevitably bring about unity, is the one thing in my life for which I shall never cease to thank God so long as I live. I did not enter upon the subject unadvisedly or lightly, but reverently, discreetly, advisedly, soberly and in the fear of God, and until God shows me that I am wrong, that position I will maintain.

When the great Apostle of the East, Francis Xavier, lay dying, attended by the alien races of the Orient to whom he had given, his life, visions of further conquests flashed before his closing eyes, and ere death laid upon him its stinging finger, one word indelible from his lips ere he passed into the eternal silence.

"Amplius! Wider!"  
Oh, door into God's house, into God's Church, which we have opened to our brethren, men touched with the spirit of God, men in whose lives Christ is shown, like Xavier, but today I face you and I cry:

"Amplius! Wider!"  
And I should not hesitate to go into the very presence of God, my Maker and my Judge confident that in this I am following in the footsteps of that Great Opener of Doors, Jesus Christ, and sustained by the rectitude of my purpose, with that same splendid word with its mighty presence of love and brotherhood still upon my lips.

"Amplius! Wider!"  
CYRUS TOWNSEND BRADY.  
Eighteenth Sunday after Trinity, October 10, 1909.

# The Kansas City Churchman

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Volume 1 CHRISTMAS Number 4

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## A CHRISTMAS GREETING.

"Good will toward men."—St. Luke II:14.  
 There was an age when the spirit of Christmas was of the present. There is a time when most of it is of the past. There shall come a day, perhaps, when all of it will be of the future. The child time, the present; the middle years, the past; old age, the future.

Come to my mind Christmas days of long ago. As a boy again I enter into the spirit of the Christmas stockings as I scan the little array hanging before my fire which Santa Claus, with some humble assistance from me, is bound to fill. I know what the children think today. I recall what they feel.

Passes childhood, and I look down the newer years. There rise before me remnant branches of Christmas days by storm-tossed seas, where waves beat upon the lee-bound ship. I recall again the bitter touch of water-warping winter, of drifts of snow, on wind-swept plains. In the gamut of my remembrance I am once more in the poor, mean, lonely little sanctuary out on the prairie with a handful of Christians, mostly women, gathered together in the freezing draughty building. In later years I worship in the great cathedral church, ablaze with lights, verdant and fragrant with the ever green pines, echoing with joyful carols and celestial harmonies. My recollections are

of contracts like those of life—joy and sadness, poverty and ease.

And the pictures are full of faces, many of which may be seen no more by earthly vision. I miss the clasp of vanished hands. I crave the sound of voices stilled. Ah, oh, beloved, we old and older grow, there is a note of sadness in our glee, a sob of sorrow beneath our song of joy. Whether we will or not we must twine the cypress with the holly. The memories of each passing year bring deeper regret. How many have gone from those circles that we recall when we were happy children? How many little feet that pattered upon the stair on Christmas morning now tread softer paths and walk in sweeter ways; sisters and brothers who used to come back from far countries to the old home—alas, they can not come from the father country in which they now are; and perhaps, saddest thought of all, we would not wish them to come again. How many, oh, how many, with whom we joined hands around the Christmas tree, have gone?

Circles are broken, families are separated, loved ones are lost, but the old world sweetens on. Others come to take our places. As we stood at the knee of some forgotten mother, so other children stood. As we listened to the story of the Christ Child from the lips of some gray old father, now at rest, so other children listen; and we ourselves, perchance, are fathers or mothers, too. Other groups come to us for the deathless story. Little heads, which recall vanished halcyon days of youth bend around another younger mother than our own. Tinier hands than ours write letters to Santa Claus and hear the story, the sweetest story ever told, of the baby who came to Mary and through her to all the daughters and sons of women on that winter night on the Bethlehem hills.

And we thank God for the children who take us out of the past, out of ourselves, away from recollections that weigh us down; the children that weave in the warp and woof of life when our own youth has passed, some of the buoyancy the joy, the happiness of the present; the children in whose opening lives we turn hopefully to the future. We thank God at this Christmas season that it pleased Him to send His beloved Son to come to us as a little child. Like any other child, we thank God that in the lesser sense we may see in every child who comes today another incarnation of divinity. We thank God for the portion of His spirit with which He dowers every child of man, just as we thank Him for pouring it all upon the Infant of the Manger.

There is no age that has not had its prophet. No country, no people, but that has produced its leader. But did any of them ever come before as a little child? Did any one of them begin to lead while yet in arms? Ledges there upon any other baby brow "the round and top of sovereignty"? What distinguished Christ and His Chris-

lian followers from all the world? Behold no mighty monarch, but "a little child shall lead them!"

You may see through the glass darkly; you may not know or understand the blessedness of faith in Him as He would have you know it, but there is nothing that can dim the light that radiates from that birth in the rude cave back of the inn. Aye, it pierces farther than through the darkness of that shrouding night. It shines today. Still sparkles the star in the East. He is that star.

There is nothing that can take from mankind—even doubting mankind—the spirit of Christ and the Christmas season. Our celebrations do not rest upon conclusions of logic, or the demonstrations of philosophy; I would not even argue that they depend inevitably or absolutely upon the possession of a certain faith in Jesus; but we accept Christmas, nevertheless, we endeavor to apply the Christmas spirit for just once in the year; it may be because we can not try as we may, crush out utterly and entirely the divinity that is in us that makes for God. The stories and tales for Christmas which have for their theme the hard heart softened are not mere fictions of the imagination. They rest upon an instinctive consciousness of a profound philosophy.

What is the unardonable sin, I wonder? Is it to be persistently and forever unkind? Does it mean, perhaps, the absolute refusal to accept the principle of love which is the principle of Christmas, which is, indeed, creation's final law? The lessons of the Christmas are so many, the appeals that now may be made to humanity crowd to the lips from full minds and fuller hearts. Might we not reduce them all to the explication of the underlying principle of God's purpose to us, as expressed in those great thematic words of love with which angels and men greeted the event of the Child on the first Christmas morning, "Good will toward men."

"Do good, my child," says, in effect, Max Muller somewhere; "it is the germ and basis of all religions. Add for Christ's sake, if you will, and you have the ethics of Christianity in your hand." Let us, then, show our good will toward men by doing good and bringing happiness to some one—if not to every one—at this Christmas season. Aye, put aside, if you can, the memories of disappointments in the past, of sorrows that have not vanished, of cares that still burden, and do good in spite of them, because you would not dim the brightness of the present for any human heart with the shadows of old regrets. Do good because of a future which opens possibilities before you, for others, if not for yourselves.

Brethren, friends all, let us make up our minds that we will be kindly affectioned one to another in our homes and out of them, on this approaching Christmas day. That the old debates, the ancient strife, the rankling recollection, the sharp contention, shall be put aside; that "envy, hatred and jealousy, and all uncharitableness" shall be gone away with. Let us forgive and forget, but if we cannot forget let us at least forgive. And so let there be peace indeed between man and man at Christmas—a truce of God.

Let us pray that Love shall come as a

little child to our households. That He shall be in our hearts and shall find His expression in all that we do or say on this birthday of goodness and cheer for the world. Then let us resolve that the spirit of the day shall be carried out through our lives; that as Christ did, not come for an hour, but for a lifetime, we would fain become as little children on this day of days that we may begin a new lifetime of good will toward men.

Let us make this a new birthday of kindness and love that shall endure. That is a Christmas hope, a Christmas wish. Let us give to it the gracious expression of life among men.

#### NOTES.

The Rector wishes you a Merry Christmas and a Happy New Year, and what he wishes for you he wishes for the parish. Whatever may be the individual fortunes or misfortunes of this parish, as a whole we have every reason to be thankful and every reason to be hopeful. On Sunday, January 16, one year will have elapsed since I came among you to be your rector—a year full of the hardest work by every one, but a year in which blessings more abundant have been showered upon the work than any within my observation or experience. It is not necessary to recapitulate what has been done. It is apparent to all, especially from the handsome and most complete parish house, situated in the most beautiful church lot in the city and an inspection of the only rectory in Kansas City, which would fairly challenge comparison with any rectory anywhere for its completeness, convenience, up-to-dateness and beauty, shows what has been accomplished. Neither the church nor the rectory are finished on this Christmas morning, but we easily can see what they will be when they are completely finished in the next few weeks.

In numbers also we have grown. The next issue of the Churchman will contain a complete list of our communicants and membership, including the names and addresses of those recently transferred to us or who have affiliated with us. I have not had time to draw up the account as yet.

I believe that there has been a marked increase in the spiritual tone of the parish also. The Sunday school has grown amazingly; flourishing Bible classes have been instituted; the attendance at the services has greatly increased; especially is this so of the evening services. The congregations at the synagogue, for instance, have numbered between 200 and 500 every evening. There is a spirit of hopefulness and determination and devotion in the parish. And the new year should be, it must be, and it will be the most profitable and the greatest in our history. Let us all work to that end.

The final service in the old parish building was held on the evening of the first Sunday in Advent. The Bishop presided and historical addresses were made by Mr. J. V. B. Ellard and the former rector, Rev. Edwin B. Woodruff, which were followed by pleasant words of commendation and appreciation of the work done by the parish by the Bishop. A feature of the occasion was the relinquishment by the Bishop to the parish

of all the articles of church furniture placed therein as memorials by his family and his friends, for which we are truly grateful. Mr. Ellard's address will be published in a future issue of the paper.

As a matter of history, it is here set down that we entered the new parish house for the first time on Christmas day, 1910, which happened to be Saturday, and the first service was the celebration of the Holy Communion at 7:30 a. m., at which the Christmas greeting found in another column was delivered to the congregation by the rector.

A most delightful reception was tendered Mrs. Brady and myself by some of the women of the parish at Mrs. Hudson's apartments on the nineteenth anniversary of our wedding. One very much appreciated feature of the celebration was the receiving by the blushing recipients of a very complete set of granite ware kitchen furnishings, which are being carefully preserved for the new rectory.

The Woman's Guild had the most successful bazaar in its history. The receipts were upwards of \$600, including those of the supplementary day. The Guild has paid off its pledge of \$1,000 to the building fund six months ahead of the time set for the discharge of the obligation. Marvellous!

The Woman's Auxiliary has just completed and sent off a very delightful and handsome box to a missionary in Michigan. The making of it was a labor of love, and the results show it. Included in the box were a number of Christmas things which had not been asked for, but which gave it a delightful holiday touch.

I wish all the congregation might have seen Eleanor Robson in her play "The Dawn of a Tomorrow." It was sweet, touching, uplifting and very true, and there were many sermons deftly told therein. There are few things better than a good and clean play, well presented.

I don't care for the advertising, such as my latest book, "The Island of Regeneration," has received or is receiving in the public press, owing to the absurd action of the Toledo Public Library in barring it from circulation, but I will admit that it has had the expected effect of a largely promoted sale. I must protest against judging the book by solitary excerpts from its pages. It is not text, but context that evidences quality. One of the unfortunate features of modern preaching is that it is textual rather than contextual. The Bible is presented in bits rather than as a whole. There is absolutely nothing in "The Island of Regeneration" of which I am in the least ashamed and which I would on any account change. Let all who feel disposed to judge me or it examine the book as a whole before they arrive at a decision.

I do not believe the action of our Hebrew brethren in allowing us the use of their glorious temple while our church is being completed has ever been paralleled. While Christians have used Hebrew temples in bygone days, they usually entered them sword in hand—and they were decidedly not welcome.

Please don't forget the meeting of the Men's Club in the parish house on Monday

evening, December 27th. A very interesting program has been provided and we hope for a rousing audience at this first function in the new building.

A Men's Club dinner is being arranged for and will probably be held on the 27th of January. Mrs. Brady and Mrs. Gron have promised to undertake it. They will buy what they want and pay for it, making their profit in their labor. I say this that the members of the parish may know that they will not be expected to contribute what is eaten. This will be a men's dinner, but the women will be admitted to the gallery to hear the speaking by payment of some small sum, say 10 cents, to cover the traveling expenses of the people who address us.

The offering on Christmas day is for the General Clergy Relief Fund. This fund does a world of good and provides for the beneficiaries who would otherwise starve and die. Be generous, dear people, as you have always been.

There still remain a number of beautiful memorials in the new chancel ranging in price from \$30 down to \$5. I have never in all my experience seen such an opportunity for making gifts, thank offerings and memorials at so reasonable a cost as is here afforded. See me about it if you consider any of these things and I will give you full information.

We welcome to the parish Mr. Henry F. Parker, our new choirmaster. He is to have complete and entire charge of all the music of the church. The whole responsibility is his. He is, therefore, to be obeyed and respected accordingly. I intend to give him a free hand, saving such rectorial rights prescribed by canon, of which I cannot lawfully divest myself, and I ask for him the hearty support of the congregation. As the responsibility is his, so will his be the honor when he succeeds in giving us that dignified, beautiful and appropriate music for which we hope and which St. George's must have. Mr. Parker will be glad to give lessons on the organ and piano as soon as he is in residence at the parish house, and may be communicated with after any of the services by persons desirous of availing themselves of his talent and experience.

At the suggestion of, and in compliance with a formal resolution of the vestry, I appeal for each family in the congregation to subscribe to The Diocese of Kansas City. Send your name, address and fifty cents to the treasurer for that purpose. I also repeat my appeal for every family to subscribe to The Living Church. As an applier for subscriptions, I do not call myself a success. The Altar Guild that has these subscriptions in hand reports that it has received only one subscription. Every church family ought to take and read a church paper, and The Kansas City Churchman neither intends nor desires to take the place either of the diocesan or the general church paper.

Every family in the parish ought to have a church calendar. The Altar Guild still has a number to dispose of. They make the best kind of Christmas cards or New Year's remembrances, and I hope that all we have left may be speedily closed out.

During the month of December I have been going to Warrensburg for Sunday morn-

ings. I have greatly enjoyed my visits to that charming little parish. Warrensburg is a town of 6,000 people and in it there is a great Normal School to which, during the year, upwards of 2,500 students come. They have a beautiful little church, but no minister. Instead of dividing the little missionary money we have among a number of small and unimportant stations, I think we should devote as large a sum as may be necessary, to be added to what the self-denying people could raise, and get a first-class man for that field. There is such a thing as trying to cover too many places. It is like spreading molasses too thinly on buckwheat cakes. It does not help the cakes and it wastes the molasses.

No one has made any of those little cakes of which I gave you the recipe last month. Is there suspicion felt by the efficient cooks of the parish about my recipe. It feels like it. Some say that I made a mistake. That is that they are baked or boiled or stewed—anything but fried. I don't know. I never saw them made. I have only eaten them.

It is unnecessary for me to say to my own people that I have had no hand directly or indirectly in the recent publicity given to "The Island of Regeneration," and the publishers are equally guiltless. I think they are as much surprised as I am. It occurs to me to say that those crude, coarse, wooden reproductions of the beautiful pictures of the book are no more like the originals than the picture of the author accompanying them is like me.

The speakers at the Men's Club dinner will be the Right Rev. Dr. M. Edward Barrett of Gaines, so delightfully known to the church people of Kansas City as one of the wisest and ablest of our Western bishops; and Dr. Horace N. Allen, who has spent a large part of his life in Korea, going there first as a medical missionary, becoming diplomatic adviser to the Korean government, United States Consul and finally United States Minister to the hermit Kingdom. Dr. Allen is an old friend of mine and is a charming speaker. He possesses an unlimited fund of information about the quaint and curious Far East. He will speak at the banquet on "The Crisis in the Far East" and of the inter-relationships between Japan, China, Korea and Russia. On Friday following the banquet he will give an illustrated lecture on Korea and Korean characteristics. I shall ask one of the committees of the Guild to undertake this lecture and the proceeds of which will go to the Guild after the expenses are paid.

The Altar Guild will take orders for the rector's book of sermons, called "The Love Test." It contains, among the other sermons which the congregation has heard the Easter sermon, the Harvest Home sermon, the Christmas sermon and the Baccalaureate before the Kansas City Law School. The first sermon preached in the Jewish temple and many others.

In lieu of a Christmas tree, the teachers, officers and pupils of the Sunday school will be tendered a New Year supper. It will be held on the evening of January 4th and the children will assemble in the primary room and the gallery at 6 o'clock. The supper will be served at 6:30. After the supper there will be recitations and addresses by

the children. No one but regularly enrolled pupils, teachers and officers of the Sunday school can come to this supper. There is no room for either relatives or friends of the children or of the adults. Any one who wants to come and look on can do so from the gallery.

During the third week in January, the rector is going to Chicago to address the Knife and Fork Club at South Bend, Ind., Tuesday and the Men's Club of St. Mark's, Evanston, Thursday.

Here is a delightful instance of unconscious humor which I picked up in the Missionary field. It is in the shape of an appeal for funds, and reads as follows: "Greatly and installation of our new pastor. Bear ye one another's cross. By giving 10 or 15 cents you will help — Church of —, Mis-souli, to bear their cross at the installation of their new pastor." I wonder if there is any other church in the land which is frank enough to request the installation of a new pastor as a cross!

I see that the Methodist church has just raised \$10,000 to purchase sites for new churches. The Episcopal church should have done this when the diocese was organized. Indeed, the time to have done it was before the diocese was organized. It could have been done to great advantage ten years ago, and it could be done to advantage even now, and it ought to be done. Is there as much money in the Episcopal church as there is in the Methodist church. I am not sufficiently acquainted with local conditions

to answer that. Is there as much missionary zeal and love of God in our church as in the other churches? Again I cannot furnish data to reply. But if we cannot raise \$10,000 for the purchase of new sites in outlying districts where we have not the faintest shadow of a church or mission, but which are already now or soon will be teeming with people, perhaps someone could get the wealthy people of the Episcopal church to buy such sites by paying a small sum down and pay interest on the unpaid balance until such time as the church does wake up to the realization of the possibilities and decides to start missions; in which event the mission so started could be given the option of taking over the site by repaying what has been paid with interest and by assuming the unpaid balance. Thus no one would lose anything and the generous people would be reimbursed and the site would be secured. I think the Church Club might undertake this. Not by soliciting small contributions from its members, but by approaching a select *band* of men who have ability and by trying to convince them both of the practicability and the need. The clergy of the city solemnly would be a better word, loaded themselves into automobiles a short time ago and went out to see how the city had grown beyond them, and to wonder how they might catch up by doing the year after next what ought to have been done years ago. I was not with the party, and therefore I see something infinitely, yet pathetically, amusing in the performance. At St. George's we are about to do our part. We are going out to start such a mission just as soon as the new assistant comes and we get into the new church buildings.

# The Kansas City Churchman

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## Directory.

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and George Wise . . . . . Vestrymen  
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Mr. F. C. Broadway . . . . . Secretary  
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Mr. Corless Harris . . . . . Secretary-Treasurer  
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Mr. G. W. Burchard . . . . . Treasurer  
Mrs. C. T. Brady . . . . . Superintendent Primary Dept.

## THE EASTER CHALLENGE.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." I Cor. XV: 14.

I presume that, being human St. Paul may have said a great many foolish things—I think the only man who is reputed never to have said foolish things was his Disgraceful Majesty Charles II of England—but whatever the Apostle may have said, he was not given to writing foolish things; on the contrary. Therefore, when he made an issue so clearly and distinctly as he did in that chapter from which the text is chosen, we may take it that he knew thoroughly what he was about, and the importance of his proposition becomes the more apparent thereby. It is only very

great men, established in their convictions, confident in their conclusions, who dare to make issues of that kind. The foolish men make issues and are drawn into difficulties because of relatively trivial matters; they know no better. St. Paul was different. Yet he did not hesitate to affirm the great truth of the resurrection, to state it in the concrete terms of what has been called "brute fact;" and he was not afraid to stake the whole Christian religion, present and to come, upon the veracity of his assertion, that Christ had risen from the dead. It was an act of appalling courage, and the more it is considered the more vividly we realize the daring of the apostle, as well as his common sense, in discerning the vital fact and challenging a disproof he knew was impossible.

If it were not so, if it could not be proved conclusively that there had been a resurrection, if Christ had not risen from the dead, then St. Paul, according to his own statement, had no right to the position he assumed; his gospel was as sounding brass and a tinkling cymbal, and he, himself, a sham. If it could not be established beyond peradventure—and he challenged the world to disprove it in this bold assertion—he was ready to stop his preaching, desert his Lord—who is in truth no Lord if He be not a risen one—and go back to whatever vocation he had followed before God touched him by striking him down. Furthermore, be it noted that this discussion of the resurrection is found in an undisputed epistle; that is in the letter which the severest scrutiny and the highest as well as the lowest criticism conceives to have been written by St. Paul, the letter about which no doubts have been raised in anybody's mind. We may take it, then, that no one ascribes the sentences to any man but St. Paul.

The consequences of the issue that he made are far reaching; for with him we Christians, priests and people, are bound to take up the issue, to fling the gauntlet of defiance, in exactly the same way. We can do no less than follow the leader of the great movement to evangelize the Gentiles, which we are, and repeat with him, "If Christ be not risen from the dead, then is our preaching vain, and your faith is also vain."

No man has a right if this great marvelous fact of the resurrection be not susceptible of adequate demonstration to preach the gospel. Mark you! In the apostle's mind we are not preaching the gospel of ethics, of humanity; we are not preaching—at least we ought not to be—the gospel of anything except the incarnation, the Crucifixion and the Risen Lord. If He be—not the persistence of the present form of the verb—not risen from the dead,

our appeals and our warnings, like our instructions, based upon Him are equally sterile. The millions who have been saved by faith in Him have been deluded, their faith is vain, they have no Lord in whom to believe.

No mere man, but God in man, must lead humanity, and the truth of the assertion that God was in man in Jesus depends upon the resurrection.

It is not my purpose to discuss now the reasons for belief in the fact, they are many and conclusive, and they have been already placed before you by me, but simply to point out why Easter is the greatest day in the Christian year. It is the keystone of the arch upon which Christian faith depends. Hope, trust, comfort, joy, assurance, lead us to it from either base of the arch. Without it these are vain words. St. Paul flung the challenge in the face of the world with all the boldness which makes him so splendid a character in sacred and secular history. He rung the changes in the face of a world that disbelieved. He greatly dared when he gave the religions of the past the opportunity to disprove the religion of the future by pointing out, with his keen, brilliantly-trained mind, the very crux of the whole system of Christian doctrine and Christian teaching; and that crux is not the cross, but the resurrection! It is for that reason, beloved, that we make so much of Easter Day. It is the point of infidel attack, the citadel of the Christian position. There we plant the flag of faith. There with joyous courage we meet our heaviest battalions and with jubilant assurance wait the onset. Falling the resurrection the Man of Nazareth is a poet, a philosopher, a teacher, a dreamer! With it He is God.

Again the challenge. With each succeeding year it is rung in the world. The church bells of Easter morning carry the sound of it over land and sea. The harmonies that swell alike in the vaulted roof of the great cathedral or echo 'neath the smallest arch of the tiny temple; the precious blossoms that adorn the sanctuary; or even our unwonted heavey of attire, all serve to indicate that we live and die in our faith, not only in Paul in his splendid courage, but in the Risen Savior. The crucifixion was the step that tied the incarnation with the resurrection, but the resurrection set the capstone on the mighty oreed which has grown up around the Savior's life. The feeling of Easter Day, therefore, is not merely one of religious devotion, or worship, but it is one of loyalty as well; loyalty to the fact of the resurrection, to the Savior who rose, loyalty expressed in action.

There is danger in this, to be sure. The dominant idea obscures other ideas of grave importance.

"Are our churches decked for Easter?  
Do we come in bright array?  
Do we hear the splendid music?  
Do we thoughtless kneel and pray?  
Till some earnest, sad petition  
Into life the conscience starts,  
And we find, in deep contrition,

Empty, empty, are our hearts?"

Let us beware, lest while we enter materiality into the celebration of the great fact which dominates the world, which fills the hearts of Christian people all over its surface to-day, we fail also to appreciate the spiritual significance, lose its importance and learn not its lesson; which is, broadly speaking, "If ye then be risen with Christ, seek those things that are above." But, remembering these last things also, you may make your faith with confidence, as St. Paul did, upon the fact of the resurrection.

#### ..THE NEGRO OF KANSAS CITY; WHAT SHALL WE DO WITH HIM?

Men, white or black, may be divided into two groups, criminals and non-criminals. The latter section is subject to further division into probable, possible and improbable criminals. The criminal in this discussion is one who commits the so-called "crime against the hearthstone."

It is not my purpose to discuss now the treatment of the criminal. Suffice it to say that the law must take its course. The only excuse for private interposition by individuals is inadequate law or ineffective administration. Neither condition obtains here. Suspects have been promptly tried, their personal rights jealously guarded, forms of law carefully observed, the spirit of the law rigidly conserved and where guilt has been determined there has been no unnecessary delay in carrying out the sentence.

The penalty is the extremest imposed by civilization—death. Burning at the stake or other form of torture is unconstitutional. That it should ever be established by any civilized community is unthinkable.

In dealing with criminals society has but one aim—self preservation. In extreme cases we put the criminal to death, hopeless of any future for him, and intending to strike terror by this summary action and so deter others who may be like minded. In less grave offences the punishment is imprisonment. With a singular inconsistency only of late attracting attention, such punishment instead of acting as a preservative of society, usually turns loose to prey, to outrage and to kill a being whose last state is worse than his first! Williams and Reynolds came straight from the penitentiary to Mrs. Jackson. I do not know their original crime but did they stay at Jefferson City tend to make them better and more useful citizens? If not why were they turned loose at all?

There are but two ways to save society from the criminal, remove him (by death or life imprisonment) or reform him. You can't kill or imprison all, therefore you must reform.

What are we to do with the non-criminal, possible or impossible, probable or improbable? Is it better to try to reform a man before or after he goes to jail? Is

prevention better than cure? Is it not also safer and cheaper? A Y. M. C. A. costs less than a penitentiary and confers more benefit upon society. Can you develop a man into a good citizen by letting him alone? Or by subjecting him to the bad influence of the weaker and less moral class?

No state ever constituted could kill or punish all the criminals it harbored. No statute ever written could put an end to crime. Wheat and tares must grow together till harvest. But we can by intensive cultivation increase the proportion of wheat, decrease the number of tares and make it harder for the cursed dandel to do its nefarious work. We can not do this by discussing it passionately and intemperately or otherwise, by wishing it very much or even by praying very hard for it. We must work for it. God won't unless man will. The laise fairy policy is the worst that can be followed. "Ephraim is joined to idols, let him alone," is not a safe rule of conduct in this instance. And yet that is exactly what the white people of Kansas City are doing! Letting the negro severely alone until he commits the inevitable and then acting—too late!

Also we are judging a class by an instance, damning a race for an individual, generalizing from insufficient data—a most unscientific attitude and a most dangerous one! Some day we shall have a racial outbreak in which a mob made up from the lowest classes, will wreak vengeance upon the respectable, property holding, honest, industrious negroes because they are the only ones that can be reached.

A "Reign of Terror" exists in Kansas City. White women and children even in groups of three are afraid to be alone upon the streets after dark. This church is suffering from that opinion now. Why spend millions on Boulevards and streets if they are not safe?

There is a "Reign of Terror" among the Negroes, too! Not among the depraved class but among the better who never know when another outrage will unleash the mob and bring fire and destruction upon the innocent.

How long shall this state of affairs continue? How long will this volcano remain sealed? Can we do anything to slake its fires?

I hold it self-evident that the white is the superior race. The first thing is to bring the superior in touch with the inferior. The essential of education is the point of contact between teacher and taught. There is in the city no contact such as I have in mind between the races. White men must get in touch with the best negroes to help the worst.

Where is humanity trained upward? In the Home, the School, the Church and the Play-Room—perhaps also the bath room!

Who makes the home? The wife and mother. Upon what do these relations depend? Upon social purity. "The negro woman in Kansas City is at the mercy of

every dog, black or white." Her condition is the most pitiable of any woman in this or any other land. Belonging to the laboring class, receiving the lowest wages she must, of necessity, share in making a living for the family. Her partial withdrawal from the home exposes her child to neglect, herself to temptation. She is shamefully entreated. Her natural protectors are inefficient and impotent. Poor helpless being! "A better negro woman will make a better home." And what about young girls who come into the city from the country? Is there a "Black slave traffic," I wonder, as well as a white? And what about the repentant Magdalen? Is there a place open to her? Or must she stay damned?

What of the schools? I have had reported to me no less than seven different cases of gross misconduct on the part of as many different negro women teachers in the public schools. One case at least appears to have got into court but was withdrawn and the case, I am informed, reached the school authorities but nothing was done about it! Why? This is the kind of example that was held before Reynolds and Williams. I shall make these cases public when I have investigated them further. Can anything be done to better the negro schools?

What of the churches? Are the strong, vigorous white churches helping these struggling organizations? Is there any brotherly supervision being contributed to them by white Christians? Is money being given by men who are sufficiently interested to see that it is wisely spent? Is the negro preacher being helped by his white brother? I am told that not a white minister, except myself, for years—it may be forever—has ever even visited the Y. M. C. A. for negroes, though a few have spoken under its auspices. There is no Y. W. C. A. even dreamed of at present.

What of places of recreation? There are some negro clubs—I need not dwell upon these sinks of iniquity. There is not in Kansas City a highly reputable hotel or lodging house for decent negroes able to pay their way. There is no place for the poor down-and-out negro man or woman save the saloon or a worse place. Turn a negro moral weakling, a degenerate, a pervert, a poverty stricken black, an ignorant country man or woman loose in Kansas City and what's bound to happen?

The citizens of this community for their own safety, for their own preservation must better these conditions, and they must do it by co-operating with the good, honest, God-fearing, respectable negroes, of whom, God be thanked, there are many in our midst.

How?  
The Board of Education must exercise a more direct personal interest and supervision over negro teachers and schools. Character must be as necessary as educational qualifications. The teacher must be above reproach or give way to one who is. The good teachers must not be contaminated longer by the bad, and no influence must condone iniquity; also it would be a



great help if morals could be taught in the schools, as the ten commandments and their meaning.

The several churches must get into closer relationship and institutional work must be developed. White men must co-operate with ministers, vestries, boards and trustees. The negro can not lift himself alone. The inferior never reaches the moral level of the superior unaided.

A "Crittenton Home" for fallen black women must be established. These things are the white man's burden here.

Model tenements should be erected. Negroes should be encouraged to buy land and build homes, by lending funds established for the purpose.

Places of decent recreation should be provided. The public baths are closed to the negro, though they were, in one case at least, built by taxes in which the negro had some share. In other words, the class which needs baths most and enjoys fewest facilities, is given no opportunity to bathe. I do not advocate the joint use of a public bath house, but build the negroes bath houses of their own.

Develop the Y. M. C. A. A few hundred dollars would make the temporary quarters attractive and double the membership. If any one will give me as little as \$500.00 for this end, and if two other white men will associate themselves with me, of any church or creed or none—I care not—I will, in co-operation with some of the best negroes, give it a start, put that Y. M. C. A. on its feet and let it begin to grow. For God's sake, brethren, this little sum in this great city? Then the Christian women should start a negro Y. W. C. A. at once.

I believe if one of our multi-millionaires could be induced to put up a modest hotel on the line of the Mills Hotels in New York it would pay from the start and it would be a God-send to the self respecting negro.

Lastly, I suggest a Peoples' Palace, Play House, Institute, call it what you will, which would contain sleeping rooms for men with plenty of bath rooms (showers, etc.), a plain restaurant for the service of good food, with school rooms where trades could be learned, like the great Drexel Institute in Philadelphia, a great auditorium, a gymnasium, devoted to rational and healthful amusement. Distinct from this and separate, so as to give no ground for scandal, a woman's department on the same lines. Those who could pay in money or work would pay, others would be received and taught to pay when they could.

To make all this practical, to decide what is best to be done first, what can now be undertaken, to modify or develop these suggestions, and to enable all the work to be carried on under intelligent direction, let us organize a "Citizens' League for work among the Negroes of Kansas City," and then get to work.

I call upon men like H. M. Beardley, R. A. Long, E. F. Swinney, W. R. Nelson, Leon Smith, Hal Gaylord, T. T. Crittenden,

and all who are here and hundreds of others whose names you know better than I, to get together and organize this work to make Kansas City safe and sane for white and black alike, for man, woman and child.

Ephraim is joined to his idols; let him alone? In God's name, NO!  
CYRUS TOWNSEND BRADY.

Written off with mine own hand, white hot, in this the fourteenth day of March, in the year of our Lord 1910.  
St. George's Rectory, Kansas City, Mo.

#### HAPPENINGS.

##### The Men's Club Dinner.

Over a hundred men sat down to an elegantly appointed, delightfully served and well prepared banquet on the evening of January 27, in the Parish Hall of the new building.

Remarkable addresses were made by the Bishop of Quincy, Dr. Fawcett and Ex-Minister to Korea Allen. The Rector acted as toast master. The dinner was undertaken by Mesdames Brady and Gron, who bought every thing served, soliciting nothing, and yet made a profit of over \$45.00, which was turned over to the Woman's Auxiliary for Missionary work. The service was in charge of Mrs. Seeley and the waitresses were the young women of the parish. Here follows the menu:

Menu.		
	Oyster Cocktail	Celery
Radishes	Olives	
	Salted Almonds	
	Cream of Celery Soup	
Norway Halibut	Caper Sauce	
	Parisian Potatoes	
	Filet of Beef, Larded	
Mashed Potatoes	Macedoni au Gratin	
	Asparagus Salad	
	Sauce Vinaigrette	
Bent's Water Crackers and Roquefort	Cheese	
	Charlotte de Russe au St. George	
Cigars	Cafe Noir	Cigarettes

##### The Patriotic Service.

The Sons of the Revolution and their guests of kindred societies attended our worship on Sunday morning, February 20, being the Sunday nearest Washington's Birthday. A capacity congregation was present and a fine and inspiring service was rendered. The organ broke down, but with the aid of the Men's Club piano, we completed the service, the choir doing well under the disadvantageous conditions. Our guests expressed themselves as greatly pleased with everything.

##### Entertaining Bishops.

A double entendre that! We entertained them and they us. Bishop Millspaugh, of Kansas, was the speaker and honored guest at a meeting and reception by the Woman's Auxiliary by the parish; and Bishop Thomas, of Wyoming preached for us one

Sunday evening and addressed the Men's Club the following evening. Both addresses were helpful and inspiring and full of pleasant humor.

##### The Rev. A. F. Hensy's Meeting.

I heard this good and devoted minister of the Christian Church make a remarkable address at the L. M. M. and asked him to come and speak to our people, which he did at a special meeting on Thursday, March 3rd. I never listened to a more thrilling address in my life. God bless this good brother and his work in the Congo Country. I shall have a half dozen of his missionary handbooks, at 50c apiece, shortly. All he had were sold that night. If you want one you would better reserve it promptly. A very large congregation was present at this meeting which was held with the sanction and approval of the Bishop.

##### The Negro Question.

The Men's Club held its largest meeting on Monday, March 14, to consider this problem in Kansas City. Papers were read by Mr. Justin A. Runyan, Hon. R. B. Middlebrook, Mr. Ben C. Howard and the Rector, which were listened to with rapt attention and freely discussed by volunteer speakers. Great care and labor were evident in the papers, and as a result of the meeting a committee—Messrs. Howard, Hayward and Middlebrook—was appointed to formulate plans for the organization of a Citizens' League for work among the negroes of Kansas City. This committee will report at the meeting on April 4th. The Rector's paper appears elsewhere in the paper, not because it was any better than the rest, but because to him was allotted the duty of making the concrete suggestion. Read it carefully, please.

##### Baptism and Confirmation.

We were awfully hindered and delayed this year by the work upon our buildings, which were not really completed until after Lent began. Eight adults were baptized on Palm Sunday or before, and the following were confirmed on that same night: Emma Nell Bein, Grace Lucille Eastman, Charles Augustus Elberg, Gertrude Craftley, Marian Craftley, Lizzie Corless Harris, Helen Marion Heath, James Louis Middlebrook, Gwendola Laurie Moore, Jessie Adell Overman, Frank Newton Park, Henrietta Peck, Lillie Scott, Edward John Sheriff, Maud Dean Sheriff, Mary Smith, Maggie Corbin Trundle, John Paul Wentworth, Susan Buswell Wentworth; total 19.

In quality this class is very high and it is notable in that there were more than twice as many adults as children in it. In numbers the class was disappointingly small. I am fully sensible of all the reasons that can be urged to account for this; I have stated them myself, none of them are good for much. Now there is just one thing I can see that would make me retire from St. George's and that is a consciousness that I could not for whatever reasons might be, do the Master's work. The Gospel of Jesus Christ is the power of God unto salvation, and if it be not doing

its work the fault must be in me, the preacher. We will try again next year, and all the time intervening, and pray that more people may be converted and brought to Christ through His Church than ever before. If not—well, we shall see.

##### The Men's Club.

I know of no organization which has greater possibilities for good, which is calculated to be of more help in developing this parish, or which gives more pleasure to its members in return for the small outlay than this club. It has not, however, elicited the loyal support of all of its members. Those who do attend regularly and participate in the most enjoyable meetings are enthusiastic in their advocacy of the club. There are a number of men who have applied for membership and who have been duly elected, but who have rarely attended and who are greatly behind with their monthly dues. Depending upon the good faith of its membership, the Club has assumed certain financial obligations which it must discharge, and which it could easily discharge if all the members paid up as they are legally and morally bound to do. The Club bought a piano for the Club Room for which it must pay \$10.00 a month. It also owes the Woman's Auxiliary \$22.50 for luncheons already served, and eaten, and the Auxiliary needs the money. If all the members pay promptly their monthly dues, no more, these and future obligations can easily be met without any vexatious assessments. The Club points with pride to its record. It has been addressed upon live matters by some of the most distinguished citizens of Kansas City. It has entertained two Bishops, (Quincy and Wyoming) and expects to entertain another (Alaska); it has given one delightful and most brilliant subscription dinner, at which it was addressed by an Ex-U. S. Minister to Korea on a topic which excited world wide attention, literally is this true; it also engineered one public meeting for the discussion of the Negro question in Kansas City, which awakened wide spread interest and much favorable comment, newspaper and otherwise. At every meeting a delightful and profitable evening has been enjoyed by all present. The Club has done more to make the men acquainted than all that has gone before in our history. A change in its business methods is under contemplation. This change must be made at some special meeting called for the purpose. The President of the Club has set Monday, April 4th, at 8 o'clock for this special meeting. Will you be present? There will be no refreshments and no program at this meeting, but a good hard business-like attempt to grapple with the problem of the future of the Club. Fine as has been its record, it can certainly be bettered. Let us make the attempt. The Rector and the officers and the faithful members all especially urge you to be present.

##### NOTES.

After service the other Sunday night, my youngest amazed me with this remark, "Papa, I counted seven perfectly splendid places for you to have ended your sermon."

Apropos of that, Mr. Ellard put up his third clock in the Parish House. This one hangs in the face of the gallery right where the Rector can see it, and no one else. Useful hint, isn't it? \* \* \* We greatly needed an additional room in our Parish House for dining room, club, game, entertainment, primary and what not. The Woman's Guild decided to build it. I reported that fact to the vestry, which solemnly said "Nay." In turn I reported that negative to the Guild which rather grimly acquiesced. Next week we had another meeting in which the vestry meekly voted that the Guild be allowed to provide the room. Now what could have been the cause of this remarkable reversal of opinion. I have heard that the vestry men had been interviewed by their wives and mothers in the interim. Oh, potent women! \* \* \* On the day you are reading this you will know whether we have resolved the \$3,000.00 the vestry have asked for. I am writing this a week before hand and I am hazarding a prophecy—we shall get it and more. \* \* \* All the memorials and other gifts that have been made, with their donors and the names of those memorialized, will appear in the final issue (for this year) of this paper, which will also contain the reports of the various organizations, etc. \* \* \* Remember the annual Parish meeting and election tomorrow night, (Monday, March 28th), at 8 o'clock. Make a sacrifice to come. I'm sure you will have a good time, but even if you do not expect that, you should come any way. \* \* \* The Woman's Auxiliary will hold a Delicatessen sale of various cooked viands on Saturday afternoon, April 2nd, in the Guild room. The Altar Guild will have a canny table in connection. Come out and get something good for Sunday dinner already prepared, and you will have more time for Church on Sunday. \* \* \* The Woman's Auxiliary must have more members. Please do not let everybody crowd into the fascinating Woman's Guild. Divide up. And we need two or three more members in the Altar Guild. \* \* \* The Vestry bought a beautiful safe, which is large enough to hold the plate and all the records for years to come. It stands in the vestry room. \* \* \* There is a great need for periodicals, old and current, as well. The Periodical Club can use all you can give. Leave them with the sexton. \* \* \* By the way, Mr. Park, the sexton, is custodian of all lost articles. He has a large and growing collection of Prayer Books, handkerchiefs, mufflers, etc., of which he would like to get rid. Call upon him for anything of yours you may have missed. \* \* \* Whom the Rector loveth, he often fighteth! I suppose it's his "Irish." Don't get mad at him on that account. Fight back stoutly and we'll be better friends in the end because of it. \* \* \* The lecture on "The Master of Repartee," which I delivered in the old church will appear in an abbreviated form in the Sunday Magazine of the Chicago Record Herald and the St. Louis Republic on Easter day. \* \* \* Does any one know of a set of books to keep. I have an expert bookkeeper who would like to undertake this work after hours on the side. \* \* \* There are still a large number

of opportunities for memorial gifts at very reasonable amounts. See me about this at your early convenience.

\* \* \* Since Ash Wednesday the parish and its Rector have had the full enjoyment of the completed buildings. Both interiors are entirely finished. There is still much work to be done outside both buildings which, when this paper is issued, will be merrily proceeding. This work is grading, sodding, laying concrete sidewalks, making porches, steps and other entrances and building a club room. This last is an addition 20 by 45 feet which is being erected against the east wall and which will serve for Primary Room, Play and Game Room, Club Room and Dining Room. It will be a substantial, though temporary, structure of stucco, suitably lighted and heated and is being financed by the Woman's Guild. It was the one thing needful to make perfect our delightful Parish House and will be ready in time for the Council which we are to entertain this year. \* \* \* I published an article in the February number of "The Review of Reviews" on "The Decrease in the Ministry" which I wish you would all read, especially the closing paragraph. A brief abridgement of it appeared in the Literary Digest and it has brought me many letters from Bishops, other clergymen and laymen from all over the country. \* \* \* So, too, my mail has been greatly increased by a number of letters, wise and foolish, anonymous and otherwise, from unknown correspondents upon the Negro Question in our country. \* \* \* One thing I do seem to make more work for me to do. \* \* \* The Laymen's Missionary Convention has come and gone. It was a magnificent and uplifting movement from which great good will come. The part the Church played in it was insignificant in the extreme. We lost another great opportunity as usual. The matter has been thoroughly discussed and we are agreed upon that, too late! Had it not been for Bishop Tuttle, a layman from Omaha, and Department Secretary Silver at the eleventh hour we would have had no representatives at all. Our starfish showing even allowing everything was pitiful. One would have thought from the report in "The Living Church" that the welcome to Bishop Tuttle by the rising of the delegates and the waving of handkerchiefs was a unique tribute to our venerable Presiding Bishop. It was not. Others were greeted in exactly the same way. \* \* \* The regular congregations are steadily increasing. They have begun to overflow into the gallery in the mornings and the evening multitude almost fills the lower floor. There were sixty-four at the last Woman's Guild meeting, and many more than that at the Friday afternoon Bible Lecture which followed. The Rector is delivering, then and on Sunday mornings at 9:45 a series of Lectures (ten in all) on the Book of Job, and its problems: The Problem of Pain and The Motive of Service. These are free to all. \* \* \* The Woman's Auxiliary has paid all its pledges, sent off one volume, but is undertaking another, has doubled its united offerings and has money in the treasury! It won't stay there long. \* \* \* I wish I could write poetry. I've tried every other form of literary expression. (I even tried it once on a magazine

friend, but it didn't go.) Here are two delightful themes, expressed in words that scan, too. "The Love of God is measured by the littleness of Man," is the first, and the second—apropos of the workmen engaged on the new building outside the walls while service is being held within—runs this way, "Outside the noise of hammers, within the voice of prayer." \* \* \* These are the things I think the next General Convention should do: I. Open the pulpit wider than it now is, or at least keep it open as far as it now is open. No steps backward. No closing of doors. II. Provide means whereby the Bishop may with the consent of the Rector offer one of our large Churches for the use of such public Missionary Meetings and Conferences as enjoyed the hospitality of the Methodist Church at this L. M. M. last week. III. Provide for the compulsory retirement, on half pay, of all Missionary and Diocesan Bishops at the age of 62 (or at the latest at 64) as is the case in the Army and Navy, to the end that we may have younger men at the fore as leaders. It is harder to lead a Diocese than it is to command an army or a fleet. I first broached this last proposition to a young Missionary Bishop (who agreed with me as far as Missionary Bishops were concerned) while I was deputy to the last General Convention from Ohio. I should be glad to discuss these measures at some convenient season. \* \* \* We sorely need some additional boys in our choir. The boys are paid a small stipend for their services, prizes and rewards are given for conduct, attendance, punctuality and progress in music. A camping trip or other pleasant excursion is being planned for them. In addition a regular system of musical training has been established and the boys are being taught to sing. This training is of value. So, too, are the close associations with the Church and its services. As a whole the boys are a fine manly set of youngsters and I am proud of them. \* \* \* When Mr. Parker, our organist and choir master, accepted his call to this parish, we promised to exert our influence to secure pupils for him in Piano, Organ and Voice Culture. Mr. Parker is in residence in the Parish House and may be consulted at any convenient season with regard to this matter. He is a most capable and experienced musician, highly recommended and the improvement in the choir shows what he can do. \* \* \* The new Rectory will be open all day and every evening during the sessions, to the deputies clerical and lay to the Diocesan Convention, and to the delegates to the annual meeting of the Woman's Auxiliary. Come over any time Convention or Meetings are not in session, and we will be glad to show you what the parish has done for its Rector and his wife. \* \* \* We are ploughing our lot and sowing it with a combination

of oats, blue grass and clover. We expect to make a crop and sell it next summer, and after that to have the finest lawn ever. \* \* \* The Tuesday evening at homes of the Rector and his wife will be resumed about the middle of April, due notice of the exact date will be given from the Chancel. \* \* \* The necessary parish work is not being and can not be done by the Rector unaided. I shall try to catch up in calls upon new people after Easter but it is more or less a hopeless endeavor to keep abreast of the opportunities. \* \* \* There are five automobiles in the parish, Mrs. Mastin's and those of Messrs Watkins, Feet, Brent and Temtry. The average automobile owner is said to be about the most thoughtless and selfish person on earth, not so this quintette I am proud to say. They have helped me out again and again, entertaining the parish guests, and some of my personal guests, enabling me to keep appointments which I would otherwise have been unable to keep and often taking me or mine out for the fun of the thing. I am correspondingly grateful. But, oh, I do wish the parish could afford a run about or a small car for its Rector. I am serious. These small cars are getting cheaper all the time. I am hoping they will soon get down to our limit. I can suggest such a car for my pleasure but for work. I need such a car as much as any doctor or business man in the city. \* \* \* Our deepest sympathy is extended to Mr. and Mrs. Thornton in the very sudden death of their promising son, Dr. Warren T. Thornton, a young physician of much promise devoted to his noble calling. May God comfort them in this hour of trial. \* \* \* My out of town engagements accepted since January 1st include, two banquets with addresses, two church club lectures, one sermon in South Bend, Indiana and a number of smaller meetings. My unaccepted invitations are too many to enumerate. \* \* \* It is a shame that we can not have a larger and more faithful Sunday school choir. Surely there are enough girls of suitable age who can sing who will give one half hour on one afternoon each week and who will sing at the Sunday school service. Parents can help out in this matter, not by commanding but by requesting and urging. \* \* \* During the month I shall have a new volume in "The American Fights and Fighters Series," called "South American and Adventure Fights and Fighters" issued by Doubleday, Page and Co., which I think will be found good reading by men and women and young people alike. The several articles in it were written during the last five or six years. \* \* \* I have written practically nothing since last June but I am about to begin. I have the plots of at least three novels in my head or heart, of which two are contracted for. \* \* \*

# The Kansas City Churchman

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## Sunday School.

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 Mr. J. V. B. Ellard ..... Secretary  
 Mr. G. W. Barchard ..... Treasurer  
 Mrs. C. T. Brady ..... Superintendent Primary Dept.

## THE MOVING FINGER—LICKS.

I have chosen the title of this essay with apologies to Omar. Perhaps it would be more accurate to say "The moving finger is licked," or possibly "The licked finger moves" would be more definite.

This discussion is born of long continued, widespread observation. Everywhere I go I am confronted by licked fingers. The upraised hand of Fate itself is moistened. Etymology is one of the most interesting of studies largely because of the things we learn in the investigation of words, which are subsidiary to roots and derivations. For

instance, "lick," in substantially the form in which we have it, with the ordinary significance, is to be met in all languages. It has come down in unbroken succession from the most ancient Sanskrit with never a change of meaning. This indicates a diffusion of the practice throughout the centuries and among all sorts and conditions of men, which is appalling to contemplate.

In spite of diatribe, warning, admonition, appeal and ridicule, and in the face of scientific demonstration of the unhealthfulness of the practice, the habit still obtains. The most singular fact about the custom is that it is entirely unnecessary. It serves no better purpose than any other bad habit. Any lady in her boudoir is guilty of the practice equally with my lord in his library, with the clerk in the store, with the "artist" in the barber shop, or the maiden at the confectioner's. It seems to the disgusted observer as if the fine tactual sense of the fingers actually depends upon a thorough preliminary licking.

A woman's hand is a thing about which poets have raved, and women's gloves were worn as the proudest adornments of knightly helms. They are still things to sentimentalize over. Witness romance after romance—some of them I have written myself, therefore I know—in which a glove speaks volumes of its beloved wearer to its fortunate possessor. Yet if you step into any of the big dry goods shops and stand by the glove counter you will see a number of women resting their elbows on the counter with their hands uplifted in the air, with new gloves partially covering the fingers which are being—shall I say milked?—by numbers of young ladies who find it necessary to moisten their own fingers from the lips about every other second. It is a curious practice. The rapid rise and fall reminds one of a walking beam of an engine in active operation—and it would be an interesting process were it not for the licking. Step into a barber shop—even the best—where all the legal requirements as to the sanitary treatment of implements, etc., are carefully complied with. The barber lathers you, picks up his sterilized razor, strops it on a sterilized strop, vets his finger in an unsterilized mouth, feels the edge and makes a dive at your face with the same finger!

Note your friend in his handsome library. You hand him a noble book and invite him to examine the volume. Nine times out of ten his finger is moistened in order to turn the leaves, each touch leaving a spot at first imperceptible which finally grows into a disfigurement. The person who can turn the leaves of a magazine—or who does, rather, everybody can—without licking his fingers,

is a rara avis. As the owner of Books-that-have-suffered I have even thought with some comprehension of the legendary method by which Charles IX of France was poisoned. Was his death not due to the same practice? Sit down to the same game of cards and the same habit is apt to be in evidence when the dealer shuffles and distributes the pastboards.

In many first-class confectionery shops the attendants take your order, stick a finger into their mouths, pick up a piece of waxed paper, fix it in the box and then with the same finger proceed to fill the box with candy. I wonder if our cooks test the temperature of our soups with moistened digits?

Go into a street car and ask for a transfer. You are apt to get one that is positively smeared. Money is often counted out to you—when you are lucky enough to have any coming to you—with wetted fingers. There is a kind of curl with which ladies used to adorn themselves which was vulgarly but accurately known as the "spit curl." They tell me the curl is now out of date, but the practice of mouth wetting the hair for other purposes still obtains. Lastly, we have in our national game what is known as "spit ball." Ugh! Were I a pitcher I'd rather lose the game than use it.

Now there is another singular circumstance connected with the habit. If it became the fashion to mouth the finger there would be no use in any mere mortal man discussing it further, for such a habit, backed by the approval of fashion, would be a thing that no man could counter against. Yet it is not the fashion, or better, not fashionable. It is not considered elegant to lick the fingers and that the habit survives under the social ban is evidence of the persistent hold it has upon humanity.

The whole practice is so disgusting that it is with difficulty that one can discuss it calmly. Ears polite turn with repugnance from hearing about it as eyes polite shrink from witnessing it, but it is almost universally prevalent.

The refined, but careless, cannot point the finger of scorn at those who have not been so favored by the gods as they, and thank God they are not as other men are. If the truth be honestly admitted almost everybody does it in more or less degree. Yet it is inelegant, unhealthful and disgusting.

I said the practice was unnecessary. There is almost no task to which the fingers can be put which they cannot accomplish unlicked as well as licked, and in the few instances when moisture may be required it can better be supplied in some other manner than from the lips. Almost everything in existence is loaded to the gunwales with microbes, more or less disagreeable, but if there is any place in which the microbe flourishes in greatest profusion—not to say luxury—it is in the human body. If there is a spot in the body where the busy little monsters are most apt to congregate it is in the human mouth.

Ergo, let us not be microbe distributors via the human hand any longer. Let cats lick for we know that it is an attempt toward cat-cleanliness which is next to cat-godliness, and let little boys be licked if it be necessary, but in the name of all that's sweet and refined let the licked finger otherwise go dry forever.

#### THINGS UNPLEASANT BUT NECESSARY.

My dear Parishioners, if you can't stand a little plain talk don't read this article; pass right on to other parts of the paper which I trust you may enjoy. But certain difficult things have to be said and I am in the invidious position of being under compulsion to say them.

This is a wonderful parish and it has done wonders in many ways. I don't say this for the purpose of sugar-coating the pill, but because it happens to be true, and because it marks the contrast between what Browning calls "The petty done—the undone vast." We have to look certain things in the face without blinking, and here they are.

Usually in parishes there are more givers than workers; not infrequently people compounded by gifts for their unwillingness to labor. It is not so with us. There is too much work and proportionately too little money in St. George's. There are a number of persons whose small offerings are utterly out of proportion to their means, and who think to make up for their selfishness by work. We don't want less work, but we do want more money.

Are you able to give more than you do, and are you deceiving yourself with the idea that because you work hard in some church organization you are thereby making up for your financial exigency? Better get over that idea, and get over it quickly. Again, what about attending the Sunday services? You come to church to worship God and to be made stronger to do His will; you are made stronger in that worship by the sacrament, by prayer, by praise, by instruction in God's word; yet there are many people who compound their almost perpetual absence from services by persistent and regular attendance upon the meetings of some organization. Week after week I see persons present at meetings who are not present at any of the Sunday services. Are you in the group?

Once more, the foundation of the Church is the Sunday School. Unless you have a good Sunday School you have got a dying Church. The foundation of the Sunday School is the teacher. There are now at least half a dozen classes in the Sunday School unprovided with regular teachers. Boys and girls are forced to depend on the chance ministrations of strangers. There are numbers of persons in this parish who could teach a Sunday School class, and keep it in order, with the help the Church affords. Are you such a one? If so, why don't you volunteer?

Still again, we have a small but faithful band of women constituting the Auxiliary. They do a splendid missionary work, amazing, considering how few they are. Haven't you any call to assist them by joining the Women's Auxiliary and working with it during the ensuing year?

And this is very important. This parish lacks four organizations. It should have a young men's society, a boy's society, a young woman's society and a girl's society. The reason it hasn't got these societies is because no suitable person has volunteered to take up such work. There is an abundance of talent in this parish to do this and to do it well. It isn't forthcoming. I can't organize and conduct all of these societies. This is out of the question. Is this nobody's business because it is everybody's or anybody's, or is it your business?

Yet, once more, there is an abundance of musical talent in the parish. It ought to be at the service of the choirmaster. What is involved thereby? Practice Friday night of every week and attendance upon morning and evening services on Sunday. Not much, surely, yet without it we cannot have good music. With you assisting in the choir we could do wonders.

Lastly, this parish is provided with as large a proportion of Something-for-Nothing members as any I have ever seen. It is supported by the weekly envelope system. Numbers of people refuse to make any pledge, or take any envelope. They compound with their conscience by saying that they give what they would subscribe when they come, and they manage to come about once a month!

Frankly, I don't see how people can take advantage of other people's generosity. I don't see how people can use the minister whom somebody else supports and enjoy the services which somebody else provides if they are able in any way to provide for themselves. I am not talking personally. The church lives up to its agreement with me, but it does this through the generosity of the few, which is taken advantage of by the selfishness of the many. I couldn't stand to be in such a position. I want to do my part, and I would do it if I had to stint myself elsewhere. Why don't you do something? Don't be a church sponger, an ecclesiastical dead beat. The church needs you and it wants you. It doesn't attempt to set any limitation as to what you should do, but it says that you are able to do something—you know you are—and it declares that you ought to do that something regularly as the rest do. And you ought to let the vestry know what you will do! I'd be ashamed to take any other position if I were you.

Now in conclusion, this is not a wall of despair. We are progressing, we are going ahead, and we shall continue to advance, nothing can stop us, but we could do so much more, and our progress would be so much more rapid if the burden would not fall so heavily on the few, if we could have more workers in the Sunday School and the

Auxiliary, if men and women would volunteer for the new societies, if everybody in the parish would give in accordance with his means.

Have these unpleasant words any application to you now? If so, you must make it yourself. Sometimes I get rather sick of the subject. It isn't any pleasure to me to say these things, but they have to be said and they ought to be considered.

#### WHAT THE DIOCESE OF KANSAS CITY NEEDS.

Early in the summer, Mr. Remry took the Rectory people out to one of the polo games in his car. After the game we rode for miles through that new and growing section about the Country Club and came back by Swope Park. Everywhere I saw little churches planted, some in tents, some in temporary frame buildings, some in stone basements and some in hired houses. Every phase of American church life was represented except our own. We have nothing there, and so far as I know nothing is planned.

What this diocese needs is leadership. We want an infusion of young blood. The time has now come when we should have a Bishop Coadjutor. The church is not keeping pace with the growth of the city; we are certainly dropping behind. In the Bishop's address, printed in the last Convention Journal, these facts, to which I had previously called attention in this paper, are admitted. The progress of the church is so paramount to everything else personal that although it pains me to speak out, I must do it. I believe I am voicing what everybody thinks when I say that any further delay is dangerous not to say fatal. We want relief and we want it now. The situation calls for plain speech and it may be for heroic remedies.

I have tried quietly to set in train matters which would bring about the election of a Bishop Coadjutor. I have made the attempt honestly among all classes of men with whom I have come in contact. One class seems to be timid, and the other class indifferent. Now I have made up my mind deliberately to speak out as I have here.

I may be faulted for my method and blamed for this frank declaration, but no one can deny the facts, and I do not see how I can keep silent any longer. It is a question between speaking out and living, cost what it may, hurt whom it will, and letting a church languish along until it almost dies because we are afraid to acknowledge the fact or refrain from mentioning it for other reasons that seem good to some of us if not to me.

After this no one can say that the matter has not been brought before him. Having appealed to my brethren of the clergy and laity privately and without avail, I now lay the matter before the general church in the diocese. What is to be done about it? Anything? Isn't it more statesmanlike and

more churchly to acknowledge a problem and grapple with it openly than to talk about it sub-rosa and do nothing?

Shall the church progress in Kansas City, or shall it continue to fall to the rear? That's the question. If the first alternative prevails, we must have new leadership at once; if the other, well I for one have said what I feel and believe. I could say a great deal more on this matter than I have said and I consider that I have exercised restraint in stopping now and finally with this presentation.

#### NOTES.

I got on a crowded street car the other day. Every seat was full except one occupied by a man and a little child of about two years. I was tired and stopped opposite this couple and asked the man please take his baby on his knee and let me sit down. He did so with alacrity. I noticed the infant struggling and wriggling nervously. Finally it slid off the man's lap and ran the length of the car to where its mother sat. The man smiled, I looked at him with a sudden suspicion, and asked: "Wasn't that your baby?" "No," he answered. "I never saw it before." Then I recognized him as Mr. Runyan. His wife and daughter were sitting hard by and the trio were greatly amused at my attempt to foist an unknown infant upon the secretary of the Commercial Club. He had recognized me and with the rest of the car greatly enjoyed the joke. \* \* \* The Rector is conducting a series of Bible studies on the Book of the Prophet Isaiah. Isaiah was a reformer, a statesman, a poet and a theologian. He is one of the great literary figures of the world. The conditions under which he prophesied and the environment in which he lived are not unlike those of today. And there is much that is terribly pertinent to modern times in what he said and did. You are invited to attend these Bible lectures, which will be delivered in connection with the Sunday School each Sunday morning, and repeated in connection with the Women's Guild on Fridays. I put more time on these lectures than on sermons even, and I hope that they may be appreciated. \* \* \* We are now receiving the pledges of the Sunday School children for the support of the church for the ensuing year. Any amount is welcome, but we have tried to disabuse the minds of the parents and children of the idea that there is anything divinely ordained in the penny for Sunday School purposes. Just because you have a little boy or girl, and just because they go to school on Sunday, is no reason for providing them with a penny for an offering unless that measures your ability to give. As the twig is bent, the tree is inclined. If you put him on a penny basis in his infancy he is apt to remain on a penny basis when he gets older. Try making a nickel man out of him, or best of all, a silver one. Maybe in that case when he is older he will get on a gold basis himself. \* \* \* The services at St. Andrew's Mission will be resumed on Sunday, the 25th, in the afternoon. Mr. Broadway has bravely kept up the Sunday School through-

out the summer, but little else has been done yet in this mission, save to open it. Vigorous work is to be prosecuted hereafter. I shall try to organize the people and put them on a self-supporting basis. For the present I will carry it on unaided. \* \* \* Now that our buildings are completed, I intend to devote a large part of my time to calling upon the parishioners, new and old. There have been many new ones who have given their names to me. Some of those names and addresses I have; some I have mislaid. Cards may be had from the ushers with places for names and addresses. If you want a call from me, got one, fill it out and give it to me. \* \* \* I very much wish some one would provide a box or chest with a lock on it, and also a suitable shelf, both of which could be placed in the hall of the parish house. The box could be used for notices, questions and offerings, and the shelf for papers, pamphlets and other things for free distribution. Neither of these would be very expensive; both of them would be useful; they could be given as memorials. \* \* \* There are yet a number of openings for small memorials in the seats and panels in the chancel. Ten dollars will buy one of these seats or panels and provide for its suitable marking. While I am on the subject of memorials, let me say there is only one other large memorial which can be placed in the new parish house, and that is a brass railing to correspond with the pulpit to go around the lectern. The cost of this will be \$150.00. When it is taken, there will be nothing else left except the seats and panels as mentioned. \* \* \* In another column you will find a catalogue of the original drawings and paintings on exhibition in the club room and in other parts of the parish house. This will enable you to enjoy the collection more intelligently. I have had a number of extra copies printed and strangers will find them in the club room. That room is open after every service morning and evening on Sunday. At other times the pictures may be seen freely by applying to the sexton. No such collection of originals has ever been exhibited in Kansas City. The necessary charges have been rather heavy. The collection is of great value we have made enough of it, containing as it does specimens of the work of the most noted American illustrators. It will largely repay a careful study. Tell your friends about it and bring them out to see it. It will be added to from time to time. \* \* \* The Rector's new book called "The Better Man" will be issued from the press of Dodd, Mead & Co., next week. The heroes of this novel are clergymen; there is a struggle in it between labor and capital and an Episcopal election, both complicated by the inevitable woman! I had the plot of that story in my mind for years. I fully intended that one of those clergymen should be a villain. When it came to writing the story, he took matters into his own hands and after I had completed it, I found myself unable to tell which of my brethren was the real hero; hence the title. You can decide for yourself after you have read it. The book is dedicated to—but I guess I will not

tell you that; you will be surprised, I am sure, when you find out, although I hope you will be pleased. \* \* \* Naturally I am greatly interested. \* \* \* Naturally I am general Convention. I am hoping and praying that the Church will take no steps backward. I have no hesitation in saying that I can think of nothing that would give me more pleasure than to be in the thick of the fray, fighting as I fought at the last convention for Comity and Unity for the recognition of the Christian character, serious and achievements of our brethren of the other churches; for the maintenance of respect for God's Holy Word; and for other things to which I stand pledged. But the chance being denied me, I am not repining or finding fault with anybody. I am rather amused at the evident joy of The Living Church and the many others for whom it speaks over the fact that I shall not be there. Their satisfaction is rather flattering after all. \* \* \* I only took three weeks' vacation this year for various reasons, one of them the condition of the parish. I kept the summer service up myself except for those three weeks, when they were acceptably conducted by Messrs. Stowell and Elard. The congregations were gratifying indeed. If we will all pull together, work hard—and that means work where we don't want to work—and give liberally, we shall have the greatest year in our history; if we don't, we won't. \* \* \* I only preached once on my vacation, and that was at the admirable Summer Naval School at Culver, Indiana, where I am very much at home. I had a congregation of three hundred and fifty boys and almost as many adults. We had services out by the lakeside under the trees, and I have not often enjoyed anything so much. \* \* \* Everybody knows "The Gideons." To be a member one must be first a Christian and then a Commercial Traveler. They have recently undertaken the placing of the Bible in every room in every hotel in the land. Forty thousand Bibles have been placed in hotel rooms to date. Kansas City will require two thousand Bibles. By arrangement with the American Bible Society, excellent Bibles are available for the purpose at a price of 30 cents. The Rector will be glad to receive and forward donations for one or more copies for this purpose from any member of the congregation. \* \* \* Death is always sad, it always arouses our tenderest sympathies, but I do not know of any loss that has come home to me more painfully, outside of my own family—and after all, this whole parish is my family—than that of Liddon Stott. The call came to this little choir boy with startling suddenness. He made a brave struggle and met the end like the little man he was. God bless him. As he was a chorister we buried him from the chancel, his comrades of the choir bearing the casket. How brave and manly and boyish those little lads looked out on the grassy hill side, their hearts full of sorrow for their friend. The sympathy and the prayers of the whole parish are tendered to Mr. and Mrs. Stott. I was glad that I was at home when it all occurred. \* \* \* Evening services in the parish will be resumed on Sunday, October 2nd, inasmuch as evening

prayer is said in full in the parish in the afternoon (at St. Andrew's Mission) the evening service will be a short service of music and song with a sermon. Once a month there will be a question box in which the Rector will answer any questions relating to the church or her services which may be presented to him. The first series of sermons on Sunday nights will be on the History of the Christian Church. The Church has a most vivid and interesting history and its story is of the growth of civilization and the progress of mankind. Every sermon or lecture will be complete in itself. If you miss one, do not hesitate to come to the next one, for each one will be preceded by a very brief resume of what has gone before. The following are the subjects of the sermons: "The Apostolic Age to A. D. 90. Laying Foundations—Paul, John." "The Age of Persecution, 1 to 311. Nero, Diocletian." "The Great Council of Nicea, 325. Defining the Faith." "The Age of Controversy, to 450. The Church and the Empire." "The Beginnings of Papal Supremacy to 500. Rome." "Mohammed. The Crusades, 570 to 1270. Palestine." "The High Water Mark of the Pope, 1033-1216." "The Monastic Orders. Clerical Celibacy—The Inquisition." "Wars of Religion in France and the Netherlands, 16th Century." "The Reformation, 1483-1546—Luther." "The Church of England. Wycliffe. Henry VIII. Elizabeth. Cranmer. Bloody Mary." "The Counter Reformation 1491-1556. The Jesuits." "The Church in the United States of America." "Why I Am a Churchman, a member of the Protestant Episcopal Church." These topics have been printed separately on little slips. The usher will be glad to give you as many as you like to distribute to your friends with a hearty invitation for them to be present. \* \* \* During the month of November the Rector and his wife will be at home on Tuesday afternoons and evenings at the new Rectory. There are a great many people in the congregation who have never been inside of the new Rectory, and we shall be most glad to see them there, together with those who have honored us before. Do come around and have a cup of tea with us and see the pretty things, animate and inanimate, in this most delightful place of abode. \* \* \* The other day in Chicago I turned one of my uncertain ankles so badly while crossing State street that I nearly fainted with the pain. A policeman caught me and helped me across the street. He stood with his hand on my shoulder while the crowd curiously gathered and looked on, wondering, I suppose, what that clergyman was being arrested for by an officer of the law. The policeman was very solicitous to help me, but I got away from him as quickly as I could. \* \* \* The family were with me in Chicago and they spent most of their time in Marshall Field's. The only way I could get them to leave that most famous shop was to take them to a matinee. It would have been cheaper to buy a box at the matinee than

to allow them to remain at Field's. I found that out after the first day. \* \* \* My daughter Margaret goes to Ogontz to school for the year. I shall take her there next week, and will thus be out of the parish until Saturday, October 1st. \* \* \* By the way, speaking of our collection of original pictures, some of the most beautiful original illustrations, including instances by Remington, Gibson and others, are in the Rectory. We should be delighted to show them to you. \* \* \* The tennis club seems to be languishing. I believe my own family does most of the playing upon it. These are the days in which tennis is delightful. A little care would put the court in a fine condition. I should like to see more use made of it. \* \* \* Some people think they have no right either to select the Sunday School their children should attend or to require them to attend it. If they are correct in their contention, why not apply the same argument to day school? You don't ask your boy or girl if he wants to go to school, and you don't ask him which school he wants to attend, you send him to school and see that he goes there. Why not do the same with the Sunday School? I can't understand the practice of sending the children of church families to foreign Sunday Schools. If you want them to grow up church men and women, send them to your own school, see that they go, see that they study their lessons, take some interest in the religious life of your children and you will have better children. \* \* \* The latest report from the treasurer shows 160 envelope contributors aggregating \$80.10 a week for current expenses, and \$14.15 a week for missions. This is nearly \$5,000 a year, and is so far ahead of anything the Parish has ever done before that it stands as a record. Last year we had 175 contributors giving about \$3,500. The comparison shows that the present givers have largely increased their offerings. If those who do not give would do their parts with the others, we could easily add another thousand to the revenue for current expenses and we could bring our missionary offerings up to \$20.00 a Sunday. Don't you want to join the glorious procession while there is yet time? The least we should aim at should be an aggregate of \$100.00 a Sunday. The first year in the new building is our hardest year, we have the largest interest to pay, and coming as it does right after the strain of building, we have a struggle before us. After the first year it ought to be plain sailing. \* \* \* Nothing gratifies me more than the offering for missions. We are now paying \$25.00 a month regularly every month to Diocesan Missions and the same amount to General Missions. Out of the surplus of missionary money we are making small appropriations to various other good causes; thus in spite of our own heavy burdens we are doing more than ever to help others bear theirs. And that is a splendid and noble thing, and I rejoice and thank God for it. The duplex envelope is the greatest improvement in church finance that has come in my time. Once established it will never be dropped, and it avoids a long string of continued appeals for missions on every conceivable occasion. \* \* \* Latest reports

from Mr. Broadway are that St. Andrew's Sunday School has grown from three to twenty-seven. He wants one or two more teachers. All honor is due the devoted people who volunteer to cut themselves off from the services at St. George's to serve this mission. I appreciate their conduct. \* \* \* We must bear in mind the giving of another banquet by the Men's Club in the late fall. The women who provided the banquet before are willing to attempt it again. \* \* \* The movement to establish a Church Club Room down town is a step in the right direction. I approve of it and hope our men will help. The Diocese ought to erect a great building, devoting the ground floor to stores and a part of the upper stories to offices. These would easily pay for the maintenance of the building and eventually pay for the building itself. It could contain a large and small auditorium, Diocesan offices, church club rooms and parlors for visiting clergy and their families. If a few people would stand back of such an undertaking it could be financed and carried to a successful completion without difficulty. It would have to be undertaken in the near future, if ever, before all the desirable sites down town are disposed of. \* \* \* My brother, Col. J. E. Brady, late commander of the 23rd Regiment of the New York (Brooklyn) National Guard, who was a captain in the regular army when he resigned to go into business, has agreed to deliver a lecture for the benefit of the church on personal experiences in the Spanish-American War and elsewhere in the regular army. The date for the lecture will be announced later. The lecture will be given in the Parish House, provided one of the societies will undertake it. I hope to have appropriate music to accompany the lecture. Perhaps Mr. Parker will play and it may be that Mr. Hunt, who is an old friend of my brother's, will sing. Congressman Borland, another old friend, will introduce the speaker. At any rate, further particulars will be made known shortly. Those who heard Col. Brady speak at the Knickerbocker Club on the same subject several years ago can testify to his ability as a speaker and entertainer. \* \* \* I have offered the Parish House as headquarters for the Boy Scouts of this district. The offer has been accepted and arrangements will be made by chief of the scouts, a committee of the Vestry and the Rector for its proper use.

\* \* \* In my judgment the conversion of the best room in St. Luke's hospital into Chapel is a most unwise and unnecessary action. A hospital exists to care for the sick. This institution is so small that numbers of sick people are turned away daily. It is so crowded that it is unable to provide a proper room and reasonably decent privacy for its admirable superintendent. It needs every dollar it can get to enable it to do more charitable work. With these facts uncontroverted, the best room in the hospital is to be fitted up as a chapel and therefore withdrawn from the bodily service of the sick, at a consequent loss in revenue of about \$750.00 a year! It is not that I do not appreciate

prayer and religious service in the hospital—I do most heartily—but we can pray and serve anywhere. One can only be sick in a room or ward.

\* \* \* I earnestly bespeak pupils in music, piano or organ, for our accomplished organist and choirmaster. Mr. Parker, has shown what he can do and parents and guardians will do well to consult him about the prospective musical education of their charges. \* \* \* By special request the Rector will repeat his lecture or sermon on the Standing Sill of the Sun and Joshua's greatest campaign on the first Sunday night service, October 2nd. The lecture will be illustrated by practicable drawings and plans. \* \* \* The choir will give a cantata or oratorio at the midnight service on New Year's eve. All the singers in the church are invited and urged to help. \* \* \* By resolution of the vestry the Parish Hall will be rented for \$25.00 for a single use thereof to such proper persons or organizations as may desire it and for such purposes as may be approved by the Rector, in whose hands the matter has been placed. We will also rent the club room under the same restrictions for \$10.00. These rooms are admirably adapted for musicals, recitals, lectures, etc., and I beg that the parishioners will give wide circulation to this notice. Charges include \$5.50 for the sexton in one instance and \$2.00 in the other. It dishes and table ware are desired special arrangements for them must be made with the Woman's Guild. \* \* \* The vestry does not feel able to appropriate any more money for the employment of a baritone voice for the choir—the most needed adjunct to our music now. But two

members of the parish have offered \$10.00 each toward a fund for such a need. Will you give anything for this purpose? If so, let me know at once how much. We want the voice now. This is very important. \* \* \* Brother Heusey, our missionary to Africa of the Disciple's Church, wants some lantern slides with which to amuse and instruct his native friends. Who will contribute any?

#### EACH IN HIS OWN TONGUE.

(By William Herbert Carruth.)

A fire-mist and a planet,  
A crystal and a coil,  
The ripe, rich fish of the saurian,  
And caves where the cayman dwells;  
Then a sense of law and beauty,  
And a face turned from the cloud;  
Some call it Evolution,  
And others call it God.

A haze on the far horizon,  
The infinite tender sky,  
The ripe, rich fish of the cornfields,  
And the wild geese sailing high;  
And all over upland and lowland,  
The charm of the golden rod;  
Some of us call it Autumn  
And others call it God.

Like tides on a crescent sea beach,  
When the moon is new and thin;  
Into our hearts' high yearnings  
Come welling and surging in;  
Come from the mystic ocean,  
Whose rim no foot has trod;  
Some of us call it Loving,  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood;  
Socrates drinking the hemlock  
And Jesus on the rood;  
And millions who humble and nameless,  
The straight, hard railway plod;  
Some call it Consecration,  
And others call it God.

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#### THE SAINT GEORGE LOAN COLLECTION

OF  
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By the  
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- An After the Opera Supper (A).....Howard Chandler Christy
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- His First Pony (A).....Henry Hunt
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- A Votive Offering (A).....J. E. Weguelin
- When Grandma Danced the Minuet (B).....F. Lungren
- The Darkside (F) Cartoon.....Albert Levering
- The Most Patient Man (F) Cartoon.....Will Crawford

24. From Brady's "Little France" (F).....Ellen Bernard Thompson
25. The Chariot Race (A).....Corwin Knapp Linson
26. The Deserter Caught (A).....F. C. Yohn
27. Round About the Christmas Tree (B).....J. L. B. Williams
28. Bucking the Line (A).....W. E. King
29. Opening the "Strip," from Brady's "Woven with the Ship" (F).....Howard C. Christy
30. The Introduction (B).....Paul J. Meylan
31. The Walking Delegate (A).....William Hawthorne
32. Going to Church in the Southland (A).....Maud Cowles
33. The Smuggler (A).....N. C. Wyeth
34. Pompey and Cicero at the Feast of Lucullus (B).....B. J. Rosemeyer
35. Mistress of the Situation (B).....A. B. Frost
36. From Brady's "Blue Ocean's Daughter" (E).....George Gibbs
37. General Grant in the White Mountains (B).....E. West Gilmedinst
38. Southern Gossips (A).....Dan Smith
39. Fairy Dancers (A).....E. Seton Thompson
40. The Fight in the Forest (G).....Howard Ryle
41. From Brady's "The Ring and the Man" (F).....George Gibbs
42. The Rough Riders at Siboney, Spanish-American War (A).....Howard Chandler Christy
43. The Pony Express (B).....F. Lungren
44. The Song He Loves Best (B).....Decorative Designers
45. Seeing the Boss (A).....N. C. Wyeth
46. From the Window of the Aldine Club, New York (B).....Otto H. Bacher
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48. The Courtyard of the Hofbräu, Munich (B).....C. Wetter
49. Titlbat Titmouse in "Ten Thousand A Year" (F).....Will Crawford
50. The Culprit Who Ate the Chicken Pie (B).....E. Potthaus
51. From Brady's "The West Wind" (I).....Maynard Dixon
52. His Anxious Mother on the Side Lines (A).....N. C. Wyeth
53. The Village Shoemaker (A).....F. C. Yohn
54. The Country Fair (A).....Edwin B. Child
55. Overlooking the Range (A).....W. Herbert Dunton
56. Buying Easter Flowers in front of the Madeleine, Paris (A).....Albert Lynch
57. The Country Church (B).....V. L. Jacobs
58. The Manhattan Elevated on a Rainy Night (A).....Jules Guerin
59. Salisbury Cathedral (B).....Joseph Pennell
60. The Second Coming (B).....Paul J. Meylan
61. Franklin Planting a Tree (B).....E. West Gilmedinst
62. Fountain and Cloisters, Monreale (B).....Jay Hambridge
63. Merry Christmas (E).....B. J. Rosemeyer
64. Paying No Attention to the Service (B).....C. M. Relyea
65. Alma Tadema's Garden (B).....Malcom Fraser
66. Birthplace of Mark Hopkins (B).....Harry Penn
67. Colonial Trooper (A).....Howard Chandler Christy
68. The Self-Sacrificing Coxswain (A).....N. C. Wyeth
69. The Circus Parade (A).....Edwin B. Child
70. From Brady's "Woven With the Ship" (A).....Howard Chandler Christy
71. The Balloon Man (A).....Edwin B. Child
72. From Brady's "The Ring and the Man" (D).....George Gibbs
73. The Interruption (B).....Paul J. Meylan
74. The U. S. Army Entering Santiago (A).....Howard Chandler Christy
75. The Glorious Flower of the Iris (B).....Harry Penn
76. In the Parson's Study (A).....F. C. Yohn
77. Old Time warfare, The Wasp and the Frolic, 1812, from Brady's "For the Freedom of the Sea" (H).....George Gibbs
78. Modern Warfare. The Sea Fight off Santiago, 1898 (H).....George Gibbs

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- (G) Lent by The Artist.
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- (I) Lent by Sunset Magazine.

Most of these Pictures are in the Club Room, others hang in the Parish Hall, the Choir Room and the Guild Room. All are open for inspection. Other pictures will be added to the collection from time to time. Take this catalogue home with you and bring your friends to see the pictures if you have enjoyed them. The collection is always open after service and may be seen freely at other times by applying to the Sexton.

Post card views of the most important of these pictures are on sale by the Altar Guild, at ten cents each, or two for fifteen cents.

## The Kansas City Churchman

### CHRISTMAS 1910



ST. GEORGE'S PARISH  
KANSAS CITY, MISSOURI

### *WHAT CHRISTMAS IS AND IS NOT*

Christmas is not a time for extravagance in giving, for ostentation in celebrating, for gluttony in eating and drinking, for commercialism in exchanging remembrances, or for vulgar display, at home or abroad. It should never be allowed to become a tax, an imposition on generosity and good nature, a weariness and burden to the soul.

The true Christmas Spirit expresses itself in thankfulness, in consideration, in generosity, in kindness---even to the unkind---in affectionate giving, in self restraint and self forgetfulness, and above all in an effort to bring peace and good will to all men---not in any vague, general, emotional or sentimental way but by practical deed.

And all this should be because of the Greatest of All Blessings that ever has been or can be poured upon man---the Gift of God Himself in the Incarnation, Whose Name is Jesus!

CYRUS TOWNSEND BRADY



# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH.

Volume 2

Christmas

Number 1

## ON CHRISTMAS GIFTS.

Christmas is the birthday of our Lord, upon which we celebrate God's ineffable gift of Himself to His children. No human soul has even been able to realize the full significance of that gift, no heart has ever been glad enough to contain the joy of it and no mind has ever been wise enough to express it. Nevertheless we powerfully appreciate the blessing and would fain convey it fitly. Therefore, to commemorate that great gift the custom of exchanging tokens of love and remembrance has grown until it has become well nigh universal. This is a day in which we ourselves crave as never at any other time, happiness and peace for those we love; and that ought to include everybody, for with the angelic message in our ears it should be impossible to hate anyone on Christmas day, however we may feel before or after.

But with the best of wills and in the most natural of ways Christmas in many instances has become a burden. Perhaps by the method of exclusion we shall find out what it is and should be. It is not a time for extravagance, for ostentation, for vulgar display, it is possible to purchase pleasure for someone else at too high a price to ourselves. To paraphrase Polonius, "Costly thy gift as thy purse can buy, rich but not expressed in fancy, for the gift oft proclaims the man." In making presents observe three principal facts, the length of your purse, the character of your friend and the universal rule of good taste. Do not plunge into extravagance from which you will scarcely recover in months of nervous strain and desperate financial struggle. On the other hand, do not be mean and niggardly in your gifts. Oh, not that; avoid selfishness at Christmas, if at no other time. Rather no gift at all than a grudging one. Let your offerings represent yourselves and your affections. Indeed, if they do not represent you they are not gifts at all. "The gift without the giver is bare."

And above all banish from your mind the principle of reciprocity. The *lex talionis* has no place in Christmas giving. Do not think or feel that you must give to someone because someone gave to you. There is no barter about it. You give because you love and without a thought of return. Credit others with the same feeling and be governed thereby. I know one upon whose Christmas list there are over one hundred and fifty people, rich and poor, high and low, able and not able. That man would be dismayed beyond measure if everyone of those people felt obliged to make a return for the Christmas remembrances he so gladly sends them.

In giving remember after all the cardinal principle of the day. Let your gift be an expression of your kindly remembrance, your gentle consideration, your joyful spirit, your spontaneous gratitude, your abiding desire for peace and good will toward men. Hunt up somebody who needs and who without you may lack and suffer heart hunger, loneliness and disappointment.

Nor is Christmas a time for gluttonous eating and drinking. To gorge one's self with quantities of rich and indigestible food is not the noblest method of commemorating the day. The rules and laws of digestion are not abrogated upon the Holy day. These are material cautions; the day has a spiritual significance of which material manifestations are, or ought to be, outward and visible expressions only.

Christmas is one of the great days of obligation in the church year; then, as at Easter, if at no other time, Christians should gather around the table of their Lord, kneeling before God's altar in the ministering sweet communion which unites them with the past, the present and the future—the communion of the saints of God's Holy Church. Then and thus in body, soul and spirit we do truly participate in the privilege and pleasure of the incarnation; there we receive that strength which enables every one of us to become factors in the great extension of that marvelous occurrence throughout the ages and throughout the world.

Let us, therefore, on this Holy Natal Day, from which the whole world dates its time, begin on our knees before that altar which is at once manger, cross and throne. Let us join thereafter in holy cheer of praise and prayer and exhortation and Christmas carol, and then let us go forth with a Christmas spirit in our hearts, resolved to communicate it to the children of men, and not merely for the day, but for the future. To make the right use of these our privileges, this it is to save the world.

In this spirit, therefore, so far as poor, fallible human nature permits him to realize it and exhibit it, the Rector and Editor of this paper wishes all his dearly loved people A MERRY CHRISTMAS AND A HAPPY NEW YEAR with all his heart.  
CYRUS TOWNSEND BRADY.

## THE REFLECTIONS OF AN ELDERLY PARSON ON BEGINNING HIS FIFTIETH YEAR AND HIS NEAR APPROACH TO THE ECCLESIASTICAL "DEAD LINE."

By the time you are reading this I shall have passed my 49th birthday and shall

be just entering my 50th year of life. There is something in the situation which causes me to take thought and such a thought must of necessity be retrospective and anticipatory. My thoughts about myself should have no special interest to the parish or to the public, except in so far as they relate to my work.

I do not know just when the ecclesiastical dead line is drawn, but the experience of my brethren is that it comes at an increasingly early date in human life. I am quite certain that so far as important parochial work is concerned I am rapidly approaching that line. Unless a man gets to be a bishop, after he passes 50 he is apt to be compelled to take smaller and smaller parishes until by and by he is relegated to the intermittent supply staff until he goes off the scene altogether. With the justice or the injustice of this method of treating the ministry, I am not now concerned; I have my opinion of it and it is the same opinion that I entertained when I began, but I shall not set it forth or dwell upon it here. Also I shall admit frankly if not cheerfully that I am not nearly so well adapted for certain functions necessary, in the popular imagination, to successful work, as I was a score of years back.

One of the indispensable adjuncts of the priesthood, as the congregation sees it, is a good pair of legs. Leg work counts for more with the average parishioner than brain work. You can be almost any old thing and preach almost any old way, abandoning study and reflection entirely if only you will run around day in and day out, in season or out of season, and make social calls. It does not make much difference what you say when you make these calls, so long as you present yourself so often at the homes of the people, you are all right. You can preach like an angel; if you do not call, it is about as effective as sounding brass. Your judgment may be ripe and rich, your learning vast and varied your organizing power extensive and adequate; if you do not call you are handicapped beyond measure and these things count for little.

The first commandment in the law of the congregation as applied to the minister is "Thou shalt call upon thy people" and if you do not obey that commandment you are guilty of all the rest. Therefore, I say that legs are the foundation of ministerial success. As a leg worker my present powers are feeble compared with my past abilities. I have the growing disinclination of age to the covering of vast distances afoot, or any other way, for the purpose of making calls. Doubtless I have the other disabilities of age, probably I am more fixed in my opinions, less progressive in action, less prone to adopt new methods; alas, I see myself, slowly at first, but eventually rapidly, being relegated to the rear.

In some other ways I think I am of more value to a parish than ever before. I certainly preach better, I think I apprehend the fundamentals of religion more completely and can disclose and explain them more clearly. Experience has taught me how

best and most effectively to present the eternal truths. As a guide, a counselor, or a friend I know that I am more useful than I was. I have lived and I have seen life, I have had my share of its joys and rewards and I have borne my portion of its griefs and cares. I believe I can enter into the troubles of those who come to me for comfort, for encouragement, for help, better than ever before; and my experience in organization and church work certainly fits me for leadership as I have not always been fitted. Nor have I lost my optimism, or my enthusiasm or my willingness to fight for that which is to be fought for.

Incidentally—strange as it may seem to you—I am a very much more peaceful man than I used to be! Think what I must have been, dear people, and thank the Lord that you did not fall to my lot, or I to yours, in those other days. I love to work still and to work hard, there is no joy like it, but I confess to a growing disinclination to manual labor like that leg work I mentioned—isn't that a characteristic "Bull"?—I greatly prefer to work with my brain. I love to preach, to lecture, to teach the Bible; I could do all these things so much better than I do now if I could have leisure to enjoy the "still air of delightful studies."

Notwithstanding all my disabilities I think there is one more good fight left in me. I think maybe when things here are upon a firm foundation, that it is possible that I may be able to take one more church and help its people to build it up and put it on that firm foundation as I have been, by the grace of God, permitted to do in Philadelphia, in Toledo, and as I hope to be permitted to do in Kansas City; after that I think I shall retire and leave the field open, so far as I am concerned, to youth. Nor is this impugning the work of my predecessors anywhere. God bless the brave, true men, who laid good foundations, on which I, with the noble help of the people, have been permitted to build. I can still preach when I am retired, and possibly I may be privileged to do so often by invitations of my brethren, and I can still write. Actually I know that I can write better now than in any other period of my career.

Now those are my honest thoughts as I think of my birthday and my relation to my church work. I am forced to admit in summing it all up, that my growing inability and disinclination to do things mentioned above that I could do so much better in my youth, will probably so greatly impair my usefulness eventually as to relegate me to the rear. Well, when that time comes, I shall go out smiling; if not with a high hand, at least with a stout heart and a bravely upborne head, God being merciful to me a sinner.

#### A DESPERATE SITUATION? NO.

There is a prevalent opinion that this parish is on the verge of bankruptcy. Where is originated I do not know, but it is

very far from the truth. The parish is in possession of buildings and ground which cost over \$50,000, and which are now worth, it is conservatively estimated, at least \$60,000, the difference being the natural appreciation of the property which has been largely built upon since we began and which is becoming more and more valuable, and the money we saved by being our own contractors, and in the fact that we were able to buy material through a combination of circumstances, at reduced rates.

On this property there is a mortgage of \$25,000 and a floating debt of \$4,600, which is carried at the bank in the form of a note. The mortgage is for long time at 5% interest, and we are privileged to reduce the principal by paying \$2,000 every year. We are endeavoring to liquidate that \$4,600 now by subscriptions. Little or no active work in getting subscriptions has been done, yet there have been contributed to this debt at this writing, \$2,200 in cash or pledges by about twenty donors; the bulk of the parish has as yet given nothing and it is quite fair to expect that with a little vigorous work on the part of the vestry the \$2,400 required to wipe out the floating debt will be achieved.

I am very grateful for and not a little proud of the volunteer subscriptions, and I am confident that the rest of the money will be forthcoming. When that \$4,600 is wiped out there will be a debt on this property of \$25,000 which, with its interest and annual payment, the parish can easily carry.

Now we own, at the present time, a lot on the Paseo between 24th and 25th streets. It was taken in part payment for our 33rd and Pasco lot and is valued at \$5,000, with a mortgage of \$3,000 upon it. So soon as pending matters have been adjusted we believe that this property will be condemned for boulevard purposes, in which event I am assured by persons whose judgment I respect that the property will be valued at the amount for which we took it in trade, and in that case we would have \$2,000 available to apply on our other debt. As a matter of fact, one member of the parish now stands ready to lend us another \$1,000 upon the lot, if any emergency arises in which we need it.

If all this constitutes a desperate and impossible financial situation, I do not recognize it. So far as our current revenue is concerned, it now exceeds our current expense. Since Easter there is a slight excess of expense over revenue, largely due to the fact that the three months of summer fall within this period, when the revenue greatly decreases, although the current expenses remain practically stationary.

In this connection attention is called to the Sunday offerings for the month of November and the first three Sundays in December, tabulated elsewhere. The envelope subscriptions are much larger than ever before and the same is true of the open offerings; both are increasing all the time. New people, undeterred by these scandalous rumors, are constantly coming to us. I point out one singular fact that the

parish feels itself able and willing, in spite of its obligations, to increase its missionary offerings four fold! It is now sending \$25 monthly to the Diocesan and the same amount to the General Board of Missions and it has paid a large part of the expenses of St. Andrew's, made a grant to St. Augustine's, assisted in the payment of the Archdeacon's salary and has made substantial contributions to the work of Mr. Hensley on the Congo and to Bishop Rowe of Alaska.

The congregations are larger than ever before, the evening congregations being especially good. We have no difficulty whatever in maintaining our evening congregations, although some parishes in the city have practically given up night services. The organizations in the main are flourishing; a pleasant spirit of harmony, good will and enthusiasm on the part of many is apparent and the lukewarm and indifferent who, like the poor, the wheat and the tares, we always have with us, are becoming in some measure touched by the spirit of devotion and self-sacrifice which burns out brightly in so many of our people.

I do not believe in concealing anything of this kind, I am often faulted for telling all I know. I do not want anybody to come to us without knowing the facts. If you are afraid of a little debt or bitterly object to the discussion of these matters, stay away, go to some church where you will hear nothing but what is soft and pleasant and agreeable, and where they have plenty of money and where they do not greatly care whether any special individual does his part or not—if any such there be. We do care here.

I am being faulted all the time for talking about money, and it is being said that my continual insistence upon the necessity for everybody doing his or her share is driving people away. I do not think the charge can stand. I am not always talking about it. I think I have only preached three times about it in the year and one of those sermons was incidental. In my theology it is as necessary that a man should support the Gospel as that he should repent and turn away from his sins. I do not think he can do the one without the other.

It is not pleasant to me to talk about these things, I do not especially enjoy it, I am doing it because I conceive it to be my duty. It may be that I shall suffer or the parish may suffer because I will speak on these subjects, because I will maintain that no one has a right to get something for nothing from the church or anywhere else.

Be that as it may, somebody will profit by my work and that will be my successor in office. I have every feeling of sympathy and consideration for the man who is doing the best he can and his little gift, if it represents self-sacrifice in anything, is as welcome as the great gifts from the men who do not have to think at all about what they are giving. But I haven't any sympathy for the niggardly ecclesiastical sponge who gives just enough to save his face because he is ashamed not to give anything, and

price for which he had previously purchased it in New York. In other words in order to give the church a donation he paid just twice the value of the article he bought.

I am not so well informed concerning this Bazaar as I was of the one of last year, but I know one thing of beauty, the materials for which were purchased and which were transformed into an article of use and beauty by one of the best needle women in the parish which was sold for less than the bare cost of materials. What kind of economies was that? Whether any case of this kind occurred in the last Bazaar I do not know, but on the whole I consider Bazaars, donation suppers, and things of that sort the most wasteful, expensive and extravagant method of raising money. In nothing with which I am familiar is there a larger investment of capital and more labor with less results. One of the reasons why we find it so hard to get more and larger straight out subscriptions for current expenses is because of these side issues whose demands are continuous and exhaustive. I have had people say, "No I can't increase my subscription to the church, I belong to this or that organization and I shall have to put aside so much money to meet its demands." And the reason has appealed to me as a sound one.

Bazaars and donations are becoming likelier. I hear the complaints. For instance one family, which could ill afford to do so, in one way or another spent over \$25.00 at this Bazaar, in donations, purchases, etc. Of course you argue that they get value received for their money. Again those arguments are not exactly fair, the parish expects the members to patronize the Bazaar, and the people buy things they do not want, things they do not need, and that they ought not to buy. I am not going to prohibit Bazaars, or anything of that kind; perhaps under present conditions of thought and habit they are necessary and inevitable, but I should like these remarks carefully considered. I think they are worth considering and I should like to have them pondered and if necessary discussed without anger or passionate argument.

There are perhaps eighty or ninety women in the Guild. Would not the husbands of those women gladly contribute each one \$10.00 in four quarterly payments, let us say to relieve the women of all the labor and anxiety of preparation and sale? It not straight out giving always a thousand times better than extracting money by whatever pretext it may be? I am sure that it is.

Before I leave this subject, let me say something about the weekly Guild lunches that are served for 10 cents a plate. No where in this country can you get such a lunch for such a price. It is perfectly absurd and entirely illogical to ask or require a little group of women every so often to present all the other women, any one of whom is able to pay more, with a 25 cent lunch for 10 cents.

Fortunately the Guild is not meeting during the holiday season and the members will have a chance to get over all I have said before they resume their sessions, or

else I shall hardly dare to face them.

Once more there are members of that Guild who rarely or never come to church, yet who are fairly regular in their attendance at the Guild meetings and at the practically free lunch counter, who are always willing to do their part for the Guild in the Bazaar or out of it, but to whom the worship of God, the support of the church, the reception of the sacraments are absolutely of no importance whatever; who won't contribute through the envelope system, from whom no subscription can be had for debts or deficits; members whose sole religious life is found in the Guild.

I believe in Guilds, the social life of this Guild has perhaps done more to promote the welfare and progress of the church than any other single agency. It is a meeting place where people assemble, where strangers can become acquainted with the women and the parish, where the Rector can meet formally and informally great numbers of his parishioners. The Guild is an organization to which many matters can be presented and be discussed. Its weekly luncheon is an undisputed adjunct toward its success. I am not quarreling with the luncheon remember, but with the price of it. And if the Guild did nothing but meet for the Bible lesson and spend a social hour together thereafter around a hospitable table, that would be reason enough for its being. I do not want the Guild to stop work either, and there are many things it could do. The needle women could sew for the poor if necessary, the money that it contributes to the church could be raised by rummage sales, of which I highly approve, by entertainments where people pay for talent, like that Halloween party, the choir musical, or Col. Brady's lecture, or the lecture I gave myself. I should like something going on every month of that kind.

Well, I shall not speak of the Bazaar again, probably I shall never refer to the matter after this paper, perhaps I won't dare to! Of course the ideal way to make money is to get raw material and turn it into finished product and dispose of it for profit, but as a rule in the church the raw material and the profit come from the same church family. I do not think the number of strangers who buy is proportionately very great, and there you are.

Now, ladies, go for me in this joyous Christmas season just as hard and as long as you want, or save it up until the first meeting of the Guild and then heap it on my bald and devoted head. I'll try to bare your strictures as meekly as you have often borne mine.

#### NOTES.

The Rector prints the names and addresses of the new comers in the parish, which have been given to him on stranger's cards. Some of these people he has been able to call upon, others not. Members of the congregation are invited to visit such of these as are in their vicinity and to extend to the new comers such courteous welcome on my behalf and on their own, as they doubtless feel. \* \* \* I had a demonstration of practicable-visiting last month.

On a certain Wednesday one of the members of the parish put her automobile at the disposal of Mrs. Brady and myself and in three hours we called at twelve different places only finding one person from home. The next day in almost the same time going afoot and on trolly cars, we managed to make four calls, and in one case the people were not at home. If I had an automobile my usefulness in this line would be quadrupled and the time that would be saved for other things would be most valuable. If the members who have automobiles would get together and place a machine at my disposal for one or two afternoons a week they would be contributing immensely to the parish work. \* \* \*

To keep the records clear I refresh your memory with mention of the delightful and humorous Halloween party. That's an entertainment of which I thoroughly approved, everybody had a good time on little money and yet the profits were considerable. \* \* \* So did I approve of Col. Brady's lecture. He is my brother and perhaps I should say nothing about him, but the lecture was of great interest and value. We should have had four times as many people present and the profits would have been accordingly increased. \* \* \* The Men's club has had three meetings with addresses by John Brisbane Walker, Col. D. B. Dyer and the Rev. F. S. Arnold. All were very enjoyable meetings indeed. I wish every man in the Parish would consider himself obliged to join the club and help us make it the brilliant organization it ought to be. Please consider this as a personal invitation to that end. \* \* \* The Bazaar as has been stated was a very successful affair. Its success is the result of a vast amount of most exhaustive labor and forethought. \* \* \*

The visit to the parish of the great Bishop Rowe of Alaska was uplifting, informing and pleasing, the effect cannot be overestimated. I heard three of his addresses while he was in the city. I never heard such moving, thrilling presentations of the Church's work, workmen and needs. It was glorious. And in all he said of others how his own life shone through in spite of his modest self-estimation. *Vir incomparabilis.* \* \* \* Forthcoming events are the Sunday School party for the Primary Department at the Rectory on Tuesday afternoon next, December 27th, and a Sunday School Christmas dinner tendered by the parish to the main school, St. Andrew's school and the officers and teachers, on the evening of Thursday the 29th at half after five. I regret that we are not able to include parents, guardians and friends of the children and we must vigorously limit invitations to bona fide members of both schools and their officers and teachers, exclusive of the primary department. Short talks and toasts will be given and the children will be sent home at an early hour. Every child at the dinner will receive a unique Christmas present from the parish. \* \* \* By the way, we asked every child in the Sunday School to bring to the school on the Sunday before Christmas a neatly wrapped present, it need not be new, but it ought to be something

worth while and in a decent condition to give away to poorer children than our own. \* \* \* The Sunday School dinner is to be paid for by such subscriptions, not exceeding \$1.00 a person, as the congregation may choose to make. I should not like to have to call on the vestry to make up any deficiency. Surely you want the schools and their faithful teachers to have this pleasure and surely you will be willing to help toward it. \* \* \* Mesdames Maynard and Brent have generously agreed to provide and serve the dinner which will be simple, ample and tasty, I am sure; and thanks are due to them for this and for many many services to the parish. If I had a lot of men who would work and pray like some of the women, we could evangelize the world. \* \* \* Another forthcoming event of great importance is a visit to the parish of Dr. Isaac Taylor Headland who will speak to us Friday night, December 30th. I can't find words too strong to express my delight and pleasure in this coming of Dr. Headland. He was one of the great speakers at the Laymen's Convention last year. I listened with more pleasure and attention to him than to any of the other missionaries I do believe. He has a stereopticon and a number of pictures, but I told him not to bring it along. I don't want to detract from his brilliant address by mere pictures. This is holiday week, but I hope you will save this date of which you have had ample notice and that you will profit yourself and pleasure me by being present on this occasion. There will be a short service and an offering for Dr. Headland's expenses and for his missionary work. I don't believe at this writing that I know just what church Dr. Headland belongs to, but it doesn't make any difference to me which one claims his allegiance; he is a God-touched man, doing his work in the spirit of Christ and that's all I want to know to welcome him into our midst. \* \* \* The sermon lectures on Church History are prepared after a vast amount of study and labor and care. Those that are to follow should be among the most interesting in the series. I plan to close this series with a careful study of the word "Protestant," what it means and why some people are proud of that title. This sermon will be written and may possibly be published thereafter. Due notice of it will be given. \* \* \* This with the postponement of the sermon caused by Bishop Rowe's visit will take the parish through the Sundays of January. The evening sermons in February will be spiritual preparations for Lent. On the Sunday nights in Lent I have planned to deliver a series of sermons on the characters around the Cross. If we can arrange it, that means if we can get a little money, the choir master is planning to sing one of Du Bois' Seven Last Words every Sunday night in Lent, the whole of this beautiful music to be given on Good Friday night. After Lent I shall be glad to have suggestions for a course of sermons which will take us through the spring and up to the summer. If you have any ideas upon such sermons, or if there are any subjects that you would like to have discussed, let me know. You

can be very helpful to me by suggestions of this kind. \* \* \* Please do not forget that we have celebrations of the Holy Communion on the three Holy days after Christmas at half past nine o'clock. The services on New Year's day will follow the regular schedule. I am planning an unusual sermon on a great economical question for New Year's night. \* \* \* I have greatly enjoyed writing book appreciations upon several hundred of the fall volumes, which have appeared in The Kansas City Post every Saturday for the last two months. Such work is most congenial to me and I am grateful to The Post for giving me the privilege. Also I think it is a matter of public interest that we have at last one paper which will devote so much of its space to literature. \* \* \* My extra parochial engagements have included a visit to St. Joseph with two addresses, one the presentation of a replica of the Houdon statue of Washington to a public school by the local chapter of the Sons of the Revolution, and the other a noonday address before the Ad Club; in addition to these I have spoken before the Old Men's Association, the Ministers' Alliance, the Rock Island Railway Surgeons and the Jackson County Medical Society, and I have been compelled regretfully to refuse a number of equally attractive invitations. \* \* \* We enjoyed having the Old Men's Association with us on a recent Sunday, they were the most reverent seemly men who have ever been our guests. \* \* \* I have joined the Minister's Alliance, at least I have offered myself for membership and the issue is with them. After reading my paper on the Negroes, a committee was appointed to deal with the matter of which I was made chairman; it includes the Rev. Drs. Sileo, Richardson and Dobbs. We have already met and are preparing to submit a program to the Alliance to do something with this gigantic problem. Since the matter was exploited in the newspapers I have been fairly besieged with letters, calls and telephone messages calling my attention to different matters and inviting action. If I had nothing else to do I could respond to these demands, but inasmuch as the matter is to be placed before the Alliance I do not think it would be proper for me to take any individual action, therefore I have refused to do anything at present. Notwithstanding, I am grateful for these evidences of interest. \* \* \* I had a fine time at the Alliance, I used to belong to the one in Toledo and I am sorry that I did not join this one before. There is no man who believes in the Lord Jesus Christ and Him Crucified that I can't and won't work with for the good of society, I do not greatly care what other various things he may have in his creed so far as work is concerned. \* \* \* I hear a great deal of talk about church unity and it is good talk and it ought to be heard. But the best talk on that subject is a clear unqualified answer to the question, How much of what you love and believe in are you willing to give up to get hold of the other fellow? And until we all begin to think about that question and to answer it honestly, the talk won't amount to anything.

As for me I think I am willing to go as far as any reasonable being could expect, to bring about church unity. \* \* \* The Rector and his wife gave up four afternoons in a series of 'at homes' to the parish. Except the last evening when about a dozen persons came in, not more than three or four people honored us between the hours of two and 10 P. M. Now I am not blaming anybody for not coming, but when people ask me why we don't have special days for receiving calls, I have to answer that there are so many demands upon our time that we can't afford to reserve so much of it on the chance of two or three happening in. I should have thought that curiosity to see your beautiful Rectory would have brought many out and that strangers would have been willing to assist a very busy pair by taking the initiative and calling themselves. \* \* \* Well, whenever we are at home we are glad to see anybody at any time. In order to save yourselves an unnecessary journey and disappointment at the end of it, that is if you really want to see us when you call—lots of people, of whom I am not one, are thankful when "Not at home" meets them at the door—you would better telephone us before you start. Both phones are in the Rectory and you can easily get us. \* \* \* I said this was a beautiful rectory, I had one in Toledo that cost over twice as much and that was spacious and magnificent and desirable in every particular, but I have never had a rectory nor have I ever seen a rectory that was more delightful and better adapted for its purpose than this one. We have lived in it for a year now and there is only one improvement that should be made. The study and the room above it should be made larger, they are too small both of them for much use. This can easily be done at some future time when conditions are more favorable. \* \* \* Grace and St. Paul's have been stimulated by your work and are building rectories also, but I don't believe even with the benefit of our experience that they will surpass us. \* \* \* My statement that the greatest need of this diocese is new leadership has excited a good deal of attention, several clergymen have written to me about it, one or two have spoken to me and a number of laymen have commented, some favorably and some otherwise. To make my position clear, I call attention to the fact that I said new leadership. I don't think that much would be effected by a Suffragan Bishop or very much by a coadjutor, unless the latter should be given an absolutely free hand. Two things ought to be done at once, an Episcopal residence should be erected, using funds that are on hand and borrowing whatever else is necessary, the rent paid by the present Bishop or which would have to be paid by the coadjutor, would take care of the interest and it is a disgrace that three of the priests of the city should have rectories and the Bishop should have none. Our present Diocesan is seriously ill and we have practically been deprived of all leadership since last spring. I should think considerations of common humanity for himself as well as for the suff-

ering Diocese would move all who have had the welfare and progress of the church at heart to do something at once. \* \* \* I am somewhat amused at the outcome of the agitation upon the Canon 13—the Open Pulpit Canon. The petitioners petitioned, one of the church papers conducted sweeping inquiries among the deputies to the general Convention as to how they stood on the subject and everybody anticipated a battle royal. The wise old Bishops sent a communication to the petitioners via the house of deputies in which they solemnly stated their opinion that the Canon was not intended to deny the validity of our orders, or impair the administration of the sacraments of the church, and everybody hushed right up and the matter dropped. The remarks of the Bishops seem to me to be supererogatory and the willingness of the excited petitioners to accept the Episcopal deliverance is a thing I can scarcely understand. These things I do know however, the General Convention in 1910 did not rescind the action of that of 1907, it did not dare to do so and the pulpits is just as open as it was before. The Bishops were wise enough to see that for the Cincinnati Convention to attempt to undo the work of the Richmond Convention in this particular would provoke the bitterest comment from other churches and be a long step backward from that goal of unity to which we are all pressing. Those of us who want the pulpits opened are reasonably satisfied with the present situation. We took a long step forward in 1907, we waited three hundred years for it, it won't be a tenth of that time, I predict, before we shall take another step in the same direction. Speed the day. \* \* \* The Rector announces that the Crafters, Misses Kassimer and Hunter, published about the middle of the month a little humorous book of animal faking for the Rector, illustrated by his friend Will Crawford, which bears the title, MOST POLITELY. It is a book intended for children, but I think it has the merit of being amusing even to grown ups. They sell it at their shop 317 E. 10th St., for fifty cents in a numbered and signed edition. \* \* \* An athletic club is being organized in the parish with good prospects of a pleasant association and good work—and this is where a vigorous young assistant would shine. \* \* \* Let me again urge upon you, dearly beloved, generous purchases of two articles for the good of the parish; one is the Church Calendar for the ensuing year. This is a necessity for every family, it serves all the purposes of a general calendar, it is peculiarly useful for church people and it appeals to an enlarging circle of persons who are beginning to observe the church year. The calendars are very inexpensive; they sell for 25 cents, and they can be had from any member of the Altar Guild. The proceeds from their sale are perhaps the main means of replenishing the treasury of the Guild. There are also a number of very interesting postcards, views of the Parish House, the Chancel, the Club Room and the Rectory, which are sold for 5 cents apiece by the Altar Guild. The Guild makes a very small pro-

fit on them and if you don't come to its rescue it is apt to be stranded. Modesty forbids me saying anything about the Rector's pictures, there are a few of them left and if they are not soon sold, I shall buy them myself and thus close this deal. \* \* \* We shall repeat Christmas Carols sung at the 10 o'clock service and at the Sunday School supper, on New Year's night. \* \* \* The Rector is now in the habit of preaching a little sermonette to the boys and girls every Sunday morning at Sunday School. \* \* \* I am most gratified at the attendance of the Friday morning Bible class, ever since the Woman's Guild has intermitted its meetings it has been very good. I love to teach the Bible, I wish I had time to study it more and I wish the people were more willing to be taught. \* \* \* I should like to secure photographs of all the previous Rectors of the parish to be suitably framed and hung in the vestry room. Who will help me get a set? \* \* \* I mentioned recently that I should like to have a new pulpit Bible, an American Revision, the Bible was immediately donated after the service. When I have time I shall look into the matter and get one. \* \* \* There are two memorials awaiting some one who has the means and desire, one is a brass Ewer to be used at Baptisms, the other is a Railing to go around the Lectern and which will compare in character and design with the beautiful pulpit. The Railing is expensive; it will cost \$150, the Ewer from \$15 to \$25. \* \* \* Strangers who wonder at the unsightly appearance of the east wall of the parish house are advised that the vestry has taken steps to stop the leaks and when we succeed in doing so the wall will be put in proper condition to match the rest of the building. \* \* \* The women are already objecting to the small size of the kitchen and some of them are suggesting that we further enlarge the club room. I am sure the vestry would have no objection to the altering of the kitchen if the women want to undertake it and it would not be expensive to enlarge the club room. \* \* \* I want to record one of the most remarkable events in the Parish history. Last month the Guild completed the final payment of its \$1,000 Easter pledge, and also paid off one of the six \$100.00 notes on the Club room. I suspect they will have enough money to pay off another note by the time you are reading this. Wonderful, wonderful. \* \* \* The Women's Auxiliary has just sent a lovely box, valued at \$110, to a missionary in Mississippi. The purchase of the things necessary has depleted the treasury, however, and if anybody wants to help out it is not yet too late. Considering the few who are active members of the Auxiliary, it is work second to none of the parish organizations and I am proud of it. The beautiful Christmas Rood Screen are looking at it in the gift of Mr. Fox. How we would all love to see it in Church in all its beauty and splendor long, Oh Lord, how long! \* \* \* MEN'S CLUB WILL GIVE ITS DINNER on the evening of Wednesday 25th next. Tickets, \$1.00 e-

be had from Mr. B. C. Howard. There will be some remarkable speakers with interesting subjects to be announced. You remember the last dinner. We can only accommodate about 110 persons. Many were disappointed last year and many will be this year. Moral: Get your tickets for yourself and guests early or you may be too late!

NEW PARISHIONERS.

Allard, Miss Mabel . . . . .1419 Harrison.  
 Bamberry, David H. . . . .2226 Forest Ave.  
 Brown, Mrs. Jack . . . . .3212 East 26th.  
 Bein, Mrs. Francis L. . . . .4143 Virginia Ave.  
 Bush, Mrs. A. R. . . . .3238 Brooklyn  
 Cowman, Mrs. . . . . .3233 Brooklyn  
 Colwell, Mrs. E. L. . . . .3233 Brooklyn  
 Cromer, Mrs. . . . . .2505 Linwood  
 Coles, Mrs. L. E. . . . .2925 Lydia  
 Coldren, Mrs. Mary O. . . . .2627 Lockridge  
 Cunningham, Mrs. J. H. . . . .18th & Harrison  
 Drennon, Mrs. W. . . . .2701 Forest Ave.  
 Dobbin, Mrs. Preston . . . . .3329 Charlotte  
 Ford, Mrs. W. E. . . . .4109 Kenwood Ave.  
 Foote, Mrs. H. B. . . . .3218 Hancock Court  
 Packert, Mrs. Oscar . . . . .3240 Agnes  
 Griffith, Mr. J. L. . . . .2510 Linwood Blvd.  
 Gilbert, Miss Sarah B. . . . .2408 Forest  
 Hayden, Mrs. and Miss. . . . .1212 East 40th St.  
 Hess, Mrs. Effie . . . . .2426 Campbell  
 Howe, Mrs. W. . . . .1805 East 29th

Jackson, Mrs. Ellen . . . . .3032 Olive St.  
 Knight, W. W. . . . .2901 Harrison  
 Lowe, Mrs. W. S. . . . .2615 Forest  
 Leland, Miss Cecil F. . . . .210 Bank of Rep. Bldg.  
 LeSueur, Miss . . . . .1021 East 29th  
 Madden, Mrs. T. J. . . . .3605 Flora  
 Menefee, Mrs. S. W. . . . .803 East 40th St.  
 Mack, Mrs. . . . . .2457 Agnes  
 McPherson, Mrs. . . . . .3106 Forest  
 Moise, Mrs. . . . . .1219 East 31st St.  
 Neigerb, Wm. . . . .1412 Pasco  
 Overman, Mrs. . . . . .2627 Gillham Road  
 Prather, Mrs. H. R. . . . .3315 S. Benton Blvd.  
 Pollard, Mrs. W. S. . . . .3000 Olive St.  
 Rhodes, Mrs. C. B. . . . .3104 Pasco  
 Roberts, Mrs. . . . . .2505 Linwood  
 Regnier, Mr. and Mrs. . . . . .  
 Rinehart, Mrs. J. W. . . . .217 W. Armour  
 Roseberry, Mrs. . . . . .2701 Forest  
 Somerville, Mrs. J. A. . . . .3442 Penn  
 Smith, Mrs. F. E. S. . . . .Penn Valley Hospital  
 Smith, Mrs. S. H. . . . .2609 Linwood  
 Scott, Alice L. . . . .905 Linwood  
 Trigg, Mrs. S. S. . . . .1021 East 20th  
 Wilbur, Mrs. . . . . .3124 Park  
 Williamson, Mrs. G. H. . . . .The Roosevelt  
 Waddell, Mrs. N. E. . . . .2708 Forest  
 Young, Mrs. A. B. . . . .1317 East 31st

NOTE:—I am very anxious for the address of the Regniers which I have mislaid. Can any one furnish it? This list will be added to in future issues of this paper and suggestions and corrections will be gladly welcomed.

ST. GEORGE'S CHURCH, Receipts for November and the First Three Weeks in December, 1910.

	Nov. 6	Nov. 13	Nov. 20	Nov. 27	Dec. 4	Dec. 11	Dec. 18	Totals
Pigs. Mng. . . . .	\$ 33.30	\$ 79.25	\$ 80.40	\$ 74.25	\$ 70.90	\$ 60.50	\$ 46.05	\$ 495.15
" Evg. . . . .	12.00	6.70	7.65	4.85	6.80	21.65	7.00	66.65
Open Mng. . . . .	12.00	11.08	7.88	11.11	8.24	8.62	3.51	67.44
" Evg. . . . .	8.40	8.40	8.00	6.40	4.30	8.00	3.55	50.35
Church Debt . . . . .	225.00	165.00		545.00	100.00	195.00	7.00	1,237.00
Sunday School . . . . .				31.36		17.88		49.24
St. Andrew's . . . . .		2.50		.25			4.90	7.65
Envelope Exp. . . . .	.10						.10	.20
St. Luke's Hospital . . . . .			.55	22.25	.10		.05	22.95
Bishop's Res. . . . .		.25						.25
Gen'l Missions . . . . .	11.95	16.50	8.85	14.75	9.00	14.20	12.45	87.70
Clergy Pensions . . . . .	3.85	8.05	.25	.25				12.45
Bishop of Alaska . . . . .							37.14	37.14
Totals . . . . .	\$357.10	\$297.73	\$113.53	\$710.47	\$199.34	\$363.04	\$92.91	\$2,134.17

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# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH

Volume 2

Lenten Tide

Number 2

## THE POSSIBLE RESIGNATION OF THE RECTOR.

In order that it may be a matter of printed record, I call attention in this paper for the first and last time to the statement I made a month ago from the chancel, to the effect that my continuance as the Rector of the Parish depends upon the raising by the Parish in money or good pledges by Easter day, 1911, the sum of \$7,350.00 to provide for the following items:

\$4,600 floating debt,  
2,000 first installment on mortgage debt,  
750 interest.

Toward this amount I think about \$2750 has already been pledged or paid, leaving \$4,600 to be provided. There are at least four hundred communicants in the parish and many more adherents who have made little or no contribution toward this effort. An average of \$15.00 a person would more than discharge it all. The effort therefore is entirely practicable, there is nothing impossible about the attempt, I am not imposing conditions which cannot be met. Now, if you want me to be your Rector, you will get busy and raise this money, and if you don't, you won't.

So far as I am concerned, I beg to assure the parish that I mean just what I say and my course will be exactly that set forth. Life is too short, I have too many opportunities for doing good elsewhere to waste time in small efforts or to be satisfied with little things.

Naturally, there isn't the slightest animosity or hard feeling or unpleasant thought in my mind as I write these words. God forbid, I should deplore the necessity for carrying out my resolution more than I could say, but carry it out I will, if—

Now, having said this publicly first of all and then having printed it, I don't propose to mention it again in one way or another. You must now be fully aware of the situation. It will be quite useless to discuss the matter with me, whether it be wise or unwise, the position has been taken and must be adhered to, and the only successful discussion of the subject will come out of pockets rather than mouths!

## OFFICIAL NOTICE TO THE CLERGY.

Having tendered to the president of the Standing Committee the use of this paper for any communication he might wish to make to the clergy of the diocese, I gladly insert the following notice at his request. It is of course superfluous for me to assure everyone that in thus employing the Kansas City Churchman, Father Smith in no way, shape or form makes himself responsible for anything else that appears therein and such use of the paper by him does not even convey a tacit approval of the rest of it.—C. F. B.

It is very difficult for neighboring Bishops to visit this Diocese at this season but it will probably be possible to arrange for it where there is a special necessity, but not always on a Sunday. If there are classes that cannot be held over for a time, please notify me as soon as possible and every effort will be made to obtain a visitation.

There are a number of objects to which the bishop promised assistance from the Bishop's Purse. The purse is empty, but the diocese ought to feel bound by our bishop's pledges. The Woman's Auxiliary, offerings at visitations, individual pledges, and gifts, which are earnestly solicited, should be sent to Mr. B. B. Clarke, United States Trust Co., Kansas City, Mo., the

treasurer of the Board of Missions, who has opened a "Purse" account to handle them.

J. Stewart Smith,  
President of the Standing Committee,  
1307 Holmes St., Kansas City, Mo.

## PROTESTANT VS. CATHOLIC.

### A Discussion of the Proposed Change of Our Church Name.

At the last General Convention a proposition to drop the word PROTESTANT from the title page of the prayer book so that it would then read, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of The Episcopal Church," failed of adoption by one single vote. Had the proposition been carried in effect the name of the church would have been changed in what I conceive to be an indirect manner. If we may judge from the past the same attempt will be repeated until the matter is finally settled. It therefore behooves every churchman to express himself unequivocally regarding the proposed change. In pursuance of that duty I have

here set down my views and the reasons which actuate me.

Incidentally I may say that I am not wedded to the word PROTESTANT so much as I am to the things signified thereby. I freely acknowledge the force of many of the objections which are urged against the term and I could wish that it had never been adopted; having been adopted, however, I find the arguments that can be adduced for its retention much more weighty than those for discarding it.

In the first place let us make up our minds to look at conditions as they are; to recognize facts and to square our conduct with our facts rather than attempt to square our facts with our conduct.

The religious forces of the United States may roughly be divided into two great groups. Be it remembered that we are dealing now with our own country, we are not dealing with England, we are not dealing with the Philippines, we are not dealing with South America, we are dealing with the United States. It is highly desirable, but not absolutely necessary, that our course should have the approval of the Church of England; it is highly desirable, but not absolutely necessary, that what we conceive to be best for ourselves in the United States should also be best for our branch of the church in the Philippines, or in Mexico, or in Brazil, or any and everywhere else; but the paramount consideration with us is our own land.

The two great religious groups in this country are popularly known as Protestants and Catholics. The Roman Church has assumed the name Catholic and the American people as a whole have allowed the assumption, tacitly or otherwise; the objectors being, comparatively speaking, few in number.

Now we all know that theologically or ecclesiastically the word CATHOLIC which we enshrine in our creed and in our prayers and in our canons has a certain definite significance. The exclusive notes of a truly Catholic Church are "unity, visibility, indefectibility, succession, universality and sanctity."

The word CATHOLIC refers to faith and order directly: in the first instance it connotes entire and absolute agreement with the teachings of Jesus, no more and no less; in the second it postulates a threefold ministry of Bishops, Priests and Deacons transmitted in actual succession—the laying on of hands—from our Lord Himself through His apostles. In both cases it deals as well with Creeds and Sacraments, their content and their administration. It stands also for the Bible as the Word of God. Incidentally and in a distinctly minor sense it is applied descriptively to various religious practices, methods of conducting services in the church, vestments, music, lights, ritual, and so on. The word CATHOLIC meant originally UNIVERSAL and predicates the embracing in one great organization all those churches, national or international, which accept Catholic Faith, main-

tain Catholic principles and practices and enjoy the Catholic orders of the ministry. No national church could possibly with any degree of propriety assume to call itself the Catholic Church; it could only be a local or national branch, or part, of the Catholic Church of the world.

It is not to be disputed that when Rome calls itself Catholic it means to declare all of these things as its own particular and exclusive attributes: When the rest of us allow Rome to use the title do we mean to admit the same thing? No, unequivocally, no. Do we abandon our right to be called and known as a branch of the true Catholic Church? Never. Do we mean that the Roman claims as to these matters are conceded? Not for a moment.

When we speak of that church which was founded by Alexander Campbell as the Christian Church we are not thereby enjoined from calling ourselves Christians in the true and proper sense, are we? We do not for a moment mean to admit that it is the Christian Church which would, of course, exclude the rest of us, do we? Just so our position with Rome in this matter.

Words often change their meanings in the course of long usage and the only safe way to determine their purport is to ascertain the intent of the user. Words like documents, must be interpreted in the light of their surroundings. This is a recognized principle of literary criticism.

What do we mean when we refer to the Roman Church as the Catholic Church, and its adherent as Catholics? We really simply mean to differentiate those people and that church from our church or churches and ourselves: No more, no less, than that. It is a convenient way of speaking into which we have fallen and to which we have become accustomed for the purpose of classification, and it is nothing more.

Although I do not myself use the word Catholic alone in speaking of the Roman Church, I do say Roman Catholic. And when I employ that hybrid compound I am inclined to believe that I am committing just as much of a solecism as those who unhesitatingly employ the term Catholic in the same way, for I do not for a moment consider that the Roman Church is, in the full Ecclesiastical sense of the word, a Catholic Church at all. Therefore why that combination?

If it be sinful to diminish the faith by falling short of its complete profession, it is equally sinful to attempt to increase its content by man made additions or extensions. The faith was once for all delivered to the Saints, and the facts are immutable, whatever be our changing interpretations or applications of them. So long, therefore, as the Roman Church worships the Virgin Mary and the Saints, so long as it declares the Immaculate Conception of the Virgin Mary, so long as it withholds the cup from the laity and increases the number of sacraments and the number of orders and maintains the infallibility of

the Pope and his claim for temporal dominion—all of which are strange fond doctrines unknown to Christ and His Apostles and unwarranted by Holy Scripture—I do not think it is Catholic at all in the true sense. This adjective, qualifying the word Roman is a petty little attempt to wriggle out of a dilemma. I shall not say Roman Catholic any more, let it be either the Roman Church, or in the common parlance the Catholic Church.

Hear the conclusion of the whole matter. When I call the Church of Rome and the dependent churches in communion with it Catholic, I am simply following the commonly accepted, well high universal custom. When I speak of the Catholic Church or the Catholic faith in the creeds or in the prayers I mean something vastly different.

Now it will be argued the word Catholic ought not to have these two significations; perhaps it ought not, but nevertheless it undoubtedly has. Why it has still a third significance; it has become identified with a party in our particular branch of the General Church Catholic. Originally it meant the Church of all the world, of which the Church of Jerusalem, the Church Antioch, the Church of Rome, the Church of Constantinople, the Church of France, the Church of Spain, the Church of England and all other churches were component parts. Now it is narrowed still further to describe a party within our own church:

The party that calls itself Catholic in our church does not differ in any essential particular from the overwhelming majority of the people in the church in matters of faith and doctrine, but in matters of ritual and practice and in the relation of the church, or the relation that it would fain make the church bear, to the world and to the other religious forces in it.

I hold absolutely and unreservedly to the Catholic Faith. I believe implicitly and explicitly in every statement of the Apostolic and Nicene Creeds. I have a pride, that I sometimes almost fear is undue and unholy, in my orders as a Priest of the Church. To both the Sacraments as means of Grace and the Holy Scriptures as God's Word I am committed unreservedly. Will those beliefs make me a Catholic in the eyes of the party to which I am referring? I do not know but I opine not. Incidentally I do not care. I happen to have other beliefs I cherish, and I happen to advocate other practices for the getting together of Christendom which make me persona non grata to this party of most worthy and devoted churchmen.

Now the blame for allowing the Roman Church to use the name Catholic does not rest entirely with the United States. We have only to read history to find that nearly always and everywhere men who sought to reform the church in the 13th, 14th and 15th centuries made practically the same distinction as is now made by the words Protestant and Catholic, and they usually left Rome in the enjoyment

of the latter term. They were interested in the thing rather than in the word anyway. They had larger matters before them than terminologies. The first and chief necessity for reform was ability to see what was wrong and courage to protest against it.

I see no contradiction in terms, nothing illogical, nothing in the least degree humorous, in combining the words Protestant-Catholic. I do not see how a church that claims to be Catholic in its Ecclesiastical sense, could fail to protest against what is not Catholic in the same sense; and the more truly Catholic a church is the more vigorous the protest, and the less unwillingness to balk at the word itself. In the great religious wars the advocates of Rome assumed and were allowed to assume the title CATHOLIC and those who opposed them were known as Albigenes, Huguenots, Lutherans, Calvinists and Protestants. We know when the word PROTESTANT first came into use after the Diet of Spire, against the determinations of which certain sturdy Germans protested. Some of the greatest and most learned of our own Bishops in the Church of England and in our own church who were truly Catholic in belief and practice did not hesitate to call themselves Protestants.

There were usually two great parties in the several nations in the Reformation Period, political as well as religious. One party in opposition to Rome and the Pope was the Protestant party and the followers of Rome were of the Catholic Party. We can not alter that distinction now. It has been fought for, baptized in the blood of passionately devoted hearts on both sides; sometimes equally mistaken, too.

Doubtless our fathers blundered, they ate the sour grapes, and although our teeth may be set on edge, we can not help it. Why can not we help it? Because we do not want to help it? To many, to most of us it is not a matter of vital consequence, like the faith, but of names, not of things signified but of words. The minority of the people in this land, in and out of our church, who think at all, are shrewd enough to see that the Roman claim to be a Catholic Church is unfounded and cannot be maintained no matter what Rome calls itself. We may not be altogether satisfied with all the positions of those who Protest against Roman claims and Roman errors who are not of our faith exactly, but we realize instinctively that those claims and those errors are so grievous in character that no fault of Protestant Evangelicalism, so called, can or does surpass them. Therefore of the two we prefer Protestantism to Romanism. So great are those Roman errors that even a negation, a protest against them is strong enough to create and develop a force which alone matches and successfully contends with the tremendous power of the organization and long inheritance of the Church of Rome.

Is it without significance that wherever you find the Protestant religion established in a land you find a land dominant in the earth? There you find liberty, progress, education, sanitation, energy, life. The Roman Church now and today is dominant in countries which are decadent and scarcely worth considering by the great nations of the world in the determination of the large questions that come before them. When poverty, ignorance, degradation, irreligion abound, where there is little progress, there the Roman Church is supreme.

You cannot judge the Roman Church in the rest of the world by the Roman Church in this country. The spirit of liberty and enlightenment, of education and of independence, which abound here have done something for the Roman Church in Anglo-Saxon countries that has not been done for it in any other place on earth. If you want to see what the Roman Church is elsewhere go to Cuba or to South America, or to Italy, or to Spain, or to some parts of Austria. If you want to know what that church really is, get the Protestant missionaries, our own or others, to describe to you the conditions in those decadent lands.

Now for this Protestant Episcopal Church I have no hesitation in claiming all of the essentials of a branch of the Catholic Church as I have defined it; and I have no hesitation in declaring further, that as we have not added anything to the Catholic Faith so we have not subtracted anything from it. Ours was a real Reformation, and the only one! German Protestantism, for instance, was a Revolution which involved not only a rupture with Rome or its errors rather, but a complete break with the past, its priceless heritage of truth and practice, its good as well as its bad. I think anyone ought to be able to distinguish between Reformation and Revolution.

In accordance with my definition therefore and without prejudice to other churches, I do not hesitate to say that we are the only church in America which is really and truly Catholic. Shall we so proclaim ourselves if we drop the word Protestant and leave the word Episcopal? Is Episcopal any better as a descriptive word after all than Protestant? If we must make a change would it not be better to disregard everything and call ourselves the Catholic Church in America or in the United States of America, and let the rest of the world go hang? I never was much of an advocate of conciliation; halfway measures do not appeal to me.

The answer to these questions involves our position with reference to the other religious forces of our land. Shall we ally ourselves either with Protestantism or with Catholicism, or with neither? We must do one of the three. Which?

I eliminate the third choice at once. I am one of those who believe that a policy of aloofness cannot be maintained successfully in the long run. It is not good for churches any more than for men to live

alone. "Get together" should be an ecclesiastical as well as a social, a commercial and a political counsel. I do practically believe in church unity. I believe in it further than most of our communion. I am willing to concede more and give up more for it than probably any priest in the American Church. I believe the only way to approach it is to find a satisfactory answer to the question, "How much are you willing to give up, or concede, to get the other fellow?" Never mind how much you expect him to concede. Decide what you will give up first and let the other man wrestle with his own problem.

I am carefully considering, even if I have not already decided to advocate, the idea of the extension of the Episcopate, not by any individual Bishop, of course, but by the Church at large. I believe I should be quite willing for the Church to unite with the Presbyterians or the Methodists, for instance, to accept their ministry, not because I do not believe in the validity and necessity of our own ordination, but because I am persuaded that the Grace of God has supplemented whatever I may believe that they may lack in that direction. If we took them all in I do not believe there would be the slightest difficulty about the Episcopal ordination of those that would come after the present generation, and I should be willing to have them join in the imposition of hands, but that is neither here nor there for this discourse.

I cannot refrain from recognizing that the Grace of God is with the Protestant Churches of this country; and if we may judge by results, by numbers of communicants, by missionary efforts, it is quite likely that His Grace is with them more abundantly than with us. They certainly have some things to give us and we have some things to give them. Rome has nothing to give us and we have nothing to give it. Rome needs pruning rather than anything else, and every thing good it has we already have.

The first step toward church unity is for all the Anti-Roman bodies to get together, to constitute a united opposition; the opposition is powerful enough now, but it is divided and its force is as nothing compared to what it might be were we united among ourselves. The very fact of that union, when it shall come, will go a long way to compel Rome to come in with us; as it is now, it laughs at us and it can afford to.

The principles of the Reformation are ours in a sense not altogether understood by our Protestant brethren. John Wycliffe was the great forerunner of the Reformation for instance. We are allied by birth, by political conditions, by racial derivations, with Anglo-German Protestantism rather than Latin Romanism. If I must choose between a Roman and any Evangelical Protestant Church, and I think I should choose—nay I must do so—I shall not hesitate a moment, will you?

Suppose you were compelled to pass a Sunday in a small place where there was

no Church of our Communion, would you attend the Roman Church or worship with some Protestant Church? Or would you sit at home and read your prayer book alone? I would go to the Protestant Church and read my prayer book at home, too!

Our natural affiliations are with Protestants. It is true that we are popularly known as the Episcopal Church. In common parlance, in ordinary writing or discussion, the word Protestant is not used, but if we dropped it and if our action was due to the opprobrium which has been heaped upon it by the so called Catholic party in our church as being everything it should not be, the affect would inevitably be formally and officially to heap that opprobrium on those who are described by the name and who are known as the thing.

We should also cut ourselves off irremediably from those with whom we are legitimately or should be legitimately associated. There is not a Protestant Church in this land which would not naturally and properly view such an action as unfriendly and inimical to it. Nor would such an action bring us a step nearer the Roman Church. For myself, I do not want to get any nearer until the Roman Church becomes a different thing. If my getting nearer would make it a different thing, I might feel differently, but I believe there is no present possibility of that. On the contrary I do believe that by getting nearer to the great Protestant Churches we can effect something.

Now what are some of the objections to the word Protestant? One is that we can not be Protestants and at the same time Catholics. Believe me, dear brethren, if we are the latter I do not see how we can fail to be the former. Christ's Church has been Protestant ever since He Himself thundered against the Blind Guides; and all through its history the so called Catholic Church has been protested against when it was in error. In the very nature of things that which proclaims truth must of necessity protest against error.

Another argument is that we are hampered by an outworn word that is no longer descriptive and hence is no longer necessary. Just so long as error exists, protest is imperative. I am protesting against everybody's errors, but since Rome's errors are greater, more wide spread, more abiding and continually increasing, I protest more strongly against it than any other.

Once more, the use of the word, it is said, identifies us with every other modern religious vagary. Nonsense, lump all the extremest vagaries together—Christian Scientists, Atheists, Free Thinkers, Ethical Culture Societies, Theosophists, Spiritualists and include the Unitarians even, and the resulting aggregate constitutes a small and unimportant factor in the religious life of the land. These do not even call themselves Protestants or Catholics most of them, and it would not make any difference

whether they did or not. The world does identify us in spirit and in purpose, and in love with all that is highest and best in American Christianity; with these great bodies whose zeal for God, even if in some instances not according to knowledge is so overwhelming, so magnificent, so helpful and so successful. And long may we be so identified, say I!

Lastly it is solemnly declared that the retention of the word hampers Missionary work in so called Catholic countries! That is the most astounding assertion that I have met with. Have we then more missionary converts in heathen lands or in Catholic countries than any other church? Do we send more men and women there, do we pour out more money for their support than any other churches? Do we have greater or less success than any others?

You know we do not lead in any one of these things. The greatest Missionary Movement that has swept the world since Pentecostal times is in the hands of Protestant Laymen who make no pretence at being anything else than Laymen and Protestants. And our great church has so little to do with the movement save to hang around and pick up the crumbs that fall from the table, that it would go on just as well as if we had no existence at all. Of course, these brethren are always glad to welcome the Bishops, Priests or Laymen of our church to the platform in one of these great conventions, but when one of us has said his say he usually goes off to fill some other engagement and the real work is done by the real Protestants.

Oh, there are a few of our laymen and a few of our Clergy interested but they are so few that they do not count. We can get all the benefits of these movements that we have wit enough to seize, but we contribute nothing except talk!

Do these great Missionary Churches fail in the Philippines, in South America, or wherever they may be? Or do they accomplish as much as we, or less or more? What is the answer? What is the matter with Bishop Brent and his missionaries, or Bishop Aves, or Bishop Knight, or Bishop Kinsolving, and their missionaries in the Philippines, Mexico, Cuba, Brazil, or anywhere else, that they cannot do what the Presbyterian and the Methodist and the Baptist and the Congregationalist and all the other Protestants are doing in the very same places? If the word hampers us it hampers them, yet I do not hear any special pleading against it from any of these churches. They are proud of it, they rejoice in it and so they go on from success to success while we whimper for a change and lay the burden of our non-success upon words instead of upon men.

And it is strange to hear the so called Catholic party among us using argument like that. I thought the Catholic party did not believe in sending missionaries into Roman Catholic countries! Indeed, the only thing that puts missions and missionaries in such countries, where they



are needed just as much as by the heathen is the vitality of the church that calls itself Protestant and is vital because the name is appropriate.

And lastly why change the name at all? There are thousands of people to whom the change would mean the abandonment of a principle and an act of severance between themselves and the great body of enlightened Christian Churches; and there are thousands of people who would be unable or unwilling to endure the change of name with its implications. To make this change would, I am persuaded, disrupt this church. Nobody wants to interfere with the Catholic party in the church, let it say what it pleases and do what it pleases so long as it keeps the faith, provided it does not enjoin compliance on me, its views or practices do not give me any great concern.

I am willing, so long as the true Catholic faith continues to be held by the Catholic party, that it may indulge its fancy about things which I consider immaterial; but I do not want it to force upon me a word which means one thing to me and another thing, perhaps, to them; and I do not want to be put in position of being severed from that to which I naturally incline without any resulting benefit whatever. I am not going to be read out of the Church either. Nor am I going to follow my individual predilections at the expense of the law of the church of which I am a law-abiding priest. But I am expressing my opinion and I shall continue to do so and to use every means to bring others to my way of thinking until I be shown that I am wrong.

Perhaps, some day our American Protestant Christianity may get together in unity and the resulting church may therefore be entitled to call itself, as opposed to the foreign ruled Roman organization, The Catholic Church in America. And that time may be nearer than we think, but until it does come, let us keep our hands off of any direct or indirect attempt to change the name of the church, which would be followed, I am persuaded, by consequences so appalling that even those who fondly think the church would be the gainer thereby would be forced to see them and to admit them.

It may be that I am entirely alone in this position. Sure am I, that some, perhaps many, whom I love who read this will not agree with me; be that as it may, a man if he amounts to anything must be true to his convictions and in this discussion I have honestly and faithfully, without reservation and without fear, given you mine. Will you respect them as I shall try to respect yours whether we agree or not?

#### SOCIAL SERVICE.

The Rector preached a sermon on New Year's night under the title of "Sons and Daughters of Shame" which dealt with the condition of the working girls of Kansas City. The sermon was repeated by request before the Council of Women's

Clubs where it was received with many expressions of approbation. In the sermon I urged:

(1) That a minimum woman's wage of \$3.00 a week in all vocations except domestic service where board and lodging are included in the compensation, should be established by law.

(2) That an employer's liability law be enacted.

(3) That the state pension dependent widows and children.

(4) A consumers' league be organized by purchasers which would be brought to bear upon department stores for the remedy of abuses if any are discovered.

(5) That the "pin-money girl," or the girl who works when she is under no necessity for so doing be induced to withdraw from the labor market so as to give the woman whom necessity compels to work a chance without meeting the low-priced competition of the home-aided working woman.

(6) The building of a People's Palace of Pleasure where rational amusements under proper supervision could be enjoyed by those who have no facilities whatever for decent social life and must find their recreation in streets or in worse places.

(7) That the Girls' Hotel be greatly enlarged and that hotels like the Mills Hotel in New York for men be erected for women.

(8) That the Florence Crittenton Home or any similar institution be adequately supported.

Some of the suggestions have born fruit. Kansas City through its juvenile courts already gives limited pensions in some instances to widows and children; and an employers' liability law is before the Legislature; an active campaign for the enlargement of the Girls' Hotel is about to be inaugurated and the Florence Crittenton Home has just opened its new and beautiful building. But much remains to be done in every direction. Can you help?

By the way, I am ready to deliver that address anywhere, at any time, before any organization which will give me a hearing. I am anxious to deliver it.

I also read a paper recently before the Ministers' Alliance in the city on the condition of the negroes here. It was received with great enthusiasm. A committee was appointed to consider it and report methods for perfecting an organization to do the work. This committee gave time, labor and thought to the matter and in due course presented its report; it was referred to the Executive Committee, reported back to the Alliance and by the Alliance it was approved. But a constitutional provision prevented the Alliance from doing any more than approving, the Alliance itself being unable to take up the work. This was a matter of great regret to me, I confess that I have not a great deal of admiration for bodies which merely meet for the purpose of talking and discussing and reading papers which lead no where.

If the effort is to come to anything it

## Saint George's Church Kansas City, Mo.

CYRUS TOWNSEND BRADY

RECTOR



# ORATORIO

## THE PASSION MUSIC

"THE SEVEN LAST WORDS OF OUR LORD"

by

THEODORE DUBOIS

as

Presented by the Choir of the Church on the Successive  
Sunday Evenings During Lent 1911

HENRY F. PARKER, Choirmaster

NOTE: One Word will be given each night and the whole Oratorio on Good Friday night. The congregation is invited and urged to join in the singing of the Oratorio before the benediction.  
All kneeling.

Quinquagesima Sunday, Feb. 26th.

Introduction

Soprano Solo.

Hearken to me, all ye who pass by the highway! Give ear to me and look on me, and say if ever grief there was like my grief. For, behold, the Lord God, the Almighty, hath dealt with me very bitterly; therefore call me not Naomi, but henceforth call me Mara.

First Word

Baritone and Tenor Solo with choir.

Father forgive them, for they know not what they do.

Then the people shouted: He of death is worthy; this man, take him, and let him be crucified; let his blood be on us and our children.  
So they crucified Jesus, and the two thieves, one upon his right hand, the other one on his left.

Orison

In His own raiment clad,  
With His blood dyed;  
Women walk sorrowing  
Heavy that cross by His side,  
Weary the weight;  
One who will help Him waits  
At the gate  
See! they are travelling  
On the same road;  
Simon is sharing with  
Him the load.  
Oh, whether wandering  
Bear they that tree?  
He Who first carries it,  
Who is He?

First Sunday in Lent, March 5th.

Second Word

Duet for Tenor and Baritone with choir.

I say to thee, this day shalt thou be with me in Paradise.  
Lord, remember me when Thou comest into Thy kingdom.

Orison

Follow to Calvary;  
Tread where He trod,  
He Who forever was  
Son of God.  
You who would love Him stand,  
Gaze at His face;  
Tarry awhile on your  
Earthly race.  
As the swift moments fly  
Through the brief week,  
Read the great story the  
Cross will teach.  
Is there no beauty to  
You who pass by,  
In that lone Spire which  
Marks that sky?

Second Sunday in Lent, March 12th.

Third Word

Solo for Soprano, Tenor Baritone, with choir.

Woman, Behold Thy Son.

By the cross the mother weeping,  
Her sad vigil, there is keeping,  
Watching by her dying Son,  
Is there mortal without feeling  
For the mother, stricken kneeling,  
Sobbing, sighing all alone

Orison

The Story of the Cross.  
On the cross lifted  
Thy face we saw,  
Denying that cross for us,  
Son of Man.  
Thorns form Thy wisdom,  
Rough wood Thy throne;  
For us Thy blood is shed,  
Us alone.  
No pillow under Thee  
To rest Thy head;  
Only the splintered cross  
Is Thy bed.  
Nails pierced Thy hands and feet,  
Thy side the spear;  
No voice is nigh to say  
Help is near.

Third Sunday in Lent, March 19th.

Fourth Word

Baritone Solo.

My God, My God, Why Hast Thou Forsaken Me

All those I once called friends, e'en they have forsaken me, while those who set snares against me, and who hate me, do now prevail against me, and he, e'en he whom I did love, he hath betray'd me. My chosen vine, which I have planted, why hast thou now turned to bitterness against me, and crucified me?

Orison

Shadows of midnight fall,  
Though it is day:  
Thy friends and kinsfolk stand  
Far away.  
Loud is Thy bitter cry:  
Sunk on Thy breast  
Hangeth Thy bleeding head  
Without rest.  
Loud scoffs the dying thief,  
Who mocks at Thee;  
Can it, my Saviour, be  
All for me!

Fourth Sunday in Lent, March 26th.

Fifth Word

Choir, and Solo for Tenor and Baritone.

I Thirst.

And all those who were passing by, reviled him, wagging their heads and saying: Ah, Thou who wouldst destroy the temple, if thou be Christ, Son of God, from the cross come down now that we may see, and seeing may believe it. If thou be King of the Jews, save thyself now, and from the cross come down now.

Orison

Gazing, afar from Thee,  
Silent and lone,  
Stand these few weepers Thou  
Callest Thine own  
I see Thy title, Lord,  
Inscribed above:  
"Jesus of Nazareth,"  
King of Love.  
What, O my Saviour,  
Here didst Thou see,  
Which made Thee suffer and  
Die for me!

Fifth Sunday in Lent, April 2, 1911

Sixth Word

Tenor Solo, and Choir.

Father into Thy hand I commend my spirit.

For Thou art my Father, my Father and my God, the God of my salvation.  
Into Thy hands I now commend my spirit.

Orison

Child of My grief and pain,  
Watched by My love;  
I came to call thee to  
Realms above.  
I saw thee wandering  
Far off from Me;  
In love I seek for thee:  
Do not see.  
For thee My blood I shed,  
For thee alone;  
I came to purchase thee,  
For Mine own.  
Weep thou not for My grief,  
Child of My love;  
Strive to be with Me in  
Heaven above.

## Palm Sunday, April 9th.

### Sevently Word

Soll for Soprano and Baritone, with Choir.

And Jesus cried with a loud voice, saying:  
It is Finished.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour, and the veil of the temple was rent in the midst, and the earth did quake, and the rocks were rent, and graves were opened, and saints appeared.

### Prayer.

O Christ, we adore Thee, and praise Thy Name forever, that on Thy holy Cross Thou hast from sin the world redeemed.

### Orison

Oh, I will follow Thee,  
Star of my soul,  
Through the deep shades of life  
To the goal.

Yea, let Thy cross be borne  
Each day by me;  
Mind not how heavy, if

But with Thee.  
Lord, if Thou only wilt,  
Make us Thine own,  
Give no companion, save

Thee alone.  
Grant through each day of life  
To stand by Thee;  
With Thee, when morning breaks  
Ever to be.

## Saint George's Choir

### SOLOISTS

Miss Eunice Sexton  
Mr. Franklyn Hunt

Mr. Edwin D. Edwards  
Mr. Eben H. D. Hoadley

### CHORUS

#### SOPRANOS

#### Boys:

E. Barrett Brady  
Stanley Smith  
John Anderson Bacon  
Charles De Crof  
Edgar Mendenhall  
Frederick Brooks  
Harold Eakin

Charles Elberg  
Gerald Waddell  
Theodore Alcorn  
Donald Kirkpatrick  
Frederick Chesney  
William Coon  
Herbert Lape

#### Women:

Miss Ethel Kapy  
Mrs. B. L. Eastman

Miss Christine Alexander  
Mrs. R. W. Waddell

#### ALTOS

#### Boys:

James Middlebrook

Bruce Graham

#### Women:

Miss Elizabeth Kendrick

Mrs. O. C. Garner

#### TENORS

Mr. Jesse Griffith  
Mr. Robert Lea

Mr. F. C. Broadway  
Dr. A. L. Panton

#### BASSES

Mr. Eben H. D. Hoadley  
Mr. Edwin Bacon

Mr. Sidney G. Brady  
Mr. Howard Richards

will depend upon the other members of the Committee and myself. As I am chairman it will largely depend upon me. Singlehanded or even in connection with three or four clergymen of the city I am entirely unequal to the responsibility, because I haven't the time! I am alone in my Parish, its exactions are already more than I can meet with any degree of satisfaction, I might have borne my share with a great Alliance, every member of which was at work, but without that co-operation it is impossible. These are hard words to write and the fact is a hard thing to contemplate. If I had nothing but civic duties it would be a different matter, but I have obligations elsewhere which are paramount, the project will therefore have to lie dormant for the present.

In addition to these positions I was appointed chairman of a committee of ministers of the city to arrange for a public celebration of the Tercentenary of the King James Version of the English Bible. This has involved me in a vast amount of correspondence and has added additional weights to my present burdens. I guess that I am an 'easy mark' when it comes to accepting duties.

### NOTES.

Interest in the lectures on Church History has grown, the evening congregations show a steady increase. Last Sunday night we had the largest regular evening congregation in our history, there were almost as many people present in the evening as in the morning! But it was quite a different congregation as the great majority were strangers and I think more than half of those present were males. This is very gratifying and I am sorry the series is ended. \* \* \* The sermon tonight will be upon thoughts suggested by Four Recent Visits to Convention Hall, wherein I saw Pavlova, Hackenschmidt, Tetracchini and the Automobile Show. Next Sunday night I intend to preach on Peace and the Disarmament of the Nations. \* \* \* The Lenten course of evening sermons will be found on the Lent card. \* \* \* It was a great pleasure indeed to welcome the Council of Women's Clubs to our Parish House. They held an all day meeting during the latter part of January in the Parish Hall which they found admirably adapted for their use. Luncheon was served by the Woman's Guild and a dainty lunch it was: As noted above, I had the privilege of reading the principal paper at the meeting. \* \* \* Early in March Dodd Mead & Co. will publish a new novel of mine called "Hearts and the Highway, a romance of the road, a small portion of this story, about 'one third, was serialized in the Woman's Home Companion several years ago, since that time it has been completely rewritten a second part even more interesting than the first has been added and it now appears as a full fledged novel. The volume will be decorated and there will be illustrations in color by F. C. Yohn. Please notice the dedication when you see the book.

This is not a problem novel or a social study, it is just a rollicking lively little adventure tale with a slight historic basis and plenty of go in it. It is quite different from "The Island" or "The Better Man." \* \* \* Encourage by the pleasant reception of "Most Politely" The Crafters have now on the press another animal story called "Out of his Head" which will be published like "Most Politely" in a limited signed numbered edition of five hundred. In this book Mr. Crawford will do the signing and numbering and his picture will appear. He has made another charming illustration for it and some pen and ink decorations that are rich and rare. The book will be ready within a few weeks, and will be boxed and sold as the other for 50 cents. \* \* \* The Crafters are also publishing for Easter another story of mine, called "The Cliff Dwellers' Pot," a serious little romance for grown-ups which will be beautifully illustrated by Mr. Crawford and which will make a dainty and attractive booklet. It will be sold at the same price as the other two books. Any of these books may be had through the Altar Guild, which will take orders for them and make a small profit for the Guild work on every sale. \* \* \* By the way, the Altar Guild still has a number of calendars, a few of the Rector's signed photographs and a large number of postal cards of our various buildings to dispose of. I can't think of any better way to advertise the church than giving away one of the calendars to any friend or stranger who may come to the service. The calendar is a beautiful thing within itself and it will be a constant reminder that we are here. \* \* \* A supply of the weekly contribution envelopes is now at the church. Any one who wishes to become a subscriber can now get envelopes without any delay at all. \* \* \* The Auxiliary will give a Colonial Supper on Tuesday, February 21st, the eve of Washington's birthday. Price of the supper, which will be first class in every particular, will be 50 cents for adults and 35 cents for children under twelve. The supper will be served by Dames in Colonial Costume and we hope that many will avail themselves of the privilege afforded. Nothing whatever is to be solicited, everything is to be bought and paid for according to the new parish rule, and the profit will be made from the cooking and the service, therefore you can come to this supper with a good conscience because you don't have to buy the material and then pay for the eating of it. Supper will be served from 6 to 8 in the parish hall. You can dance in the club room after supper if you are able to trip the light fantastic toe after you have been as bountifully fed as the women propose. There will be no crowding and no delay in service, there is room and a welcome for everybody. The profits will go toward missions. \* \* \* Some of the young girls of the Sunday School under the leadership of Misses Hudson and Reed have organized a little dancing club that meets every other Saturday evening in the Club room.

They are properly chaperoned and they have jolly times. Each couple pays 10 cents toward the expenses and the whole enterprise has my hearty approval. \* \* \* My extra parochial engagements including those mentioned elsewhere in the paper comprised an address before the Candle Light Club at Westport, lectures at Berwyn, Ill., St. Joseph, Mich., Oskosh and Platteville, Wis.; and I am going next week to St. Louis to address the Annual Banquet of the Sons of the Revolution. \* \* \* Speaking of banquets, reminds me that I was elected one of the Executive Committee of the Knife and Fork Club of the city, a great honor, I think, because of my youth as a member of the club, of course. \* \* \* Copies of the sermon on "Protestant vs Catholic" appearing elsewhere have been struck off apart from this paper and can be had for free distribution by anyone applying to me. \* \* \* Some one asked me how I reconciled my position with the prayer for deliverance from Schism, very easily, I am taking that position in the hope that thereby I may do my part in doing away with that very Schism from which I pray for deliverance! \* \* \* There has been a deal of plain speech from the pulpit of St. George's recently, I dare not hope that all of it has been agreeable to everybody, but I dare hope and I do believe that in the long run it will be found healthful, wholesome, and stimulating. \* \* \* The choir now begins to take on metropolitan proportions, it has been a slow hard progress but the reward is coming, we now have more boys than we have vestments for and several new men have come to us as volunteers. Male voices number twenty-two, the women still remain independent variables, we generally enjoy the services of from six to eight of them. There are now thirty persons in the chancel which is nearly as many as it can hold. \* \* \* The music has greatly improved and the choir are now about to present their first Oratorio, Dubois' great Passion Music, grouped around the Seven Last Words of our Lord. \* \* \* Commencing with Quinquagesima Sunday the musical setting of one word will be sung as an offertory, after the sermon on every Sunday night, and the whole oratorio will be given complete on Good Friday Night. I believe this is the first time this great oratorio has ever been rendered in Kansas City and a devotional musical event of the first order will thus be available for St. George's Church. Printed programs will enable everyone intelligently and easily to follow the rendition. My old choir in Toledo gave this beautiful oratorio and I knew it well. Make a special effort to avail yourself of this blessed devotional privilege on the Sunday nights in Lent. \* \* \* Strangely enough the climax of my latest novel at this hour of writing (February 22, 9:05 A. M.), is found in an Episcopal election! A member of my family remarked that the election was very exciting in the book, but it seemed to be extremely tame in the Diocese. Where ignorance is bliss! It was

quite impossible for me to imagine anything so exciting and dramatic as some of the late developments in Kansas City about which alas, the uninitiated know nothing. \* \* \* Others better qualified and with a better right than I will doubtless speak of the Episcopal career and service of the late Bishop. It happens, however, that I, and I alone in the diocese, am in possession of the facts concerning his great Rectorate in Toledo, for I was one of his successors in Trinity Church. There can be no doubt about his brilliant success at the head of that magnificent parish, which I consider one of the greatest and most splendid in the country. Whenever we did anything particularly striking, the old timers deemed that they were awarding us rare praise in saying, "that was almost as good, or almost as fine as in Bishop Atwill's day!" He built nearly every other church in the city of Toledo. Several of his missions there have developed in strength and power, his record there was brilliant and is lasting. It was a great pleasure for him to come back to his old parish when I was Rector and it was a great pleasure for me and for his former parishioners to welcome him there as we often had the pleasure of doing. \* \* \* The Guild has paid off three of the notes on the Club Room! I have exhausted adjectives in talking about that Guild. Although I was the victim I could scarcely fail to admire the decisive and unequivocal way in which they retained the Bazaar in spite of the mighty arguments which I had advanced against it in the last issue of this paper. Those arguments still seem good to me and a lot of additional ones have occurred which I could make use of, but I bow to their desire without hesitation. It would be a bold man who would venture to oppose those women when they have made up their minds and set their hearts upon anything. Before their advance, I just naturally "take to the tall grass." \* \* \* If the congregation discharges the obligations alluded to elsewhere, we ought to think about beginning the new church without delay. \* \* \* I am invited to be one of the appointed speakers of the next meeting of the Church Congress in Washington, D. C., after Easter, and think I shall accept the pleasant duty. I happen to be one of the board of managers of that Congress; we could have a meeting here in the city I am persuaded simply by asking for it and entertaining, and the expense of such an entertainment is not great either. \* \* \* I learned the other day to my great astonishment that the Diocese of Kansas City is in possession of an Episcopal Endowment of \$12,000 which has absolutely been forgotten by everybody for the past three years! No report of it has been asked for by, or made to, the Convention during that period; meanwhile interest has been accumulating until now it is believed that the sum is over \$2800, making a total of nearly \$15,000. What a relief this would have been to the already taxed

parishes and mission stations of the Diocese! However, while nothing on earth can excuse our forgetfulness, it is pleasant to reflect that the fund has increased nearly \$3,000 thereby. \* \* \* The most important duty that confronts the diocese is the choice of a new Bishop in my judgment he ought to be a man not younger than 40 and not older than 55. Qualities I hope for are courage, determination, geniality, organizing ability, leadership, preaching power and health. Of course, there are other things that go without saying, such as churchmanship, loyalty and so on. We want a "good mixer" and yet a man who will choose a line of action and insist on its being carried out. A man who will take an unruly parish or an unruly Rector—if such there be—and check both down, both good and hard, and yet who will be a lovable man in spite of or perhaps because of those very qualities. We pray for a man big enough and broad enough also to be Bishop not only of our variations in churchmanship, but in some measure to be regarded as their Bishop by all our Protestant brethren; a man of affairs, a man who will take an interest and make himself felt in the great social and sociological questions; whose deliverance will be sought and be considered; whose advice and counsel will be prized and heeded. And we don't want a man who will conceive that his chief duty is visitation, he must visit, of course, and will, but his chief duty should be organization, unification and direction. May God give us such a man. If he can't have all those qualities, let's pick out the man who has the most and best of them and try to supplement whatever he may lack by our own zeal and devotion. I have an idea and it is more than a hope, I think it is an opinion, that Kansas City is now ripe for a great forward movement in the church. \* \* \* I have no special candidate for present I think my individual vote will go to Bishop Rowe, but there have been a number of first class men suggested almost any of whom would, I am persuaded splendid service. Among those men are Page, Sumner and Waters of Chicago, Du Moulin of Cleveland, Marquis of Detroit, Talbot of Washington, Birkhead of New York, Missionary Bishops Rowe of Alaska, Mann of North Dakota, and Partridge of Kyoto. In addition to those names there are a number of others that have been referred to, and several of the diocesan clergy have been rather prominently mentioned, especially Eckel and Schaad. St. George's deputies to the Council, which include Messers. Stowell, Hayward, Watson, Howard and Ellard, are absolutely unpledged to anyone; they are free agents entirely, as they ought to be, and their election was as open and as fair and as free and as uninfluenced as it was possible for an election to be; and I am proud of both of those facts. We are committed to no candidate and have no axes to grind, all we want is the best man.

God help him. \* \* \* Among several beautiful Christmas remembrances the Rector received, one of the most appreciated was the handiwork of his former secretary, Miss Ethel Kapy, whose exquisite needlework is seen on the handsome new red stole which the Rector wears on Saints Days, as appointed. \* \* \* May I repeat again that there are still open several beautiful memorials; one the Railing around the Lectern to correspond with the pulpit and font cover, which would cost \$150.00; another, a Brass Ewer for the Font, which would cost approximately \$30.00; and there many panels and seats upon which could be inscribed the name of some loved one for the sum of \$10.00 each. If any of these panels are taken the money will go toward the building fund and will help to make up the amount stipulated for by the Rector. \* \* \* So soon as I can get time I intend to have the brasses marked and bills sent to those who have already selected such memorials. Services during Lent will be on Wednesday and Friday nights at 8, on Tuesday and Thursday afternoons at 4:30 and on Friday mornings at 11, with such special service on Ash Wednesday and in Holy Week as will be announced on the Lenten cards. \* \* \* Here is the record of a recent telephone conversation. I had been making myself, unwittingly of course, something of a disturbing element to one of the good women of the diocese, I called her up the next morning to explain, if possible and this is the conversation over the wire: Myself: "I want to speak to Mrs. X." Answer: "This is Mrs. X." Myself: "My dear madam—Mrs. X." "Who is speaking, please?" Myself: "This is your bête noire, Mrs. X." Mrs. X.: (promptly identifying me from that description): "I have no bête noire, Dr. Brady." Tableau! \* \* \* Please note the statement of the offering for January for all purposes furnished me by the treasurer. Looks pretty good, doesn't it? Mr. Mendenhall also informs me that a comparison of envelope and open offerings between the period from May 1st to January 31st, of the past two years shows an increase of about \$900.00. Gratifying, is it not? Are you represented in this increase? Are you an envelope subscriber, a mission giver? If not, why not? \* \* \* In my judgment, we cannot afford to offer the new Bishop less salary than is received by the highest paid Rector in the diocese, the minimum compensation is therefore fixed according to that rule at \$3600 salary and an Episcopal residence and \$600 traveling expenses, in my judgment, the salary ought to be \$4,600 instead of \$3,600. As to the residence, why not invest the endowment referred to elsewhere, in a residence, or why can't we invest that accrued interest of \$2800 with whatever amount is on deposit in the residence fund and go out and raise two or three thousand more and buy a lot and build a house and put a mortgage on it for whatever else is necessary to complete it. And the Bishop ought to have a better house than any of the clergy do,

which means an expenditure of \$20,000 for house and lot, this needn't all be built at once, although it should be. We don't want it to be possible for anyone ever to be able to say to the Bishop, or imply to him that he was only a three thousand dollar man while some of his clergy were thirty-one hundred dollar men. Oh, you needn't smile, I have known such things to be said and meant, too.

\* \* \* In Chicago last week I went to the matinee to hear my friend, Francis Wilson, in "A Bachelor's Baby." It was a most delightful comedy, beautifully acted. Mr. Wilson's exquisite art kept you in a gale of laughter at the same time you were just barely removed from tears at the pathos in parts of the play. I advise everybody who can scrape up the price of a ticket, to give himself or herself the pleasure of witnessing this clean, sparkling, delightful comedy of which Mr. Wilson himself is the author. It's a joy to see a good play and it's a pleasure to commend it. It will be at the Willis-Wood all this week.

The other night at the Knife and Fork Club Banquet I was seated at the head table quietly enjoying Mr. Henry George's address when the chair I sat in broke all to pieces throwing me to the floor with a tremendous noise! "There he goes," resignedly remarked one of my long suffering vestry men, "getting himself in the lime light as usual!" But I could not help it, really, now, could I? \* \* \* If I should die here and be buried from Saint George's Church, please have the clergy go out first, then my family, then my people, then the honorary pall bearers—if any—then myself in my coffin. Carried, not wheeled, and let them all wait outside, unless it is raining, until I am in the hearse. Also let the funeral be in automobiles. I wish no flowers save a cross and those usually on the table. And, oh, above all, if you do not wish me to interrupt the proceedings, do not let the crucifer or any of the choir or clergy chew any gum until they have left the church. \* \* \* Perhaps, I ought not to say this, but the very possibility that I ought not say it rather inclines me to do it! There is one man whom a number of good friends have mentioned for the Bishopric. I know that man better than any body in earth, and I hereby set forth the reasons why I depreciate the efforts and remarks of those good friends, and beg that both may be stopped: (1) The man isn't good enough. (2) He isn't learned enough. (3) He isn't tactful enough. (4) He isn't pious enough. (5) He doesn't want to be. (6) The Clergy don't want him. (7) The Laity don't want him. (8) If he were elected the Bishops would not confirm him. (9) If the Bishops would the Clergy of the standing committees would not. (10) The Laymen of the same committees would be like minded! A thousand other reasons quite as good as those presented occur to me, but those are sufficient, in fact, any one of them is sufficient to render the man in question entirely unavailable. Sometimes a

word even to the foolish, much less the wise, is sufficient. \* \* \* The second annual banquet of the Men's Club of St. George's Church which was held Wednesday the 25th, postponed from the 14th of January on account of the death of the Bishop was a brilliant success. As many as the parish house could accommodate, or rather as the cooks could prepare for and serve brought tickets, although the complete failure of the Electric Power plant kept about a dozen men from being present. As usual, late comers had to be denied the privilege. The speakers were the Rev. Frank S. Arnold, of the Presbyterian Church, on, "Is the world growing better?" Rabbi Mayer, of the Temple B' Nai Jehudah, on "Peace," Lieut. Col. Eli D. Hoyie U. S. A. on "War," and Col. Jasper Ewing Brady of The Kansas City Post, on "Any Old Thing." The addresses were of a very high standing, based on fact and sound reasoning, with brilliant flashes of wit and humor, especially notable being that by our army friend. The Rector acted as toast master. Among the guests were included all of the City Clergy who were able to be present. The Archdeacon said the blessing. The dinner was planned, prepared, cooked and served by the Rector's wife and Mrs. Julius Gron, who were assisted by Mesdames Stott and Robertson in the kitchen. Mrs. H. J. S. Sealey with a brilliant band of young assistants served the table. Women were admitted to the gallery. Nothing was solicited, everything bought and paid for and the small profits were turned over the Woman's Auxiliary by the two ladies in charge. Here follows the appetizing menu. Oyster cocktails, olives, celery, puree of tomatoes, aux croûtons, wafers, larded tenderloin, sauce Bordelaise, potatoes au gratin, French string beans, cold cauliflower vinaigrette, charlotte russe, old sherry, au St. George, coffee. \* \* \* The Rector is delivering a series of straight-from-the-shoulder sermons on Sunday mornings. Recently he declared that the only reasonable basis of giving was to set aside as a minimum for the church work a tithe of one's receipts, give it and then some! Another sermon was on the absolute necessity of parents taking interest in the Sunday School work of the children and in seeing that they come to church. Apropos of that there are at least a half dozen babies ready for baptism, why are they not presented? \* \* \* We are very fortunate in having procured the services of the Rt. Rev. F. R. Millsbaugh, D. D., Bishop of Kansas for Confirmation in this parish during the interregnum. He will be with us on the evening of Sunday March 26. Classes are already being formed, although the time is short. If you want to be confirmed, if you know of anybody that should be confirmed, if you know of anybody you want me to talk to about confirmation, write it down on a piece of paper and give it to me or mail it to me. Don't telephone it or tell it to me, my memory is not what it once was or what it should be. I want the information written

down. \* \* \* Apropos of that I have a very fine pamphlet on Confirmation by Bishop Anderson which I should be glad to give to any one interested. \* \* \* Messrs Stowell and Ellard are a committee to revise and bring up to date the Parish list; their report will be presented at a special Vestry meeting called for the evening of the 27th. \* \* \* Several Mission Study Classes are to be organized immediately, one in the Vestry, one in the Auxiliary, one in the Guild and one other among the men of the church. The number in each class is limited to ten, positively no more can be taught at one time, expenses will be 60 cents each for text book, no more. The course will be not more than eight lessons. Mrs. Cecil will take the names of the Guild class, and when ten have been recorded no more will be entered. Mrs. Lee will do the same for

the Auxiliary class. Mr. Howard for the Vestry and Mr. Coles for the men's class. \* \* \* The Altar Guild begs me to call to the attention of the associate members, past, present and prospective that a donation of \$1.00 constitutes one an associate member, and that they would be very glad indeed to have more of the congregation represented, at least by their gifts, in this blessed and beautiful work, a desire in which I myself share. \* \* \* The Altar Guild spends every cent of its money in the Chancel and among other things it needs very seriously is two new Vestments, those in use are getting very dilapidated, one of them especially. \* \* \* For Lenten reading I recommend Farrar's "Life of Christ," my own "Gethsemane and After," and Dr. Hodge's, "When the King Came," this last is especially suitable for reading aloud in the home circle.

#### ST. GEORGE'S CHURCH—JANUARY, 1911, RECEIPTS.

	1st	8th	15th	22d	29th	Totals
Pledges, Morning . . . . .	\$ 75.40	\$113.50	\$ 97.55	\$ 72.20	\$ 55.20	\$ 413.85
Pledges, Evening . . . . .	9.15	2.30	3.15	15.45	7.00	37.05
Open, Morning . . . . .	11.26	11.48	7.35	11.62	15.95	57.66
Open, Evening . . . . .	6.75	2.35	2.79	5.85	5.85	23.59
Parish Endowment . . . . .	.50		4.05	1.50		8.60
Church Debt . . . . .		50.00	263.00	115.00	30.00	458.00
Envelope . . . . .		.10				.10
St. Luke's Hospital . . . . .				1.00		1.00
Bishop's Residence . . . . .				1.00		1.00
Missions . . . . .	11.00	14.65	15.47	15.75	12.05	68.92
Clergy Pensions . . . . .				2.00	.05	2.05
Clergy Relief . . . . .	2.60	2.10	2.20	.25		7.15
Totals . . . . .	\$116.66	\$199.03	\$395.76	\$241.62	\$126.10	\$1,079.17

#### COMPARATIVE STATEMENT OF RECEIPTS FOR THE NINE MONTHS, MAY 1 to JANUARY 31.

	1911	1910
From Pledges . . . . .	\$3,079.30	\$2,467.45
From Open . . . . .	445.34	499.13
For Missions . . . . .	502.98	164.40
Totals . . . . .	\$4,027.62	\$3,130.98
	3,130.98	
1911 increase over last year . . . . .	\$ 896.64	

"Most Politely"

"Out of His Head"

"The Cliff-dwellers' Pot"

Three of the Newest Books by  
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K. C., MO.



# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH

Volume 2

EASTERTIDE

Number 3

## NOTE.

*This is a parish paper but since the suspension of the diocesan paper its columns have been tendered to the Standing Committee of the diocese for the publication of the letter of notification and for such other official communications as follow hereunder and are signed by Father Smith, the president of the committee. Of course he is only responsible for what he signs. I am responsible for everything else, unless it be otherwise accredited. The vestry have generously made possible this diocesan and general use of a purely local parish paper.—Cyrus Townsend Brady.*

## OFFICIAL NOTICES AND REQUESTS.

The Bishops and Standing Committee of the Church are earnestly requested to act upon the papers in the Election of the Bishop of Kansas City as soon as possible. It requires almost a month for mail to reach Japan, and it is very necessary that the Bishop-elect should take charge of the Diocese as soon as possible.

At the last meeting of the Standing Committee of the Diocese it was resolved to postpone the meeting of the Annual Council to a later date in the hope that our new Bishop may be with us.

All Diocesan Assessments and Missionary Apportionments will continue in force as made at the last Council.

The Diocesan Reports date from May 1st to April 30th; they should be made as usual and forwarded promptly to the President of the Standing Committee. This is necessary in order to preserve the Diocesan Year.

Canon 22, Sec. 1, of the General Church, limits the time for which a Lay Reader's License may be granted to one year, and requires that where a Presbyter is in charge his request and recommendation must be signified to the Ecclesiastical Authority.

In accordance with this Canon, it should be noted that the Licenses of all the Lay Readers in the Diocese expire by limitation May 1st, 1911. None will be renewed except on the required application, which should be made to the President of the Standing Committee, before May 1st.

J. STEWART-SMITH,

President of the Standing Committee.

1307 Holmes St., Kansas City, Mo.

## THE ELECTION OF BISHOP PARTRIDGE.

The special council for the election of a Diocesan completed its work and closed its session on the evening of the 8th of March. As everybody knows by this time our choice fell upon the Right Reverend Sidney Catlin Partridge, D. D., at present Bishop of Kyoto.

The salary of the Bishop was fixed at \$3,600 a year with \$600 additional for traveling expenses, and the diocese engaged to build an Episcopal residence, pending the erection of which it agreed to provide suitable quarters for the Bishop and his family. A committee, of which I have the honor to be chairman, and of which the Rev. Mr. Eckel and Messrs. Ashley, Fradenburg, and Toll are members, was appointed to take the matter in hand.

A notification committee was also appointed to supplement the telegraphic advice of his election by formal letter to Bishop Partridge. This letter, a copy of which appears in another column, has already been dispatched. Bishop Partridge cabled his acceptance on March 21. We are all delighted and pleased beyond measure.

Kansas City in electing Bishop Partridge has established a precedent. So far as I know this is the first instance in the history

of the American Church in which a foreign missionary has been called to a home diocese.

A great many letters were received and read to the convention commending Bishop Partridge to our attention. Perhaps the four letters that had the most weight were those from Bishops Talbot, of Bethlehem, and Lloyd, of the Board of Missions; Mr. Morehouse, editor of the Living Church and Mr. Morrow of the Kansas City Bar. Bishop Lloyd while regretting any call that might make Bishop Partridge leave Japan, yet expressed himself as being glad that he should receive a call to a home diocese in the United States, for the administration of which he would be admirably fitted. Bishop Talbot, who is a native son of Missouri, who knows people and conditions here as well as any Bishop in the Church, also declared his belief in the eminent fitness of Bishop Partridge for this particular work. Mr. Morehouse, writing approvingly before and after the election led us to believe that our action in seeking to take the Bishop from a foreign field would not be the subject of invidious criticism by THE LIVING CHURCH—see the post election editorial abridged from that paper, which appears elsewhere in this issue—and Mr. Morrow, an eminent member of the Kansas City Bar, completed the quartet. This is not

to be considered as undervaluing the testimony of men like the Bishops of Washington, Harrisburg and New York, not in the least, but the four mentioned particularly appealed to us for the reasons set forth.

So far as I am concerned, I never saw more distinct evidence of the over-ruling power of God's Holy Spirit than was presented in that council. And I simply cannot think that it will be possible that his election shall fail of completion by reason of the non-concurrence therein of the Bishops and standing committees.

I have attended a great many conventions in different dioceses and have participated in Episcopal elections before, but I am free to say I never attended one which was more admirably, or more reverently carried out. Its work was model; the small details were as carefully considered as the larger issues. The form of ballot and the method of counting the ballots are cases in point. Above all things to be commended was the taking of the final ballot in the church proper instead of the Parish Hall in which other sessions were held. I shall never forget the fervent prayers of the presiding Bishop, or the picture of the beloved reverend president of the council in his chair on the left of the Altar, the silent tellers, cleric and lay, standing without the rail and the quiet voice of the secretary calling the roll, the hush in the church as every man in turn deposited his ballot upon the Altar—all these have left an impression upon my memory which no time can erase. There were tears in many eyes and quavers in many voices as the Gloria in Excelsis was sung when the final result was announced.

The advocates of the other brilliant and distinguished gentlemen who were placed in nomination, any one of whom I doubt now would have made a fine Diocesan for us, presented their candidates with ability and affection. So far as this writer is concerned, and I believe I may speak for the majority of the diocese, I had no criticism of an unpleasant character to pass upon any of these men, and the chief reason that I did not vote for one or the other of them was because I fervently believed, and still believe, Bishop Partridge to be the best man.

A great many men were discussed and many letters were written and received about them before the council. It was a pleasure to have so many names in reserve about whom we had adequate information in case none of those nominated had been elected.

It must not be forgotten that the election was finally brought about, that is in its unanimity, by the generous action of the advocates of the other candidates in withdrawing in favor of Bishop Partridge.

I think we should never have ventured to go so far into foreign fields and elect a foreign Missionary Bishop had it not been for that kindly expression of personal willingness—at least we so construed it—on the part of the head of the Board of Missions to approve his coming to us from Japan and the encouragement and approval of our endeavor given us by so many eminent Diocesan Bishops.

We prayed before the election for God's guidance for ourselves, we must still continue our prayers for His guidance to the Bishop elect and his brethren and to the Standing Committees. It is all in God's hands anyway. We did our honest best and must leave to Him the rest. I can not think of anything more disastrous to this diocese from a human point of view than to be compelled to go through the whole thing again and yet, if it is God's will that we should do it, we certainly will not shrink.

Personally, the exhaustive preparation for the election and the unprecedented nerve straining demands of the convention itself left me in a state of almost nervous collapse. I have not been myself since and with all the duties of Lent crowded upon me, I do not seem to get a chance to recuperate. Youth, departing youth, with your endurance, your resilience, your recuperative powers, how I do adore thee!

CYRUS TOWNSEND BRADY.

#### OFFICIAL NOTIFICATION TO THE BISHOP-ELECT.

Kansas City, Mo., March 13, 1911.  
The Right Rev. Sidney Catlin Partridge,  
D. D.

Bishop of Kyoto and Bishop-elect  
of Kansas City,  
Kyoto, Japan.

Right Reverend and Dear Sir:

The undersigned were appointed a committee of notification by a special council of the Diocese of Kansas City which convened its session on Wednesday the 8th of March. In the discharge of the duty it gives us unfeigned pleasure to confirm officially the telegraphic notification.

It is most agreeable for us to realize, and we believe it will be so for you to learn, that your election was brought about by no methods to which the most critical could object. No improper influence for your election was exerted by anyone and we believe that in the result we see the direct leading of God's Holy Spirit.

The clergy of the diocese elected you on the first ballot, and on that same ballot you received the largest lay vote of any in nomination. During the first six ballots your clerical majority and your lay plurality steadily increased. On the fifth ballot you had a majority of the laymen present. The constitution of the diocese, however, requires a majority of all entitled to seats whether present or not. On the seventh ballot, which was taken in the church—no others having been in the Parish House—under the most solemn and impressive conditions, every ballot being deposited individually on the altar, you received all the clerical votes and fifty-eight out of the sixty-one lay votes.

Before the ballot the chief advocates of the other candidates urged unanimity of action, and immediately after the publication of the result the council, without a dissenting vote, adopted a resolution declaring the election unanimous. We mention this to assure you of the unanimity of our desire to have you as our Diocesan. The best of spirit prevailed when we sang the Gloria in Excelsis immediately after the election.

Statistics of the diocese are available in the Church Almanacs. We are also mailing you the last two Convention Journals. We cannot pretend that we are a strong diocese; on the contrary, we must admit that we are a weak one. However, our courage is high, our faith abiding, and our determination absolute. The see-city is one of the most important in the United States in location, in wealth, and in possibilities. Its citizens are enterprising and generous. There is one other large city, St. Joseph, and several promising smaller cities, such as Springfield, Joplin, Carthage, Sedalia and others, from which much is to be expected. And there are a number of smaller towns in which the Church is planted and at work. There are also many counties in the diocese, in which none save very occasional services of the Church are held.

Missouri, as you know, is one of the few states in the Union in which nearly all of the products of the United States are grown; it has also important manufacturing and mining interests. The people are largely of native American stock combining Southern urbanity with Northern energy. In short, sir, we think that we are calling you to one of the most favorably situated and admirably peopled of the commonwealths in the United States.

The salary of the late Bishop was \$4,000 a year with an appropriation of \$600 for traveling expenses. He was required to provide his own residence at a cost of about \$1,000 a year. We have long felt that this was a burden which ought not to be imposed upon the Bishop, and that the dignity of the diocese required the placing of a permanent home at the disposal of its chief pastor. The salary we respectfully offer you, therefore, was fixed at \$3,600 a year with \$600 additional for traveling expenses and an engagement to provide you a house as soon as practicable. Pending the erection of an Episcopal residence—for which with the ground we hope to be able to raise \$20,000—suitable quarters in accordance with your needs will be provided at the expense of the diocese. This is a substantial increase, therefore, over the salary paid the late Bishop. We only mention this fact in case the stipend should seem small for the dignity and responsibility of the position. Of course we can do nothing with regard to securing you temporary quarters, nor can we decide upon a location, nor the plan of a house, until we know your requirements and have the benefit of your advice should you be pleased to accept the call.

A committee was appointed to co-operate with you in these matters; meanwhile the raising of the money, of which a certain portion is already in hand or available, will be undertaken. The council also passed a resolution authorizing the payment of the traveling expenses of yourself and family and your household goods from your present residence to Kansas City. The salary of the Bishop has always been promptly paid.

Now Right Reverend Sir, what more can we say? This is the critical period in our history, but so is every period! We are loath to do the Church of Japan disservice by taking you from it, but we hope that

you may feel that your influence in behalf of your present field would not be lost if you became its advocate among us. We believe that it would be well to have here one familiar with the Far East, whose advice and counsel would be available in those delicate crises which arise so frequently between Japan and the United States. We believe that you have earned by your self-sacrificing labors a translation to the land of your birth from which you have been so long expatriated. We are not offering you any easier field, we take it, than that you now occupy; but, sir, we are calling you back home among your own people. You are no stranger to our people in Missouri, since many of our clergy and laity know you personally and many more have heard you speak on public occasions.

As we walked down the long aisle of the church and through the silent chancel, one by one, laying our ballots upon God's Altar, after a prayer for the guidance of the Holy Spirit by the venerable and beloved Presiding Bishop of the Church, we could not but feel that we were acting in accordance with Divine direction. If you feel that way you will signify your acceptance of the call, and your brethren of the Episcopal order will, we trust, grant their consent to your translation. In such a consummation there open before us great possibilities of successful effort for the winning of souls, the strengthening of the Church and the development of the diocese.

Inasmuch as we have been praying since the death of Bishop Atwill, that God might choose for us, so now we pray that He may direct you, and, if it seems good to Him that you should be our Bishop, that He may thereafter lead us together.

It only remains to add that our need of leadership is great. The late Bishop Atwill literally wore himself out in the service. For a long time he had been an ill man, fighting desperately to do his duty and bidding to his sick chamber those to whom he could no longer go out to minister. What he could he did, but for a long time he could do little.

If it can be done without detriment to your present work, we pray that you may come quickly. The Diocesan Council is set for the second Tuesday in May. The Standing Committee has power to postpone in reason, in the hope that by so doing we may be enabled to have you with us. No better opportunity for greeting your new diocese could be found than at the Annual Council, and we beg you to bear our desires and needs in mind, if you decide to cast your lot among us.

To add anything further would be presumptuous, for you will not be moved, we know, by our words, but by the power of the Holy Spirit, to Whom in all humility and confidence we commend ourselves and you.

We are, in the faith and fellowship of Christ and His Church,

Yours most sincerely,

(Signed) Cyrus Townsend Brady,  
Edward Henry Eckel,  
Douglass Atwill,  
Henry D. Ashley,  
W. T. Eves.



### THE EASTER OFFERING.

In order to have a safe margin, the Vestry asks for an Easter offering in money or pledges of \$3,000. This \$3,000 is to be over and above all the present subscriptions and the \$2,000 dollar pledge of the Woman's Guild. Many people in the parish abundantly able to give have not yet made any pledge or subscription to the floating debt or to the first installment on the mortgage and the interest. We shall expect to hear from them on or before Easter Day. Some of those who have already given will undoubtedly not allow Easter to pass without making additional offerings. The sum asked is entirely practicable—it is well within the means of the congregation and should be given. I take it that we have had the most difficult year in our parochial history. The year that follows the building of a new church, especially when the building is largely on faith as in this instance, is always the hardest. The resources of people are presumed to be exhausted by the initial effort. The response to additional demands is apt to be languid. There is a certain amount of reaction to be overcome in the first year. Timid people are deterred from allying themselves to the organization until they see what is going to happen; whether the endeavor will fail or become a success, and there is a tendency to rest on one's oars.

Admiral Hotham was a sturdy, courageous old fashioned British naval officer without one spark of Divine fire or genius. He once fought an indecisive action with a French fleet in which the balance of success lay with him; he captured a ship, disabled another and beat off the enemy. One of his subordinates was Horatio Nelson. That Heaven-born commander urged his dull and heavy chief to further efforts and was met by a refusal and the reply, "We have done very well as it is." "Whereas," said Nelson afterwards, commenting on the conversation, "if we had taken all the fleet but one ship and had let that one escape when we might have had her, I wouldn't have called it well done!"

In the hurry of work I am quoting the anecdote from memory, but I vouch for its substantial accuracy. We have done very well but must not be satisfied until we have done all that is possible. It is possible for us to wipe out the floating debt, to pay off the first installment of the mortgage and the interest and thus leave ourselves free next year to undertake great things, to prosecute large designs. As I see it, the honor of the church demands the raising of this money.

I am sick of carrying a constant obligation at the bank, and the payment of the interest on the floating debt is a heavy drain on our resources. You understand, of course, that the floating debt is caused by expenditures in the erection of these buildings for which no other funds were provided, and which had to be met by borrowing. The Rector, Wardens and Vestry have pledged their individual credits to the bank for the security of this loan and it is an imposition for the parish to expect them to continue the practice.

Of course you are all sick of hearing about money. If you want to make the

average parishoner sick the easiest way to do it is to talk about money and it is astonishing how very ill a very little talk will make him. The financial stomach, brain, liver or gall duct, or whatever it may be called, is the most sensitive of human organs, but you will have to get good and sick before you get well, I am afraid, unless you cure yourselves. If you put up the money, I'll cease the talk instantly.

There are some very generous givers in the parish, a large number of fair-to-medium givers, a large number of very indifferent givers and a large number who don't give a cent; indeed if all those who didn't give but who come to our parish, enjoy the services and seem to appreciate the preachments and deliverances of the minister—except articles like this—would give as the average giver we would have all the money necessary on the present basis of expenditure. And if everybody gave as some few give, and I am not necessarily talking now of the large givers, but of those who give most generously in proportion to their means, we should have money enough to do something outside of our parochial limits in a large and splendid way. I suggested and I plead for the tithe: that's my own practice, therefore I am not asking you to do anything I am unwilling to do myself.

Well, I shall say no more about it. Some day I presume you will get a minister who won't say anything about finances, maybe he won't have to, perhaps it will be because my constant hammering away upon the subject will have produced results and others will enter into the fruit of our labors. Understand me, this isn't pleasant for me, but it's a duty and I intend to do it, pleasant or unpleasant; and the most singular feature of it all is that I am doing it for your sake, not for my own. It's your parish, your church, your debt, your opportunity, just cut out a few things and give the Lord a chance.

### WOMEN'S AUXILIARY LUNCHES.

By

Mrs. Theodore Gowdy.

It is certainly very pleasant to sit at table with other pleasant people enjoying together the delicious lunch presented by our Auxiliary women. It is also a thankless thing to question precedent to challenge what has been accepted as good, and still seems so. But let us resolutely look upon this lunch question and consult with one another.

Some time before the gathering of the clans the hostesses of the coming meeting play at serious sort of guessing-game. Should the weather be fine and the principal speaker popular on the eventful day, we must provide for one hundred—say, fifty may actually be present. However, we must always have enough, disgrace would follow, otherwise. Then, while we all like to give, will those who like to solicit please rise.

Nevertheless, that uncertain number spoken of as "not present" in one small preliminary meeting must be reached, she must be levied on for money or provision

The women of the several branches are in no sense rivals, merely a band of sisters working for the same glorious cause, but perfectly proper housewifely pride prompts the small branch to provide just as good a lunch as the large branch with its greater number and unlimited resources.

Now when all is ready—and we have not counted the actual labor of the women, because no woman thinks of it herself, nor do we take into consideration the disapproval she often encounters at home, nor the after effect of illness when she overworks, as she is prone to do when interested—when all is ready and done, then the hostesses who have ministered to our pleasure must stay behind and direct the details which attend the serving of the lunch. This works a hardship both ways, they miss the meeting for which they have planned or are too weary to enter into it, and deprive the whole Auxiliary of their council and co-operation in matters of quite as much consequence to the Missionary cause as that a given number of women should be fed or a given number of dishes should be washed!

If these are some of the defects of our present methods can we eliminate them, and yet everybody be happy? First, could we make one session do and omit the lunch altogether? Second, could we pass a plate as at our Auxiliary teas and catch the nimble penny of the lunchers? Third, could we charge a minimum price, twenty-five cents for instance, after the officers and delegates have already paid fifty cents each for the privilege of doing the constructive work of the Auxiliary and voting at its regular meetings, this added to the railway fare of our out of town members? Fourth, could we issue tickets to the elect and serenely invite all others to use change which might otherwise have fallen to the offering of the day? And what would happen to that patient and long-suffering contingent consisting of the Bishop and the few genial clergymen who modestly seat themselves in the rear, just out of harm's way, but near enough always to come forward and assist us to disentangle ourselves from the meshes of our own performance?

Would the price of a lunch ticket be entire compensation to these good Woman's Auxiliary-men who sit through our sessions with ears alert trying to catch a word now and then of that voice "soft, gentle and low—an excellent thing in woman" except when she is reading a report—or making a motion in meeting?

In the suggestions where money would be taken, it is to be understood that all sums resulting, after the actual expenses are paid, will be placed in the offering of the day. The foregoing are only the ideas of one person, what we want is the expression of every woman in the diocese who has an idea, and what woman is there who has not an idea? Therefore please put your ideas in writing and send the letters containing them to the address at the top of this letter, those containing the most helpful suggestions will be published if we can find a medium in which they can appear, since we no longer have a Diocesan paper, omitting the names of the writer, if so desired.\*

\*The columns of *The Kansas City Chronogram* will be open in season to such matter.—C.T.B.

If it seems an easy problem please solve it for us all, and deserve our gratitude. Send in letters by the hundreds and in this open discussion the vexing question may be satisfactorily settled.

### A CONGO CHRISTMAS.

This year Mrs. Hensley and I spent Christmas at Longa, one of the other stations of our Mission, about 100 miles from Bolenge. Owing to the sickness of one of the other missionaries, we were left alone for the Christmas time. Always here even in Africa we have had other missionaries with us, so it was our first time alone.

About a week before Christmas day we had a meeting of the church, and asked each member what he or she intended to provide for the coming feast. Each one replied, and the next day the men went on a grand hunt, and the women went to search in their gardens for palm-nuts, mandioc, greens, plantains, and bananas, while the boys went fishing on the river.

Christmas day came on a Sunday, as you will remember, so at the time of the regular morning service, a great crowd gathered in the church, and I spoke to them of the coming of the Christ-child, and what it meant to us, speaking especially from Gal. 4:19, "until Christ be formed in you." It was a most impressive service, and one long to be remembered.

Not wishing to have our Christmas joy all to ourselves, we bethought ourselves of two lonely white men about ten miles away, and invited them to come and help us eat what we had been able to scare up. One of them spoke no English at all, so all our conversation had to be in French, which I speak about as well as you do Loukundo! But we got along somehow, and really had a very pleasant time together. They seemed so glad to be with us. One of them was spending his first Christmas away from his home in Belgium, and would have been very lonesome if he had stayed alone on his post.

What did we have for dinner? We didn't have turkey and we didn't have cranberry sauce, but we did have a fine big fat European chicken, which is here a great luxury, and we had pumpkin pie, just as good as they ever made in Toledo or Kansas City either! And we had lots of other good things, and felt just as full as if we had eaten at the Waldorf-Astoria.

Monday morning bright and early there was a big fire at each Christmas home, and soon there came wafted over to us most appetizing odors—and the other kind! For this people prefer their meat rather "high," as our English friends say. You should have seen the pots and kettles and baskets full of food. There were only about 150 to partake, but remember that in this land it is customary to eat only once a day, so their stomachs are capable of containing as much as we eat in two days. There was antelope and wild-pig cooked in palm oil; stewed monkey, boiled plantains and rice, fish and manioc cooked in different ways. Just the sight of such a quantity of food was sufficient to snuff out our appetites, so we were glad that we had eaten the day before. For about an hour there was little talking—their mouths had other occupations. Af-

ter awhile they became like the boy at the Sunday school picnic, who could chew but couldn't swallow. Much food was left over, so all the poor and sick had also all that they could eat. So all had enough and to spare.

The afternoon was spent in their various games of skill, in which they excel, and which they love. Some of them are rather rough, but we watched them carefully, and nothing happened to disturb the good feeling of the day.

When the even-tide came, they gathered once more in the church, not this time for mere bodily pleasure, but for spiritual exercise. It has been the custom from the time the church was organized that an annual thank-offering be taken for giving the Gospel to those of their brethren who have it not. We talked to them of the gifts of the wise men to the Baby-King, and then one by one they arose and spoke briefly of what He had meant to them in the year, coming down to the front at the close and laying his or her gift on the altar. This is a poor people, poorer than you could imagine. They work for about 5 cents per day when they are well paid. There were 35 members present, only one of whom gave nothing, and they gave in francs about \$21.60, which is for them a very large sum. We sang together the songs of Zion till late, then went away to our homes, but have reason to believe that the Christmas spirit abides in many hearts.

New Year's day we buried sixteen in the waters of baptism. How fitting that they should begin the New Life with the New Year.

ANDREW F. HENSEY.

#### FOR MODERN APPLIANCES.

From the New York Sun.  
"One of the most apt illustrations I ever heard was delivered by a dandy preacher. His sermon was on religion and every few minutes during his discourse he would say impressively, 'Bredtern, 'ligion am full an' free.' This point he strove to impress upon his hearers and in one case at least he succeeded.

After the sermon the hat was passed, and as usual in a negro congregation the response was generous. But there was one old dandy in the back of the church into whose mind the theme of the preacher's discourse had sunk deep. Just as the hat was about to reach him he jumped to his feet.

"Look heah, parison," he said, "what you mean by passin' de hat when you jes' done tall us emphatical like dat 'ligion am full an' free?"

"The preacher was equal to the emergency. He jumped to his feet and pointed a finger at his hearer.

"Sit down, bruddah," he commanded. "Yasah," he went on, "'ligion am full an' free. If you was to take a gode an' go down to de stream an' drink, de water don't cost you nothin'. But of you has de water piped to you, you has to pay for it. Yes, bredtern, 'ligion am full an' free, but remembah, bredtern, you has yo' 'ligion piped to you.'"

#### NOTES.

In another part of the paper a communication intended expressly for the Woman's Auxiliary is inserted at the request of Mrs. Gowdy, the First Vice-President of that organization in the diocese since there is no longer any diocesan paper. As this is simply a parish paper, published at the expense of St. George's Church, I am unable to print enough copies to send it to all

the women in the different parishes, therefore, will the several Rectors and Missionaries in the diocese to whom the paper is sent kindly read, or cause to be read, Mrs. Gowdy's letter to their women, and urge them to write to her accordingly?

\* \* \* Speaking of Woman's Auxiliaries, our own Auxiliary when the various obligations to it have been paid will have discharged every obligation it undertook at the beginning of the year. These obligations were much heavier than ever before and included a pledge of over \$100 for general missions. It is a small band, but a brave one! \* \* \* The Colonial supper was a most agreeable function, the meal was exceptionally good and there was plenty for everybody. I should think a series of Parish suppers every Thursday night during the winter would be agreeable and lucrative. Thursday is maids' day out. I believe: those who have maids would be relieved from getting supper on that day and those who do not enjoy that luxury—or should I say struggle under that difficulty?—might like an afternoon out as well as the maids. \* \* \* The Women's Guild of the parish in a fit and most extraordinary enthusiasm pledged to the Vestry \$2,000 for the ensuing year to apply on the floating debt, the first payment on the mortgage and the interest on the same! I have not exact figures but if my memory serves, this leaves about \$3,000 to be raised by the rest of the church in order that we may be square by Easter, and such an example as that, if the church can't do it, it would better go out of business. Have you done your part? If not, why not? \* \* \* The Lenten services have been much better attended than those for the two years I have been here. There were more communions made on Ash Wednesday than ever before on the same day in the history of the parish. The morning and evening congregations on Sunday have been the largest regular congregations in our history. Last Sunday night the congregation was actually larger than in the morning, the main floor was filled and the back half of the gallery from a half to two-thirds filled. The offerings also are increasing and every once in a while we get a new envelope subscription, although there are at least fifty reasonably regular attendants upon our services who are not envelope subscribers and who only give occasionally. They are letting the burden of the regular support fall on others. Why? \* \* \*

The choir is winning golden opinions; its work in the difficult Oratorio, a portion of which is being sung every Sunday night is, all things being considered, remarkable and it shows a great improvement over the past. The Passion music is beautiful and it is a privilege to hear Miss Sexton sing the soprano parts. The chorus work too, is exceedingly well done and you can imagine what a treat is in store for you when it is given in its entirety on Good Friday night. \* \* \* Won't you please try to supervise your children's studies in the Sunday School? Won't you help the boys and girls with their lesson books, won't you take an intelligent interest in their efforts and see that they are encouraged and if necessary directed to make that study of

the lesson which is so easy if they will only apply themselves to it? \* \* \* Prizes are to be given to the classes of boys and girls in the Sunday School who make the largest average offering for missions in their mite boxes. Please give a thought to that also. \* \* \* In the last week of March I went up to Minneapolis to conduct four of the noon-day Lenten services. The Rev. Mr. Taylor took the service on Wednesday the 29th and the Rev. Mr. Spencer that on Friday the 31st, the Tuesday and Thursday afternoon services were taken by the parish lay readers, Friday morning service was taken by the Rev. Mr. Schaad. \* \* \* On Low Sunday morning I will exchange with Dr. Ritchey: on the second Sunday after Easter, the 30th

address at Scranton, Pa.; and lecture at the Ogontz School near Philadelphia. I shall also stop at Indianapolis, and visit my publishers in New York, and my daughter in Toledo. Quite an extensive program for two weeks. I shall be absent only one Sunday as noted. \* \* \* I earnestly hope that you are most carefully making use of Lenten self-sacrificing envelopes. If you really make sacrifices in Lent, if you cut out your cigars, or a part of them, or your cigarettes, or your candy and soda water or your magazines, if you save on your car fare, and on your amusements, and put the money that you thus save in one of those little envelopes, in all honesty and without trying to cheat the Lord, and deposit it in the Alms basin at one of the

#### ONE OF THESE DAYS.

Say! Let's forget it! Let's put it aside!  
Life is so large and the world is so wide,  
Days are so short and there's so much to do,  
What if it was false—there's so much that's true!  
Say! Let's forget it! Let's brush it away  
Now and forever-so, what do you say?  
All of the bitter words said shall be praise,  
One of these days.

Say! Let's forgive it! Let's wipe off the slate!  
Find something better to cherish than late;  
There's so much good in the world that we've had  
Let's strike a balance and cross off the bad.  
Say! Let's forgive it, whatever it be;  
Let's not be slaves when we ought to be free.  
We shall be walking in sunshiny ways  
One of these days.

Say! Let's not take it so sorely to heart;  
Hates may be friendships just drifted apart  
Failure be genius not quite understood;  
We could all help folks so much if we would!  
Say! Let's get closer to somebody's side,  
See what his dreams are and know how he tried;  
Learn if our scoldings won't give way to praise,  
One of these days!

Say! Let's not wither! Let's branch out and rise  
Out of the byways and nearer the skies;  
Let's spread some shade that's refreshing and deep  
Where some tired traveler may lie down and sleep.  
Say! Let's not tarry! Let's do it right now!  
So much to do if we just find out how.  
We may not be here to help folks or praise,  
One of these days.

J. J. Foley.

I shall be in the East and the celebration and the morning service will be taken by the Archdeacon, the evening service by Dr. Ritchey. We are sincerely grateful to all these good brethren. Show your appreciation by coming out and welcoming our visitors. \* \* \* Please don't forget that your offerings during Lent at the various Lenten services go to the Altar Guild for the Easter expenses, which are heavy, the offerings heretofore have been rather light. \* \* \* Attention is called to Mr. Penn's lecture. It promises to be a great treat. I hope it may be very largely attended by our people and their friends. \* \* \* While in the East I am to speak at the Church Congress in Washington, D. C., lecture, preach and make a Y. M. C. A.

Easter services, you will be amazed at the aggregate amount! I have practiced several little self denials of no special moment during Lent and I am surprised at the amount in my own envelope, and you will be too if you do the same. I distributed three hundred envelopes and I should think there should be easily \$1,000 in cash in them when they are returned, if they are fairly and properly used. To let them lie empty during Lent and then stick a dollar in at the end of the season, is not the way to use them—but it's better than nothing at all. \* \* \* Mr. Frank N. Park, our sexton, since we entered the new church has handed in his resignation. The Vestry have accepted it reluctantly and have given "Frank," as we all liked to call him, a very

warm letter of commendation. He has entered the employ of Mr. Peet and will still continue his interest in the parish. He says we can call upon him for any services he can render outside of business hours. We are sorry to lose him, but glad to have him remain in our membership. With the advice and consent of the wardens the Rector has appointed Elisha Bell, a young colored man who comes well recommended, as sexton of the parish. \* \* \* Another financial item: the new packages of envelopes for the ensuing year have been ordered and will be available for subscribers by the time the old ones have been used up. The envelopes are larger and it will be easier to get a good sum in them. We have a hundred and seventy-five envelope subscribers, and we should have three hundred. \* \* \* In making the new subscriptions may I respectfully ask that every member of the family be given a package of envelopes? It has been the practice in some families for the husband and father to take out the package in his name, it would be better to split up the amount to be given into as many portions as there are members of the family and let each member have his or her own package of envelopes. If it does nothing else it conserves the self-respect of the wife for one thing and it establishes in the minds of the young members of the household the habit of giving—and each package of envelopes is a good persuader toward church attendance! \* \* \* The Holy Week and Easter Service will be as follows: Monday and Tuesday at 9:30 A. M. Ante-Communion; at 4:30 P. M. evening prayer. Wednesday at 9:30 A. M. Ante-Communion; 8 P. M. evening prayer. Maunday Thursday Holy Communion at 7:30, 9:30 A. M., at 4:30 P. M. evening prayer. Good Friday, Ante-Communion at 9:30 A. M., Passion Service 12 to 3 P. M. Devotional service with the Oratorio in full at 8 P. M. Easter Even Holy Baptism at 4:30 P. M. The order of services on Easter Day will be what it has been since the present Rector came to the parish. Three celebrations of the Holy Communion at 6:00, 7:30 and 9:00 A. M., Grand Festal Morning Service and sermon at 11 A. M., Sunday School Celebration at 3:30 P. M., Grand Festal Choral Evening Service 8 P. M. All the Easter Day offerings except at the Sunday School service, when the mite boxes are to be presented, will be received for the church debt. \* \* \* It is probable that there will be a great demand for seats on Good Friday night and at the Easter services, therefore the regular congregation is urged to be on time and it is respectfully suggested to those members who are in the habit of arriving from five to twenty-five minutes late that on these occasions they make a valiant effort to break over their rule. \* The Vestry is considering the widening of the seats of the present center pews, the moving them to the side of the church and the making of larger and more comfortable pews for the middle aisle; this will greatly increase the seating capacity of the first floor—and we now need all we can get there, and it will do away with the chaises except in emergencies. \* \* \* Easter programs as beautiful as those of

last year will be available for all on Easter Day. \* \* \* I confess to a great disappointment at the number of those who responded to my invitation to join the mission study classes; out of a parish in which there are several hundred women I have just eleven members who are willing to give the little time to the work! But then I suppose I ought not to be disappointed, for instance, out of a parish in which there are a couple of hundred men, young and old, I can only get two or three to a Bible class at 10 o'clock on Sunday morning! I don't believe it is because I am a stupid or uninteresting teacher, either; perhaps it's because we all know so much about the Bible and Missions that we do not require any instructions further; yes, I guess that is it. \* \* \* This has undoubtedly been the hardest on me of any Lent through which I have ever passed. I find myself involved in a mass of sociological duties and speeches from which it is almost impossible to break away. When I was younger I made a rule never to refuse any engagement to speak or to take part in any work unless some other engagement or work prevented, and I have rather consistently lived up to that rule, but I believe I shall have to do differently in the future. \* \* \* This Parish House was designed and built for a Parish House, with the avowed aim, purpose and end that it could be used and would be used for all proper secular purposes, it is first and foremost a Parish House and it is only used for religious purposes because we have no church, or no other place in which to hold service. It was not built first of all for church services with the other uses as subsidiary. If this fact be clearly understood, I think there will be less mental confusion and spiritual disquiet over its social uses. It was built for those things and we hold services in it because we have no place else to hold services. If the parish should desire to reverse these conditions and to change the end we had in view by restricting the use of the Parish House purely to religious purposes, I should accede to the request, and I would see that such a determination was carried out absolutely; but I very gravely advise against such a decision and I point out that it would involve us in all sorts of difficulty and very seriously impair our revenues. In truth the only way to make everybody happy and settle these questions is to build the church and the quicker that is done the better it will be for us all. \* \* \* The Rector's extra parochial engagements since the last paper have included an address before the Robert E. Lee Chapter of the Daughters of the Confederacy and an address before our own Men's Club, four addresses on social services at the noon-day Lenten services in Minneapolis, Minnesota; sermons at St. Clement's Church, St. Paul, and at Gethsemane and St. Mark's Churches, Minneapolis, Minn.; Christ Church, St. Joseph, Mo., St. John's, St. Augustine's, Kansas City, Mo., and St. Paul's, Kansas City, Kans. I also addressed 1,250 children at the West High School in Minneapolis and spoke to the Progressive Club of the same city on Universal Peace and the Disarmament of Nations. And I

declined a number of other invitations regretfully! \* \* \* The little piece of poetry which I read at the close of one of the recent sermons has aroused a good deal of attention and I print it elsewhere in the paper. I don't know anything about it at all. The name appended tells me nothing and I can't think where I got the typewritten copy I found in my desk; anyway it's worth preserving I think and I am glad to give it this publicity at least. \* \* \* Since the suspension of the official paper of the diocese The Kansas City Churchman has taken its place in some small way at least as the means of communication between the authorities and clergy and laity of the diocese. Seven hundred and fifty copies of this issue were printed of which two hundred and fifty are turned over to the president of the Standing Committee for such distribution as he may see fit to make. \* \* \* The Vestry very generously bore the increased expense, and St. George's is very glad to serve the diocese in this or any other way. There is no use talking, we ought to have a diocesan paper and it ought not to be conducted on a "pay for a page" plan as the last one, admirable in some respects as that one was. \* \* \* Do you know that one of the most solemn injunctions of the church is that every communicant shall receive the Sacrament of the Lord's Supper on Easter day? Let nothing keep you away from one of the three services which have been arranged, there will be music at all the services, the volunteer choir will sing at 6:00 and 7:30 and the Sunday School Choir at 9:00. \* \* \* Will the critical reader who has gently suggested that I am using the parish paper to exploit my own personal affairs by advertising my latest books, "Hearts and the Highway," "Out of his Lead" and "The Cliff Dwellers' Pot," kindly take notice that I have said little about them in this issue? Although I might have said a lot since they are to be sold by the Altar Guild and the profits go to the Guild. \* \* \* Appropos of the Altar Guild, why don't you get from one of its members some of the beautiful postal cards of the parish and use them for Easter greetings instead of the ordinary commercial card, and I don't know of a better Easter remembrance for anybody than one of the Church Kalandars of which the Guild still has quite a store. \* \* \* Attention again is called to the table of offerings for February and March furnished by the Treasurer which appears on another page. The revenue is still growing and still largely exceeds the revenue of last year, and that perhaps is the best sign of the times, that and the increased congregations. \* \* \* There is nobody on earth who can stop the growth of this church except you yourself, just bear that in mind. \* \* \* Think for a moment what is offered the congregation on Sunday night, a very pleasant, agreeable, inspiring and comfortable place of worship, a short but exquisitely devotional service, a tremendous preaching upon life topics, music, beautiful and sometimes magnificent, a charming collection of most attractive and interesting original pictures by the greatest of American illustrators; and all practically free, for you don't

suppose, stranger or transient, that the nickel or dime you put in the offering pays for all these, do you? \* \* \* The Parish ought to have a young assistant. He could work in the upbuilding of St. Andrew's, the Mission has an excellent start and could be made practically self supporting, I think, within a year by the right man. His assistance would be valuable in the parish, he could make many calls which the Rector can not make, he could take the young boys and young men and organize them and increase their interest in the work. The whole parish would experience a benefit from his presence. I am not suggesting an assistant because I want to do any less work, every good man wants to do all he can, anyway, but to relieve me of undischarged and undischargable responsibilities and to do things that I cannot do. The revenue of the parish, unless it be largely increased, will not admit of the employment of an assistant, those who give largely are such generous givers that I am loath to apply to them for private contributions for his support and yet an assistant must have one. Is this parish aware that it gets in the way of services nearly all that an ordinary or even an extraordinary cathedral gets out of a complete staff and it gets them out of one man! I am afraid that it will never get them again out of one man after this Lent, unless it gets them out of a younger and an abler one than I. \* \* \* The Sunday School at the Mission is doing well its members are steadily increasing, there are now forty on the roll. Mr. Broadway has some devoted helpers but he needs more. I don't know what that Mission would do without him, he does a lot more for it than I do. \* \* \* I am deeply interested in the Girls' Hotel as I have said. The enlargement was determined upon at the meeting of the Council of Clubs in St. George's parish after my address and appeal, therefore in the work I have had some humble share. The first contributors came from a member of this parish and I hope that you will all feel a desire to make some contribution however small to so splendid an undertaking. Most everybody is willing to help the boys or the men but there seems to be a singular indifference toward the girls which is inexplicable to me, I don't understand it, get busy. Mrs. Lowe will receive your pledge be the amount you can give ever so small. \* \* \* When I ask you for the use of your automobile, please understand it is not for me, personally, but for the comfort and convenience of some parish guest, and to save the parish the expense of a taxicab. I do not ask such favors for my own personal guests or my own pleasure. I have done so in the remote past, but I do not now and shall not again. When I want to go out in a car, or take my friends out I hire one like everybody else does who is not the happy owner of a motor. \* \* \* There is no denying the fact that the Woodruffs have one of the finest babies in my acquaintance. Mr. Woodruff's people are devoted to him, they are about to build a \$25,000.00 parish house, and are planning to enlarge and remodel the church and build a new rectory. Success to all their undertakings. \* \* \* While in Minne-

apolis I was the guest of the Rev. and Mrs. Johnson in Gethsemane Rectory. I greatly enjoyed their generous and cordial hospitality. My hostess was pleased to remark that I was "a most comfortable guest for I ate everything in the house!" Now I am wondering whether that is a compliment or not. \* \* \* At this writing we have received the consents of 66 Bishops and 17 Standing Committees to the translation of Bishop Partridge. That is more than a majority of the Bishops. We hope for the eighteen Standing Committee consents necessary to a majority shortly after Easter. Then we may be able to get our sorely needed Bishop by June 1st at the latest. I trust so. \* \* \* I call your attention to the story of Mr. Hensey's Congo Christmas. I am keeping up a pleasant correspondence with this devoted and faithful missionary of the Disciples Church, who we heard in our Parish House with so much pleasure and who is doing such grand good work for his Lord in dark Africa. \* \* \* And here is a conversation that took place in St. Clement's Rectory the other day: Myself: "Eunice, I have a kiss for you from the sweetest and prettiest lady in Kansas City! Who is she?" Eunice (promptly and decisively): "My grandmother!" Now I am in some dubiety about this matter. I solemnly aver that I had no kiss for Eunice from her grandmother, and I don't quite know whether the remark of the little lady is a reflection on the said grandmother, and upon me—I am a grandparent myself, you know!—or whether the compliment overpowers the reflection or—what's the use? The farther into the matter I go the more tangled up I get. To save what remains of my reputation I will say that I meant Mrs. Brady! \* \* \* I give formal notice that on Monday after Easter at 8:00 p. m., there will be a parish meeting to elect the fifteen vestrymen and to hear reports. The Women's Guild will serve refreshments. Please all come. Our parish meetings are usually exciting and enjoyable. \* \* \* The picture of the Bishop-elect on the cover is not a very good one, but it was the best I could get. He is a much stronger, more vigorous and determined looking man than the picture which was mined by his brother, Wm. Ordway Partridge, the sculptor, who writes me that the Bishop's family consists of himself and wife and one young child. \* \* \* A family in the parish has two very comfortable and pleasantly situated rooms to rent. Do not be had in the neighborhood. See me about this. I think the rooms are especially desirable. \* \* \* The Shrove-Tuesday party which took the form of Mrs. Jarley's Wax Works was a very delightful event. The Parish House was crowded. Save for a thought too much mustache for a lady, Mr. Neal made an ideal Mrs. Jarley. The wax works were especially good, the costumes were striking and the actions sufficiently automatic. There was lots of fun on the side and pan cakes in the club room. The only criticism I have to pass on the entertainment was that the admission for adults at least, should have been 25 cents rather than 10 cents for all. \* \* \* Members of the

Women's Guild are each striving to earn a dollar as an Easter offering. All sorts of schemes are in the air and a good many good cooks of the parish and there are more good cooks in this parish than in any I ever served. I hope every woman will report with an earned dollar. \* \* \* A young man of my acquaintance who is thoroughly competent is anxious to secure evening work as coach or tutor in Latin or Greek. I can confidently recommend him as entirely capable of undertaking the work and I believe his charges would be moderate. \* \* \* In default of anybody else, the Rector delivered a lecture before the March meeting of the Men's Club on "The Hand of God in American History," illustrated by blackboard diagrams of some of the battles in which the Hand of God seemed plainly apparent. There was a fair attendance of members and some guests. I don't know why the club is not more successful. I have rarely attended a meeting which was not highly enjoyable. I wish that the executive committee would get busy and plan for the April and May meetings. There is enough ability in the executive committee to run anything if it would only get to work, and I hereby challenge them to attempt it. The club is a means of grace and it ought to be a bigger thing than it is. \* \* \* It has been suggested that in case the new Bishop comes we have a beefsteak supper some night. The ladies who are in charge of the banquet will serve the beefsteak supper for 50 cents a head and I have no doubt if we can secure Bishop Partridge, we will have all the guests that we can take care of again. The menu for such a supper would consist of beefsteak and fried potatoes, bread and butter and coffee, relishes and some good substantial desert. The ladies have said that they would allow the profits go into the treasury of the Men's Club on this occasion and the treasury certainly needs all it can get. Think the matter over gentlemen of the executive committee. \* \* \* If I only could have found the time, I believe we could have had twice or thrice as many for Confirmation as were presented—sixteen. Almost everybody who was confirmed came forward of his or her own free will without urging. Of course I visited and instructed and prepared them all to the best of my ability, but that with the regular duties and the irregular ones left me no time for anything else. That's where an assistant would be of service in this parish. Bishop Millspaugh preached an excellent sermon and a very large and most appreciative congregation greeted him. Without being a skyrocket Bishop, our good friend from Kansas is one of the most completely and entirely successful diocesans I know and the church people over the line are to be congratulated. \* \* \* The sermon on "Protestant vs. Catholic" has been reprinted from the last issue of this paper and copies may be had in any quantity for free distribution by applying to the Rector. \* \* \* The Choir boys have organized a base ball nine. Who wants to give them suits or equipment.

#### EDITORIAL OPINION OF THE LIVING CHURCH.

We believe the diocese of Kansas City has acted wisely in choosing the present Missionary Bishop of Kyoto, Japan, Dr. Partridge, to be its Bishop. After a foreign service of twenty-six years, he is amply entitled to home service. Moreover we believe thoroughly in the practice of translating Missionary Bishops to home dioceses. It is for the best interests of the whole Church that there should be such translation; not because home service need be looked upon as promotion, for foreign service is quite as dignified and generally no more arduous, but because the missionary impetus of the Church at home may be greatly stimulated by thus drawing from the frontiers of Christianity. Moreover the missionary who willingly serves for long

periods among strange people may readily feel that home service in his advancing years is more agreeable to him.

Should Bishop Partridge accept this election he will be the first Bishop to be translated from the foreign field to a home diocese, though translations of domestic Missionary Bishops have not been infrequent. It will be remembered that Bishop Whitaker, who is rightly regarded as the peer of any Bishop whom this Church has produced, not only was translated to Pennsylvania from the missionary episcopate of Nevada, but nearly all his ministry as a priest had been spent in missionary work in that then remote and difficult state, and his only episcopal work was a brief one in a country field. Such preparation was sufficient to make him among the greatest of the Bishops in the stronger diocese of the Church.

### THE WOMEN'S GUILD OF ST. GEORGE'S CHURCH

PRESENT

## MR. EDWARD FENN

IN HIS LECTURE-RECITAL

### "OUR NEED OF SHAKESPEARE"

At St. George's Parish House, April 26, 8 p. m.

Refreshments and dancing in the clubroom after the program, which will include several musical selections.

All members of St. George's Parish and their friends are cordially invited.

ADMISSION 25 CENTS

SAID OF MR. FENN

"Edward Fenn in his lecture-recital—"Our need of Shakespeare," in Library Hall, gave new thought to an appreciative audience. The lecture is well thought out, and his readings so expressed that it lives in our minds after once hearing it."—The Supt. of Schools, Nathana, Kansas.

"Mr. Fenn displays an accurate knowledge and a keen appreciation of Shakespeare. A particularly meritorious feature is the forceful manner in which the great dramatist is

contrasted with the cheap playwrights of today. It was a worthy subject ably analyzed and eloquently delivered."—The "Catholic Advance," of Wichita.

"Edward Fenn demonstrated the need of the study of Shakespeare, the great delineator of the inward working of men's souls in a forceful lecture-recital. His readings from Hamlet were skillfully done, and the enthusiastic applause well deserved."—The St. Joseph "News-Press."

ST. GEORGE'S CHURCH—CASH RECEIPTS.

February, 1911.

	5	12	19	26	Totals
Pledges Morning . . . . .	\$ 58.10	\$ 78.40	\$ 69.20	\$ 48.31	\$254.01
Pledges Evening . . . . .	38.00	25.15	8.15	6.80	78.10
Open Morning . . . . .	14.05	12.45	6.85	8.56	41.91
Open Evening . . . . .	6.40	9.10	5.50	8.80	29.80
Parochial Objects . . . . .	6.95	.85		4.45	12.25
Church Debt . . . . .	15.00	77.50	62.50	108.67	263.67
St. Luke's . . . . .		.25			.25
Theo. Ed. Fund . . . . .				.25	.25
Missions . . . . .	9.60	11.40	11.65	11.95	44.60
Clergy Pension . . . . .		.25			.25
Clergy Relief . . . . .		.75	1.00		1.75
Am. Ch. Bldg. Fund . . . . .				.25	.25
Prayer Book Distr. . . . .				.25	.25
Totals . . . . .	\$148.10	\$216.10	\$164.85	\$198.29	\$727.34

March, 1911.

	5	12	19	26	Totals
Pledges Morning . . . . .	\$ 49.15	\$ 97.20	\$ 70.35	\$ 39.75	\$256.45
Pledges Evening . . . . .	7.05	28.35	9.35	8.15	52.90
Open Morning . . . . .	25.21	10.06	15.61	9.05	59.93
Opening Evening . . . . .	11.71	12.50	14.80	20.58	59.59
Parochial Objects . . . . .	.10	35.65	24.23	.05	60.03
Church Debt . . . . .	15.00	6.00	192.50	29.50	243.00
Dio. Assmt. . . . .	.50				.50
Theo. Ed. Fund . . . . .	2.21	.63	.16	.02	3.02
Missions . . . . .	11.70	18.00	16.70	10.40	56.80
Genl. Clergy Relief . . . . .		.50		.05	.55
Am. Ch. Bldg. Fund . . . . .	2.22	.61	.16	.02	3.01
Prayer Book Distr. . . . .	2.22	.61	.18	.01	3.02
Totals . . . . .	\$127.07	\$210.11	\$344.04	\$117.58	\$798.80

COMPARATIVE STATEMENT OF ORDINARY RECEIPTS FOR 10 MONTHS ENDING FEB. 28, 1911, AND FEB. 28, 1910.

	10 Months Ending Feb. 28, 1911	10 Months Ending Feb. 28, 1910
Pledges . . . . .	\$3,411.41	\$2,844.51
Open . . . . .	517.05	587.32
Missions . . . . .	584.72	198.11
All other objects not including new building receipts . . . . .	720.97	616.40
Total . . . . .	\$5,234.15	\$4,246.34
Increase for 10 months ending 2-28-11 . . . . .		987.81

\$5,234.15

WM. MENDENHALL, Treasurer.

# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH

Volume 2

TRINITYTIDE

Number 4

## GIVE THE BISHOP A CHANCE!

At the especial and urgent request of the clergy and laity of this Diocese, Bishop Partridge severed his connection with his missionary jurisdiction and came to Kansas City at the beginning of the summer for his enthronement, in order that he might assume charge of the Diocese as soon as possible and be present and preside at the Annual Council which was postponed until his arrival. There was no compelling necessity for him to have left his jurisdiction or to have assumed charge of the work in Kansas City until fall; he could have remained quietly in Japan until the first of October and then he could have come to us at a considerable saving to energy and pocket. It was felt, however, that it would be better for the Diocese if he would come as soon as possible, and at great personal inconvenience the Bishop acceded to our urgent pleas. After his arrival he worked day and night until well into July. Were he to have remained here during July and August it would have served no special purpose. In the humble judgment of the writer, he did exactly the right thing in going away, especially as the severe illness of a member of his family rendered it necessary.

The Bishop is now in residence after a much needed vacation. He has been enthroned, he has met all the clergy and many of the laity of the Diocese and has some knowledge of local conditions. He knows to a great extent the present state of affairs and the demands he must meet. That he starts his fall and winter work with the advantage of this knowledge is due to the fact that, at no little sacrifice, he came here before the summer instead of deferring his formal assumption of the work until now. This state of affairs is altogether desirable.

What the Bishop probably does not yet realize, however, is the somewhat pathetic dependence upon him which is being felt and manifested throughout the Diocese. There is not a problem, diocesan or parochial, the solution of which is not waiting for the Bishop. The Episcopal Residence Fund, the new buildings for St. Luke's Hospital, the new Constitution and Canons, the new Board of Equalization, the reorganization of the Board of Missions and the new Episcopal rooms are all waiting upon the Bishop. Every vacancy in parish or mission is waiting on the Bishop; every difficulty that has arisen between the clergy and the people is waiting on the Bishop. Naturally we are all expecting the Bishop to come here, build the hospital, raise the money for his residence, rent rooms, write the new Constitution and Canons, equalize the distribution of apportionments and assessments, fill all vacancies in parishes and missions and compose the quarrels and differ-

ences that may arise, besides representing the Church in a large and influential way in the community. In addition to all these matters, presently all the parishes and mission stations will be clamoring for Episcopal visitations, some of them having had none for more than two years. And if I know anything about the situation every organization in the city outside of the Church will want the Bishop to speak on every conceivable occasion. They all wanted me and they will certainly want him more. Some of these invitations he will find it very hard to decline and many of them it will be greatly to the interest of the Church to accept.

Now you may wonder why I have written this lengthy editorial to call attention to these various matters. First of all, I want to help the Bishop as much as I possibly can and I think perhaps the best help I can afford him is to persuade the people to give him time—also money!

It will be days, weeks, months, and even years before all these things can be accomplished. No human man, whatever his ability, zeal and strength can bring them to pass at once. We have got to be patient with the Bishop; give him a chance; give him time. Some demands must of necessity be put by in the interests of more important matters and more pressing affairs. The Bishop must judge how best he can apply one human body, one human mind and one human soul to meet all the needs and the rest of us must bow to his decision and loyally support him in every possible way. We brought him out to lead us and unless we are willing to play "Follow my leader" to the best of our ability, we had better have left him in Japan.

We are all of us, Bishop, clergy and laity, here to promote the development of Christ's Kingdom among men and that can best be brought about by cheerful, devoted and loyal service, co-operation and fellowship with the intelligent leadership which we expect and which we shall certainly receive.

Give the Bishop a chance! Whatever the Bishop calls upon you to do, make up your mind at least to attempt to do it. And don't argue with him, mentally or openly, to do something else or to do it in some other way. Make up your mind to be loyal and splendid subordinates, to be co-operators with all the power that you possess, and let your criticisms, if you have any, or think you have any, be in abeyance for a little while. Give the Bishop time; give him support and then we shall see what we shall see—also, I repeat, give him money.

Of course, it is needless to say that the Bishop has never seen this article, that I have never consulted him about it, and that it will probably be more of a surprise to him than it is to you.

## THE CONSISTENCY OF THE CHURCH OF ROME.

A woman named Emma Eames Story and a man named Emilio de Gogorza fell in love with each other and desired earnestly to get married. Unfortunately they were both already married and had been for many years, Mrs. Story having no children, I believe, while Mr. Gogorza was the father of a family. Mrs. Story was an American, Mr. Gogorza an Italian. Mrs. Story was not a member of any church, Mr. Gogorza was nominally a Roman Catholic. So much for the Dramatis Personae!

It was not difficult for Mrs. Story to secure a divorce and it is alleged that upon the payment of a considerable sum of money to Mrs. Gogorza by Mrs. Story that gentleman also secured a divorce. Having been freed from their respective partners by the civil courts, Mrs. Story and Mr. Gogorza sought to have their marriage solemnized by the Church.

The Roman Church refuses positively to solemnize, or to recognize, the marriage of persons who have been divorced for any cause whatsoever. Certainly in view of that dogma, which is vehemently and continuously proclaimed by the Roman Church, anything more hopeless than to have the marriage between Mrs. Story and Mr. Gogorza solemnized by that Church would be impossible to conceive, yet they were married by the Roman Church.

After due investigation it was declared by the authorities of the Roman Church that neither Mrs. Story nor Mr. Gogorza had ever been married. Mrs. Story, it was learned, had never been baptized. Marriage, according to the Church of Rome, is a sacrament; an unbaptized person cannot participate in a sacrament; therefore, the union between Mrs. Story and her husband which had stood for so many years was no marriage at all. There was no canonical, legal or moral reason why Mrs. Story could not be married de novo by the Roman Church provided she should be converted to the Roman faith and receive baptism. Mrs. Story earnestly investigated the Roman Church and after three months of study was baptized and received therein.

Mr. Gogorza had been baptized, but it was learned that his marriage had not been solemnized by a priest but that he had been united to the lady, who had passed so many years as his wife, by a civil ceremony. Inasmuch as marriage is a sacrament, no civil functionary can administer it; therefore, by canonical law, Mr. Gogorza had not been married either and there existed no reason therefore why he should not be married to Mrs. Story by the Roman Church, therefore the two were married.

Of course, by the acceptance of this decision by the Roman Church Mr. Gogorza branded the lady with whom he had lived so long after that civil ceremony as his wife and put the worst stigma possible upon his children by their union; Mrs. Story only branded herself. The Roman Church is particeps criminis in this.

One of the things that strikes me as interesting in this example of flawless theological argument is this: If the Roman Church had been in civil as well as religious

supremacy no divorce in either case would have been necessary or would have been required.

What a deplorable state of affairs is this! Neither is this instance which I have cited a solitary instance. I myself recall a few years since a similar case in which the wife of a Pittsburgh millionaire was concerned, the authority being, I believe, Archbishop Farley of New York.

Now whatever may be the canonical law, the shameful inconsistency shown by the Roman Church and its utter failure to make good its flamboyant claim, are clearly apparent. I wonder what plain, common-sense Americans think of such ecclesiastical jugglery!

## THE CORONATION SERMON.

By the Archbishop of York.

"I am among you as he that serveth."  
—St. Luke xxii, 27.

The great day has come. Attended by the loving loyalty of millions of his subjects and uplifted by their prayers, the King is here to receive from God his hallowing and his Crown. In the venerable home of its history and its faith an Empire comes into the presence of the King of Kings. Pause for one moment to hear a voice from Him—"I am among you as he that serveth." It is the word which tells the way in which He won and wields His Kingdom. Let me try in the simplest words for these are best at such a time as this, to interpret its message. It may give purpose to the Royalty which today is hallowed and to the loyalty which today is offered.

The sovereignty of service. The King is set to be the leader of his people in the service of God and man. He is the servant of God. From God's altar, in the symbols of Sword and Sceptre, of Orb and Crown, he receives his rule. It is a trust committed by a Master to His servant. Pray we for our King, that his strong trust in God may keep him faithful to God's great trust in him. He is the servant of the people. To be among them as he that serves—among the people in this homeland, among the multitudes of India, among the strong young nations overseas, as the one man raised above private and local interests to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices—this is indeed a kingly life. Pray we that God may give the King His grace to live it. At his side he will have the helpmeet of another ministry—of one who will uphold before the people the high and happy traditions of a Christian home, and spread over their sickness, suffering and toil the care and sympathy of a mother's heart. Pray we that God may give today His Spirit of wisdom and love to this queenly service.

But the King comes not alone to his hallowing. He bears his people with him. For the national life as well as for its representative this is a day of consecration. May this great people make and seal this day a covenant of service with our fathers' God; for in His service is the perfect freedom.

May it ask for the honour of standing out among the nations of the world as one that serves the sacred cause of righteousness, peace, and justice among men.

Lastly, we whose privilege it is to be present here are called above all others to follow our King in the service of his people. To us in our several degrees God has entrusted gifts of public responsibility, influence, experience. Let us consecrate them this day to God and King for the service of this land of our fathers, this Empire of their children. We seem to be standing at the threshold of great and far-reaching changes. The cost of service may be manifold sacrifice. But there is one thing that abides unchangeable: It is the claim of our Mother to the loyal devotion of her sons and daughters. Let us meet the unknown future with the high resolve that, whether here at home or in the new lands across the seas, we shall be found, please God, among the people as those that serve. Wherefore to our God and to our King we offer that homage which to each is due—"Faith and Truth we will bear unto them, to live and die. So help us God."—English Church Times.

## THE CASE OF THE MISSING SEXTON.

Several months ago Mr. James Crawford was appointed sexton of the parish. He was well recommended by reputable citizens who had known him for years. He discharged the delicate duties of his office to our entire satisfaction with fidelity and tact. I left him in charge of the buildings when I went away.

My eldest son was in residence in the rectory until the first of August. During all of July and for the first ten days in August the conduct of the sexton was everything that could be desired. Two weeks before I returned he was missing. The church was open the third Sunday in August but no sexton was present. He has not been seen since by any one.

When I arrived home the first of September and I immediately notified the police, not because I suspected the sexton but because I feared he might have met with foul play. Two men from the detective department came to the church and we broke open his door. We found quite a number of articles of clothing in his room and most of the keys of the church, but nothing which would assist us in locating him. The department said it would keep the matter in mind and try to find him. I have heard nothing since that time, nearly a month ago.

Several things which my son informs me were in the rectory when he left are missing. They are most unlikely things to have been stolen. My ship's clock which I have had so many years and in whose chime bells I took so much pleasure is gone, so is a brand new Thermos bottle, so are two new umbrellas, and there are other things unaccounted for, including some small moneys in church banks.

The rectory was locked when we came home and there were no evidences of its having been broken into. The sexton having the keys is the only person who could possibly have taken the things mentioned. Why any one should want to take these particular

things is a mystery. Furthermore the sexton knew the combination to the church safe and he could have taken the church silver if he had wanted to, and there were many valuable articles in the rectory which he could have taken without difficulty.

Investigation discloses the fact that the church owed him at least a week's salary and that people in the vicinity, for whom he had acted as caretaker, owed him some money. I personally had agreed to give him \$5 a month to look after the rectory, feed the chickens and water the flowers. Although the sexton was missing for two weeks, no one apparently thought to see if the chickens were alive or dead or to look to the flowers. As a matter of fact, two of the chickens were dead when we got back and the beautiful ferns and flowers were burnt up and ruined.

The whole thing is one of the most unaccountable and astonishing things that I have ever met with. I should be very glad indeed to get some word as to the whereabouts of Crawford, as I believe he may have become demented.

## NOTES.

Well, I am still here! \* \* \* Apropos of that, I was recently appointed a member of the National Committee to arrange for the National Celebration of the One Hundredth Anniversary of Peace Among English Speaking Peoples, which will occur in 1914. Mr. Carnegie is President of the Committee and Mr. Roosevelt is Honorary President. After making my acceptance of the honor, I examined the list of the National Committeemen already appointed and found that the only other Kansas City name on the list is that of W. R. Nelson! \* \* \* I want you all to read the sermon which was preached by the Archbishop of York at the King's Coronation. It is a model of its kind and so exquisitely brief. Don't you wish that I would follow the Archbishop's example in that particular. \* \* \* By the way, is there any hard or mysterious or incomprehensible portion of the Scriptures about which you would like to have me preach? I shall be only too glad to have you communicate any desire of that kind to me and I'll do my best to meet it. \* \* \* Mr. Henry F. Parker, who has been our choir-master for the past two years, spent his vacation at his own home in the East. It is a source of great regret to us all to learn that he was seriously ill during the summer and that his physician positively forbade him to take up his work until November. Under the circumstances, it was deemed wise by the Vestry to obtain another person to take charge of the church music and choir, and Miss Jean Parkhurst has accordingly accepted the position of organist and choir-mistress. She will, we are all sure, carry on the excellent work of Mr. Parker and build upon the careful foundation he laid. The improvement in the singing of the boys since Mr. Parker came has been especially marked; and on the whole, the music under his direction has been of a higher class and very much better rendered than any I have heard in St. George's. The good wishes of the parish for the restoration of Mr. Parker's health and congenial and

useful employment thereafter are most unsatisfactorily felt and expressed. I bespeak for Miss Parkhurst the heartiest support and encouragement on the part of the whole congregation. We shall try to make the music a feature of the services. There are plenty of good voices in the church if they can only be at the disposal of the choir-mistress. Of course, it will take some time for Miss Parkhurst to get things running smoothly. \* \* \* During the interregnum Mr. Hoadley very acceptably carried on the services. \* \* \* Some people prefer written sermons, others do not. I do not confine myself closely at all to my manuscript on the infrequent occasions in which I use one and a great many things occur to me at the moment which are not set forth on the typewritten page. I should be able to write more sermons if I were able constantly to employ the services of a secretary. It is part of the training of fifteen years of dictation that I am utterly at loss when I attempt to write anything with a pen. I dictate it and then revise it. Perhaps that is one of the reasons why my written sermons are not quite like ordinary written discourses. They have all been preached to a helpless congregation of one. She says they sound very much better in the pulpit than in the study. \* \* \* In an effort to arouse interest, which has some how or other unaccountably waned, in the Men's Club, the Executive Committee has arranged to hold a Beef Steak Supper at the Parish Hall on the evening of the 23rd—or possibly the 30th—of October at seven o'clock. The menu will be simple but wholesome and abundant. It will probably consist of beef steak, fried potatoes, relishes, pie and cheese and coffee. The affair will differ from the annual banquets of the Men's Club in that it will be strictly informal and the principal and possibly only speaker of the evening will be Bishop Partridge, who has accepted our invitation to be present, and who will talk to us about the Church in the Orient, what it is, and before he gets through I have an idea he will say something about the Church in Kansas City, what it ought to be. The price of the supper will be fixed at seventy-five cents, of which fifty cents will go to the Women's Auxillary to pay for the supper, and any profits will go to mission work, and twenty-five cents will go to the Men's Club. Any man in the parish will be welcome and the usual rule will prevail which will enable you to bring as many friends as you care to buy tickets for. Give your name to Mr. Howard and seventy-five cents for each ticket you desire. Save the date so soon as it shall be definitely determined upon and arrange to come out and have a good sociable time. You know what a good supper will be available. On both occasions on which the Men's Club has given dinners, we have not been able to accommodate the people who wanted to be present. As before, the women of the parish are welcome to the seats in the gallery to hear the speaking. \* \* \* I call special attention to the circular about the Mormons in Utah which I have inserted in every copy of this paper. It bears out the statements which I made on my first address after my return from my vacation. It is a subject of deep

interest to every American citizen, to every lover of our free institutions. \* \* \* The congregations lately have been astonishingly good. I do not know a need of the church which is more pressing than new pews. If the congregation continue to grow I do not see where we are going to put them. The number of envelope subscribers does not grow with the congregation, however! We have four hundred and fifty communicants and a number of outside adherents and the envelope subscribers number just one hundred and sixty-nine. This is rather a sorry showing. Every regular attendant ought to be willing to take a package of envelopes and no one ought to hesitate to contribute because only a small amount can be afforded. It is not a question of the amount as much as it is of regular giving and you don't make up for not taking envelopes by giving what you can on such Sundays as you may be able to be in Church. For instance, there were eight Sundays during the summer when we had no mid-day service. All the envelope subscribers had to make up for these eight Sundays sooner or later, but if you are simply an attendant, you give when you come, you get out of nearly one-sixth of the whole year's duty by not being there! \* \* \* One person said to me the other day that the present subscription had been cut in two because this person believed that one-half of what had been previously subscribed was all the services a church was worth to that person! Of course, if you feel that it is not worth anything to you or if it is only worth half of what you have been giving, or a quarter or a third, you should give accordingly; but never in the course of my ministry was I so dismayed, so disheartened and so cast down as I was by that statement. I am rather "quick on the trigger," as they say out West, and am very prone to speak first and think afterwards. I take great pleasure in the remembrance that on this occasion I said nothing, in fact I have said nothing until this moment and I am not saying anything particular now, but I am doing a lot of painful thinking on the subject. This is the first instance that I have ever met when anybody thought that anything that could be given to the Church began to measure up to what the Church gave back. \* \* \* This Church has prospered exceedingly in worldly goods. There are very few adherents who are poorer than they were two years ago, and many of them are vastly better off; at least they are well enough off to own and run automobiles. There was not a single automobile in the Parish, except that of Mr. Moses, who left immediately when I came. Now I really can't begin to count the number of them and I don't believe people have gone into debt to buy them, nor do I believe they are going into debt to maintain them. Just a little straw that shows the increased ability of the parish. \* \* \* We have some of the most generous givers and some of the best workers in the world in this parish, and then we have some, who by the fondest stretch of imagination, cannot come under either of these superlatives. If each one did his share, we could build the church tomorrow. Well, it is too much to hope that every one will do his share, but is it too much to

hope that you personally, who are reading this, will do your share? \* \* \* The services at St. Andrew's Mission will not be resumed until we know what the diocese is going to do with regard to putting a city missionary in the field. There is to be a complete re-organization of the work of the Board of Missions. A definite policy is to be established and followed; information is to be secured, tabulated and presented. Meanwhile, although I am only the newest member thereof, I do not hesitate to say to all who may read this, and the paper is sent to every clergyman in the Diocese, that **THE TREASURY OF THE BOARD IS PRACTICALLY EMPTY**, that little or nothing has been sent in from the parishes, and that some money must be available from some source if the missionaries are to receive their stipend. The Board of Equalization, which has the duty of apportioning the amount asked for Diocesan Missions among the parishes and mission stations will meet soon. Until it does the old apportionment should prevail and no parish will make a mistake by sending in one-fourth of that amount at least within the next ten days. As Nelson said, "No captain can go greatly wrong who lays his ship alongside one of the enemy." Never mind your apportionment, **SEND IN SOMETHING AND SEND IT IN QUICK**. The Board was not authorized by the Council to borrow any money, and has no securities whatever on which to borrow. Get busy, brethren, and help us out! And when I say help us I mean help us to pay the salaries of the missionaries. God knows they need the small amounts they get. \* \* \* Plans are being laid for the holding of a joint meeting of all Conventions this fall at some central and convenient point outside of Kansas City. It is hoped that every clergyman will arrange to attend when the matter is finally settled. We get together oftentimes for business but very infrequently for study and the exchange of ideas and suggestions. \* \* \* All parochial societies are meeting regularly as usual. Don't you want to join one of them? You can do it with profit and pleasure to yourself and to the congregation. \* \* \* The Parish election last spring resulted in several changes in our Vestry, Messrs. Martine, Waddell, Alexander and Dr. Heltzman retiring, their places being taken by Messrs. Coles, Stott, Broadway and Dr. Howard. Both goers and comers are good men and true. \* \* \* The pledges of the local branch of the Women's Auxillary for the year include \$125.00 for General Missions, \$25.00 for the Bishop's Purse, \$5.00 for the Travelling Secretary, three scholarships of \$10.00 each to Japan, Hawaii and the Philippines respectively, and \$10.00 toward Diocesan Missions, making a total of \$195.00. In addition to which the Auxillary proposes to prepare a missionary box and a hospital box. Some work for the devoted little hand! They need your help in every way. \* \* \* Apropos of that, on the evening of Tuesday, November the 14th, the rector will deliver a lecture in the Parish Hall on "The Hand of God in American History," the profits of which will go to the Women's Auxillary of the parish. Tickets will be sold or an offering will be received and tea and wafers will

be served in the Club Room after the lecture. Please save that date. \* \* \* Well, the Rev. Mr. Schaad has gone to his fine church in St. Paul. We have lost one of our best men and what has been gained by his former parish and those who made his further continuance among us impossible? It will be a difficult matter to fill his place. We can hardly expect so good a man for the vacancy. \* \* \* The Rector was away from the parish seven Sundays during the summer. The Holy Communion was celebrated every Sunday morning at seven-thirty and a summer session of the Sunday School was held. There were no other services. I am told, however, that every Sunday people were in attendance desirous of a mid-day service. I give notice that arrangements will have to be made to keep the church open in the future on Sunday mornings during the summer. \* \* \* After much pondering on the subject, I have decided, unless something very unusual occurs, not to avail myself of the expressed willingness of the Vestry to consider the inauguration of a new church this year. In view of this renunciation on my part—and I assure you that I have only come to this conclusion after much searching of heart and with great reluctance—I shall ask the parish to clear off the balance of the floating debt first of all; then to do away with the chairs in the parish hall and get new pews in place of them, to attach kneeling stools to all the present pews, to stain the walls of the parish house and about the beginning of the year to take steps to secure an Assistant Minister, or Curate. This will be a program which will engage the attention of the parish and I am sure will call forth all its activities. \* \* \* Let it be understood by all who desire my services that I will not modify or change the wedding service as set forth by the Church in the Book of Common Prayer by the addition, alteration or substitution of a single word under any circumstances, for any reason whatsoever. Also, although it ought not be necessary to state this, I will not marry a divorced person except the innocent party to a divorce granted for the one reason which the Church regards as a valid cause for the dissolution of marriage, and in that case only when all the canonical provisions have been regularly complied with. My position in this last instance has nothing to do with my feelings. I am one of those who believe that so long as the Church permits remarriage under such conditions, I, as an official of the Church, have no right to interpose my private feelings and refuse to officiate, although the Church has said that I can so refuse if I desire. If the Church permits it, I feel it is incumbent upon me so to do, and my people shall not be compelled to hunt around for some other minister or priest, with whom they have no relation at all, to do what the Church permits, but which I personally might not wish to do. I will not officiate with other clergymen of other churches at weddings unless the complete and unchanged Episcopal service is used and unless the latter part of the service is allotted to me. It will save time, trouble, annoyance and humiliation if these matters are carefully considered by applicants. \* \* \* Joseph Schaefer has been



appointed sexton of the parish. He comes to us well recommended. \* \* \* The Sunday School at the earnest request of Mr. Howard has adopted the Joint Diocesan scheme of lessons. I still think that the best scheme of instruction is embodied in the pamphlets of the New York Commission, which require written lessons from every pupil. This method also involves the co-operation and assistance of parents and elders. We are apparently utterly unable to enlist this co-operation. The parents of the Sunday School children seem to take little or no interest in their Sunday School work. The children forget their books, neglect to prepare their lessons and in some cases absolutely refuse to do so. Some of the children do get the work and some of their parents do undoubtedly assist them, but others do nothing. In view of this indifference on the part of the fathers and mothers, I consented to give over this scheme, though very reluctantly, and try one which involves no written work and in which a leaflet is provided for each Sunday. It may work a little better than the former method, although I confess I have no hope of accomplishing a great deal in the face of this parental indifference. \* \* \*

It is a strange thing to me that those responsible for the education of their children should be so unflinchingly vigilant about their secular studies and so absolutely indifferent to their religious training. Very few of the parents of this parish care very much whether their children are prompt, regular and prepared for their Sunday School or not. Few of them care very much whether their children attend either the morning or evening services of the Church, and still fewer of them are concerned in having their children taught the rightfulness and blessedness of giving. What is the least I can give and get away with it? **WHAT IS THE LEAST I CAN KNOW AND GET AWAY WITH IT? WHAT IS THE LEAST I CAN DO AND GET AWAY WITH IT? WHAT IS THE LEAST I CAN BE AND GET AWAY WITH IT?**

are the questions which seem to be of importance. \* \* \* I am prepared to start a Bible Class if enough people will agree to come to it to warrant the time expended for preparation. Of course, from one point of view, it would be worth while to spend the time for one person, but when I can by no means find time to do all the things that I should like to do and that ought to be done, it is economic wastefulness to devote so much time to prepare a Bible lesson for so few people when the same time perhaps used in some other way would reach more people. People do not read the Bible as they used to, they certainly do not study it and they do not know it as they might. I feel quite sure that I can teach it intelligently and interestingly. If enough of the little slips which are in circulation among the congregation are returned, we will have a Bible Class, if not, not. \* \* \* Personally I will gladly spend and be spent for you if you will only respond even in a small

measure. \* \* \* I never saw greater opportunities than are present here. We ought to have a Young Men's Club, we ought to have a Young Women's Society, we ought to have a Girls' Club, we ought to have a Boy Scout organization, but no one comes forward to take charge of any of these societies. "Let George do it" seems to be the applicable by-word and I know of no George, unless it be St. George, and he is not available. \* \* \* Evening services will be resumed as soon as the weather gets settled. The evening sermons at first will be upon present-day topics and recent happenings, municipal, state, national and international. Early in November I expect to start a series of sermon lectures on "What I believe about the Bible and why I believe it. A list of the subjects will be printed for distribution. \* \* \* The Crafters have published for the Rector a little book containing a short novelette called "The Cliff-Dweller's Pot." Dodd, Mead & Co. have also published the first of a series of juvenile books called "Bob Dashaway—Private Man," which is dedicated to the editor boy. The Rector had a narrow escape from death in Colorado this summer. He was thrown from the back of a wagon in which he was riding and pitched some ten feet into a ravine, landing on his head on a granite rock. He was knocked senseless, and was badly bruised and lacerated, but otherwise was unhurt and sustained no injury. I had no idea I was so hard-headed and stiff-necked before. Did you? Everybody present thought I was killed when I struck. I had no thoughts of any kind when I fell except that I was falling and would probably bring up some where. And I beg to assure the congregation that despite the insinuations of my brother, Colonel Brady, the wagon from which I fell was not the "water wagon!" Barrett also fell with me, fortunately escaping any injury. \* \* \* While away I preached once at Moraine Park, once at Estes Park and delivered the address at the breaking of the ground at the top of Mt. Falcon for the new house which the State of Colorado expects to present to the United States as a summer residence for the President thereof. My vacation was spent in Colorado at Estes and Moraine Parks, Colorado Springs, Canyon City, Glenwood Springs, and Morrison and in Salt Lake City, Utah. The most wonderful thing that I saw was the road to the top of the Royal Gorge and the view down that awful rift in the mountains near Canyon City; the most striking thing, the Park of the Red Rocks at Morrison; the most satisfying thing, the main range, commencing with Long's Peak and filling the whole horizon to the east and west at Moraine Park; the most disappointing thing, the Mormon Temple and Tabernacle at Salt Lake City; the most unpleasant thing, the grafting and spoiling of tourists at Colorado Springs; the most exciting thing, the cable railway up Mt. Morrison; the most beautiful thing, the red sunset light on the Sangre de Christo range; the most unusual thing, bathing in the six hundred-foot hot sulphuric soda pool at Glenwood Springs, and the most vexatious thing, the wretched train service of the Colorado Midland!

# The Kansas City Churchman

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ALL SAINTS

Number 5

## MY VIEWS ON CHURCH UNITY AND THE PROPOSED CONFERENCE.

The last General Convention appointed a Commission to arrange for a World Conference on Faith and Order. To this Conference or Commissions from all the Christian Churches of the world are to be invited. I have received a number of printed documents showing the progress of the arrangements for the Conference about which a few comments and questions may not be inopportune.

First, there is the title. There are four significant words in it, to-wit: World, Conference, Faith and Order. World signifies all the Christian Churches of the world, including the organization which one section of our Church is accustomed to characterize as "Christian Bodies"—as if a Christian Body could be anything other than a Church! A Conference is a gathering where participants talk together and discuss. All power of determination or conclusion is necessarily withheld from our own Commission, and we have no reason to expect that any other Commission participating will have any greater liberty than our own. Therefore no one can do anything but talk. Faith, which is the substance of things hoped for, in this case denotes the beliefs of the Church as to the things necessary to salvation. Order means method or arrangement. Surely methods or arrangements of services or administration cannot be bracketed with Faith on the score of importance.

Does Order mean Orders? If it refers to the orders of the ministry of the Church, so far as they rest upon the testimony of the Church and are accepted, endorsed and propounded as an essential to Church being, does the word connote a less important thing than the word Faith? Are orders an integral, a necessary part of the Faith? If an integral part, why Faith and Order? If not an integral part, why mention them at all? In either case the last word seems superfluous. So much for the title, then.

What does it propose? Nothing but discussion. What kind of discussion? Of course we shall define our beliefs in accordance with the collective knowledge and ability; to say nothing of the Churchmanship, or the Commission. Every other Church, Christian Body, or whatever you call it, will do the same. Nobody present will have the least power to abate one jot or one tittle of his Church faith or doctrine.

There will be absolutely no new contributions whatever in any discussion because all those who are present, unless they are dull indeed, or in different unlearned, will come to the Conference with a very clear idea of what the Faith of the others really is. Many points of harmony will be found, but there will remain a number of irreducible minimums which will practically equal the number of Commissions present. And

when all have dilated lovingly and delightedly upon the harmonies and when all have stated with the utmost Christian courtesy their differences, what will happen? Anything? Nothing. Is it believed by anyone that we will convert those who do not believe in Episcopal orders to our way of thinking? Is it conceivable that we will concede Episcopal orders to those who do not possess them without the surrender on the part of the recipients of things they hold vital?

Why, the Church itself as we represent it is afraid! As a Church it proclaims belief that orders are absolutely from God and are vital and necessary to existence and well being. That great Chicago—Lambeth Quadrilateral—the Church would be frightened to death if anybody wanted to come in on that basis—declares as essentials, the Creeds, the Sacraments and the Scriptures; we are all pretty much agreed upon these three. And then the Church adds a fourth requisite for unity, which she styles "The Historic Episcopate." This is not a word of divine origin. It does not even connote truth or righteousness. There are dozens of things that are Historic that are bad. Does the Church mean the Divinely appointed Apostolic Succession by the words Historic Episcopate and did it use the words Historic Episcopate in the hope that it would soften the harshness of a statement with which the Church was morally certain a great, an influential, a devoted majority of Christians in this land would take issue? Or was the Church afraid to proclaim the truth? Is the Church built upon something that is merely Historic? By cowardly dodging the issue the Church made a great mistake.

But why pursue the subject further? We shall doubtless have a grand "Love Feast." Devoted, earnest, godly men will fraternize in a pleasant way. We will make much of our harmonies and we will still cling to our irreducible minimums. Not one single, solitary thing will be accomplished which does not already exist. Not even the most arrogant of Churchmen are now going around attacking other Christian Bodies or Churches, nor are other Churches attacking us. The world has largely outgrown that sort of thing save, perhaps, the Church of Rome. Certainly the Protestant Churches have.

Personally, I can see no reason on earth for such a Conference now, and I cannot see that the cause is really or practically to be furthered by such a meeting. I do believe the Episcopal Church can bring about Church Unity some day and I believe that no other Church can. But I also believe that Church Unity will never be brought about under present conditions, or under any conditions that are likely to occur in the future, until we have in some way devised some means of extending the Episcopate to the great Protestant Churches around us on such terms as would on the

one hand safeguard the faith and on the other preserve the essential self-respect of these great Communions. And this is not going to be achieved by a series of Conferences by people who have no power to do anything or to concede anything.

We have now pleaded and talked enough. It is now time to do something. But what? I know what I would do. I would devise some means for the extension of the Episcopate, and as a preliminary I should be willing to recognize Christian ministers of other Churches. Perhaps in view of such a willingness other Churches might be willing to receive Episcopal Ordination for their ministers in the future in conjunction with such. Presbyterial or other ordination as they might be accustomed to bestow. In two or three generations the defect in orders, if there be such, would be overcome.

As for the faith, the older I grow the far, far simpler it seems to me. When I first entered the ministry I thought practically that there was little salvation outside of the Church of which I was made a Deacon, and I was not so sure about the salvation of that Church except insofar as it agreed with what I had been taught. But in a ministry extending over nearly a generation I have become broader and simpler. Broader in my sympathies and views and simpler in my idea of the content of faith required for salvation.

How much faith did the father of the demoniac boy possess? And what did he believe? He believed that Jesus Christ could do what was asked of Him. That was his belief, and it sufficed. Of course many things were and are involved in even so simple a thing as that. And the man had an earnest, heartfelt desire to believe more. But that was enough to save the boy. I sometimes dare to hope that even that much can save any of us. Dear Lord, is that enough?

There is still another point in connection with the effort toward Church Unity so far as this Church is concerned, and it is this: What I, for instance, would do in that direction would not please, or receive the endorsement of, a great many members among the very best in my own congregation; and what, let us say, the Rector of St. Mary's would require before he would go a step, would not at all please me. I know the Rector of St. George's Church holds, maintains and preaches all the essentials of the faith and I have no doubt that the Rector of St. Mary's does the same, but outside of the essentials there are vast differences between us, the details of which cannot be set down in a few words. He is my friend and I like him. I flatter myself that I am his friend and that he likes me. We get along beautifully together and we agree in a surprising number of things, but an attempt to put into effect my views would drive him from a Church so unlimited, and an attempt to enforce his views on me would drive me out of a Church so limited! And there you are!

The whole thing is an iridescent dream at present. We waste time in talking unless we have some definite concessions to make, something to propose. The irreducible minimum will never bring about anything. How would it do to take out irreducible minimum and cut it to pieces and then say to the other man, "This is what

I have done with my irreducible minimum; what can you do with yours?" Then maybe we could get together.

One strange thing about this is that, although I am a man who would fain extend the Episcopate, I am not the man who would admit of compromising the Apostolic Succession by calling it the Historic Episcopate. I believe it is the Apostolic Succession and of divine origin and its historicity is perhaps merely evidential. And I for one won't dodge the issue. But I know of no prohibition which would preclude the giving of the Apostolical Commission by the Church to anyone the Church thinks worthy. The extension of the Episcopate in short is in our hands. We are entirely competent to extend it if we will, and I wish we would.

Of course I do not expect many people to agree with me with these views—YET. But some day, and perhaps sooner than we think. Speed the day!

#### IBWA Y'ALONGO.

Five miles upstream from Bolenge is the village of Wangata. This is the mission first started. Its inhabitants have always been loyal to the mission, although until recently they have not accepted the Gospel. Every Sunday afternoon the Bolenge Christians conduct a Sunday School in this village.

Would you like to see one class of this school? Imagine a tree on the trunk of the rushing Congo branches twisted with years of blazing sun, and its gnarled roots forming natural if crude seats beneath its shade. There are seated perhaps twenty people, their bodies red with "ngola," but with eyes intent on the speaker. Most of them will seem very ordinary natives to you, yet one of them will not fail to attract your attention. There he sits with his back against the trunk of the tree, his body looking as twisted as its roots and branches. White is his hair—or would be if it did not have so much dirt and red paint mixed with it. White too are his hands and feet, for he has been the victim of a disease akin to leprosy. Dried and shrunken is his face, but his eyes blaze like stars in the night. For this is "Ibwa y'alongo." "Death in Blood," the ancient chief of this village.

Long years ago, long before the white man came with his canoes which go without paddles, Ibwa y'alongo felt the blood of his savage ancestors surge in his veins, and in the pride of youth and strength he swore with fearful oaths that he would never die save in battle, or, as we would say, "With his boots on!" So they gave him this name, and in days past he tried right worthily to carry out his vow. Even since I have been at Bolenge he came once here with the intention of killing a man in the village. But now he can barely drag himself painfully out under the tree to listen to the Good News on Sunday afternoon.

Often when the teacher has finished, Ibwa y'alongo has some question to ask. Once his question was:

"We have two eyes, so whenever we look at a man we see two men; when he speaks we hear two men; when he is buried there is but one body; now of all the five, which one goes to God to be judged?"

Another Sunday he was in great heaviness of spirit, so his question was:

"I am old. The companions who followed me 'blikiblikli' into so many fights are all dead. Of all my wives only one remains, and she is as weary of living as I am. I want to die. Why does God compel me to live?"

Death in Blood, where is now your vow? Very gently the teacher explained to him that the Good Father was letting him stay here awhile longer so that he could repent and get ready to go to a new land.

Then I spoke to him and to the class of the Land beyond the grave. Shall I ever forget how they listened? But all of a sudden old Ibwa y'alongo interrupted me, crying out:

"But, White Man, Heaven is so far, far away, and I am so old and tired—how shall I ever get there?"

As tenderly as I was able I tried to show him how far away heaven was—far away not so much because of the distance, but because of all the blood of men and women he had spilled in wantonness, that it was far away only because his heart was far from God. Then there came to me the promise of the Master, "And him that cometh to me I will in no wise cast out." And with that message we left him pondering there beneath his ancient tree—maybe both too old for a different day.

But the little ones—and the young men and women of this land of blood and death—shall we not make Heaven very near to them before it is too late?

A. F. HENSENY,  
Bolenge, Africa, July 23, 1911.

#### GOING SOME.

I had a curiosity to try to keep track of my time, my movements and my doings during one week, commencing Monday, October 23, and ending Sunday, October 30. I attached a pedometer to myself and kept it on except when I was sleeping until the end of the week. I did not take any special exercise, but in the ordinary course of business, calling and services I walked forty-two miles. In trolley cars, cabs and automobiles I rode seventy miles. During the week I wrote seventy-two letters and three postal cards; I dictated fourteen thousand words of original manuscript, corrected and revised nine thousand; I prepared and delivered two complete sermons of over thirty minutes each, two Bible lectures of forty minutes each, and one address of ten minutes. I attended the meetings of four societies, two banquets, one luncheon, and conducted five services, including two celebrations of the Holy Communion. I read two hundred pages of Ragg's "Book of Books" and one hundred and ten of Simpson's "The Resurrection in Modern Thought." I made five calls and attended one place of amusement, the W.-M. Concert on Friday afternoon.

From the standpoint of time, I slept sixty-three hours in the seven days, spent eleven hours at meals, including the three public functions, eight hours at services, twelve hours at meetings, three hours at a funeral, and rode in vehicles eight and three-quarters hours.

\*This was a very light week. Last Monday alone, for instance, there were about thirty-five letters.

I used nine hours dictating manuscript and letters and signing same, four hours in calls and nine hours on my feet walking, eight hours in the city on business, personal, public and ecclesiastical. Amusement filled up two and one-quarter hours. This makes a total of one hundred and thirty-eight hours. There are one hundred and sixty-eight hours in a week, and therefore I had left thirty hours for all the other work, as the preparation of sermons, addresses, lectures, revision of manuscript, reading, dressing, etc. Taking from the thirty hours the six hours on Sunday afternoon, during which I am in no condition to do any mental work of any kind, leaves twenty-four hours or about four hours a day for six days for all these purposes. An hour a day of that four hours can be eliminated in personal details, brief pauses for rest, the newspapers, telephones, etc. This leaves three hours a day for that work, and I repeat that that was an unusually light week. I did not have this paper to get out that week, for instance.

I am not setting this forth either complainingly or boastingly, but simply as a statement of facts which interested and amused me and which may do both for you. Of course the figures are not absolutely accurate, but they are approximately correct.

I could not have got through this work at all without the services of a secretary, and I cannot afford to employ a secretary, unless in addition to assisting me in my parish and Church work I can also make use of her services in a literary way; and I cannot continue to write books and stories beyond a certain limit because I have not the power.

I ask for nothing. The parish pays me a liberal salary considering its revenue and does the very best that it can. I appreciate its generosity, but I have no hesitancy in stating that it is my belief that if the parish could afford to furnish me with a secretary at least part of the time and provide me with an assistant to do a number of things that I am not able to do myself, the parish would be the gainer.

I am a great believer in preaching and in making the acquaintance of people I have no time to devote to the preparation of what would be, I dare to hope, great sermons, and I have little time to call upon the numbers of people who ought to be called upon. There did not happen to be a single sick person in my note book during the week, but if there had been it would have meant daily, perhaps twice daily, calls upon them. The funeral was that of a stranger, and I was called upon at the last moment, or it would have involved several other visits.

Well, there you are! I will give you, as I always have, the very best that is in me, but if I were relieved of some things, that best would be much better than it is. Of course the time is coming when I shall have to be relieved of some things. But for the present I can worry along.

In this Church some woman said to my wife that my sermons would be much more effective if I did not look so tired when I got through with them! Now there are two things that I hate—incompetence and pretense. Of course I know I ought to have sympathy for incompetence and feel differ-

ently toward affectation. I know a lot of things that I ought to have and be and do. But there is one thing on earth that I cannot do and that is pretend; and if there is one thing on earth that I don't have it is affectation. If I look tired when the sermon is finished it is because I am tired. The better the sermon the more tired I am. I should count it a disgrace if I were not tired. I cannot preach and I do not want to preach without putting into the effort everything I have, everything I am, everything I know. Every sermon is with me, so far as I am able to compass it, the supreme effort. Of course some are good and some are indifferent and some are bad, but every one of them at its delivery represents the very best that I can do at the time, with such opportunity for preparation as I have enjoyed. Besides all this, my experience has taught me that every time a sermon is preached, somebody has got to get tired; if it isn't the preacher it is bound to be the congregation. So there you are again.

I never save up anything. I am absolutely incapable temperamentally of holding a story or illustration until some convenient season. I tell everything I know, use everything I have at the time. Even when I was a young man with one of the most vigorous constitutions a man was ever blessed with and nerves like iron I did the same thing and got tired in the same way.

I love the words of my favorite Paul. "And I will gladly spend and be spent for you, though the more abundantly I love you the less I be loved."

#### THANKSGIVING OFFERING.

There is in this parish a floating debt of about \$4,500.00. To offset this we have a \$1,500.00 pledge from the Women's Guild which is as good as gold, and a \$2,000.00 equity in the lot on the Paseo, making a total of \$3,500.00.

One of the Vestry men, anxious to clear off the balance, has promised to make a Thanksgiving Offering on Thanksgiving Day of \$200.00, provided five more \$200.00 offerings can be secured from the parish. I have said that I would undertake to solicit the balance of the money. Three men have contributed \$160.00 toward one of the \$200.00 offerings and I have no doubt I shall get the \$40.00 for that offering without much trouble. This leaves three \$200.00 offerings to make up.

Are there not some people in the Church who are both able and willing to give one or more of the \$200.00 offerings required? Is there anybody who will go around among his friends and neighbors to make up a \$200.00 gift for the purpose? I am sure this would be a splendid way of showing your thankfulness and it would put the parish on its feet immediately.

I earnestly hope to have some responses to this offer. Will you give a \$200.00 yourself, or will you go among those whom you can influence and get together a \$200.00 to be placed on the plate Thanksgiving Day?

#### NOTES.

The Men's Club gave a most delightful Beef Steak supper last Monday. There were ninety-five present. I had the honor, and I consider it a great honor, of presiding. The speakers were the Honorable Wm. F. Borland, our member of Congress, who spoke on the use of such organizations as he addressed; Mr. F. B. Wright, the public librarian, who is to be a member of our parish, and who gave us a few pleasant words of greeting and appreciation, and incidentally joined the Club; and the Bishops of Kansas and Kansas City. Our old and honored friend, Dr. Millspaugh interestingly told us much about his fine diocese, whose progress we watch with an envy in which there is no bitterness but only inspiration. Our own beloved Bishop gave us a magnificent deliverance upon Independence, Sympathy and Dreams. It was listened to with great attention. May all his dreams come true! But they won't unless we help to make them realities. He cannot do it himself. Next Sunday I intend to exchange with Mr. Spencer of Trinity Church. I should feel very much humiliated if his congregation absented themselves from his Church on the occasion of my visit and followed him to St. George's, and I should feel mortified beyond expression if my own people followed me to Trinity. Stay where you belong and I promise you a fine, an uplifting and a spiritual sermon, for that is the kind of man Mr. Spencer is.

There are two Bible classes in the Church, one in connection with the Holy School at 10 o'clock—it has an enrollment of about thirty and an attendance of about twenty—and the other after the Litany on Friday mornings at 11:15 in connection with the Women's Guild. There is a Guild membership of nearly one hundred, say 70 per cent of which is active, and of that 70 per cent we get about 60 per cent, or, in round numbers, about forty attending this Bible class. We are studying the life of Paul. To my collection of books about him I have added the very latest and best authorities and I am presenting him to my classes with all the force and power I possess. Men and women tell me that these lectures are very interesting. I know that they are tremendously interesting to me and I hope they are to others as well. Join one and find out. . . . I read the following from the Living Church the other day.

"It is some years since the clerical and lay members of Chicago's diocesan conventions began to use this convention Eucharist for purposes of worship. Instead of for the further purpose of receiving. It is always a most solemn and stately service, and rarely has it been offered with deeper seriousness and devotion than on this unprecedented occasion."

I am surprised at the action of the Chicago Diocesan Convention in making use of the Holy Communion for purposes of worship rather than for purposes of reception. I am inclined to think that the statement is to be taken in the light of the correspondent rather than in the light of the Convention. Communion is not Communion to me unless it is participated in by the congregation. I shall never permit or concede that it shall be made a fetish an object of worship merely without participation

by all. . . . I call your attention to the little story in another column written for me by my friend Hensley, a missionary of the Church of the Disciples of Christ at Polene, under the Equator in the Congo Country. You will all remember his glorious address. I am in correspondence with him. I love him, honor him, and strive to help him. Does anyone else wish to help him? Then see me. . . . The paper abounds with clippings this issue. Among them is this from the Chicago Record Herald, apropos of the attempt of the pupils of the Hammond, Ind., High School to dispose of Shakespeare:

"It should be gratifying to the advocates of real American literature for real Americans only to note that the pupils of the Hammond, Ind., High School have decided that the writings of one William Shakespeare are 'licentious, inartistic and unworthy of study.' Further, the teachers in the school have meekly accepted the voice of the pupils as the voice of the scholastic deity and have endorsed the verdict.

"Several years ago a number of iconoclasts set out to abolish Shakespeare. Tolstol and Walt Whitman were the most illustrious of them. Yet somehow Shakespeare survived and is still read—not, perhaps, by the most advanced minds, but by those old-fashioned enough to believe that the present generation can learn something from the past.

"We congratulate the people of Hammond on having high school students who are able thus to dispose summarily of an effete and immoral product of old-world literature. There is no occasion for telling them that Shakespeare need not be read in his entirety in the public schools, nor in wholly unexpurgated editions, in order not to lose anything of his real value—the pupils have settled the matter. What can European critics now say against our culture, in the face of such evidence of progress?"

And here is another which beautifully sets forth the Anglo-Gothic view of the religious possibilities of the prize fighter which I clipped from The English Church Times:

"The proposed boxing contest between Johnson and Wells is utterly distasteful to us, because we consider everything that emphasizes the professional element in sport to be mischievous, but some of the steps taken in protest against it seem to be even worse than the evil against which they are directed. The importation of color prejudice into the discussion is deplorable. The worst impression has been made by the Rev. F. B. Meyer, who, after preaching on the subject last Sunday, publicly prayed for the true conversion of Johnson and Wells themselves. It is never amiss to pray for the true conversion of any man—for Mr. Meyer, for example; but it may be done with an implication which is false and offensive. In the present case the implication was that a professional boxer cannot be a true Christian. We know nothing of the religion or irreligion of these two men, but their profession, at all events, is in no way inconsistent with Christianity. Indeed, there

are some characteristically Christian virtues—temperance, sobriety, patience, good temper, modesty—which are of great value to a boxer, while the cardinal virtues of justice, prudence and fortitude are essential. A man who loses his temper in such a contest is pretty sure to lose the prize, and a man who takes unfair advantages will have speedy judgment given against him. Mr. Meyer's public prayer has all the characteristic faults of Puritanism, and a strong infusion of Pharisaism. We shall be glad if the contest is stopped, but it will be for the reason alleged by Lord Lonsdale, who says that he cannot believe 'these large affairs, where money is the chief factor,' to be for the betterment of sport."

And there is a clipping from Everybody's Magazine which I think is quite too good not to be called to the attention of the congregation:

"In the June Everybody's was published a 'Chestnut' which provoked a letter of remonstrance from a loyal son of Britain. Not wishing to keep a good thing to ourselves, we append both the 'Chestnut' and the letter.—Editors.

#### The Chestnut.

"In this country, when the contracting parties to a marriage desire to inform the public of the event, you will see inserted in the proper column a little notice like this:  
BROWN-SMITH: Married, on Saturday, March 4th, at St. Joseph's Church, Mary Smith to William Brown.

"It's simple and sufficient; but did you ever take up one of the English social weeklies and see how a marriage is recorded? It will read something like this:

"Married at Hamsgate Rookery, near Oakley, Stafford, at noon on Thursday, 30th instant, by the Reverend Plantagenet Clutterbuck, L.L.D., F.R.S., A.T.S., M.N.O., Q.R.D., uncle to the bride, Rector of St. Bartholomew's Church, Elephant's Head, Briary Lane, Berkeley, assisted by the Reverend Theophilus Timoleon Titmouse, J.O.B., R.R., R.X.Y.Z., D.B.F., cousin of the bridegroom, Rector of Calvary Church, St. Martin's in-the-back-cellar, Man's Nose, Grantly, Gertrude Maude Beatrice Constance, daughter of Grantville Neville Bollingbroke Bognappers, Esq., L.P., M.P.T., S.P.Q., W.P.N., of Bareknees Briary, Cholmondeley Chairbones, Somerset, to Harold St. John Evermont Straggsby, K.C.B., R.B.A., L.G.J., and T.E.C., late of the 14th Royal Lancers, of Pumpernickle Priory and Stonehedge and Stickleneck Lodge, St. Christopher's-under-the-Hedge, Mumplesge, Hartford.

#### The Remonstrance.

"Sir: As a true Britisher, I desire to protest most emphatically against an article appearing in 'Under the Spreading Chestnut-Tree,' showing the difference between an American marriage announcement and an English one.

"Inquestionably the person who

whote this article is not well acquainted with British titles, customs, or names, and I cannot understand the article in question. I shall not bother you much with details, but shall invite your attention to the more glaring errors.

"I am a Cambridge University man, and acquainted with the degrees and titles of England. Will you, therefore, kindly explain what the following degrees are, and by what college, or by whom conferred? 'A.T.S.' 'M.N.O.' 'Q.R.D.' 'J.O.B.' 'R.R.' 'R.X.Y.Z.' etc. I have never heard of them.

"My father was a Church of England clergyman, and I am well acquainted with English Churches. I defy you to tell me where, in all Britain, one can find 'Rector of Galvary Church, St. Martin's in-the-back-cellar.'

"It seems to me that, as a matter of justice to Englishmen, you should give my letter the same publicity as the article from which I have quoted.

"L. F. J. H.,  
'British Consulate, Rio de Janeiro, Brazil.'"

Church papers are usually the duller things on earth even to the particular parish for which they are designed. A little nonsense here and there is relished, and makes you look for the issue of this Church paper and read it all. You never know when you are going to stumble on something that has some humor. There have been sixteen communicants transferred to me by letter during the month of October, all but two from outside of the city, and eight others have promised to get or send for their letters. The number of families represented by these sixteen is nine; of these nine four have already become envelope contributors and I presume that the five left and the coming eight will be the same. The rector discovered about three weeks ago that someone had taken his winter suit, every pair of trousers to every suit that he possessed, his fall and winter overcoats, his son's fall and winter overcoats, trousers and suits, gloves, shoes, books, articles of brica-a-brac etc., amounting in value to over \$350.00. The Burglar Insurance Company having settled for a small previous loss, has refused to do anything further and a law suit is to be instigated; therefore, don't be alarmed if you see my name in the court records. It is a friendly suit at present, but how long it will remain so cannot be told.

The Men's Club has arranged a series of interesting meetings for the next few months. Please try, as a member of the Club, to show that you can come out for something other than an eating function! With becoming modesty I call attention to the request of the Women's Auxiliary that I deliver a lecture in the Parish Hall on the evening of Tuesday, November the 14th. The subject of the lecture will be The Hand of God in American History. I have delivered this lecture before both the local chapters of the Daughters of the Confederacy and before a very slimly attended meeting of the Men's Club. They all said it was interesting. The price of the tickets has been placed at the moderate sum of twenty-five cents. The proceeds go to the Auxiliary for their mission-

ary work. They have undertaken a great deal this year, including the preparation of a box for a missionary in Utah for which they will presently ask your help. . . . The Bishop made his first official visit to the parish on the first Sunday in October, preaching an interesting and attractive sermon and giving the large congregation assembled his greeting. As it was the first Sunday in the month, I gave him the open offering for his Bishop's Purse. The amount was nearly \$40.00, which I think is very good for us. I wish I could get half that amount for myself. I need it for this paper and other expenses. The next issue of this paper will not appear until the Sunday before Christmas. It will be a holiday issue and will contain the holiday program. It will be a signed and numbered edition of two hundred and fifty copies. Be sure to get one. . . . In addition to the book mentioned last month, "The Cliff Dweller's Pot," which is not yet out, the Crafters are printing a little Christmas sermon and two small Christmas stories for me. I don't know when they will be ready. . . . The Diocesan Board of Missions will hold an all-day session in St. George's Parish House Wednesday, the 15th of November, commencing at ten o'clock. The Women's Auxiliary will serve luncheon to those present. The missionary problem is one of the most pressing in the Diocese. I sincerely hope that every member of the Board will be present, even at great sacrifice, and without fail. . . . Since Miss Jean Parkhurst took hold of the choir most of the members of the congregation who sang under Mr. Parker have dropped out! This is wrong. Miss Parkhurst has a new choir, most of the members of which are unfamiliar with the service, and it would be a great help if those in the parish who can sing would come back and give her to expect. . . . The Bazaar will be held either in some suitable location downtown or at some advantageous point on Troost Avenue, if either can be secured. Failing that, it will be compelled to fall back upon the Parish Hall, which, in my judgment, isn't to be deplored exactly. . . . An effort is being made by the Women's Guild to bring the Friday Luncheon down within the ten-cent charge that is made for it. The effort is very satisfactory—from the financial point of view. Since the inauguration of this plan not so many people from outside the parish have availed themselves of the privilege of the luncheons. . . . The evening services have been very auspiciously. The congregations have been better than they have ever been at the same season since I have been in the parish, and there are as many strangers as there are regulars. I call them regulars by courtesy, but I mean by that, those who are supposed to be regular attendants and who belong to the parish. If they all came, we should find the Parish Hall entirely too small to accommodate them. Speed that day! . . . There is just one difference between the rector and the congregation. The bulk of the congregation is entirely satisfied with the Parish Hall. It is quite contented with the accommodations provided thereby, and is quite willing, apparently, to enjoy them without any thought of anything better. I am not contented. I never longed for anything so much in all my life as I do for a church building. The Parish Hall

Women's Guild

is a very tasteful, convenient and commodious place, but it is not a church, and we can never make it a church. Our congregations largely increased when we went into the Parish House, and if in the providence of God we can ever build a church, there would be a still larger increase. But I promised to say nothing about the church. I believe, for a while. It is hard to keep that promise, I assure you. . . . The Women's Guild is working splendidly to pay off the balance of its \$2,000.00 pledge and is making frequent and much appreciated remittances to the Vestry. . . . The members plan a parish supper after the Bazaar at which a novel and interesting entertainment will be furnished, and to those who come to the supper the entertainment will not cost a cent. You will hear about it later. The Alar Guild, profiting by bitter experience, has ordered but one hundred Kalendars for sale this year, and instead of having a heading of our own, has ordered the stock heading with a picture of the Washington Memorial Chapel at Valley Forge. The statement has been made to me that people buy kalendars when they can get them for nothing. Evidently those who made the statement know what they are talking about. I should think every family would want a Church Calendar with its interesting and useful information, even if it did cost twenty-five cents. . . . Be sure and go to the Child Welfare Exhibit at the Convention Hall. Don't think that because it is free it is of no value, for the reverse is the case. . . . The Sunday School is largely increased. Last Sunday we had nearly one hundred and seventy present. The Infant Department is ably conducted by the rector's wife, assisted by Misses Bradley and Brady. They are doing an excellent work and their efforts are very much appreciated by the little children. . . . Mr. William Ordway Partridge, perhaps the most eminent of American Sculptors, who is also a brother of our Bishop, has just sent me a very wonderful head of Tennyson. It is at the Rectory at present, but I will exhibit it at the Club Room later on. There will be a number of new pictures exhibited in the Club Room when I get time to arrange them and make a new catalogue. . . . I find upon looking over the envelope subscribers that there are a number of people who are liberal givers to the Church who make no pledge to Missions. May I ask of them, even if they do not feel inclined to make such pledge, that they will not fail to remember the missionary side of the weekly envelope by putting something in it—whatever they feel able or willing to afford every week. I am perhaps prouder and more satisfied with our missionary work than I am of any other feature. This little parish does far more in proportion to its means than most of the parishes in the Diocese, and still does not do all that it could or all that it should. Whatever prosperity has attended us is largely due, I am sure, to the fact that we have recognized our responsibility to missions. . . . Half of what we get goes to our own Diocese and the other half to missions all over the world. This is sent to the General Board for such distribution as its experience and knowledge of the needs may indicate and that is the way missionary contributions should be disposed of. The Board knows lots more about it than we do. . . . And

we must not forget that the more formal annual banquet of the Men's Club will be held in January as usual. The women who will have it in charge are promising to surpass themselves, and I am sure previous efforts will be eclipsed. It is going to be hard to find speakers who will rise to the high level that our previous speakers have attained. . . . The Beeksteak Supper, by the way, was served under the direction of Mrs. Robertson, with the assistance of Mesdames Pence, Cecil, Fowler, Stott, Brady and Lee, assisted by the young ladies of the church, who waited on the tables. . . . There are twenty-four or more automobiles in the parish. We received invitations from every one of the twenty-four to see the Priests of Pallas parade! Inasmuch as we couldn't accept them all and as we didn't want to offend twenty-three, we accepted none of them. It was our pleasure to sit on the steps of the Church and watch the twenty-four automobiles and about a thousand others go by. It was really very enjoyable, and we passed a very happy evening although we didn't see the parade. . . . Apropos of this, if someone would lend me an automobile for an afternoon at some convenient time, it would enable us to make about twenty calls upon brand new people who have accumulated in the last three months—calls and people have both accumulated. I had Mr. Romfy's car. It has been generously placed at my disposal so often that I am ashamed to occupy it again. . . . And while we are on the subject of Church calls. Somebody lent us a car last spring, and I think we made fourteen calls in one afternoon. Of the fourteen upon whom we called, but one has seen fit to return the call! This calling business cuts both ways, doesn't it? I see most of the fourteen at Church and the various meetings and they know that I am at their service, and I hope in some measure that they are at mine, but I just thought I would tell you that people don't seem to be any better about calling than the rector. Perhaps they have the same excuse, too—lack of time rather than lack of inclination. . . . There is to be a meeting of the joint Convocations of the Diocese at Joplin on the 21st, 22nd and 23rd of this month. Unless prevented, I shall be there. I have been invited to deliver an address on "The Church in Missouri, What It Needs." Unless they set a time limit, I think it will take me the whole three days to treat the subject adequately. . . . I am having plans made for a summer home which I hope to erect next summer on some lots given me by my friend, Mr. Walker, at Morrison, the loveliest place, I believe, in Colorado. If my life is to be lived out here, such a summer home will be a great factor in promoting my usefulness to the congregation, because it gives me a pleasant, inexpensive and delightful place for rest. . . . My granddaughter and her mother, who have been visiting at the rectory for the past six weeks, are about to take their departure. The big house will seem lonely without the patter of childish feet and the treble of childish laughter. . . . One of the best articles I have ever read appeared in a recent number of the Living Church—a paper which I hate sometimes and love sometimes—upon the foolish outcry that is raised about the dangers of the common Communion Cup.

If I can find a place for it, I shall print it in the Christmas issue. . . . The Vestry has appointed a committee which is about to visit all the members of the parish, new and old, who do not subscribe to the support of the Church through the envelopes. Everybody who has an interest in this parish should be an envelope subscriber. It will help to insure your attendance at Church for one thing. Now, you can save the Vestry a lot of trouble which ought not to be devolved upon them if you will just volunteer to take a package of envelopes, sign one of the pledge cards and enroll yourself among the elect. Several people asked for envelopes as soon as they came into the Church. The shock almost killed the rector. . . . Another man who belongs and contributes liberally to another parish, but who comes rather regularly to our evening service, said that he felt that he ought to help a service which he so greatly enjoyed, and he has made a generous monthly subscription! . . . Another man has made a special subscription to help the Church music which will be most acceptable, I am sure, and in the result of which you will all doubtless share. . . . From Saturday, October 14th, to Monday, October 30th, both inclusive, I was at home just three evenings, and out the other fifteen. My family is beginning to complain! . . . Oh, if everyone would do his share of all that is to be done, what things we might accomplish, but giving and doing always seem to be left to the few. I hate to write these things as much as you do to read them, but they have to be stated. Some day someone will enter into the benefit of them. . . . The Altar Guild wants some new members who are willing to sacrifice comfort, convenience, love of ease even, to take regular duty at the 7:30 service. It is not at all difficult to get people to undertake the 11:00 o'clock service, and not so very hard to get them to take the night service, but it is always a task to get anyone to undertake the early morning duty. I don't recall who it was, but it was some famous character—Nelson, maybe?—who said that the courage that counted was the "five o'clock in the morning courage." The kind that counts in this Altar Guild is the 7:30 in the morning courage. Now, sometimes an Altar Guild membership involves an escort duty upon some male member of the family, but that ought not to be difficult to secure. If enough people will

undertake it, it only means one month in the year and surely that ought to be possible for even the tired and most sleep-loving man. Saturday night finds me as tired as anyone. Sunday is supposed to be the beginning of the week, but with me it is the end of the week. I hope I won't have to refer to this again. The young women of the Church ought to consider service in the Altar Guild as the very highest possible privilege. . . . In October two communicants left the parish for Texas. They promised to get their letters of transfer from me, but have failed to do so, and I don't know their present address or I should send their letters after them. As it is, I have to carry them on the parish register. Please, if you must go, get your letter of transfer and enroll yourself with some other church in the city in the neighborhood to which you remove. I am always willing to transfer anyone. Nobody need feel obliged to stay in this parish. I am quite aware that everything that is said and done does not meet with universal approval. How could it? Everything you say and do does not meet with my single approval, and it would be absurd for me to expect you to endorse all my positions and actions. I expect you to disapprove, and I really don't mind when you do, but I am troubled when you stay away from St. George's Church and don't go anywhere else. There are plenty of other churches. Go there if you must, but don't say, "I won't play because I am mad at the rector." Go and play in somebody else's yard. I will transfer you, not with pleasure, but with readiness. I don't want to lose anybody from the parish, but I am most concerned in not losing anyone from the Church. I am not the Church, nor are you. We are both of us only very small, trifling parts of it. Don't give up your Church membership on account of me or on account of anybody else in the parish. We have no parochial limits; you are not compelled to attend any particular church. . . . The Bag Committee volunteers to make me a pair of trousers from those fearful and wonderful things out of which they make bags. I volunteered to wear them if they fitted, but I am giving them no opportunity to measure me, and am praying that they won't fit. Joseph's coat wouldn't be a circumstance to that pair of trousers, I am sure.



# The Kansas City Churchman

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Volume 2

CHRISTMAS TIDE

Number 6

## A CHRISTMAS GREETING.

The Rector of this parish wishes to his beloved people, to his other friends, to his enemies, and to all the readers of this paper, a useful, a happy and a blessed Christmas. May peace and good will, prosperity and plenty, joy and satisfaction abound in your homes and in your hearts this day and all days. May opportunities for good work be many, and may you avail yourselves of them all. May your sorrows be lightened, your griefs assuaged. May your souls be fitted for what they must endure; may your backs be strengthened for your burdens; may your responsibilities be met; may your obligations be discharged, your duties performed. May love abound more and more until the perfect day breaks in your hearts. In short, every wish that would be helpful, uplifting and comforting, I wish you at this hour and in all hours. In the words of Tiny Tim,

GOD BLESS US EVERY ONE.

CYRUS TOWNSEND BRADY.

## LOOKING INTO THE MANGER.

A Christmas Meditation.

*"Let us now go even to Bethlehem and see this thing which is come to pass. St. Luke II.-15*

Christmas morning, the day we celebrate as the anniversary of the birth of our Lord and Saviour, Jesus Christ, in the obscure, little hill town of Bethlehem in the far-off Judæan land over nineteen hundred years ago.

It is said:  
"When beggars die, there are no comets seen;  
The heavens themselves blaze forth the death of princes."

What is true of the passing of kings is perhaps more true of their coming; yet in this birth are singular contradictions. The Child was born a beggar. There lacks no touch which even imagination could supply to indicate the meanness of His earthly condition. Homeless, His mother, save for the stable of the public inn—and words can hardly describe any place more unsuited—was shelterless, unprotected, in that hour of travail pain.

I love to let my imagination dwell upon that scene. Some times I think wayfarers may have gathered in the tavern hard by and with music and play sought to while away the hours as travellers have from time immemorial. Perhaps in some pause in their merriment, a strange cry of anguish, borne by the night wind from the rude shelter without, may have stopped their revelry for a moment and one may have asked of another:

"What is that?"

The servant of the house who stood obsequious to promote their pleasure may have answered apologetically:

"It is the cry of a woman of the people

in travail in the inn yard."

I can fancy their indifference to the answer, or I can hear perhaps the rude jest, or the vulgar quip, with which such an announcement may have been received, as the play or the music went on again.

Oh, yes, the world in solemn stillness lay, doubtless, that winter night, but not the people on it. They pursued their several vocations as usual. They loved or they hated; they worked or they played, they hoped or they despaired, they dreamed or they achieved, just as they had done throughout the centuries, just as they have done since that day, just as they will do far into the future; although their little God came to them, as never He came before, in the stable in the Bethlehem hills that night.

And yet, had they but cast their eyes upward like the wise men—it is always your wise man who casts his eyes upward—they, too, might have seen the star that blazed overhead. It was placed so high above the earth that all men everywhere could see to which spot on the surface it pointed. Or, had they been devout men, they would have listened for heavenly voices—it is always your devout man who tries to hear other things than the babble of the Babel in which he lives—they, too, could have heard the angelic chorus like the shepherds in the fields and on the hillsides that frosty night.

For the heavens did blaze forth the birth of the Child. Not with the thunder of guns, not with the blare of trumpets, not with the beating of drums, not with the lighting of beacons upon the far flung hills, the cry of fast riding messengers through the night and the loud acclaim of thousands which greet the coming of an earthly king, was He welcomed; but by the still shining of a

silent star and by the ineffable and transcendent voices of an Angel Choir.

How long did the Shepherds listen to that chorus? How long did it ring over the hills and far away? Whither went the wise men? Into what dim distance vanished the star?

"Where are the roses of yesterday?"  
"What has become of last year's snow?"

And the residuum of it all was a little Baby held to a woman's breast in a miserable hovel in the most forlorn and detested corner of the world. And yet today and at this hour, and at every hour during the twenty-four, men are looking into that chamber; men are bowing to that Child and His mother and even that mother is at the feet of the Child. From the snow peaks of the north land, "from Greenland's icy mountains to India's coral strand," and on and on through all the burning tropics to the companion ice of the other pole, the antarctic, and girdling the world from east to west as well, the adoration continues. It comes alike from the world's noblest, from the world's highest, from the world's truest, from the world's kindest, from the world's poorest, from the world's humblest, from the world's best. They look into the manger as they look upon the cross and "see and believe."

When keen vision saw in the Baby the Son of God and the Son of Man? What simple faith can see these things in Him now?

My brethren let us look upon Him today. "Let us now go even unto Bethlehem and see this thing which is come to pass." That birth is known as the Incarnation. I do not at this hour deem it fitting to discuss the objections to, or the proofs of, that great fact; not that I hesitate, or have any fear, or feel any inadequacy, or unwillingness, to discuss it; but because there will be a more fitting season for that, of which I shall avail myself. Instead, let me speak, dear brethren and beloved friends, in another vein, only saying that if you believe in God, and know He is good, the rest is easy. Ye know not "how the bones do grow in the womb of her that is with child." Life itself is insusceptible of any definition which satisfies, but we know that we live, nevertheless. Science points out a common origin in protoplasmic cells and is quite unable to explain so common a fact as sex differentiation. I care not what methods of accounting for life you propose, you yet have to refer it to the Author of all life "in whom we live and move and have our being." Why, therefore, should the Incarnation be thought incredible or impossible because it does not come within the limita-

tions of our present understanding and it is not taught by our limited human experience. The sweet reasonableness of the Incarnation, this conception by Divine power, this birth from the Virgin mother, should appeal to all who think deeply on these subjects.

And yet perhaps the manner, place and circumstance of this birth may awaken wonder. Possibly you would have the King come as other kings come, in pomp and circumstance, glory and majesty, with heralds preceding, music playing, blossoms strewn and people crying. Oh, no, that way did not seem the best way to the wisdom of God—a young girl, an old man, in the stable, no other tendance, no luxury, no comfort—poverty, humility, absolute.

Let us forget the Angel Chorus and the blazing star and go now even unto Bethlehem and look into the manger at that Child, while the uncomprehending cattle stare resentful perhaps at their displacement. The King comes as a Child, as weak, as helpless, as vocal of its pains as any other child. Not a Child of luxury, not a Child of consequence, not a Child of comfort, but a Child of poverty, and in the eyes of the blind world, if they had been privy to it, without the glorious vision of the good man, Joseph, a Child of shame. If the world had known that the Babe was not the Child of Joseph and Mary they would have mocked. What laughter, what jeers, what contempt, what obloquy, what scorn would have been heaped upon the woman's head! Why the world would heap them there now were it not that that portion of it which disbelieves in the Incarnation, says that Joseph was after all the father of the Child.

Nor shall we go down to Bethlehem alone. The poor, ignorant shepherds came to the cradle that night. They could understand. It did not seem strange to them that their God was poor for they themselves were poor. I wonder how much the shepherds reflected. There is a profession which gives rise to thought; they are much alone in the waste places with the gentlest of God's creatures. Their paths lead by green pastures and still waters, they enjoy long lonely hours for meditation. Did they say:

"Ah! God has come to us as a poor man, not because there is anything particularly noble or desirable in poverty but because so many of us are so very poor, and because the most of us have been poor all the time and because it is probable that most of us will be poor in the future?"

Many a poor man has looked up into the silent heavens and wondered, sometimes whether God understood or cared about his

wretched lot. Of course God always cared, we cannot gainsay that, but in order to make men know that He knew and to make them believe that He cared, He let them see that He did not disdain to be a poor man and humble; that He sought His followers and supporters in the great majority. *My God was a Carpenter!* That is why He came to the stable; that is why He came to the manger. And that is why the poor come to Him.

And there came to that same cradle a little while after the wise men. They were professional wise men, they belonged to the learned, the cultured, the thoughtful class, but they were wise men as well in the sense in which we use wisdom today. That is, they looked beyond earthly conditions and saw Divinity where the casual glance does not see it. How many a seamed, rugged face, how many a burden-bent back, how many a faltering footstep, how many a knotted calloused hand is perhaps more nearly in the image of God than the fairest face, the straighter figure, the softer palm.

The shepherds were not only poor but they labored in their poverty, they were working men and they worshipped Him, the Working Man—*My God was a Carpenter!* The wise men were not only wise but they were rich. They brought the treasures of the earth from the ends thereof and laid them before the Babe and the mother. How fragrant the perfume of the frankincense, and the myrrh and how rich the luster of the gold and silver in the mean surroundings of the hovel. They took no thought of their costly apparel, they had no fear of contamination from their surroundings, no question of relative degree entered their heads. As simply and as truly as the shepherds they worshipped the Christ. The rich and the poor met together there, and the Lord He was the maker of them all.

Was that Baby hand the shaper of destiny? Was that working hand the director of events? Even so. The Lord's power is not less the Lord's power though it be not exhibited in the stretched out arm of majesty.

Some of you who are here and many who are elsewhere are poor, perhaps very poor, but you can stand beside that manger and look at that Baby's face, you can reflect upon the Child, how He grew, what He said, what He did, until a cross casts its black shadow across your vision; and then you can stare at that cross until it is transformed by the glory of the resurrection. And in it all you can see your God—the poor man's God!—the rich man's God!—everybody's God!

You can know that your God was poor,

that He was humble, that He struggled under adverse conditions, that He labored, that He was hungry, thirsty, tired, cold, that He was homeless, that He was denied many of the joys of human society and the solaces of affection, that His best friends went back on Him, that everybody deserted Him and that the whole world finally rose up and crushed Him down. Only a very great God could suffer this. Only one who was truly God could so manifest Himself, that is.

You can understand how He can comprehend what your trouble is. Oh, yes, the poor have as great a right to look into that manger and see their God there as have the rich.

Now there is a kind of pernicious socialism which condemns riches as things unholy and exalts poverty as a thing acceptable to God. That Baby came as well to the rich as to the poor. Do not forget that, it is not generally understood but it is true. He accepted gladly the hospitality, the alms, the gifts, priceless in value, of those who had great possessions and He loved them as He loved those who had nothing. The rich and wise also have a right to look into that cradle to see their God, too.

When we say He is the God of all classes we do not mean that He is only the God of the poor any more than we mean He is only the God of the rich. He came to all the children of men and they can all stand by that cradle this morning and claim Him as their own; ask, receive and share in His blessing. The light that shone in the darkness lighted impartially the world. Some of you are blessed with competences and some of the competences are greater than others. What of it? The poor man may serve God acceptably in his poverty and the rich man may serve God acceptably in his wealth. There is one God and though He is King of Kings and Lord of Lords even though He may lie lowly in a manger, yet the kingdom of Heaven is like a republic—it is a democracy in which all are equal, or if there be distinctions they are based on righteousness alone—saving only the distinctions Divine.

Now there is one other condition into which all men inevitably fall. Whether they be rich or whether they be poor, they are all bound to be sorrowful. Sooner or later, we are certain to be troubled. The sorrowful can go with us unto Bethlehem and look into the cradle and claim the Child as their God, for every sorrow that has been yours, He experienced; every grief that you have bowed before, He was forced to struggle with. Very tender and compassionate is our Lord. I am quite sure that He notices your bowed head, that He puts His arms across

Symphonic Tenor

your shoulders, that He whispers words of comfort into your ear, or that He gives you the silent sympathy of His presence, that He takes you by the hand, that whatever action most appeals to you and is best for you, He takes if you wish Him to.

There are many people belonging to you or your family who are far away, whom you would fain have with you this Christmas morning. Do not forget that our Lord came to the family! that He made a family by coming. These far off loved ones are doing what we are doing this morning. And there are some you love who are still farther away. The sound of their earthly voices is stifled, we may not clasp their hands, we cannot see them any more. They are gone from the world, but not from our hearts. If they are not here I think they are with Him. And we may be sure that it is very pleasant to them where He is. They are not unmindful of our human regrets and longings, but I think we ought not to be unmindful of their peaceful joy in His presence.

And so everybody has a right to come to that cradle, the poor, the humble, the hard workers, the toilers, the wise, the learned, the easy, the rich, the joyous, the sad, the sorrowful, the bereaved. They may all look into the manger and see their God.

He came to a family; He made a family. We are all in that family, the children of the selfsame Father, the sons of the selfsame God, the brethren of Him of the manger. What does that mean?

There is one musical word with I think perhaps the ugliest meaning in the language. It is *rancor*. Let us do away with it, let us put it aside. If we are poor let us be brethren to the other poor, if we are rich let us be brethren to the other rich, if we are wise let us be brethren to the other wise, if we are foolish let us be brethren to the other foolish. Ah, that is not difficult, it is an easy task. But that is not enough. Brotherhood is broader, thank God! Let the poor be brethren to the rich and the rich to the poor, the wise to the ignorant, the ignorant to the wise, the foolish to the discreet, the discreet to the foolish, the glad to the sorrowful, the sorrowful to the glad.

"Then none was for a party;  
Then all were for the state;  
Then the great man helped the poor,  
And the poor man loved the great:  
Then lands were fairly portioned;  
Then spoils were fairly sold:  
The Romans were like brothers,  
In the brave days of old."

Let us make out of the old pagan ideals present day realities in our hearts as we go even unto Bethlehem and look into the cradle of the King; realities in His own nobler and better words:

"Jesus answered and said unto them, go and shew John against those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the deaf hear, the dead are preached to them. And blessed is he who-soever shall not be offended in Me."

Peace, good will toward men! Peace to men of good will! That is what the angels sang. But there is nothing on earth to prevent us from making it our human song as well. As we stand by the cradle of that Master and peer into the manger at that which every human being loves, a baby, our earthly differences of rank, power, station and influence—things that are but the guinea's stamp upon the gold of character and personality—fade into insignificance and become as nothing. The little child in life notices none of these distinctions, he marks nothing of them. Let us come as little children before Him. We may be sin-marked, toil stained, care burdened. Let us forget it all this Christmas morning.

It was a poor place that manger, the poorest place on earth, but it was a place. It was somewhere. Let us give humanity even as little as a manger. Let us not take up the Christ Child as we see Him and throw Him out into the streets. That is what we do when we mock Him, when we deny Him, when we laugh Him to scorn. Let us not shut Him out of His home place in our souls. Let us not refuse to open when His hand knocks upon the door. That is what we do when we are indifferent to Him. Let us take Him out of the manger cradle, each one of us, and enthrone Him in the most precious place we have, our inmost hearts.

It all happened a very long time ago and much water has run in the brooks of the world under the bridges thereof since that time, but the mangers of the world are never empty. They are always full. In one sense, Christ is being born everywhere at this very hour and at all hours.

Let us give the Child the best we have, the best we can. Let us even now go down unto Bethlehem, laden with what we have for the use of the King and let us see in every child of man that lacks anything this Christmas morning, the image of Him who in that manger lay in Bethlehem and let us minister to their needs in love.

"The little Christ is coming down  
Across the fields of snow;  
The pine trees greet Him where they stand  
The willows bend to kiss His hand,  
The mountain laurel is ablush  
In hidden nooks, the wind, ahush  
And tiptoe, lest the violets wake  
Before their time for His sweet sake  
The stars, down dropping from a crown  
Upon the waiting hills below—  
The little Christ is coming down.

Across the fields of snow.  
The little Christ is coming down  
Across the city streets;  
The wind blows coldly from the north,  
His dimpled hands are stretching forth,  
And no one knows and no one cares,  
The priests are busy with their prayers,  
The jostling crowd hastes on a pace,  
And no one sees the pleading face,  
None hears the cry as through the town  
He wanders with His small cold feet—  
The little Christ is coming down  
Across the city streets."

What welcome shall we have for Him, my friends.

#### THE HALF-CENTURY MARK. A Retrospect.

The Rector has passed his fiftieth birthday. At first sight, the fiftieth birthday does not appear to differ greatly from the forty-ninth or the fifty-first, yet actually the divergence between these anniversaries is wide. Until the half century is reached you are a young man, constructively at least. Your feelings as you approach this anniversary are apprehensive. After you have passed it there is a sense of delightful relief. You do not care what happens. A year more or less added to the fifty makes no difference, you have passed the dividing line. You feel, doubtless, as Cæsar did when he crossed the Rubicon, the rest is easy.

In these fifty years I have done something. My life—naturally, I may be pardoned for being personal on such an occasion, surely—can be divided into four periods and these subdivided indefinitely. There is the first period of adolescence. I have my mother's word for it that I was a remarkable child in my infancy! As she is the only witness surviving, her testimony cannot be gainsaid. I have been informed that I read fluently at the age of two! "I hae ma doots" as to that. I know, however, that at the mature age of six I was sent to school, thus terminating period number one. Period number two, the school period, lasted until I was twenty-one. The less said about that the better. Period number three began with my resignation from the Navy of the United States and may be said to have terminated six years after when I was ordained into the sacred ministry of the Church. Period number three was spent in business. During period number four, or since 1889, I have been in the active exercise of that ministry.

Thus the fifty years are divided: Early childhood, six; education, fifteen; business, six, and ministry, twenty-three. Included in this classification are four years spent in the United States Navy and one in the United States Army.

I attempted to enter the literary field at the age of twenty-two. I wrote three stories, one entitled *Preciosa*, a story in which a Roman Catholic nun falls in love with a higher critical German doctor and only saves herself by dying opportunely. I knew nothing about the interior life of Roman Catholic nuns and less about the opinions of higher critical German doctors. You can judge of the quality of that first effort. The second story I called *Manifest Destiny*, and the third rejoiced under the striking title of *Love for a Dodo*—and it was a bird!

All three were declined promptly by the editors to whom they were submitted. The only encouragement I received was the statement, that perhaps one of them might make good "Sunday Reading" and be suited to a magazine that purveyed such intellectual material. Inasmuch as the average "Sunday Reading" is about the dullest that there is, you can draw some more inferences if you like. *Preciosa* was irretrievably lost. *Manifest Destiny* was worked over later into a romance that was published with good effect under the title, "*Woven With the Ship*." *Love for a Dodo*, has never been strong enough to win any further attention from me. These literary failures discouraged me and it was not until eleven years after that I entered the field again.

In 1898 my first book, *For Love of Country*, was published, simultaneously with the Spanish-American War. Since then I have been at it pretty steadily.

The number of books I have written, including everything, is something like sixty; I have not time to stop to count them and a few more or less will make no difference.

My clerical career includes one assistantship for a short time, one tour of duty as minister-in-charge of six missions, one brief rectorate at Sedalia, terminating in my marriage to a young Presbyterian, who was not the lady picked out for me by the congregation, rectorates at Denver, Philadelphia, Toledo and Kansas City with seven years' service as Archdeacon of Kansas and of Pennsylvania, respectively. There you have it in a nut shell!

In my ministry I have built or promoted six church buildings, two very elaborate parish houses, and two rectories. I have rebuilt or refitted two additional churches and one parish house. Although the figures that follow are estimates, I think it would be safe to say that I have presented seven hundred persons for confirmation; that I have baptised as many, that I have married three hundred and fifty couples, and have read the burial service five hundred times. I suppose that I have delivered six thousand ser-

Sketches of life



mons, lectures or addresses during that period and have probably made six thousand personal calls. I should think the gross amount of money raised for church purposes during that period would be almost half a million. I have received from churches in the way of salary during those twenty-three years something like forty-five thousand dollars and for nine of the years I have enjoyed the use of a rectory. I have conducted services, lectured, made addresses on special occasions in almost every state in the Union and have visited nearly every section of the United States. Heaven knows how many books I have read or how many letters I have written.

During three years of the twenty-three I had no parish but occupied myself with special work, preaching on particular occasions as I was invited, and I was generally invited. I remember that I weighed two hundred and ten pounds when I resigned from the Navy after my graduation from the Academy and I have gained ten pounds since that time. Unfortunately, however, there has been a change in the distribution of my weight which I greatly deplore. I am the father of six children and the grandfather, to date, of one.

Certainly when I look over these statistics it appears to me that I have accomplished a great deal. But when I think of the opportunities that I have enjoyed, I am not so much pleased at the retrospect. I could have, I should have, done much more. I cannot say as was said of Moses, that my eye is not dim for I am compelled to resort to glasses but my natural force has not yet greatly abated, at least in some directions.

For instance, in the last three months, in addition to the duties of my parish—and I believe you will bear me out that I have not neglected them—including the preparations of numerous sermons and addresses, I have written *de novo* a novel based upon William Gillette's play, *Secret Service*, I have completely revised and prepared for publication a juvenile book, and I have done the same thing with a novel written several years ago; and all three of these have been copied and delivered to the publishers. I have also read the proofs of two of these productions, and have spoken or lectured on an average of two times a week at extra parochial functions, besides which I have made on an average of three calls a day for all the days except Saturdays and Sundays. Of course in this period I have enjoyed the services of a most competent young private secretary.

I feel just as able to work with my brains as I ever did. A man is a poor judge of his own sermons probably, but so far as I can judge, I think I can and do preach better

than I ever did before. If I do not, I ought to. With larger exercise every day, my original avidity for reading and study has been greatly developed. I am able to procure books that I desire, the latest and best thought of the world is at my command. I love to preach the Gospel above everything else and I repeat if I am not a good preacher I ought to be. The only thing I lack, in addition to a possible deficiency of gray matter, is time. I have amassed a vast fund of experience, but no money—although everybody dependent upon me has had rather a good time with me in the spending of what I have made.

In some other respects I am not the man that I once was. Like Nebuchadnezzar's image, metaphorically speaking, I am weak in the legs. The tremendous nervous effort of preaching, teaching and lecturing as I do them, I find exhausts me much more than it once did. I do not believe I have reached the zenith of my mental capacity yet, but I have certainly reached it and passed it from the physical standpoint. I do not suppose that I shall ever become idle or inactive. I am like the blooded horse or the game cock, I shall go on and on and I shall fight until I drop. Some day something will break in my head or my chest and that will be the end of me. I would rather have it that way than any other. Let me die in harness, not the harness of the dray horse but in the panoply of the man at arms—the armor of light! Christ's faithful soldier and servant to the end, I hope.

I could doubtless live longer, preach better and do more work if I were relieved of some of the infinite details which are forced upon me because I am alone in this parish. But I am making no complaint about that. In the great words of Edmund Burke to the Electors of Bristol, "For God's sake, let us press on." In the words of a greater man than Edmund Burke or any other man, it is my highest ambition to say when I have finished my course, if I have time to say anything then, "I have fought a good fight, I have kept the faith."

Well, I guess that is more than enough about myself. I promise not to talk this way again until fifty more years have rolled over me.

N. B.: I have written this article under the greatest difficulties and a much disadvantage. My brother, who thinks he knows me better than anyone else, except my wife—whose testimony against her husband would not be received in a Court of Justice—has been listening to all I have said while I have walked up and down the library dictating this, and his interruptions have been "incompetent, irrelevant and immaterial," as well as most improper. He declares that at some meeting of the Men's Club he is going to comment on this article

and tell them the truth about my life. Well, if that will give you a good laugh at my expense, I shall be rejoiced. The more people I can make happy by my reflections on my birthday, or any other day, assisted by my brother, the happier I shall be.

#### THE KANSAS CITY DIOCESAN CHURCH, LAND AND BUILDING FUND.

The Bishop and the Board of Missions have established a Building Fund for the purchase of lots, the acquisition of churches, rectories and parish houses. Subscriptions to that fund are asked from people of all churches in multiples of \$1.00. Pledge cards will be distributed to the congregation. Any one who will sign one of these cards for a pledge of \$1.00 or any multiple thereof will become a member and receive a certificate. No money is to be paid until it is asked for and the number of times subscribers can be asked to pay their subscription in one year is limited to three. No call will be issued unless there is a rectory, church or parish house to be built or a lot to be purchased.

I hope that this is clear to every one. Let me illustrate. Suppose A. pledges \$1.00 to the Church Building Fund. When the Bishop gets ready to buy a lot or build a church or any other building, he notifies the Financial Secretary of the Building Fund Commission and he issues a letter to the subscribers asking a payment. Not more than three such requests can be sent in a year. It might be that only one would be sent out in a year. The year will begin January 1st. Now I am sure you comprehend.

I want a large number of subscriptions from St. George's parish. If every rector takes this up with his people and his people would respond as I know you will respond we might have available at call a fund of it maybe as much as \$1,500.00 for use in church extension. We have no fund of any kind for that purpose now and no chance of getting any. If such a fund had been started years ago the Bishop might have bought lots in suitable sections of the town for small prices which would now be ideal places for building churches. Even if the total pledge amounted to very much less than \$1,500.00, whatever there was, would be clear gain and would be a godsend to the Diocesan Missionary work. Often times very desirable lots can be secured by the payment of a small sum and then can be held by the payment of interest until such time as an organization is developed which would be glad to take it off the hands of the Board. There is no end to the usefulness

of such a Building Fund.

It is not a new thing. It has been tried successfully in Ohio, where I was familiar with its workings, and in Arkansas where it originated. Will you subscribe and how many multiples of a dollar will you subscribe? There is no limit over one dollar. I am a subscriber myself and I want you to be with me.

#### CHURCH TRAMPS.

N. B.—The following discussion on Church Tramps is quite as applicable to Church Dead Reins who are always Church Tramps. I clipped it from *The Living Church* which credits it to *The Lutheran*. I wish more of you would take *The Living Church*, by the way.

Church tramps, as a rule, dress very well; they go from church to church; they occupy front seats; they are always found among the pleased auditors of "Special sermons and extra musical programmes" which furnish for them the spiritual variety which their prototypes in ordinary trampdom find in their aimless journeyings over the earth. The church tramp will drop a small coin on the passing collection plate; he will visit the church social and flatter the preacher, but carefully avoids an introduction to the treasurer.

With the air of one conferring a favor, these religious wanderers will come to the minister for baptisms, funerals, and other ministerial acts. With all other arrangements previously made, they will mercilessly condemn the minister who will not cancel any previous obligation to attend to their present necessities and go to another minister who will quickly "respond with the hope of gaining a new member for his flock." The church and the minister which owed him nothing are spoken ill of and injured wherever and whenever possible.

How numerous these church tramps are! A city pastor performs as many ministerial acts, and even more, for "outsiders" as he does for the families which belong to his parish. These are so many parasites sapping life and power from the Church. Pastors should go out to the lost sheep with a view to drawing them into the fold; but they should be made to understand that they have no rights. That which is done for them is by grace and not their due. In point of fact, why should the man who does not feel the Church to be worth his support in health want the Church when he dies? . . .

The church tramp will not be offended by this editorial, for he does not read the Church paper.

#### NOTES.

One of the choir boys while peacefully—as peacefully as possible for a choir boy—progressing down the street to rehearsal, was cruelly bitten by a savage bull-dog whose attack was entirely unprovoked by the lad. Prompt treatment was applied by the Rev. Mr. Homburger, who possesses some medical skill, pending the arrival of Dr. Lowe,

who cauterized the ugly wounds. No serious consequences, fortunately, have ensued. The brute who owned the brute that did the biting called his dog and ran away without making any effort to investigate the damage or offering to make any reparation. \* \* \* Of course your indignation is excited by such actions, as mine was, but the particular brute is no worse than the brute who drives his car through the crowded streets at a reckless speed and who runs over children, or old men, or women, or pedestrians who are compelled to go out on the street and then continues his mad course without stopping. \* \* \* Fortunately for the Church and Sunday School the new boulevard through the park has taken most of the speeding cars off of Tracy Avenue, which has become a reasonably safe thoroughfare. I have seen, not once but many times, cars go past the Church on Tracy Avenue at the rate of forty and fifty miles an hour. Such gentlemen—save the mark—are urged to confine their speed trials to the park boulevard. \* \* \* The pathway from the Church to Thirty-first Street is a disgrace. In fact, there is no sidewalk of any sort provided by the Park Board and the path between the trees is a sea of mud whenever it rains. The contour of the ground is such that the water stands on it and the path remains muddy when the rest of the world is dry. The Park Board has been asked to put any sort of a sidewalk there but so far it has done nothing. There are now three houses in the block between Thirty-first and Thirtieth Streets and I believe that we are entitled to lights. One of the houses is occupied by the Councilman of this Ward and the matter is therefore respectfully referred to him. \* \* \* The recent congregations at the Church have been phenomenal. Practically every seat down stairs has been filled every Sunday morning when it has not rained or the weather been inclement. Also the evening congregations on at least three Sundays in the last month have overflowed into the gallery. \* \* \* The recent Convocation at Joplin was very interesting, the most attractive thing to me being the beautiful church erected there under the leadership of Dean Weed. It was such a pleasure to me once more to be in a Church, to preach in a Church and to have about me the influences of a Church. I am frankly tired of the parish building, not as a parish building, but as a Church. I crave a great building, the distance, the lofty roof, the quiet and sanctity, the broad chancel! Well, I don't suppose, unless there is a revolution that this will ever be brought about in my time but I should like to be able to come back some day and see the

great church that ought to be erected here and which will be erected sooner or later. \* \* \* The congregation as a congregation does surprisingly well. It has a better record for giving than any church in the city, than most of them put together in fact. It would cost about \$70,000.00 to build the Church, tower, chapel, offices and basement complete, and it would cost perhaps \$3,000.00 to refit the parish house for parish purposes when the Church was completed. There will be by Easter a debt on the present property of \$20,000.00. That makes a total of \$93,000.00. We could disregard the tower, chapel and offices, and leave the basement unfinished which would save us perhaps \$25,000.00 or involve an outlay of \$68,000.00. If I could get \$35,000.00 I would cheerfully begin work and let the increasing congregation carry the \$33,000.00 debt which would result. I would consider it a perfectly feasible proposition and I would also be willing to guarantee that the increasing congregations would take care of the debt. When we were not more than half as strong as we are now, we cheerfully assumed a debt of greater magnitude than this, and see how it has come down! We are growing stronger all the time. \* \* \* If six people of the congregation or the city would become responsible for \$5,000.00 each, the balance of the congregation would raise the \$10,000.00 or more. We could get to work and when it was completed have still only our present debt. The subscriptions could be made payable in one, two and three years, at the option of the subscriber, and on that basis I would be willing personally to subscribe \$1,000.00, provided \$40,000.00 or \$45,000.00 were subscribed. I have not a thousand dollars, I have hardly a thousand cents, but I could earn it and I'd get it in some way. \* \* \* Isn't there some one who will subscribe \$10,000.00? That would build a memorial chancel. Are there any people who will subscribe \$5,000.00? Each \$5,000.00 would build a bay in the church, that is a transverse section of the church containing two windows. When the congregation under present conditions practically fills the down stairs of the building and fills two-thirds of the available space in the gallery it is time to think about other things. \* \* \* I feel deeply sympathetic toward the poorer members of this congregation, they do all that they can, most of them, but we must have help from some of the wealthier people of the community if anything is to be accomplished. It is well to keep these things in mind. How joyfully we would receive the news that somebody would subscribe \$10,000.00 contingent upon the raising of \$40,000.00 or \$45,000.00!

How do you feel about it, dear reader? \* \* \* The rector has supreme confidence in his power to run anything but his confidence has been sadly shaken. He has tried to run the Men's Club and the members thereof have been perfectly willing that he should conduct the experiment to the bitter end. Well, the results are not flattering to my pride. I have now broken loose from the Club in any administrative or executive capacity; it has been reorganized and Colonel Jasper E. Brady has been elected president. He has been given a new set of officers except in the case of the efficient secretary and treasurer and the men themselves have undertaken the running of the Club. They certainly cannot run it worse than I did and I am sure they will run it better. The Club has shown astonishing signs of life—when there was anything elaborate to eat! It can do more than almost any other agency in this parish for the development of the parish. I am hopeful that if I can restrain myself from interfering with it, it will amount to something and I am going to give it every chance on earth. \* \* \* If there was a thing to criticize in the recent Convocation at Joplin it was the length of the services. It is a good thing to make a joyful noise unto the Lord but not to make that joyful noise continuous. Always, at every function of this kind, there is too much service; too much time also taken up in this way with these things which are not necessary or advisable under such circumstances and for such purposes. \* \* \* The work at St. Andrew's Mission has not been resumed. The Rector has not the time to give to it. He can conduct services Sunday afternoons but to little purpose in the way of attracting people since he has not the time for visiting in the neighborhood. The Sunday School had an enrollment of about forty pupils and was ably carried on. I did not feel that the parish could stand the expense of the room, however, without a greater response from the people in the district. An assistant could call out that response, I am sure, but until such time as we are able to provide one, the Mission must remain in abeyance. \* \* \* I had hoped, and I still hope, that a Diocesan City Mission might be started which would occupy this and other important points. There are certainly two places and probably three to the south and east of us where missions could be started to advantage. I have offered, with the consent of the Vestry, to give a city missionary or two city missionaries, quarters in the parish house without any strings attached to them. \* \* \* The rector after the close of the year intends to establish his study in the Guild Room in the

Parish House. The study in the rectory is so small you can not even swing a cat in it. (N. B. I have no desire to "swing a cat" there or any where. Cats and chickens do not stand high in my esteem, but you will understand what I mean.) I have about finished my literary work for the year, *Laus Deo*, and I shall try to be in my study from nine o'clock until twelve o'clock Tuesdays, Wednesdays, Thursdays and Fridays. The use of the Guild Room as a study will in no way effect its use for Vestry or Guild meetings, or for any other purpose. The Parish house is now provided with a Home telephone and the Bell will probably be introduced also so that I can be readily and easily reached. \* \* \* My request for the loan of an automobile for calling purposes not having found favor in the eyes of automobile owners—except one man, whose machine I positively refuse to use any more, since I have used it so often that he doesn't know whether it is his or mine—I hired a taxicab the other day and Mrs. Brady and I made ten calls at a cost per call of ninety cents. We used up the whole afternoon and every one was in but one person. I am the kind that wants to have people in when I call. Of course, I can't continue to make parochial calls at that rate very long. \* \* \* On several occasions we have tried calling on foot. At our very best pace we can manage to make four calls in an afternoon. You have no idea how scattered the people of this parish are, scattered as to location, that is, and in many cases trolley cars are not available. But if I had an automobile, a chauffeur, an assistant and a private secretary, what a wonderful man I would be! What a lot of things I could accomplish. I am afraid in that case the parish would be too small for my released energies. Heaven help us! \* \* \* The correctness of the judgment of the majority of the Guild was never given a more signal manifestation than in the recent Bazaar. I confess that I looked with a great many misgivings upon the endeavor to secure a building down town in which to hold it. I have learned to hold my tongue reasonably, that is reasonably for me, at the guild meetings, and I kept silent during the discussion, although it was pain and grief to me. Well, they had the Bazaar down town in the Waldheim Building, the use of one of the rooms being graciously granted by the agents, and the success was greater than ever before. The purchasers were not merely the people who had made the things or donated them, but shoppers who saw an opportunity to get a bargain and availed themselves of it. The net proceeds were over \$540.00. Some of the committees were en-

tirely sold out but they got new things together for the After Sale, which was held Thursday, the 14th, which was followed by a splendid turkey dinner. This further sale and dinner added \$160.00 to the Bazaar Fund, making a total of over \$700.00, which exceeds anything ever accomplished by that amazing organization. \* \* \* The Guild has at this writing paid \$1,300.00 on its \$2,000.00 pledge and has taken up one of the \$100.00 notes for the Club Room. I am lost in admiration. \* \* \* One of the needs of the parish has been filled by the organization of a Junior Auxiliary called the St. Agnes Guild. It is doing very good work. It has already sent off a box to Mrs. Sharpe's Mission, in North Carolina, valued at \$25.00. It promises to be a very useful and it certainly is growing into a very agreeable organization for young girls. \* \* \* Oh, if only some one would lead a patrol of boy scouts and if I could only get some one to take charge of a young men's auxiliary to the Men's Club. \* \* \* There are now one hundred and ninety envelope subscribers, the largest number of regular subscribers in our history, and what is better, the number is growing. \* \* \* I have received over a score of communicants this fall, half as many more are in the process of getting their transfers and there are probably a dozen who for various reasons do not wish to be transferred, but who have cast in their lots with us. Most of these transfers have come from out of the city. To offset this number I have given four letters of transfer, three of them to people who have moved away from the city, and two have departed without taking transfers, their present whereabouts being unknown to me. \* \* \* I want every one of these new people or every family, to be envelope subscribers. The Vestry recently sent out about fifty-five letters and have had replies from less than a dozen people. Well, we will try them again. \* \* \* It was a great achievement for this little parish to raise \$1,000 on Thanksgiving Day to complete the payment of the floating debt. This offering was over and above our regular offering, which was taken for St. Luke's Hospital. Practically every dollar of the amount came from our own people, too, which is more reason for thankfulness. This does not mean that I would not cheerfully welcome any kind of help from anybody. \* \* \* The Sunday School is larger than ever and is constantly growing and it is not a before-Christmas-growth, either. It is legitimate. \* \* \* The Bible Class is attended by from twenty to thirty persons every Sunday morning and by from forty to fifty more every Friday when the

Guild is in session. We are studying the life of Paul and when I got through I am going to write a great novel—at least I hope it will be a great novel and I think of it in that way—with Paul as the protagonist. \* \* \* I have not preached about Paul for a long time. I am about due for a few more sermons on him soon, so stand by, as a sailor would say. \* \* \* The infant class, under the charge of Mrs. Brady, with Miss Bradley, Miss Katharine Brady and Mrs. Dennis as assistants, is doing extremely well. The average attendance is between forty and fifty and the little folks are studying the Bible after approved Kindergarten methods: They find their weekly picture books fascinating. \* \* \* Mr. Howard has put into use a method of securing the children's regular attendance at church and from forty to fifty of them are now seen at the service every Sunday morning. \* \* \* The Sunday School participated in the Harvest Home offering of fruits and vegetables and in the Thanksgiving offering of canned goods, etc., which were distributed between St. Luke's and Mercy Hospitals and St. Simon's Mission. \* \* \* With all the other things that the church is doing it is giving more than last year and three or four times as much as the year before for Missions. I am confident that one reason we prosper is because with all our other duties, we are steadily increasing our gifts for Missions. Next year let's set before ourselves A THOUSAND DOLLARS FOR MISSIONS. I think the present subscription for the purpose is between \$750.00 and \$800.00. \* \* \* Indeed, I am full of pride in you all. No rector is prouder of his parish and no rector has any right to be prouder of his parish, than I. \* \* \* The children of the Primary Department are to have their Christmas party Friday, the 29th, from half past two o'clock until half after four, in the Club Room. Santa Claus will be there and there will be a Christmas tree. \* \* \* The Sunday School Christmas Supper for the members of the Sunday School, with the exception of the Primary Class, will be held Thursday evening, the 28th, at six o'clock. An interesting program has been arranged and the success of last year will, I hope, be exceeded. The members of the Sunday School and the Sunday morning Bible Class will meet in the Club Room, where wraps may be left. Let it be particularly understood that the resources of the parish do not permit us to extend hospitality to any of those who are not bona fide members of the school. Sisters, brothers, cousins, aunts, uncles, parents, friends, whom we would very much like to have with us, if circumstances permitted, are not invited to either

function. Any one can go into the gallery at the Sunday School supper and listen to the program, but only the officers, teachers, pupils and the Sunday Morning Bible Class are invited to the supper. I wish it were otherwise, but necessity compels us to restrict our invitations. \* \* \* For the information of those whom it may concern, it is hereby noted that I have resigned from the committee on the Episcopal Residence. \* \* \* It would be better for this parish and probably for my own peace of mind if I were to give up some more of my outside work, but it does not seem to me that a member of the Diocese should hesitate to do anything that he can do to promote the growth and welfare of the Diocese. There is a fourfold obligation upon every communicant and adherent of the Church; there is the obligation to the religion of Christ throughout the world, the obligation to the Church in the United States, the obligation to the Church in the Diocese and, the obligation to the parish. All these obligations must be discharged if we would perform our whole duty. \* \* \* Please notice the report of the treasurer for the months of September, October, November and so far as he can go in December. Is there not something to be proud of in that report? \* \* \* My article on the Conference on Faith and Order in a recent issue of this Churchman has aroused some discussion. I received a very interesting letter about it from Dr. Manning of Trinity Church, New York, who introduced in the General Convention the resolutions calling for the Conference. He admits that the Conference can do nothing but talk, but claims that more good is wrought by talking than the world dreams of. He agrees entirely with my ideas upon the term Historic Episcopate. \* \* \* The Woman's Auxiliary, a capable and devoted band, has just sent off a generous box to a Missionary in Utah. The congregation assisted generously in providing for the box, which I am sure will carry great pleasure to the recipients. There were several little Christmas touches in the box also which are certain to be appreciated and which greatly gratified me at least. \* \* \* There are a number of people who do not take much part in the work of the Church and who say that they cannot get away from home at noon time on Friday to participate in the all day meetings of the Guild. I call their attention to the Women's Auxiliary which meets but twice a month and in the afternoon. \* \* \* The rector of this church intends to discuss public matters, so far as it is proper to discuss them in church, whenever they arise and occasion serves. The simultaneous

deaths of Beattie, the Virginia wife murderer and Johnson, the famous Kansas athlete, made a case in point. Johnson with little made of himself much, Beattie with much made of himself worse than nothing. Again the confession of the McNamara brothers furnished a subject for discussion, also the prevalence of homicide and the present method of legal procedure were fruitful themes. Those who hear me preach will, I think, bear out the statement that always I preach Christ, but sometimes instances of this kind are opportunities for preaching Christ, which are very effective and persuasive. \* \* \* I am not going to discuss in a sermon, for instance, whether The Merchant of Venice should be presented or not. As I said recently in answer to a question, I have seen Shylock presented by Irving, Sothorn, Mansfield and Mantell and I have always carried away from the presentation not feelings of animosity for the Jew, but pity. It seems to me that the Christians in the play are just as bad as Shylock. In fact, both the Christians and the Jew are more or less scornfully represented. But that is no reason why we should be deprived of the opportunity of hearing one of Shakespeare's most magnificent productions. I shall never forget Irving's wonderful rendition of Shylock, and his appearance as he stood at the door of his house after Jessica has run away with Lorenzo who has given a demonstration of Christian morals by stealing all of Shylock's money that he could lay his hands on. \* \* \* The Diocese still needs men. There are vacant parishes and mission stations which are full of promise. God give us men for them. \* \* \* The Kansas City Clericus has at last adopted a definite program. We now meet every other Monday at the residence of the several members in succession. The host at one meeting is the leader of the discussion at the next meeting, and so on. The first meeting was held with Dr. Ritchey. I led a discussion on a very interesting book on the Bible which I have recently studied. At the second meeting, which was held with Archdeacon Johnson, Dr. Ritchey continued the discussion on the Incarnation. I hope these meetings may continue. I think they are much more profitable than the gossiping sessions, which are sure to result, when we have nothing special to do but talk. \* \* \* BISHOP TUTTLE, THE GREAT PRESIDING BISHOP OF THE CHURCH, who is an old, old friend of mine—I am honored to be able to say so—and who is so well known and beloved by us all WILL PREACH AT ST. GEORGE'S CHURCH NEXT SUNDAY NIGHT, NEW YEAR'S EVE, AT THE EIGHT O'CLOCK SERVICE. All of

Manning

the city clergy, except the Rector of St. John's, where they have confirmation that night, will be in the Church and their congregations will be urged to come with them.

\*\*\* The Altar Guild, which has been rather neglected by the church people generally, although it is difficult to see how the services could be carried on without it, appeals to you to purchase calendars for next year. These calendars have a very beautiful picture of the Washington Memorial Chapel at Valley Forge. The price is as usual twenty-five cents. The hope is expressed that at least one hundred of them can be disposed of in the parish. This is all we bought this year. The Guild will also sell the Rector's two pamphlet books, *The Cliffswallers' Pot* and *Christmas Days in the Snows*. \*\*\*

One of the women of the Guild dressed a doll in full canonicals and labeled it "Me." I am not sure as to the construction of that sentence, but the meaning is obvious. In looks the little image seems to me to resemble Edgar Mendenhall more than it does the rector. There may be unexpected resemblances between Edgar and myself, I will admit. However, it was properly labeled and it made, perhaps, one of the most interesting advertisements that the display windows of the Bazaar presented. It has been given to me for my granddaughter who is probably staring at it, striving to recognize me this very morning. \*\*\*

Yes, you have guessed it. The two persons in the picture on the cover are my daughter and my granddaughter. Aside from any personal feeling, the photograph is one of the most artistic I ever saw and I am happy to be able to present it in this issue. \*\*\* By the way, have you noticed that this is a limited edition, each one numbered and signed by my good right hand? Preserve it carefully, maybe some day you will be able to sell it at a great advance upon what it cost you, which, you will recollect, is nothing at all. \*\*\* One of the papers of the city asked me to set forth what reasons the Church had for being thankful Thanksgiving Day. This is what I wrote; I think it is worth preserving here:

Have the churches anything to be thankful for this year? Much. Naturally I am not one of those who believe the Church is a decadent institution which has fulfilled its functions and for which there is nothing left but a graceful exit. Just because of the prevalence of that idea I am persuaded that the Church has more to do than ever and just because it survives that idea, I am more than ever convinced that it is a Divine institution. Like every other Divine institu-

tion, it must be carried on by human means. It has its priesthood and its ministry, its sacerdotal classes; these are indispensable, but not all-sufficing.

It has never done its work and never will do its work until its laity are thoroughly aroused, and its laity can never be said to be thoroughly aroused until its men as well as its women are awake. The past year, and the years which immediately preceded it, have witnessed such an awakening of laymen to their responsibilities to the Church as an organization and to the value of the Church to human society as has probably not been seen for many generations, not to say centuries. And for that, if there were nothing else, the Church has reason to be profoundly thankful on this Thanksgiving morning. When the energies of the men supplement the devotions of the women, the combination is well nigh irresistible, if it be wisely directed by the minister who shepherds the flock.

And this aroused interest on the part of the laity, who are men of business and men of affairs, is certain to bring about, sooner or later, a unification of the present scattered and sometimes mutually antagonistic elements of Christian enterprise. For these business men see the wasted efforts of our unhappy divisions as they have never seen them before. When they see it long enough they will use their energy and their influence to do away with these foolish boundaries which are called denominational lines, and of which the ministry are the chief upholders!

Because the laity are awakened and aroused to the work and because of what I believe they can and will accomplish, I am devoutly thankful as a Churchman on this Thanksgiving morning.

\*\*\* The hardest extra parochial work that is developed upon me comes through the Board of Missions. At the end of the all day sessions there is not much left of me. But the Board is doing a grand work in co-operation with the Bishop and under his leadership. The policy of the Diocese is being revolutionized, order is being brought out of chaos and great good is bound to result. \*\*\* I attended a delightful reception given by his parish to the Reverend Arthur M. Griffin, Rector of St. Mark's, and his wife. Mrs. Brady was in mourning when we came here, therefore we have never had a reception. Perhaps in the near future one can be arranged. \*\*\* In the next issue of this paper which will be a pre-Lenten one, I intend to print some statistics showing the transfers, baptisms, marriages and deaths. \*\*\* Confirmation classes will be started very soon. Due notice will be given and an effort will be made to choose convenient hours so that all who desire can attend.

## St. George's Church--Cash Receipts

September, 1911.					
	3	10	17	24	Totals
Collections Morning.....	\$ 9.21	\$ 2.65	\$ 8.05	\$ 10.76	\$ 30.67
Pledges Morning.....	204.60	23.40	118.00	126.85	472.85
Pledges Easter.....			11.00		11.00
For Missions.....	35.40	5.45	23.45	21.15	85.45
Bishop's Residence.....	.05				.05
Envelope Expense.....			.10	.10	.20
Sunday School.....	6.13				6.13
Totals.....	\$255.39	\$ 31.50	\$160.60	\$158.86	\$606.35

October, 1911.						
	1	8	15	22	29	Totals
Collections Morning.....	*\$ 37.66	\$ 9.05	\$ 8.55	\$ 10.85	\$ 8.90	\$ 75.01
Collections Evening.....			1.25	6.30	7.50	15.05
Pledges Morning and Evening.....	80.50	92.90	123.75	65.20	61.95	424.30
Pledges Easter.....		100.00	103.00			203.00
For Missions Morning.....	13.15	16.90	25.90	11.05	12.75	79.75
For Missions Evening.....			.20	1.45	.45	2.10
Clergy Pension Fund.....					1.00	1.00
Envelope Expense.....	.10			.10		.20
Sunday School.....			6.21	15.04		21.25
Totals.....	\$131.41	\$218.85	\$269.96	\$122.99	\$108.05	\$851.26

\*Open offering on this date given to Bishop's Purse.

November, 1911.							
	1a	5	12	19	26	30b	Totals
Collections Morning.....	\$2.70	\$ 12.71	\$ 6.80	\$ 9.70	\$ 10.93		\$ 42.84
Collections Evening.....		2.45	4.25	6.47	9.70		22.87
Pledges Morning.....		94.65	40.70	102.10	91.25		328.70
Pledges Evening.....		5.35	1.05	8.25	5.75		20.40
Pledges Easter.....		200.00	25.00	22.50			247.50
For Missions Morning.....		15.76	8.75	17.85	11.85		54.21
For Missions Evening.....		.15	.25	1.20	1.65		3.25
Gen'l Clergy Relief.....	6.50	4.00	.25		1.95		12.70
St. Luke's Hospital.....					1.50	35.80	37.30
Bishop's Residence.....					.10		.10
Envelope Expense.....			.10	.10			.20
Church Debt.....						500.50	500.50
Totals.....	\$9.20	\$335.07	\$ 87.15	\$168.17	\$134.68	\$536.30	\$1,270.57

a.—All Saints' Day.  
b.—Thanksgiving Day.

December, 1911.*						
		3	10	17		Totals
Collections Morning.....		\$ 12.70	\$ 5.41	\$ 9.10		\$ 27.21
Collections Evening.....		15.04	5.95	8.05		29.04
Pledges Morning.....		107.15	45.90	76.55		229.60
Pledges Evening.....		10.50	10.35	7.05		27.90
Pledges Easter.....		500.00				500.00
For Missions Morning.....		8.80	10.86	12.65		32.31
For Missions Evening.....		1.20	1.05	1.20		3.45
Clergy Pension Fund.....		.30				.30
Gen'l Clergy Relief.....						.10
St. Luke's Hospital.....		2.35	45			47.35
Church Debt.....			298.00	2.00		298.00
Sunday School.....		.05				.05
Totals.....		\$658.09	\$377.97	\$147.22		\$1,183.28

\*Last two Sundays and Christmas missing.

NUMBER



*Cyrus Townsend Pratt*

# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S CHURCH

Volume 3

SEPTUAGESIMA AND LENT

Number 1

## RELIGION A LA CARTE.

Those who are obliged by the rude buffets of fortune to eat away from home know that there are two methods of supplying the inner man. In one method you pay a fixed price and your liberty of choice is limited to what is provided. In the other case, you pay for what you order and you order what you like.

In religion it is not so. There are many people in this parish—and this parish is not different from other parishes in that particular—who want their religion "a la carte." They pay for what they get and think that they have thereby discharged their full duty in the premises. Now if religion were a selfish matter this way might be all right, but the essence of religion is that it is more for somebody else than it is for the particular person who professes it. A la carte religion is, therefore, irreligious because it is frankly selfish, and furthermore, since the church is not a restaurant, but a home, it is entirely unfriendly, unhome-like and unbusinesslike as well.

The man who refuses to contribute regularly to the support of the church through the envelopes or by a stated subscription, but who salves his conscience and thinks he stops criticism by saying, "I give what I am able when I come," is certainly taking his religion a la carte. The man who says, "It is worth just so much to me," and fixes his subscription on that basis, is taking his religion a la carte. The man who responds more or less generously to any special appeal and then thinks he has done all that is required of him in the way of regular support, takes his religion a la carte.

Now, this church is not run that way. It is like the household in which is provided food healthful and pleasant in which all share and for which all should pay. There is nothing like a regular contribution to carry on the work of the church. The amount of that contribution should be determined neither by irregular attendance, nor by the individual benefit that is received therefrom, but by what you feel you can conscientiously spare for a cause which is so vital and so closely interwoven with public health, public welfare or public morals.

Many of us can pay little, it may be that there are some of us who can pay nothing. All these are welcome, but those who can pay something should count it a privilege to pay that something, not only for themselves but for their weaker, poorer brothers and sisters. Out of nearly five hundred communicants we have less than two hundred regular contributors. Now it has occurred to me that many of this people who would contribute refrain from doing so on account of the smallness of the sum they are able to pledge. I can see but one reason for being ashamed of the smallness of a weekly offering, and that is because it is not an honest offering. If 5 to 10 cents is all that

can honestly be offered, then give it without hesitation and without a shame. But if you afford 25 cents and only give 10 cents, then, of course, you should be ashamed.

After all, what we are driving at is this: let every one make some weekly contribution. Every member of a family should take a package of envelopes. It is better to divide the family amount so that the wife has her envelopes as well as the husband, so that the children give as well as the wife. It looks better and it is better, for one of the beauties of this envelope subscription is that it does more to insure regular attendance at church than anything else. If you have got to pay you might as well go. You will not gain anything by staying away as an a la carte religionist does by not taking anything. So I urge upon you that you put your wife and children, if you are husband and father, on the same basis that you yourself occupy. Give them all a chance to be contributors and see what the result will be. And above all things avoid the a la carte idea.

## LENT.

Lent is a season of self denial. Deny yourself something to eat; you eat too much anyway. Deny yourself something to drink; you drink too much as well. I don't mean liquor necessarily, but tea, coffee, soft drinks and such truck, and, of course, hard drinks and worse truck. And don't stop at moderation. Fast. Our Blessed Lord did it and told us to do it also. Are you better than He? Deny yourself social entertainment, you take too much of it, undoubtedly. Deny yourself magazine, newspaper and foolish novel reading; you do too much of that, I am sure. Live more simply, most of us live extravagantly. Stop smoking just to show yourself that your vain boast that you can do it whenever you want to has some element of truth in it. Give what you save in time and in money also by these means to the Church or to some worthy charity which helps humanity. Plain living always did go with high thinking. You will find when you try it that you have a thousand so-called little appetites, any one of which may have a giant's strength.

Pray, and try not to ask one single thing for yourself. In your prayers during the whole of Lent ask things for everybody else but yourself. The Lord will take care of you if you take care of someone else. Use the time saved from frantic magazine and foolish novel reading to read something substantial. My study in the parish house is filled with good books. I will be glad to point them out to you. And there is one Good Book which is in every household. I am sure. Read that. I am going to distribute a Lenten leaflet with a reading course in the Bible during the forty days of Lent. Follow it religiously. Don't read the indicated section as fast as you can, but take

time for it. Try to see what it means. I have any number of Commentaries which will help you with any difficult passages.

Take time to come more frequently and regularly to the Church services. They are sent forth in the Lenten card. If your duties are such that you cannot possibly attend all the services, select certain ones. I assume that you are in the habit of coming to Church every Sunday morning, so I will say nothing about that service. If you have any liberty of choice in the time you can come, I would advise first and foremost that you come to the early celebration of the Holy Communion at half past eleven o'clock every Sunday morning. After that, the Sunday evening service, after that the Friday night service, then the Wednesday night service and then the Thursday afternoon service, then the Friday morning service. This is the order of importance in which I place the services. There will be a course of sermons at all of these services. You will find the subjects on the Lenten cards.

In order to help you to save your daily denials, self-sacrificing envelopes—at least that is what I call them—will be provided in sufficient number that every one may have his own. If you are doing without sweets, or smoking, or food, or drinking, or amusements, compute what you save each day and put it in the envelope and mark it off in the space provided. You will be amazed at the amount you have saved by Easter. I know lots of people who give ten or fifteen cents a week to the church and have no hesitation at all in paying \$2.00 each for theater tickets twice a month! Consistent, isn't it? Reform for Lent anyway, and try to establish a habit for the rest of the year thereby.

Let this Lent be a very worshipful, earnest, God-fearing, self-denying time of preparation for Good Friday and for Easter. It will do more for your spiritual life than you dream. In fact, you don't dream that your spiritual life needs anything doing for it; but, believe me, it does. Every body around us looks more or less contemptuously upon Lent and its regulations, but they look with more contempt on you Church people when you don't keep it as your Church says it should be kept.

Plain speaking, blunt words these, but I believe no one will dispute the truth of them.

#### CONFIRMATION.

For the fourth time since I have been Rector of this parish, this privilege is to be afforded the people. The Bishop will be here on the evening of Sunday, March the 24th, Passion Sunday, for the purpose of administering the Sacramental Rite. I have stated that the children of Church families, who regularly attend Church and whose environments are Churchly, and who know the catechism, will be presented if they are twelve years of age. Of course, there are exceptions to all rules. I have known children who were younger than twelve who were better prepared than many fourteen and fifteen. The children's confirmation classes will meet Friday afternoon at half past four o'clock and will last half an hour. With your co-operation, I will see that they learn the catechism and know such other things as a Christian child ought to know

prior to Confirmation. Of course, it is perfectly well understood by you, by me and by every one that children as a rule do not realize the full content of the entire Christian faith, but they can be taught enough to know what they are doing, what the step they are taking means and what is required of them, and believe me they will grow into a fuller knowledge with surprising ease and certitude and rapidity.

Of course, whether a child shall be confirmed at this age or any age, largely depends upon the parent. I can only express my willingness. The father or mother can confirm the purpose of the wavering child or block the intentions of a desiring child. It is a very serious thing to interpose any objection or urge any delay upon the boy or girl who is desirous of being confirmed, for the desire may not come again. Many a parent says, "But my child is not prepared," certainly he is not prepared, but turn him over to me and I will prepare him.

The sermons and addresses both morning and evening and on Wednesdays, between the issue of this paper and Confirmation will be on that subject. Those who attend the services regularly and give heed to what is said will be well prepared. There will be additional instructions, however, on Wednesday evening or Friday evening after the services for adults, to which everybody is invited.

I beg that the names and addresses of children and adults may be given to me in writing—don't give them to me in any other way than in writing—and I will see them and talk the matter over with them or with the parents and friends, during the Lenten season. I suppose there are two hundred calls which I ought to make and which I probably shall not make, or better which I probably cannot make, but there are some calls that I can always make and they are upon persons who are thinking upon Confirmation, as well as calls upon the sick and upon the distressed. Now see if you can not help me with these confirmation classes.

#### NOTES.

Dr. C. E. Pattillo delighted the December meeting of the Men's Club with an address on Good Citizenship. \* \* \* The February meeting of the Men's Club will be held, Monday the 26th. I am not advised of the speaker yet, but he will be a good one. \* \* \* The parish was greatly stimulated and uplifted by the visit of Dean Sumner of Chicago. He spoke on Good Citizenship and the Social Evil at the banquet of the Men's Club, Thursday, January the 25th, at the Westport High School, Friday morning, to the City Club Friday noon, to a woman largely attended mass meeting for women Friday afternoon and to a much smaller number of men Friday night in the Parish Hall. *The Journal* and *The Post* gave good notices both before and after the meeting. *The Star* in the main treated the whole affair with a rather contemptuous disdain. Too bad, that because the editor and owner of *The Star* is aggrieved with me the paper should be indifferent to such a man as Dean Sumner. But then what can you expect, considering! \* \* \* At the Men's banquet we were furthered favored by fine addresses from Mr. R. A. Long, the Mayor of

the City and the Bishop of the Diocese. The Bishop also graciously introduced the Dean at the men's meeting Friday night and I officiated in a similar capacity at the women's meeting. Also I introduced him at the men's meeting. Also I introduced him at the Westport High School and I accompanied Westport High School, where he addressed the faculty and students of the university. The Dean was the guest of the rectory and a charming guest we found him. It is a fine thing for the Episcopal Church that such a man as he should be at the head of the Chicago Cathedral. \* \* \* Now, I want to say a word about that dinner. I was appointed at the way people dealt with us in the matter of tickets. A number of tickets were ordered and dinner prepared for them and the people didn't even cancel their didn't pay, they didn't even cancel their tickets, or say anything about it. A number of others canceled their tickets for various reasons at the last moment. The women who served the banquet, and no one, unless he is familiar with conditions can conceive of the difficulty under which they labor in the small kitchen, scarcely made anything out of it at all. You know, of course, that they don't make money for themselves, but for the missionary work of the Women's Auxiliary. The Club instructed them to prepare for one hundred and eight and but ninety were present. The women who have that matter in hand are exceedingly capable and they figure the things they buy down to a minimum. They have to do that to make any money. Now, we will not have any more of these banquets in this parish, at least not any more for which I assume any responsibility unless more interest is manifested. Let the men think that over. \* \* \*

The Rector has moved his study into the parish building. I did not especially want to do it, it separates me from over three-quarters of my books, but the study at the rectory is so small and I had to have larger quarters. Therefore, I have moved into the Guild Room. Book cases have been built, a rather dilapidated old carpet has been laid on the floor, a handsome desk and chair have been purchased by the Vestry and the Bell telephone has been added to the parish house. My office hours will be from 9 until 12 o'clock every morning, except when I am called out on business. Observe that I say every morning. I don't even take Monday mornings. The ing for myself as most ministers do. The Home telephone number is South 2957 and the Bell telephone number is Grand 2967. Mark the difference between the two numbers. I can be seen there every morning, as I have said, unless I am called away. In that case my secretary will be in the office to answer calls and make appointments and do what she can for me. If your business will permit, pray communicate it to her, as that insures my getting word quicker. My secretary is also there in the afternoon from 1 o'clock until 5 o'clock, except Saturday afternoons, and as Saturday afternoon is generally a busy day, I have for sermon preparation, I am apt to be there then myself, however, I cannot promise. \* \* \* Every copy of the Christmas edition of the KANSAS CITY CHURCHMAN has long since been sent out. *The Living Church* gave us a beautiful notice of the paper and I received appeals from a great many people outside of the

parish and outside of the diocese for copies. One of them went to Bolenga in Equatorial Africa. I wish I had money enough to get this paper out every month. I have not, however, and I only issue it occasionally. \* \* \* Does the Diocese know that its Board of Missions has been having all-day meetings and that the combined judgment of the clergy and laity under the direction of the Bishop has been devoted to the consideration of Diocesan problems, involving the proper expenditure of money, the getting of results, securing good men, and every detail connected with its duties. We can now ask for money and give confident assurances that its expenditure is being made carefully by the devoted men who make up the Board, who regard the administration of the funds as a sacred trust. \* \* \* I cannot speak too highly of Mr. Howard's introduction of the Keystone system to secure the attendance of the pupils of the Sunday School at the services of the church. It is simple and effective, easily administered and works satisfactorily. The two Bible classes are doing very well, but they both might do a great deal better. The lecture practically covers the whole range of ancient history of the period discussed which is applied to present-day conditions. Just come to one of these classes, either on Sunday morning or Friday morning and see how you like it. \* \* \* A committee of the Vestry has been carefully going over the parish records with the Rector. When we shall have completed our work, which we trust will be in the near future, a tentative list of the members, showing names, addresses, whether baptized, confirmed, or communicant, whether envelope subscribers for the parish and for missions. There will be many mistakes on this list without a doubt. It will be published in proof sheet form and the congregation will be asked to scan it carefully, to make written corrections upon it, and return to me. After all the corrections are received and noted, it will be published in some permanent form for reference. Now, when you receive it, please examine not only your own name and the names of your friends, but look over the whole list and if there is any information you can give us concerning it, please give it. By that means we can get a record of the parish which will be invaluable. \* \* \* The next regular meeting of the Vestry will be Tuesday, February the 13th, in the Rector's study in the parish house. \* \* \* The Bishop of the Diocese has appointed Wednesday the 14th for a quiet day for the clergy of the Diocese and Thursday the 15th for an all-day conference. He will conduct the quiet day himself and both it and the conference will be held at St. George's Church. The congregation is not invited to be present on either of these days. The clergy will assemble in the rest of the parish hall be left unvisited save by the members of the Women's Auxiliary, who will prepare a very simple luncheon to be served at one in the club room. On the second day, the conference will be held in the Rector's study in the parish house and luncheon, which can be as elaborate as is desired, will be served by the Women's Guild. It is requested that the clergy be not interrupted on the quiet day by any telephone calls whatsoever and my secretary

who will answer the telephones has instructions not to deliver any messages unless the matter is of so vital a character that it cannot be allowed to go over. I suppose the quiet day will be over by five o'clock and the clergy can be called at that time or in the evening, for there will be an evening conference in the study in the parish house at 8 o'clock. Now, don't call up unless it is absolutely necessary, a case of sickness, or death or something of that sort. \* \* \*

The Sons of the Revolution and other patriotic societies which they will invite, will hold their annual service on Sunday morning, February 18th, in this Church. The Bishop of the Diocese will preach the sermon. The pews in the middle aisle will be reserved for our guests. After they have been seated the vacancies may be filled by the congregation. The Sons of the Revolution will follow the choir out of the church during the retrocessional hymn and the congregation will kindly remain in the Church until after the final prayer, as usual. The society will assemble in the Club Room before and will return there after the service. The open offering on this day will be for the Washington Memorial Chapel at Valley Forge, a Church which should be dear to the hearts of all patriotic Americans. I hope your offering may be most liberal. \* \* \*

The offering on the day of the Bishop's visit for Confirmation will, of course, be for the Bishop's Benevolent Fund, which is the name for the Bishop's Purse. Let's give the Bishop, whose resources are always as much overdrawn in proportion as the Rector's fund is overdrawn, a splendid, big, generous offering. \* \* \*

The Altar Guild is not receiving the support that it merits and that it must have. A number of people used to participate in this work by becoming honorary members, by the payment of \$1.00 a year. The number has diminished until you can count them on the fingers of one hand. The Altar Guild has few opportunities to make money and devotes all of its resources to the care of the Altar and the chancel. It also supplies the flowers and takes care of the linen. You can help by becoming an honorary member or by buying a Kalendar. There are still a number to be sold, and as the bill for them has been paid, all they sell now bring in a clear profit to the Guild. Won't you do something in this direction? \* \* \*

The rector spent one day last week with Mr. Brown, the representative of Spaulding & Co., of Chicago, who are making the designs for the windows, chancel furniture, and, in fact, everything that will be needed in the new Church. They will be placed on exhibition in due course, and may be selected by persons desiring to give memorials; although I think we shall have to make a rule that no subscriptions for memorials shall be received until enough money has been subscribed to make possible the building of the church. I repeat what I said in the last issue. If we could have one subscription of \$10,000.00 and three of \$5,000.00 each, from four people, the rest of us would subscribe enough to enable us to excavate the basement and put up the Church and chancel, leaving the chapel, tower and offices for future consid-

eration. I repeat what I said also that I will head the subscription list for the new Church with \$1,000.00. I think it would be proper to make the subscriptions payable one-third every year on some fixed date in each year, to be determined upon after consultation. We must have a new Church or a new rector. If we cannot arrange the former there is no use of my staying here any longer, because there are a thousand men in the Church who could carry on the work as well or better than I and who would be very much less expensive propositions than I am. It seems to me the older I grow, the harder I work. I have never worked harder in any parish than I have in this one. I don't have to do it, I don't want to do it and I won't do it unless there are greater things in sight than merely paying off the debt. I am willing to spend and be spent for you, but I must see something greater than a successful parish work as the result of it. Nothing would be so good for the Episcopal Church in this city, as the building of St. George's Church. As for the organ in the new Church, I have proposed that the Women's Guild devote itself to that exclusively. In two or three years, or by the time the Church is ready for it, they will have an organ which will be second to none in the city. \* \* \*

To accommodate the present congregation and to add to the effort of the people who worship here, the Vestry has ordered the present middle aisle seats widened and moved to the side to take the place of the little pews and chairs, and new pews of more comfortable nature and seating more people are being made for the middle aisle. We hope to have them in place next Sunday. These seats will add sixty to our present seating capacity. This is a great improvement and one that has long been desired by our people. The additional seating is also greatly needed. \* \* \*

Among the many privileges I enjoy as a resident of Kansas City is the membership in the Knife and Fork Club. I have belonged to many clubs in this world and have known of many others. This club is unique and the most helpful, interesting and wonderful organization in the country. I shall never forget the speakers at the last two meetings, Record, Grenfell, Heney and Brandeis! Among the best I ever heard, and I've heard some good ones. \* \* \*

St. Agnes Guild and the Choir Boys will give an entertainment Thursday evening, February 15th. Two plays will be presented. Save the date and honor the young folks with your presence. \* \* \*

The visiting clergy who will preach for us on the Friday evenings in Lent are: Dr. Ritchey, Feb. 23; Dean Eckel, March 1; Fr. Smith, March 8; Mr. Spencer, March 15; The Ven. Archdeacon, March 22; Mr. Taylor, March 29, and the Bishop on Good Friday, April 5. \* \* \*

This parish will unite with St. Mary's at 13th and Holmes streets for the "Three Hours" service on Good Friday from noon until 3 p. m. The Bishop will make the addresses. \* \* \*

Our choir will sing one portion of Gaul's Oratorio on each Sunday night in Lent. The whole Oratorio will be sung on Good Friday night.

# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH

Volume 3

PASSION TIDE

Number 2

## HOLY WEEK, BEGINNING MARCH 31st, 1912.

### SERVICES

Monday	-	-	-	10:00 A. M., 4:30 P. M.
Tuesday	-	-	-	10:00 A. M., 4:30 P. M.
Wednesday	-	-	-	10:00 A. M., 8:00 P. M.
Thursday	-	10:00 A. M. (Holy Communion.)	-	4:30 P. M.
Good Friday	-	-	-	10:00 A. M., 4:30 and 8:00 P. M.
Easter Even	-	-	-	4:30 P. M. Sacrament of Baptism.

The parish will unite with St. Mary's Parish at St. Mary's Church, 13th and Holmes Streets, for the Three Hour, or Passion, Service, 12:00 Noon to 3:00 P. M., the addresses to be delivered by the Bishop. At eight o'clock on Good Friday there will be a special service at St. George's Church with an address by the Bishop, after which the choir will sing Gaul's Passion Music in its entirety. At the close of the service the Bishop requests the congregation to remain for a few moments as he has an important communication to make to them.

### EASTER DAY SERVICES.

**CELEBRATIONS OF THE HOLY COMMUNION** at 6:30, 8:00 and 9:45 A. M. There will be no Celebration at the 11:00 A. M. Service which will consist of Morning Prayer with festival music and a sermon on "The Power of an Endless Life."

**SUNDAY SCHOOL** Song Service at 3:30 P. M.

**FESTIVAL EVENING SERVICE** at 8:00 P. M. with sermon on "The Son of God Goes Forth to War."

N. B. As there are some changes in this program from the services previously announced on the Lenten Card, please be governed in your attendance accordingly.



#### THE MOTTO OF ST. GEORGE'S CHURCH.

The World has seen what GOD and PAUL have done; what GOD and ATHANASIUS have done; what GOD and LUTHER have done; what GOD and WILBERFORCE have done; what GOD and I have done; what GOD and YOU have done; but the World has yet to see what GOD and ALL HIS PEOPLE can do.

Let us now, therefore, show the World what GOD and ALL OF US TOGETHER can do.

#### A NEW CHURCH AND AN ASSISTANT MINISTER.

The motto of the parish, which may be seen at every service on the east wall, is inserted here to remind you that the future of the parish is to be determined on Easter Day, and it is to be determined by you. Whether we shall continue to be a small parish, growing slowly and developing through another twenty-one-year period, or whether we shall strike out boldly and become a great parish, is the issue. We have every element of greatness, including the tide that is turning toward us, except money. If you will provide the money, we will do the rest, and in two years we will be worshipping in a magnificent church building, second to none in Kansas City or the Middle West. Now I repeat, whether we shall do this or not is entirely up to you.

I am willing to continue to spend myself to the last limit for a great end, but I am not willing to spend myself as I have for anything less. Nor would it be fair either to me or to the parish to continue my exertions simply to carry on the work, pay off the debt by degrees, and see it grow slowly or rapidly. A younger man and a cheaper man could do that as well as I, and perhaps better. Now you must face that situation and decide it by your actions.

And there is another situation that has to be faced. This parish has grown so, it is now so large, that no one man on earth could by any possibility cope with its demands. We must have an assistant minister. The new parish register will show how small a part of the resources of this parish have been drawn upon for the current expenses, or anything else. Everybody connected with us must contribute to the work in order that we may secure the services immediately of one, and in the near future of two assistants. I do all that is humanly possible for me to do, and I am not going to do any more. And I am not going to accept any blame for not doing any more, neither am I willing to continue the head of a parish in which necessary things that ought to be done are left undone. It is an economic waste. *New church and an assistant minister or a new regime!* Pay your money or don't pay your money. In either event you indicate your choice.

This is not a threat—God forbid—it is not even an appeal; it is a plain, simple, direct statement of affairs as they present themselves to me. It may be that these facts do not present themselves in the same way to you, and I am quite willing to be shown that my view of them is wrong, although I do not think it is possible for anybody to convince me of that.

#### THE EASTER FUND.

Do not put the first quarterly payment of your pledge due at Easter in the ordinary weekly envelope of the church. That weekly sum has to be paid on Easter Day as on any other Sunday, and it has nothing on earth to do with the Easter offering. Special envelopes will be in the church all during Holy Week for the Easter offering. Write your name and address and the amount enclosed and the amount of your pledge in the space provided and place the envelope in the alms basin at any of the services on Easter Day.

#### THE PARISH REGISTER.

The Parish Register in tentative shape will be sent to every family in the church. With it you will find spaces for corrections. Examine your own family and see that the information given is correct. If it is not, fill out the blank and send it to the Rector. Then look over the whole Register and if you can furnish any information about any name or family put it in writing and give it to the Rector.

#### ENVELOPE SUBSCRIPTIONS.

Please note comparatively how few are represented in the envelope subscriptions for the church and for missions. Is it not possible for you to give something regularly for both these objects, especially to missions. There are a great many who give to the church and who do not give to missions. Let them remember that under the old regime we were constantly being appealed to for missionary gifts. The regular weekly offerings were diverted again and again for that purpose. I am sure that everybody who gives anything can give something for missions, and I hope and pray and beg that you will not forget the other side of your envelope.

#### OFFICE HOURS.

The Rector endeavors to keep office hours in the parish house every morning from 9 o'clock until 12. He can be seen there by appointment. He is also available after any of the services, or during the week and especially on Friday after the Guild. The office hours of his secretary, Miss Kapy, are from 9 o'clock until 12 and from 1 o'clock until 5 in the Parish House, except Saturday afternoons. The Parish House telephones are Home, South 2957; Bell, Grand 2267. The Rectory telephones are Home, South 3403; Bell, Grand 3403.

#### PARISH MEETING.

Notice is hereby given that there will be a parish meeting on Easter Monday at 8 o'clock, at which the Guild will serve light refreshments. Reports of the parochial organizations will be read and fifteen vestry men, out of whom one shall be appointed Rector's Warden and another Vestry's Warden, will be chosen by the voters of the parish. Please arrange to be present at this meeting without fail. We ought to have some splendid good news to communicate at that time.

#### PARISH POSTOFFICE.

A series of postoffice boxes will be placed in the vestibule of the parish house. Every family in the parish will be given a box by number. Hereafter when the vestry or Rector have anything to communicate to the parish the notice will be deposited in the postoffice boxes and can be taken from them by any member of the family after any service at any time during the week. A list of the boxes and the names of those to whom they are assigned will be published and posted on the wall. Remember your box number when you go to it and don't take anybody's mail but your own, otherwise we should fail in the object of this method; for, should a reasonable time have elapsed, we after a reasonable time has elapsed, we shall find out who has not received mail and will send it by U. S. mail. This is an effort to save postage, and if you take the mail out of the wrong box you will destroy the purpose of the whole scheme. If you do not understand this situation, see the Rector about it. Your box will cost you ten cents for expenses.

Here are two little poems which rather pleased me. This one came from the *English Church Times*:

#### A BATTLE SONG.

Sons of the Church arise!  
Shoulder to shoulder;  
Loud ring the battle cries,  
Be but the bold  
Let not your eyes be dim,  
Face ye the foemen grim,  
Strike hard, and strike for Him,  
Christ our upholder.

Sons of the Church arise!  
Her need most sore is;  
When men our strength despise  
That strength the more is,  
Christ-bridge of heavenly might,  
Mother of grace and light,  
None shall do thee despite,  
Christ's our upholder.

Take from our country, Lord,  
Strife and confusion;  
Let love and sweet accord  
Be our conclusion;  
May we win both the day,  
And those who us bewray,  
That all my honor pay  
To our Upholder.

And this one has a pathetic little touch which appeals to us because the last of the Manchus was only a child. It is not extraordinary that China of all countries should declare herself a republic.

Little Pu-Yi, they are shooting men down  
Because you are false to your trust;  
They are fighting to rob you of throne and of crown.  
They are dragging your flag in the dust;  
With your name, the last name they have uttered, men die.  
And many while cursing you fall,  
But the world breathes a prayer for you.  
You're a poor little boy after all.  
You care not what evil is wrought in your name  
You play at the foot of your throne.  
Not knowing the dragon has blood on its jaws.  
That Woe has you marked for her own.  
That you may be pampered the starving must  
The millions through misery crawl.  
But the world breathes a prayer for you,  
You're a poor little boy after all.  
—Chicago Record Herald.

#### NOTES.

Here is a new aphorism which came to me recently from New York; that is, it is new to me: "Be it ever so homely, there is

no face like your own." I say "Amen" to that. \* \* \* Speaking of New York reminds me that I was invited by Mr. George Harvey to be one of his guests at the dinner he gave to William Dean Howells on the occasion of his 75th birthday recently. Think of having to miss such a dinner as that! I missed the Mark Twain dinner, too. How I must love you, all out here to be willing, indeed anxious, to stay with you! Well, we shall see how anxious you are to have me by what you do at Easter.

\* \* \* A new society has been organized in the parish, called *The Daughters of St. George*, the name being that of a defunct organization. It is designed to enlist the services of the young women and the married women of the St. Agnes Guild ages. There is, of course, no desire on the part of anyone to trench upon the limits of either of these excellent organizations. I set 19 as the minimum age limit, but I am inclined to raise it to 21. People of 21 and past are eligible. Below that the St. Agnes Guild claims them, and beyond that, as far beyond as each individual may determine—I would not presume to set a limit in that direction!—the Women's Guild claims them. Mesdames Brigham and Ashbrook are in charge of this society, which already numbers a dozen or more members, who meet every Thursday afternoon at 2:30 in the club room. This society has undertaken the Herculean task of raising funds to rearrange the parish house when the new church is the built. \* \* \* The rearrangement of the parish house will consist largely in putting a second floor in the parish hall and putting the kitchen in the present Guild room, making the present kitchen and choir room into the kitchen in the present Guild room, for one large choir room, building an office for the janitor, rearranging the lavatories and turning the present chancel, sacristy and vestry into a large room for the primary, with study, etc., over it, leaving the parish hall for the Sunday-school and for entertainments. This would give us ample room for all purposes and make the parish house, which is now somewhat of a makeshift, the most complete and convenient in the Missouri valley. If—if—if! \* \* \* For 35 cents the Altar Guild will sell for Easter the little sermon on "The Comfort and Joy of the Resurrection," published in exquisite form by the Crafters. The profits on this book will go into the treasury of the Guild. They will also take orders for "The Cliff Dweller's Poem" at 75 cents, and the two juveniles, "Mont Politely" and "Out of His Head," at 50 cents. The Altar Guild will also take orders for the two pictures of the old church take at the last service, one of which has been framed and hangs on the wall of the parish hall near the door. The price of these pictures will be 75 cents each. Samples of these books may be seen by applying to any member of the Altar Guild after any of the services. \* \* \* The frightful weather has cut down the Lenten weekday services materially and the offerings for the Easter expenses have been correspondingly small. We have in the treasury at this writing less than \$10. NOT ONE DOLLAR MORE THAN COMES IN BETWEEN NOW AND EASTER WILL BE SPENT FOR THE EASTER DECORATIONS. If you want the church to look

as beautiful as it usually does with lilies and flowers you will have to contribute liberally through the offerings at the services during Holy Week or also send some money direct to the Altar Guild. I will gladly receive money for that purpose. It is better to give money than flowers. We can buy flowers to better advantage than you can, and if you desire your money can be used to purchase special flowers, which will be at your command for distribution to the hospitals, cemetery or sick friends after Easter. \* \* \* We have had some notable services lately, the finest being that for the *Sons of the Revolution*, at which the Bishop preached. The church was, of course, crowded, and the open offering of \$66.00 was for the building fund of the Washington Memorial Chapel at Valley Forge. The picture of this church is on this year's calendar. \* \* \* By the way, the Altar Guild still have some calendars left. Inasmuch as they have paid for them, every 25 cents you give for a calendar is so much clear profit to the Guild. The Quiet Day conducted by the Bishop for the clergy, which was followed by a Convocation Day, was a great success. The Auxiliaries served luncheon one day and the Guild the next. The Bishop and the clergy expressed themselves as being greatly pleased. I am glad that the church was of service. \* \* \* Inspired by the success of this meeting, the Women's Auxiliary asked the Bishop to conduct a Quiet Day for women and St. George's Church was honored once more. This Quiet Day was under the auspices of the different Auxiliaries of the city. But our Auxiliary alone served a Lent luncheon to the visitors in the parish house. Men were very properly not invited. I have heard from the women many expressions of hearty appreciation of the meditations. Large numbers were present. \* \* \* The new seats have at last been put in the church and the old ones widened, which adds greatly to the comfort of those occupying them. All chairs have been retired from the parish hall. We have added 100 new sittings by this change and the parish hall now seats by actual count 600, including the chancel. Possibly 75 or 100 more could be crowded in by using the chairs. When I first saw the new seats I thought I had been rather foolish and that the people would say that the parish house was now big enough for all purposes, but although we have had bad weather, the morning congregations have generally filled the parish hall upstairs and down, except the unavailable seats at the side of the gallery. If we had not made this change in the seating arrangement, we should have been compelled to have brought in extra chairs for nearly every morning service. The next thing to be done is to get proper kneeling stools. \* \* \* The St. Agnes Guild gave a very charming entertainment at which two plays were presented, one by the choir boys and the other by the members of the Guild. Forty-two dollars was cleared for a scholarship in some mission, not as yet decided upon. I believe the scholarship is to be named after Liddon Stott. \* \* \* The Brady brothers, the Colonel being one and I the other, assisted by Mr. Penn and Miss Bolen, gave an evening entertainment for the Guild, the net proceeds of which were, I think, over \$40.00. The feature of the entertainment was

Colonel Brady's imitation of Dr. Brady delivering a sermon! After I witnessed it, with mingled feelings of amusement and dismay, I almost felt that I couldn't be natural in the pulpit again, but fortunately for me the recollection of the imitation disappeared when I began to preach the next time. I hope you forgave it also, for it was reprehensible, I am sure. \* \* \* It is with great pleasure that I commend to you the effort being made by the Rev. R. N. Spencer to establish a convalescent home. I hope that you can extend some help to it. It is a big enterprise for Trinity Parish to carry on alone, and inasmuch as it is the first thing that the Church in Kansas City has started for years, it ought to have general support and that support ought to be generous. \* \* \* I am also delighted that the Rev. C. R. Taylor has become a candidate for the School Board. If there is anything you can do to promote his election, please do it. The movement has my heartiest approval and support. \* \* \* Here is another good one that I think deserves wide circulation. It is a conundrum. Generally I hate them, but this is an exception:

A Knight to Jerusalem did repair;  
He got the colic, when and where?

It is too bad that I have to answer it here, because it gives you no chance to exercise your wits, and yet I venture to say that it did not occur to you that he got the colic in the middle of the Knight! \* \* \* The Rector had the misfortune to break a muscle in his leg, which has materially interfered with his ability to get about during this Lenten season. By command of his physician he had to make use of crutches and keep off his feet one Sunday. He moved the lecturn into the chancel, put the big chair on the lecturn platform, called upon Messrs. Stovell, Ellard and Remry, who read the morning and evening services, and I preached sitting down. \* \* \* At the close of the service I asked the congregation to make contributions to help to a right way of life a poor woman who had been taken from the slums and given the opportunity she craved. The woman was vouched for by the city officials and persons whose judgment and character are entitled to every respect. I investigated the case thoroughly. The choir boys placed two of the alms basins right in front of me and the people brought their offerings up and laid them at the feet of this poor representative of the apostles. Quite like the practice in *olden times*. Fifty-six dollars was contributed, which I think very fine indeed. \* \* \* At a recent Guild meeting Dr. Katharine Richardson of Mercy Hospital made an appeal, as a result of which the members of the Guild took seven of the \$10.00 memberships, and I believe these were the first memberships taken in the city. The nimble, cunning-fingered women also made thirty of the little dresses which is the uniform of the poor patients. The Guild would have given more, but I headed them off. I thought that was enough. \* \* \* I am right proud of this parish. I have never asked for anything, come to think of it, since I have been here that they have not done. This is one reason that I think they will give the \$80,000.00 or \$40,000.00 that I ask of them. *If you don't it will be the first time you*

have failed me. Don't break a noble record. \* \* \* The Guild is as usual progressing amazingly. It has paid off \$1,650.00 of its \$2,000.00 pledge and one of its \$100.00 notes on the club room. It hopes to be able to complete that pledge by Easter or shortly after. This year the vestry is not going to ask it to make a pledge toward the new church building, but will suggest to it, if it meets with approval, that it commence to raise money for a new organ for the new church. \* \* \* The Auxiliaries—brave, devoted little band!—has just sent off two boxes valued at over \$100.00 to Mrs. Sharpe's hospital and mission in North Carolina. I take off my hat to this group and so generous in purse. \* \* \* The Men's Club has had two meetings since the last issue of the parish paper, one addressed by Dr. Delamater, at which I think about eighteen were present; the other addressed by Dr. Brady, at which nine devoted souls were in attendance. I think one more meeting will probably kill the Men's Club dead. I almost hesitate to announce the next meeting for fear it should die, but perhaps it is better it should die and be properly buried than simply linger along, because there are no meetings. I thought the new regime would do something, but alas! it has not been any more efficient than those that have gone before. \* \* \* If I were a male member of the parish and not its Rector, I think I would demonstrate that a Men's Club, which is so successful a part of the work of other parishes, could be carried into a committee of one to promote its success it might be promoted. I have too many other things to do to undertake that; you will have to do it yourself. \* \* \* The Rector's theological library, which comprises over a thousand very carefully selected volumes which have been culled from perhaps twice as many again, and which are in his study at the parish house, is at the service of the congregation. Do not take a book away from the library, however, without notifying my secretary, who will keep a record of all withdrawals. I add to this library from time to time such of the late books as appeal to me. It is especially rich at the present time in books on the Apostle Paul. \* \* \* Apropos of that, the novel centered about St. Paul to which I have so often alluded has at last taken shape. The plot for it has been outlined, and a contract for its publication has been entered into with Messrs. Dodd, Mead & Co. of New York. I expect to commence the writing of it some time after Easter. The demands of the parish have been so great that I have scarcely been able to write anything at all since the first of the year. It has taken the Rector and his secretary, whose services cost the parish nothing, all their time to keep up with the current work. \* \* \* While I am considering this matter, I am very happy to announce that Messrs. Geo. H. Doran & Co., the great English publishers, have arranged to publish a volume of sermons for me in the fall, called "THE MASTER OF REPARTÉE," which includes among others the sermons on "From Him That Hath," "Without the Shedding of Blood," and others with which you are more or less familiar. Most of them have been written here

and all of them have been preached here. \* \* \* I am also negotiating with another publisher for a series of essays on "What I Believe and Why I Believe It." This will include the recent sermon on "The Church and the Bible," for instance, which a good many people have asked for and which unfortunately is not written except in part. I am not able definitely as yet to announce that book, but I hope to do so soon. \* \* \* "The Chalice of Courage," which is advertised on the back page—now, don't get excited. I paid for that page myself, so that there is no charge against the parish—is another of my novels, and the one by which I should elect to be judged if I had to be judged by one. I wish I could afford to give everybody a copy, but I am only allowed twelve author's copies and they have been more I have to buy them, just as you do, and there was limits to my ability to buy even my own books. Copies will undoubtedly be in the various libraries, and I would like to have you all read it. I get pleasing letters from Mr. Schnad, who I have heard splendidly in his new parish, and from Mr. Woodruff, who is also in the full tide of success. Mr. Farnum, once Rector of St. Mark's, is Mr. Schnad's assistant, so that we have a deep interest in the progress of these three ex-Kansas Citizens. I wish we could have retained Schnad. I wish we could have retained Schnad. The vacancy he filled is nobody's business but that of those who created it, but in another sense it touches very vitally every member of the church. \* \* \* The Kansas City Clericus is an immense success. I have not enjoyed anything so much for a long time as I do its semi-monthly meetings. \* \* \* The daily papers have been filled with accounts of functions, social, musical, gastronomic and otherwise, in which church people have participated—at least their names have appeared as participants. Some times papers print names of people who have been invited but who were not present, but giving everybody the benefit of a doubt, the general church in Kansas City has made rather a sorry showing in keeping Lent. I deplore this as any other loyal churchman would, but I am happy to say that only once or twice have I seen the names of St. George's people. I deplore that the more, however, for but for these rare instances we at least would have had a clean record. \* \* \* Since the last rather ruthless discipline, the choir boys' behavior has materially improved. Let it be understood that no choir boy has a permanent lien on his position. I will have music with order, but I will not have music without order under any circumstances. I will have order and reverence in the chancel if I have to occupy it alone, or with the adults only. The boys are given a camping trip in the summer, and the least we can expect from them is order and reverence and the best music of which they are capable. I want you especially to hear the Oratorio on Good Friday, and bring your friends with you. The choir has been doing very well lately. \* \* \* And why on earth don't you have your baby baptized on Easter Even? Is the arrival of a baby an excuse for the total withdrawal of you and your wife from the services of the church? Ought you not to be grateful enough to God for giv-

ing you the baby to come and thank Him once in a while? It is a shame, the indifference that is manifested about these matters. People who have been raised from the very gates of death, who clamor for the church and the prayers of the minister while they are in the depths, after they are safely well forget all about it!

"When the devil was sick, the devil a saint would be.  
But when the devil got well, the devil a saint was he!"

Is a very old distich, but it is one of those things which is ever new because it is always so apt. Does it fit you, dear saints of yesterday? \* \* \* I am getting somewhat tired of little things. Take St. Luke's Hospital for instance. Why not boldly attempt something big and great with it? Make it what it ought to be considering its character and officers, or else abandon it altogether. How does that strike you? Oh for people with large vision!

#### DIOCESAN ECONOMICS.

The Board of Missions has done an amazing amount of work on paper. It has declared that the Diocese shall be divided into districts to be served by associate missions. It has perfected a Church Building and Loan Association. A committee has been appointed to suggest plans for a Diocesan missionary paper, and another committee to raise funds for a City Missionary. Besides all this, the Board has now and for the first time acquired a definite knowledge of the missionary situation in the Diocese.

Dr. Ritchey in a recent issue of his parish paper rather sadly wonders whether anything would come of the resolutions; whether, so I understood him, the matter would stop with the resolution. Well, if the matter do stop with the resolutions, I shall stop with them. I have not time to devote to bodies which simply resolve, and if I had time I have no inclination. The things which I cannot stand are indifference and inefficiency. If these resolutions, taken after much discussion and debate, cannot be carried into effect, I do not want to spend any more time on the Board; for resolutions which are not carried into effect are worse than no resolutions at all.

There are other resolutions which I think the Board should adopt, and as they are bound to be discussed at the Council, I have no hesitation in stating them here:

1. I intend to move in the Board, and if necessary in the Council—provided it is decided that I remain in the parish and the Diocese, of course—that no stipendiary of the Board, that is, no clergyman who directly or indirectly receives missionary aid, shall be a member of the Board. That is the almost universal rule of Boards of Missions so far as my experience goes, and my experience has been wide.

2. I intend also to move that no appropriation shall be made by the Board which will increase the compensation of any stipendiary over the minimum amount which the Board has determined its stipendiaries shall receive. I do not think it right that the Board should make appropriations to make one man's stipend double that of another man, although one man may be worth twice as much as the other man. In other words, the Board should establish its mini-

num and make its appropriations accordingly, and that minimum so far as the Board is concerned should be the maximum as well. It is not a question of how much a man is paid should not be made retroactive, that existing contracts would have to be carried out; but no future contracts in violation of this rule should be made.

3. I intend to move that the present income of the Diocese does not warrant the expenditure of \$1,800.00 a year for the services of an Archdeacon. That we may still retain the services of an Archdeacon in part, I propose that a suitable salary for such a position be fixed on the basis of a portion of the Archdeacon's time. In other words, that the Archdeacon be established in some mission field which would have the use of his services on the fifth and first Sundays of every month and on the great holidays of the church, such as Good Friday, Easter and Christmas, and to which he could give such additional week-day services as his engagements permitted, in which he could live and from which say \$600.00 a year and a rectory should be paid him. For the use of the Archdeacon on the second, third and fourth Sundays of every month, and for such week-day visitations as were possible, the Diocese could provide the balance of his stipend, say at the rate of \$900.00 a year, or more, if proper, which would give him a salary of not less than \$1,500.00 a year and a rectory, which would be more than the equivalent of \$1,800.00 and no rectory. It should further be understood that out of the offerings received at the Archdeacon's visitations should first be taken his traveling expenses, and the balance of it should be turned over to the Board of Missions.

It is quite practicable to carry out a plan of this kind. I know, for I did it myself for over three years in Kansas, only I got much less than the amount I have indicated from the Diocese; on the other hand, what was over and above my traveling expenses was applied to my salary.

Now, in the offering of these three resolutions, as I am a man and a priest, I have no personal feeling at all. All of those who would be affected by the adoption of such resolutions are my warm personal friends and I would do anything to serve them. I look upon the opportunities and obligations of the Board from an entirely impersonal point of view. The Board must establish a definite policy and pursue it, without regard to the individual. These things that I have mentioned are things which I think ought to be done.

For apportionments and assessments this Diocese is now taxed beyond all measure. I never saw anything like it in any Diocese with which I have been connected. We can probably stand it for a year, maybe for two years, but we can only stand it for that length of time if we have the hope that the growth of the Diocese will lessen the burden. In other words, we must have more parishes and mission stations to divide this apportionment and assessment among, and we must have more men in the field in the parishes and mission stations now vacant. There are, I believe, but twenty-three clergy actively at work in a field which has had as high as forty clergy, and which can use the services of that many and more. I am reluctant to say these things, but I think every

man has a right to his opinion, and I believe it is the duty of every man to express it. St. George's is one of the parishes, and as it is one of the larger parishes, it is one of those upon whom the burden falls most heavily, and if I have the power, and I think I have, it is one of those parishes which is going to discharge every obligation and pay not only its assessment, but its apportionments in full so long as I am here. How long it can continue to do this or how long it ought to continue to do this, is a grave problem.

I have offered a subscription from the parish and quarters, including a study, bedroom and bath, with the use of the telephone, heat and light to the Diocese for a city missionary. Some doubt has been expressed as to whether it would be expedient to have the city missionary live in St. George's parish house, for fear lest the objection might be raised that it was a St. George's undertaking, and that in some way St. George's parish or its Rector might get the glory of it, or in some way interfere with the city missionary! I have not a moment's patience with such an objection. Neither the parish nor its Rector out for "glory." If it will ease anybody's mind I will take a solemn oath not even to speak to him except in the presence of the other clergy, and I will give my word that in no way or form will he be interfered with. I will even engage never to ask him to take a service for me, although I have no doubt that he will be glad to take services for the other clergy, and that his services will be welcome.

The idea of letting such a feeling as that estop a very notable contribution toward the man's salary! Such quarters and perquisites ought to be worth \$900.00 a year. Well, it is up to the Diocese, except the welfare of St. George's parish and of the Church in West Missouri. I may be ill advised in my methods, but I am profoundly conscious that my motives, at least, are beyond reproach.

While I am on the subject of Diocesan economics, one more thing occurs to me. The Diocese is now paying \$1,200.00 a year for the rent of the Bishop's residence. With the Bishop's consent, as you will see from the report of the Board of Equalization, which will be sent you shortly—and, oh, what a storm it is going to raise, and how the members of that unfortunate board will catch it from the Council!—the amount has been reduced to \$900.00 for next year.

Even that is too much for the Diocese to continue to pay. We have something like \$4,500.00 in the Bishop's residence fund. It ought not be difficult to increase that amount by solicitation to \$6,000.00 without impairing our ability to go out and get money for the great needs like St. Luke's Hospital, the Church Extension in Kansas City, and Diocesan Missions. With this \$6,000.00 we could build an Episcopal residence which, with the land, should cost no more than \$16,000.00. The interest on the mortgage on this residence, of \$10,000.00, at 6 per cent would only be \$600.00 a year. The Rectory of St. George's Church cost \$10,000.00 in round numbers, the land \$2,500.00. I am informed that building is cheaper now than it was when we built, but if it were just the same, we could build a house one-

third larger and better than St. George's Rectory and still keep within the limit set. Excellent land in good neighborhoods can be had for less than \$2,500.00. The man who sold us this land admitted that he charged us more than the land was worth then, although it is worth more than that now—because he did not want to sell it to a church on any terms. I am not blaming him for that, either.

I, therefore, intend to move at the next Diocesan Council, subject to the approval of the Bishop, that a Bishop's residence be built at once at a cost not to exceed \$16,000.00, and that an effort be made to increase the residence fund to \$30,000.00.

Of course the saving of \$900.00 a year in the missionary apportionment is not very much, but every dollar counts when our obligations are so heavy.

Frugality and rigid economy must characterize the work in a Diocese as poor as this until it gets bigger and stronger and every dollar we save in one direction we ought to put into church extension. Oh, it makes me almost weep to think of the meager results of nearly twenty-two years of Diocesan existence. We ought to have mission stations immediately to the south, southeast and east of St. George's, and in the Country Club district. The Diocese can place them anywhere it wants in any direction without any objection from me. Competition would be good for us. We ought to have some more clergy in St. Joseph, too. How can Dean Eckel carry on his own church and three others as well, alone. It is ridiculous to expect it.

Something has got to be done, and we have got to do it ourselves. I have tried myself to get money from people outside of Kansas City, who in days gone by have given it to me lavishly. They all laughed at appeals from this city, and I could not convince any of them that although the city was rich, the Diocese was poor. I convinced myself of one thing, however, and that was that whatever is done, we will have to do it here, and by you all. Incidentally if we make St. George's a great and splendid parish as it ought to be, the whole Diocese will feel it, for St. George's is one of the parishes which always does, and so long as your present Rector and vestry are here, I am persuaded always will do, its full duty.

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### THE SINKING OF THE TITANIC.

SOME CONCLUSIONS I HAVE ARRIVED AT.

1. A reduction in speed would not have saved the ship. Suppose she had been going ten knots and the berg moving at three, if the two came together as they did the momentum would have been so great that the result would have been the same.

2. The *Titanic* had ample warning of the presence of ice and her policy should have been to change her course to the southward and get away from the vicinity. That would have prolonged the voyage, however, and the chance for "a record" would have been lost.

3. The failure to provide the look-outs with glasses was very serious.

4. There is ample evidence that the crew had not been drilled in stations for abandoning ship. Indeed, they do not appear ever to have been properly stationed for manning the boats, for testimony shows that the officers in charge of debarking the people put anybody who came handy into the boats, as stokers, stewards, men who did not know how to use an oar. Some boats were lowered half loaded and others overloaded. In a heavy sea most of them would have been swamped because inefficiently manned and worse commanded. There should be at least one drill in abandoning ship on every trans-Atlantic voyage. The ship should be stopped and the boats properly officered and manned, lowered under all kinds of weather conditions. Practice at lowering a boat along the side of a wharf before the ship takes its departure is one thing, doing it at sea is another. The only thing that prevented a fearful panic was the presence of mind of the officers and the high quality of the men. These were further strengthened by the noble self-sacrifice and the self-control on the part of the principal passengers; the conclusion is unavoidable that there was no drill or discipline on that ship. The trust of the authorities was in the ship, whereas it is always the man behind the gun that counts in the end; not ships but men. In addition to being a hotel a trans-Atlantic liner is a ship and a certain proportion of her crew should be sailors, at least boatmen.

5. The refusal of some of the boats which were not carrying their capacity to go back to the rescue of the swimmers after the ship sank was cowardly in the extreme. Of course there was danger of swamping the boat, but the danger was one which could be avoided and it was worth incurring the risk to save more of the people. Shame upon those who refused to return, for some of the drowning, and drowned, were women and children.

6. If the *Carpathia* had been alongside I doubt if she could have saved very many more people with her boats. She could have picked up many of those who jumped into

the water, of course, but there was not time between the collision and the sinking of the ship to lower many boats, and if the *Titanic* had had twenty or thirty more boats, few more could have been saved owing to the lack of drill and practice in lowering the boats and the shortness of the time. As it was one collapsible boat never was put into commission and one of the other boats jammed at the davits and was useless. It must not be forgotten that these boats, when they started to lower them, were from seventy to eighty feet above the water, say the height of a six or seven story building. Here again the need for constant drill at abandoning ship is evident. And how many passengers could have climbed down to one of the *Carpattia's* boats that far beneath them?

7. Every passenger ship, in fact every ship, should carry two wireless operators or more so that one should constantly be on duty. And the different wireless systems should work in harmony. And the operators should receive a decent wage. So should the officers and men. On the *Titanic* the ship's cook was paid about as much as the captain, or \$3,000.00—too much for the cook, too little for the commander.

8. The space given to tennis courts, swimming pools, Turkish baths and other superfluous luxuries should be devoted to increasing the factors of strength and safety. The speed should also be sacrificed, in some degree, toward the same end.

9. These remarks are general, but as I have been somewhat bitterly censured for my reference to Mr. Ismay, I think it proper to add a word in regard to him:

He was the chief officer of the company and could not consider himself an ordinary passenger and no officer or man on the ship could so consider him. His conduct according to the testimony of one of the officers was so nervous and excited that he was profanely ordered to leave the vicinity of the boats where he was interfering with the debarking. He was saved while men like Butts, Straus, Astor, Futrelle, Harris, Stead, Roebbing, Millet, Hays, Thayer and many other heroes, known and unknown, including the captain of the vessel, the engineer, the musicians and messenger boys, went down with the ship. That fact speaks for itself.

#### THE KANSAS CITY STAR AND THE EPISCOPAL CHURCH.

The *Kansas City Star* has done all that it possibly could do to damage the Episcopal Church in the past year and a half. First of all it tried to force upon the church as Bishop a man the church did not desire or intend to elect. After the church had made its choice it did everything possible to prevent the coming to us of the man chosen. Because he would not bow the knee, and further these designs, *The Star* conducted a campaign against the rector of the largest and most important church in the city, which finally forced him out of the Diocese, and that parish has been without a rector ever since, with a resulting weakening of the strength of the church in the Diocese, already weak enough at best.

St. Luke's Hospital Auxiliary recently

gave an entertainment. The place to have given that entertainment was the Willis Wood Opera House, even if the company playing there had to be paid to surrender it for one night. Because the proprietor of *The Star* has had a personal difference with the proprietor of the Willis Wood Opera House, no mention of that theatre or of the people who play there is ever made in *The Star*, either in news or advertising columns. Because *The Star* would not have noticed in any way an entertainment for charity, for the building of St. Luke's Hospital, if it had been given at the Willis Wood, the Hospital Board, in deference to *The Star*, chose a hall, smaller, inconveniently located and not specially well adapted for its purposes. All of its advance notices were sent to *The Star*, which printed them. I saw little or nothing concerning the performance in either *The Post* or *The Journal*.

Such truckling to such an object for any purpose fills me with disgust, which I do not hesitate to express. The pettiness of such a position as that assumed toward the Willis Wood by a great newspaper is amazing. That it should be recognized by the church in any way is worse than amazing. The course of *The Star* ought to make all fair-minded citizens support that theatre and do nothing to countenance such personation in journalism.

Of course, *The Star* does not like the rector of St. George's Church, because he did not hesitate to tell the truth about it. I noticed that in printing the program for the entertainment, the name of the rector's wife, who arranged one of the numbers, was carefully omitted by *The Star*, although every other name was printed! Can anyone conceive of a so-called great newspaper descending to such depths? If would be amusing if it were not humiliating to our pride in our city that it supports a paper with such a policy.

So far as I am concerned or my family is concerned, or my parish, so long as it continues to be mine, is concerned, *The Star* can do what it pleases. If, as is now under discussion, we give a great entertainment for the Building Fund in the fall, it will be given in the Willis Wood, provided we can get the theatre on any reasonable terms, and we will trust to the generosity and fair play of *The Post* and *The Journal* to give us what assistance we need in the way of advertising and notices, and which we might expect from fair, unprejudiced and impartial journalism.

#### ST. LUKE'S HOSPITAL AND THE DIOCESE AGAIN.

Apropos the Magazine Festival for St. Luke's Hospital none of us has cause to blush for St. George's share in the production. The May-pole dance by the children of our primary department, with a solo dance to the tune of "The Beautiful Blue Danube" by Miss Clara Cohen was the feature of the evening. The advertisement for Peet Bros' Wild Rose Glycerine Soap, was also, in the judgment of the writer, the most effective and artistic of all the advertising pages. Without meaning to draw invidious comparisons, our girls and our children and our dancer were just as pretty

as they make them.

By the way, we are going to have a children's carnival in the parish hall in the middle of May, at which both of these features will be repeated. The price of the entertainment will be fifty cents, with perhaps a few extra good reserved seats for a dollar, so that our own people can afford to buy the tickets. The price of the St. Luke's entertainment was entirely too high. Also I think a great mistake was made in having the entertainment Saturday night. I left before it was over and didn't get home until after eleven o'clock. We felt the effect of it in our Sunday school and church services the next day. I do not think Saturday night is a good night for social functions.

I do not want to appear in the light of censor, but cannot refrain from saying that the game does not appear to me to be worth the candle. St. Luke's Hospital wants a new building. I believe each unit of its plant will cost \$75,000.00. The way to raise that is not by entertainments, but by straight out and out giving. I am not opposed to entertainments in a parish, I think they are very useful, they make the people known to one another, they have social features that are pleasant, and they increase the revenue to some extent.

But these conditions do not apply to an affair like that under discussion. Of course an affair gives an opportunity to people who are worth thousands and yet who give nothing at all to the churches to which they belong, to save their consciences by buying three or four \$1 or \$2 tickets for charity. I stood in front of the building for a long time watching automobiles which carried the people to the entertainment. The value of those cars, at a rough estimate, would have built St. Luke's Hospital two or three times over, without difficulty; and the cost of the jewels and dresses worn by the fashionable would have furnished it from top to bottom. O Charity, how many hypocrisies and fallacies are covered by thy mantle!

The church in Kansas City seems to me the dearest thing on earth. There is enough money in it to build a dozen hospitals, to plant two or three churches, to give the Bishop means to do the heart-breaking work which is loaded upon him and with which he must grapple with practically no financial assistance whatever. What is the matter with us? My own church does very well, but even it could do much better and the other churches could do even still better.

For instance, little things, straws, show the way the wind blows. The Advent offering of the Sunday schools toward Diocesan Missions was a little over \$300.00. Toward that sum St. George's contributed over \$80.00, or more than one-fourth. We are not the largest and most certainly not the richest Sunday school in the Diocese. Why is it that the other schools cannot do as well proportionately? The figures for the Lenten offering are not available. St. George's Sunday school has already \$187.00 in hand. If the total offering of all the Sunday schools reaches \$700.00, it will be an extraordinary increase. Why is it that St. George's can give one-fourth of such an offering and the other nineteen-twentieths only three times as much?

As I have said elsewhere, I feel that the reason we in St. George's cannot do more is in me; it is my fault. Is the reason that the church in the Diocese does not do more, in the clergy, is it their fault? Is it the fault of the laity? Is there no way in which to draw out the untouched and withheld resources of the Diocese? I wish you could look at the map of the city in my office and see the vast section of it where we have neither church nor mission. Our register shows over 350 families, over 500 communicants and over 800 persons and there were handed to me the other day cards from the house-to-house canvass with the names of 175 additional families and 500 persons, all of them living to the south and east of us, but generally so far removed from us that any active connection with us is well nigh impossible.

The Diocese ought to put into the hands of the Bishop next year \$100,000.00. Seventy-five thousand dollars of it could be used to buy a lot and build a unit of the hospital, and \$25,000.00 of it could be used for Diocesan missions, \$15,000.00 of that to be spent in Kansas City, \$5,000.00 in St. Joseph, and \$5,000.00 in the Diocese. We must have more clergymen at work in city and Diocese, we must start something. We cannot start as we could have started twenty years ago in a small way, in a room, or somebody's house. We have got to start now with a fully equipped plant, a church building or parish hall and with a clergyman in residence. We have to meet the competition of other churches, and we ought to be starting a church in the country club district and another across the river at the end of the new bridge, and we ought to be doing these things now, not next month or next fall or next year, but NOW.

I am discontented. Would that I could imbue my parishioners, my fellow clergymen, the laymen and laywomen of the Diocese with the same discontent. Perhaps then we might do something, achieve something. I am tired of little things.

There ought to be a great church building right here on our lot and it ought to be the center of two or three missions and it ought to have as many assistants. I think it ought to be the Cathedral of the Diocese. It has the location for it, it probably always will be central, it will certainly always be surrounded by an immense population of the good substantial well-bred—if not ultra fashionable—people which make up the overwhelming majority in the church in the Diocese. I deprecate the drawing of lines of social cleavage in the Diocese which appears to be impending, by the way. The conditions are ideal here for the making of a great Cathedral and if I am an obstacle to that consummation, I'll be swift to eliminate myself.

What we need is a revolution. I would gladly enroll myself with the revolutionists. It is a part my ancestors have played and I, myself, am not without experiences therein. This is all very unpleasant, but I do not care. I do not think I am sent here to say pleasant things, to prophesy unto you smooth things. This is the only way in which things will ever be accomplished. By telling the truth about things until it hurts,

Ray of Christ

and hurts so much that the irritation engendered results in action, and amendment. And as to consequences to myself I care absolutely nothing at all. I have an eye single to the prosperity of the parish and the Diocese. That's all.

"Make Thy servant a fool in Thy sight, O Lord, so that Thou wilt build up the salvation of man even upon his folly."

#### PARISH REPORTS.

Your attention is invited to the Parish reports which are printed herewith. They show an amazing amount of work and progress, worthy the highest praise, and I ungrudgingly bestow that praise upon all those who have helped to make these wonderful reports. And yet, when I think of the vast resources of the parish which are untouched, over which we seem to have no command at all, and when I realize that all we have done is but a trifle to what we might have done, if the "do-nothings," the "give-nothings" and the "indifferent" could only be roused, my feelings are entirely different. I cannot help feeling that in some degree this failure is chargeable to me, and if any one can show me how I can do differently to the advantage of the parish, I should be very glad.

#### TREASURERS REPORT FOR THE YEAR MAY 1, 1911, TO APRIL 30, 1912.

##### RECEIPTS.

Weekly pledges.....	\$ 4,014.50	
Open offerings.....	792.74	
Total regular.....	\$ 4,807.24	
Church Debt collections.....	1,248.00	
Thanksgiving Day special.....	893.50	
Easter pledges, 1911.....	1,208.00	
Easter pledge card, 1912.....	3,198.08	
Easter open, 1912.....	90.88	
Total specials.....	6,641.26	
Sunday School.....	191.37	
Parish Endowment.....	7.95	
Envelope expense.....	12.35	
St. Andrew's Mission.....	7.0	
Miscellaneous.....	77.40	
Total.....	288.87	
General Missions (four months only—remainder of year collected by Missionary Treas.).....	76.30	
Bills payable (borrowed).....	4,300.00	
Total.....	4,376.30	
Total receipts for the year.....	\$16,113.67	

##### PAYMENTS.

Salaries, Rector and Sexton.....	\$ 3,433.57
Music.....	915.12
Church maintenance.....	894.52
Sunday School.....	347.96
St. Andrew's Mission.....	32.10
Repairs, Rectory.....	65.84
Interest.....	1,780.65
Payment on bonds.....	2,650.00
Diocesan assessment.....	410.00
Missions (4 months only).....	50.00
Geo. W. Wise, Missionary Treasurer.....	132.28
Washington Memorial, Valley Forge.....	56.38
Bishop's Purse.....	60.47
Rector's Fund.....	173.30
Rector's office Attinies.....	60.25
Mt. Savings Assn., Parish Endowment.....	8.10
Bills payable.....	5,242.08
Total payments for the year.....	\$16,278.23
Balance overdrawn.....	149.50
Overdraft as shown.....	189.50
Add unpaid bills.....	515.25

Total unprovided for.....	\$ 684.75
Balance unpaid on notes at bank.....	\$ 3,153.92
Note due Mr. J. Q. Watkins.....	3,000.00
Total floating debt.....	\$ 6,838.67
Original bonded debt.....	\$25,000.00
Paid Mar. 22, 1911.....	\$2,500.00
Paid Mar. 22, 1912.....	2,500.00
Total paid.....	5,000.00
Balance unpaid.....	20,000.00
Total floating and bonded debt.....	\$26,838.67
Against the floating debt of \$6,838.67 we have pledges payable within the year ending with Easter 1913, amounting to approximately \$4,500.00, and, of course, one lot of 100 ft. on the Paseo clear of debt.	
WM. MENDENHALL, Treasurer.	

#### MISSION FUND.

Statement of receipts and disbursements for year ending April 30th, 1912.

GENERAL MISSION FUND.	
Total amount received.....	\$821.20
Less paid to Domestic and Foreign Missions.....	\$375.00
Paid to Diocesan Board of Missions.....	425.00 800.00
Balance in hand.....	\$21.20
ST. LUKE'S HOSPITAL.	
Total amount received.....	\$40.25
Less paid Hospital Jan. 10, 1912.....	39.90
Balance in hand.....	.35

GENERAL CLERGY RELIEF FUND.	
Total amount received.....	\$82.55
Less paid Treasurer Jan. 22, 1912.....	51.55
Balance in hand.....	1.00

#### SUNDY ACCOUNTS.

Showing total amounts received and in hand.	
Bishop's residence.....	\$ 8.55
Bishop's purse.....	2.85
Colored, Indians, Mutes, etc.....	2.40
Indians.....	.93
Negroes.....	1.27
Jews.....	.34
Clergy Pensions.....	.35
Prayer Book Dist.....	6.71
Theological Educ. Fund.....	7.23
Am. Church Build. Fund.....	3.28
Parochial.....	.60
Total in hand.....	\$57.06
GEO. WISE, Treasurer.	

#### FINANCIAL SECRETARY

To date there are 216 envelope subscribers, two of whom have not yet signified the amount they intend to give. The other 214 have contributed \$95.09 weekly to the current expenses and \$18.03 for missions. For fifty-two weeks this makes in round numbers an income of \$5,000.00 a year for current expenses and \$950.00 for missions. It costs about \$6,000.00 a year to carry on the parish and to that must be added \$1,200.00 interest, making \$7,200.00. Deducting the amount of the envelope subscriptions from this total, leaves \$2,200.00. The open offering will probably take care of \$800.00,

leaving a deficit of between \$1,400.00 and \$2,000.00 which must be met at Easter. If those communicants of the parish who do not subscribe would give even as much as ten cents a Sunday for the current expenses and five cents for missions, the deficit would be wiped out and we would have enough additional revenue to employ an assistant minister.

CLEMENT J. STOTT,  
Financial Secretary.

#### SUNDAY SCHOOL.

Easter Monday, A. D. 1912.

##### RECEIPTS.

Balance on hand.....	\$ 40.24
Easter Mite Box Offering, 1911.....	105.12
Advent Mite Box Offering, 1911.....	55.38
Birthday Offering.....	27.37
Primary Class Offering.....	27.67
Bible Class Offering.....	19.34
Open Offering.....	59.65
Envelope Offering.....	153.53
Parish Treasurer.....	156.64
Total.....	\$644.99

##### DISBURSEMENTS.

Palms.....	\$ 1.25
Easter Plants.....	17.50
Picnic for Primary Class.....	5.00
Badges for Children's Missionary Service.....	5.50
Flower Service.....	18.00
Envelopes.....	4.50
Treasurer's Book.....	1.37
Secretary's Book.....	.90
Roll Blanks.....	4.75
Choir Entertainment.....	18.00
Easter Prizes.....	25.00
Church Attendance Cards.....	4.50
Printing.....	25.25
Buttons & Crosses.....	30.50
Maps.....	5.47
Lesson Books.....	45.19
Pictures for Primary Class.....	19.70
Picture Books for Primary Class.....	20.65
Christmas Dinner.....	85.48
Miscellaneous Expenses.....	5.00
St. Luke's Hospital Club.....	27.37
General Missions (Lenten and Easter Mite Box Offering for 1911).....	145.36
Diocesan Missions (Advent and Advent Mite Box Offering).....	83.41
Cash on hand.....	40.89
Total.....	\$644.99

##### MISSIONARY OFFERING.

General Missions.....	\$145.36
Diocesan Missions.....	83.41
St. Luke's Hospital Club.....	27.37

Total for Missions & Charity.....\$256.14

NOTE.—The Lenten offering for 1912, which already reaches the sum of \$187.00, does not appear in this report, but will be reported next year.

F. C. BROADWAY, Treasurer.

##### SUNDAY SCHOOL STATISTICS.

Enrollment—	1912	1911	1910
Officers and Teachers.....	23	20	20
Scholars.....	197	157	167
Total.....	220	177	187

Average Attendance—			
Officers and Teachers.....	21	18	18
Scholars.....	123	114	108
Total.....	144	132	126
Percentage of Scholars in			
Primary Class.....	30	35	29
Average Attendance of Scholars at Church.....	39		
B. C. HOWARD, Superintendent.			
J. V. B. ELLARD, Secretary.			

#### THE WOMAN'S GUILD.

The Woman's Guild of St. George's Church held its twenty-first annual meeting in the Parish House, April 29th, 1911. The officers elected were: President, Mrs. Kelly Brent; 1st vice-president, Mrs. Laura Hudson; 2d vice-president, Mrs. F. M. Lowe; secretary, Mrs. Walter Richards; corresponding secretary, Mrs. C. M. Fulton, and treasurer, Mrs. A. R. Bradley, all of whom have served their full term of office.

We have enrolled five honorary, and ninety-nine active members.

Twenty-eight (28) all-day meetings have been held with an average attendance of thirty-seven (37) members.

The largest attendance was on May 12th, 1911, when fifty-six members were present and honors for the smallest, were divided between August 26th and January 12th, when only thirteen (13) answered to roll call.

Sixteen (16) new members have been added to the ranks and seven have resigned. Of this number, three, Mrs. Hayward, Mrs. Matthews and Mrs. Pierson were unanimously elected to honorary membership, a testimonial of appreciation of years of willing service in the Guild, where the burden was heavy on a few, so we have a net gain of eight (8) over last year's membership.

Death has visited us only once this year, Mrs. Edward R. Atwill, widow of our late Bishop and an honorary member of the Guild, passed away early in July. Resolutions of regret were passed and a letter of sympathy sent to the family by the corresponding secretary.

We began the year with the heaviest obligation yet undertaken—a pledge to the vestry of \$2,000.00, three (3) "club room" notes, and a pledge of \$20.00 to the Woman's Auxiliary.

We paid \$200.00 on one pledge at Easter, and started the work of raising the balance with a small sum in the treasury.

First we had a Rummage Sale—on May 3d, and on May 12th the "May Sale," a bazaar for the sale of summer garments, neckwear, etc.

The price of the Guild's lunches has successfully resisted the upward tendency of the times and remains at the old charge of ten cents, but on this one day of the May Sale, when a little more elaborate luncheon was provided, the price was put at fifteen cents. The offering for that day was the record mark for the year—\$11.20, although the day of Dean Sumner's lecture to women, January 26th, when the offering was \$10.70—more persons were served but at the regular price (eighty women served).

According to the custom prevailing for several years, the Guild adjourned at the last meeting in May, to hold sessions only once a month until October 1st. In order to maintain our revenue during the summer months, the plan so successful last year was followed. Envelopes were distributed at the last meeting in May in which members were asked to put the amount of the weekly lunch offerings, and any other money they wished to contribute, the results being so satisfactory that it will be an established rule in the future.

On the day of the June meeting we took a holiday and accepted an invitation to a delightful informal tea given by Mrs. J. E. Brady at her home, to meet Dr. Brady's mother and sister.

The Fall Rummage Sale was almost up to the mark of the one in the Spring—and in November the most successful of all our bazaars was held.

In previous years it had been held in the Parish House or the immediate neighborhood, but this time we tried the experiment of holding it down town. Our committee, Mrs. Mendenhall, Mrs. Lowe and Mrs. Cecil secured for us a room in the Waldheim building on Eleventh street, the most central location possible. Tea was served by the refreshment committee, but there were no conveniences for serving the dinner which is a feature of the bazaar. So the dinner was given in the Parish Hall in connection with the after sale of articles not sold at the bazaar. It was well attended, the committee provided music for dancing in the club room and we felt it was a success from a social point of view as well as financial.

In February we had an enjoyable and profitable evening of vaudeville given by Dr. Brady and Colonel J. E. Brady, assisted by Mr. Fenn and Miss Bolen, the last of our entertainments before Easter.

We have been visited and addressed by Mrs. Sharp of North Carolina, who is doing such splendid work among the mountain people of that state; Miss Waldron of the Woman's Auxiliary; Mrs. Ritchie of St. Paul's Parish; Miss Johnston of St. Joseph, who spoke on the work of the Periodical Club, and gave our club valuable suggestions, and by Dr. Katherine Richardson, who made a reasonable and touching appeal for Mercy Hospital.

The Guild, its members, and Dr. Brady responded with seven ten-dollar yearly memberships, and gingham was solicited from which twenty-five of the uniform dresses worn by the little patients were made by the Guild women.

We have made also, two blue vestments, three black cassocks and three linen cottas for the choir.

We served luncheon on one day for the Diocesan Council, and on one of the "Quiet days" set apart for the clergy by the Bishop at St. George's, and assisted with the Christmas dinner for the children of the Sunday school.

The Periodical Club, in which we feel much interest, has had its ups and downs, but continues to do good work, notwithstanding.

There has been a need for a long time of

a society in the Parish for young women, and in February this work was undertaken by two earnest and energetic Guild women, Mrs. Brigham and Mrs. Ashbrook. They have taken the old name of the "Daughters of St. George" for the new organization, and we are sure that you will hear of great things accomplished by these, our younger sisters, at the next Parish meeting.

Our corresponding secretary, Mrs. Fulton, has mailed twenty-four letters during the year in the conduct of Guild business.

The "Easter Dollars" representing the personal earnings of the Guild members during Lent, brought us in a little more than last year.

We think especial mention should be made of Mrs. Alexander's contribution of \$25.00 to this fund, which she made by the sale of her work and with her classes in needlework that she has held on the Lenten Fridays and which have been both pleasant and profitable to those who have availed themselves of the privilege.

A very handsome gavel was presented to the Guild by Mrs. Irene Matthews in memory of the Rev. Dr. George Edward Walk. Dr. Brady made the presentation with a few happy remarks to which the Guild responded with a rising vote of thanks and appreciation.

We are indebted to Emery Bird Thayer Co. for merchandise sent to the Rummage Sale of which some clothing and towels was reserved, with their consent, for the hospital box sent to Mrs. Sharp of North Carolina; to Gentry & Throckmorton, brokers, for groceries contributed through Mrs. Matthews; Chase & Sandborn, for tea and paper napkins, through Geo. Muehlbach & Son, and Peet Brothers for generous contributions of soap.

We paid \$200.00 of our pledge at Easter, last year, in addition to the \$1,800.00 reported herein—a total of \$1,800.00 paid, leaving a balance of \$200.00 unpaid, but we are confident of meeting the whole obligation soon after the close of our business year.

We shall next take up the three club room notes and make another pledge to the church but for what purpose or what amount is as yet undecided.

M. H. RICHARDS, Secretary.

#### CASH RECEIVED MAY 1, 1911 TO MAY 1, 1912.

Balance May 1, 1911.....	\$ 64.89
Dues.....	116.00
Lunch offerings.....	184.47
Bazaar, after-sale and dinner.....	732.30
Entertainments.....	47.04
Membership fees.....	3.75
May sale.....	29.29
Rummage sales.....	28.81
From letters for building fund.....	31.00
Mercy Hospital.....	60.00
Quiet days.....	81.60
Summer envelopes.....	55.52
Lent to my notes.....	100.00
Christmas loan.....	5.00
Miscellaneous sources.....	21.32
Total.....	\$1,889.17

CASH DISPOSED.	
To vestry on pledge.....	\$1,600.00
Bazaar materials and expenses.....	23.50
Flowers for funerals of deceased members.....	6.00
Laundry.....	12.22
Club note and interest on 3 notes.....	118.00

Mercy Hospital.....	70.00
Christmas loan.....	5.00
Auxiliary pledge.....	20.00
Vestment materials.....	14.50
Parish meeting refreshments.....	2.85
Miscellaneous expenses.....	4.12
Balance on hand.....	7.67
Total.....	\$1,889.17

STELLA BRADLEY,  
Treasurer.

#### THE WOMAN'S AUXILIARY.

Since last Easter, our Branch, with an active membership of 20, and a record of 15 meetings, has acquired through dues, offerings, a lecture, sales of food, and gifts, the sum of \$273.25, which has been disbursed in various admirable ways, as may be seen from the report of the treasurer of the Auxiliary which follows:

In addition to our pledges, we have sent two generous boxes, one to a missionary in Provo, Utah, valued at \$102.00, and another to a hospital in North Carolina, valued at \$104.00. A set of Communion Linen valued at \$25.00 was sent to Anthony, Kansas, and \$2.50 was contributed toward a Memorial for Bishop Kendrick of New Mexico, at Mesilla Park. A Missionary Study Class was inaugurated at the beginning of Lent; the weekly meetings being held by ladies from different parishes. Its spirit was greatly quickened and advanced by a Quiet Day, March 25th, conducted by the Bishop of the Diocese, who revealed to the 150 listeners, faithful, praying women, the sweetness and strength that follow a consecrated silence.

EMMA L. LEE, Secretary.

#### TREASURER'S REPORT OF ST. GEORGE'S BRANCH OF THE WOMAN'S AUXILIARY.

Balance in bank May 23, 1911.....	\$ 12.96
Cash over.....	.19
Total.....	\$ 13.06

#### RECEIPTS FOR YEAR.

Delegates' dues.....	\$ 5.00
Current expense fund.....	5.00
Dues.....	25.50
Offering.....	20.95
Delegates' dues.....	5.00
Donations to Missionary box.....	5.90
United offering.....	17.50
Summer sacrifice box.....	9.75
Lecture.....	17.50
Men's club.....	12.40
Beetsteak dinner.....	23.40
Ture food.....	22.35
Missionary tea.....	13.33
Birthday offering.....	20.00
St. George's Guild.....	2.50
Mrs. V. Smith.....	12.50
Unexpended balance Missionary box.....	7.40
February 13 receipts (not classified).....	273.25

#### DISBURSEMENTS.

General Missions.....	\$125.00
Bishop's purse.....	50.00
Scholarships.....	30.00
Travelling secretary.....	10.00
Diocesan Missions.....	17.75
United offering.....	2.50
Memorials.....	82
Little helpers.....	45.50
Expense for Missionary boxes.....	5.00
Current expenses.....	5.00
Delegates' dues.....	1.84
Balance in bank.....	273.25

To this should be added the value of the Missionary boxes, \$102.00, and the memorial to Bishop Kendrick, \$2.50, making a total addition of \$208.50 less \$45.50 expended for boxes as above, making a net addition of \$163.20, or a grand total of expenditures for

Missions of \$436.45, the largest amount ever credited to this parish.

Respectfully submitted by  
LOUISE U. MAYNARD,  
Treas. of St. Geo. D. of the W. A.

#### REPORT OF ST. AGNES' GUILD.

St. George's branch of the Junior Auxiliary was organized October 18, 1911, under the directorship of Mrs. Clement Stott, and given the name, St. Agnes' Guild. The following officers were elected: Miss Hazel Best, president; Norma Hughes, vice-president; Anna Burchard, secretary, and Olive Graham, treasurer.

The meetings are held on the alternate Wednesdays at 4 o'clock at the homes of the members.

The first work undertaken was the packing and shipping of a Christmas barrel of new and good second-hand clothing, mostly for children, and toys, valued at \$25.00, to Mrs. Sharpe, at Hendersonville, N. C., for her work there among the mountain people.

On Saturday afternoon, December 23, the Guild gave a party for thirteen little "Good Fellow" children, in the club room. A tree laden with gifts of clothing and toys was enjoyed, refreshments were served and the children spent a happy afternoon playing games.

On Thursday evening, February 18, two delightful plays were given in the Parish House for the benefit of the Guild. The first, entitled "The Good Green Wood," was a three-act Robin Hood comedy, given by the choir boys. The scenic effects were artistic and the good acting showed splendid training under Mrs. Stott. The second play was a one-act farce, entitled "Mrs. Flood-ding's Nieces." The parts were well adapted and well taken by the girls of the Guild. As a result there is now deposited with the Commerce Trust Co. to the account of St. Agnes' Guild, \$42.00, which will be used to pay for a scholarship to be known as "The Liddon Stott Scholarship."

The Guild is now studying Gardner's "Wings of the World" two sections at a time being assigned to one member for detailed study and all taking part in the general discussion.

Several letters have been received from Miss Bryan, secretary of the Missouri Juniors, one of which congratulated Mrs. Stott on having successfully accomplished what has often been unsuccessfully attempted in other places, the founding of a chapter of Juniors of about 18 years and over.

Among other things, it has been decided to contribute toward a prayer-desk, for the Mission in Liberty, Mo. Plans for some social affairs are also in progress.

St. Agnes' Guild has grown from a membership of five to a present membership of fourteen. At the adjournment of the business meeting light refreshments are served and a social hour enjoyed.

ANNA L. BURCHARD, Secretary.

#### THE DAUGHTERS OF ST. GEORGE.

The new Guild, The Daughters of St. George, was organized March 7, 1912.

The following officers were elected: President, Mrs. Brigham; vice-president, Mrs.

Ashbrook; treasurer (pro tem), Mrs. Ashbrook; secretary, Miss Davis.

Initiation fees are twenty-five (25) cents and ten (10) cents dues each month, thereafter.

Meetings are held Friday of each week at 2:30 o'clock, in the Parish Hall. So far there have been eight meetings.

There are seventeen members. Subscription dances are given every two (2) weeks in the Parish Hall. Price of admission, twenty-five (25) cents a person.

Work for a lingerie table at the Maysale is being undertaken by the members.

MARGARET C. DAVIS, Secretary.

#### THE ALTAR GUILD.

The Guild has at present fifteen active members and eight associates.

One hundred and eighty-eight services have been served, including five baptisms and one funeral. The usual sale of books, calendars, etc., was held in connection with the bazaar of the Ladies' Guild, and resulted in a profit of \$25.00.

There were eight offerings of Memorial flowers during the year.

A surplice was made and given to Dr. Brady as an Easter gift; also six handkerchiefs were made out of odd pieces of church linen, two of which have been sold at a dollar each.

Memorials given in charge of the Guild during the past year are:

One baptismal ewer.  
One font cover.  
On individual communion service.  
One pair white book marks.  
One pall.  
Three stoles.

Balance on hand Easter, 1911.....	\$ 4.42
<b>RECEIPTS.</b>	
From dues active members.....	\$ 13.50
From dues associate members.....	8.90
From sales—bazaar, calendars, books, etc.....	37.59
From contributions.....	15.23
From Lenten offerings.....	21.96
	<b>\$150.00</b>

<b>DISBURSEMENTS.</b>	
For communion wafers.....	\$ 2.30
For flowers.....	7.35
For Christmas decorations.....	36.23
For candles.....	3.49
For books, calendars, etc.....	44.95
For postage.....	.42
	<b>\$ 93.75</b>

Balance on hand Easter, 1912.....	\$ 57.15
<b>BILLS OWING.</b>	
Easter decorations.....	\$38.45
Thirty-six copies of Resurrection.....	7.58
Candles.....	4.00
	<b>\$50.01</b>

E. A. ELLARD,  
Secretary and Treasurer.

#### THE MEN'S CLUB.

There have been six meetings held in the past year exclusive of the two suppers. The average attendance at the six meetings was fifteen. Addresses were made by Bishop Millsbaugh, Bishop Partridge, Dean Summer, Dr. Brady, Dr. Patillo, Dr. Delamater, Mayor Brown, Dante Barton, R. A. Long, C. T. Brady, Jr.

The Beefsteak Supper was both a social and financial success, and the proceeds put

the club out of debt.

The Annual Banquet was a social and educational success, but a financial failure.

The club is still indebted to the Auxiliary for this banquet, \$22.67.

There are forty-seven names on the roll and the outstanding dues amount to \$76.75, of which possibly \$50.00 may be collected.

There is nothing in the treasury.

A committee of four young men was appointed last winter to visit the hotels every Saturday and address church notices to all the guests. Have had no report.

Present officers: J. E. Brady, president; B. C. Howard and L. E. Coles, vice-presidents; J. V. B. Ellard, secretary and treasurer; A. C. Stowell, Wm. Mendenhall, F. S. Ford, additional members of executive committee.

J. V. B. ELLARD, Sec. & Treas.

#### THE CHOIR.

The position of the organ has been a great drawback, also the narrow chancel makes it hard to do any special shading. The newness of my choir and myself, to your service, have made it hard for us to do our best work. I suppose this is the reason that the most of the old choir immediately left us to our fate. I can readily understand how unpleasant it would be to wait while we learned the things that come to you as a matter of course. Another year this drawback will be removed, and I hope to have a few of the old choir at least.

Our best work was done on Good Friday and Easter morning. In fact we have become of enough importance to begin losing our members, two are already gone, and there are perhaps three more that will be leaving for paid positions within the next year. These places will, of course, have to be filled with new recruits.

I want to thank the Music Committee for their kindness and assistance they have given us. Also the appreciation which the congregation has been pleased to give us when we did some work a little better than the ordinary.

JEAN PARKHURST.

#### MARRIAGES FROM MAY 1, 1911 TO MAY 1, 1912.

May 22, 1911—James Henry Coghlan Boig to Rosamond Wynn Naftel.  
June 28, 1911—Frank John to Elizabeth Jane.

September 19, 1911—Charles David Correll to Bertha Lairmont Crockett.

October 8, 1911—Frederick John Court to Ada Riley.

December 27, 1911—William Houser Sloan to Margaret Glenworth Hamilton.

January 26, 1912—Frank Hubby Briggs to Myrtle Caroline Judy Quast.

January 11, 1912—Egbert Mott Somerville to Frances Viola O'Conner.

February 18, 1912—Addison Belmont Sharpley to Florence Platt Baker.

February 20, 1912—Lilburn Shields Trigg to Harriet Tousley Hamilton.

#### BURIALS FROM MAY 1, 1911 TO MAY 1, 1912.

May 17, 1911—John Emory Shepard.

May 18, 1911—Henry Long.

October 10, 1911—Sarah Josephine Cross.

October 25, 1911—Rosa Sanchez.

December 17, 1911—Henry Rockie Miller.

November 29, 1911—Jane Allen.

February 25, 1912—Nannie J. McKahan.

March 12, 1912—Dolly Pickett Dillon.

#### BAPTISMS FROM MAY 1, 1911 TO MAY 1, 1912.

June 9, 1911—Thomas Allen Pearson.

June 18, 1911—Charles William Horner.

June 19, 1911—Perry Hershey Brooks.

August 4, 1911—Marcia Macdonald.

October 15, 1911—Catherine Margaret Juanita Barnes.

November 12, 1911—Josephine Hecker.

February 18, 1912—Donald Howard Gardner.

March 24, 1912—June Harriet Baltis.

March 24, 1912—Dorothy Oliver Brigham.

March 24, 1912—Dorothy Llewyn Brigham.

March 24, 1912—Donald Jamieson Kirkpatrick.

March 24, 1912—Murray Virginia McArthur.

March 24, 1912—Irving Frederick Lewis Lohmann.

March 24, 1912—Sallie Marguerite McCluer.

March 24, 1912—Elizabeth Scott.

April 6, 1912—Katherine Florence Lobdell.

April 6, 1912—Kathleen Mavourneen Dillon.

April 6, 1912—Myra Dillon.

April 14, 1912—Cyrus Loyd Charles Brady.

#### TRANSFERRED TO THIS PARISH FROM MAY 1, 1911 TO MAY 1, 1912.

- Mrs. E. S. Ashbrook.
- Mr. H. C. Badger.
- Mrs. H. C. Badger.
- Mr. D. H. Bambury.
- Miss Mary Bambury.
- Mr. V. T. Bedell.
- Mrs. V. T. Bedell.
- Mrs. H. C. T. Brady.
- Mr. Basil P. Broadway.
- Mrs. P. T. Burnham.
- Mrs. G. E. Christian.
- Mrs. Olive J. Cooper.
- Mrs. R. J. Curdy.
- Mrs. Harvey H. Davis.
- Miss Maud M. Davis.
- Miss Margaret G. Davis.
- Mr. D. M. Dodge.
- Mrs. D. M. Dodge.
- Miss Frances Dodge.
- Mrs. Geo. H. English.
- Mr. Walter H. Fidler.
- Mrs. Walter H. Fidler.
- Miss Lois Fidler.
- Mr. W. J. Fulmer.
- Mrs. W. J. Fulmer.
- Miss Rebecca S. Greentree.
- Mr. Walter L. Guerry.
- Mrs. Walter L. Guerry.
- Mrs. F. B. Hamilton.

- Miss Henrietta Hamilton.
- Miss Marion Hamilton.
- Miss Margaret Hamilton.
- Mrs. M. W. Hayden.
- Miss Helen F. Hayden.
- Mrs. Pearl K. Hocker.
- Mr. J. L. Houston.
- Mrs. G. A. Johnston.
- Miss A. M. Kassimer.
- Mr. R. A. Lobdell.
- Mrs. R. A. Lobdell.
- Mr. R. N. Love.
- Miss Marion Love.
- Mr. F. S. Lytle.
- Mrs. Reginald Meade.
- Miss Blanche Miller.
- Mrs. Mary E. Miller.
- Albert Victor Morris.
- Mr. D. P. Osborn.
- Mrs. D. P. Osborn.
- Mr. P. W. Race.
- Mrs. F. W. Race.
- Mrs. H. Rautenberg.
- Cecil Rautenberg.
- Mrs. Everitt Waddell.
- Mrs. A. J. Watson.
- Mrs. H. C. Wiles.
- Miss Capicola Williams.
- Miss Margaret Williamson.
- Mr. C. B. Young.
- Mrs. C. B. Young.

You will find the addresses of all the above in the Parish Register.

- Mrs. Frank B. Higgins, 310 E 34th.
- Mr. Chas. Leverenz, 3612 Chestnut st.
- Mrs. Chas. Leverenz, "
- Mrs. Walter B. Pendleton, 2023 E 8th.
- Mrs. H. E. Pendleton, 2654 E 29th st.
- Miss Mary L. Pendleton, " " "

#### TRANSFERRED FROM THIS PARISH FROM MAY 1, 1911 TO MAY 1, 1912.

- Mr. Julian Amelung, to Trinity Ch.
- Mr. E. J. Austin, to Trinity Church.
- Mrs. E. J. Austin, to Trinity Church.
- Miss Lamour Austin, to Trinity Ch.
- Miss Margaret Austin, to Trinity Ch.
- Miss H. Buchanan, to St. Paul's Ch.
- Miss Maude M. Davis, to Grace Ch.
- Mrs. Douglas, to St. Paul's Church.
- Mr. Shannon Douglas, to St. Paul's.
- Miss Harriet Douglas, to St. Paul's.
- Mrs. Julius Grön, to Trinity Church.
- Dr. J. W. Heitzman, to Muskogee, Ok.
- Mrs. J. W. Heitzman, to Muskogee, Ok.
- Holland Heitzman, to Muskogee, Ok.
- Miss Alice L. Scott, to Trinity Ch.
- Mrs. Ada E. Smith, to St. Mary's Ch.
- Miss Ingrid Spörek, to Trinity Ch.
- Mr. Samuel Trotter, to Olathe, Ks.
- Mrs. Samuel Trotter, to Olathe, Ks.
- Miss Florence Trotter, to Olathe, Ks.
- Miss Anna Trotter, to Olathe, Ks.

#### CONFIRMED MARCH 24, 1912.

- June Harriett Baltis.
- Ruth Sidonia Barnes.
- Claire Louise Boyle.
- Dorothy Oliver Brigham.
- Helen Ursula Burk.
- Alden Anderson Fidler.



7. Margaret Carter Griffin.
8. Margaret Ann Hocker.
9. Mary Denison Hocker.
10. Donald Jamieson Kirkpatrick.
11. Irving Frederick Lewis Lohmann.
12. Murray Virginia McArthur.
13. Halbert Hall McCluer.
14. Margaret Nettie McCluer.
15. Sallie Marguerite McCluer.
16. John Griffith Madden.
17. Arthur Heber Meade.
18. Louia May Orear.
19. Donald Roderick Osborn.
20. Robert John Osborn.
21. Herbert Orvis Peet.
22. Elizabeth Scott.
23. Sylvia Lydia Sherman.
24. Earl Richard Talbot.
25. Katharyn Mae Thurtile.
26. Chandler Porter Wright.
27. William Wright.
28. Cogshall Young.
29. Gladys Moffett Young.

#### SUMMARY.

Added by Letter.....	66	
Added by Confirmation.....	29	
Total additions.....	95	95
Lost by Transfer.....	21	
Lost by Death.....	1	
Total loss.....	22	22
Net gain.....		73

Of those lost by transfer, 11 were old names which I succeed in getting off the list; 3 removed from the city, and 7 were transferred for other causes.

Note.—The revision of the Parish Register which is being undertaken, has already added 13 communicants to our list, while 4 have been removed as improperly entered, leaving a net increase of 9 which I have not yet taken account of, nor have I counted several persons for whose letters of transfer I have written and which I expect to receive before this paper is published. It is probable that the completed register will show about 530 communicants, or a gain of nearly 200 in three years.

C. T. BRADY, Rector.

#### NOTES.

The church is not going to be closed any more during the summer months. A supply will be secured for July and August during the rector's absence and there will be a weekly celebration and regular morning service Sunday. There are many people who cannot go away and many who do not choose to go away, and for these the church will be kept open. \* \* \* Joseph Schafer having resumed the work of his trade, a carpenter, has severed his connection with the parish. I have appointed as sexton, by the advice and consent of the Vestry, Mr. Louis T. Hardin. Mr. Hardin was a young minister of the Methodist Protestant

Church, who is desirous of becoming a candidate for Holy Orders in our church and very honorably takes the opportunity afforded him by his duties as sexton, to support himself. He is pursuing his studies under the direction of the Bishop with such assistance as I can give him. \* \* \* The parish registers have nearly all been distributed at this writing. Here are a series of questions which I should like to have answered: I want the addresses of:

- Mrs. E. N. Bein,
- Mrs. F. L. Bein,
- Mr. C. T. Botsford,
- Mr. John H. Cunningham,
- Mrs. E. B. Gorin,
- Mr. W. M. O'Conner,
- Mrs. Regnier,
- Mr. and Mrs. E. J. Sberiff,
- Mrs. Mary H. Sloan,
- Mr. Gaylord Warner,
- Mr. J. P. Wentworth,
- Mrs. Geo. Wetzel.

The above are all communicants of this parish, but most of them do not live in the city. If I can get their addresses I will write to them and endeavor to transfer them to some parish in the city in which they live. \* \* \*

In general please make a very exhaustive examination of the whole of the Parish Register and give me IN WRITING any corrections you wish made and do it JUST AS SOON AS YOU CAN. \* \* \* Please note in another column THE NUMBER OF YOUR POST OFFICE BOX. Every family, or part of a family, contributing, has been allotted a box, one box to a family. So far as possible your family box is the lowest number among the batch of envelopes issued to your family. For instance, if you, your wife, your son and your daughter are all envelope subscribers, the lowest number of the four boxes is the number of your box. Please fix your box number carefully in your mind. Hereafter every communication, including the succeeding issues of this paper, should there be any, will be put in your box. Thus we save an immense amount of postage. A list of boxholders is posted in the vestibule. Don't take anything inadvertently or carelessly out of any one else's box. \* \* \* It is not our intention to limit these boxes to the envelope subscribers and anyone who regularly attends this church and considers himself or herself as belonging to this parish, will be assigned a box upon application to me. Nothing could be fairer, I think, than that. \* \* \* Incidentally the Vestrymen assert that it is their intention to call upon every family connected with the church and ask them to make a weekly contribution toward the support thereof. They are busy men and you can save them a great deal of time and trouble by volunteering your contribution. I am asking now that all who are not subscribers arrange to give five or ten cents a week for current expenses and five cents a week for missions as a starter. You will be astonished at the tremendous increase in the revenues that will result from such an action. \* \* \* The choir boys have organized a baseball nine among their members, called THE BLUE JUNIORS. They have played a number of games, nine, I believe, and have sustained but two defeats. The last game reported to me was with THE LINWOOD BOULEVARD SLUGGERS. The affair

went to ten innings and victory perched on our banners by a score of six to five. The masterly pitching of Middlebrook and the team play of the rest of the boys, was too much for the "Sluggers." The game was of importance as it was to play off a tie, both teams having won previous contests. If I had the money I would equip those choir boys with uniforms. They deserve it. \* \* \* The boys are now rehearsing for fifteen minutes before every service with very gratifying results. Of course, that means that we have to employ a Sunday school organist. It seems a pity that we cannot have people who will volunteer for a month to act as a Sunday school organist and save the parish that sum. I should be very sorry to see the practices given up before the services. \* \* \* Everybody rejoices in the comfort of the new pews and our congregations fill them. \* \* \* The Vestry of the Parish will meet Wednesday night at eight o'clock. The meeting should be one of importance as there is much business and plans must be made for the summer and for the fall. \* \* \* The old Vestry was re-elected at the Parish Meeting with the exception of Mr. Watkins, who declined to serve for another term, to our very great regret. His place was taken by General L. C. Boyle. Since the election Mr. Remfy has declined to serve on the ground of ill health, another cause of great regret to us, for these were both very valuable men. To elect a successor to Mr. Remfy will devolve upon the Vestry at its meeting. \* \* \* To give the matter as wide publicity as possible, the rector repeats that he is, generally speaking, in his office in the mornings until twelve o'clock. His secretary is always there from nine until five every day except Saturday. The parish telephones are Home, South 2957; Bell, Grand 2967. The rectory telephones are, Home, South 3403; Bell, Grand 3403. Appointments, et cetera, can be made through my secretary. \* \* \* In general I wish people would try to exercise consideration in availing themselves of the telephone facilities. For instance, unless the cause is of the very gravest, no one should be called during our services. I dislike to have to put the telephones out of commission during the morning and evening service on Sundays, and I hope that the worship of the people will not be disturbed by a telephone call at that time. The building is small and the telephone bells can be heard even in the chancel. Again, please don't call people during the Guild meetings, which are from one to two o'clock on Fridays, unless it can not possibly be avoided. The Guild meets in the room where the telephones are and it is very annoying to have the bells constantly rung while the business is going on. \* \* \* The rector has declined a number of invitations. He has some literary work which has been put by, but which must now be attended to, and that and the parish duties are all that he can grapple with at present. \* \* \* Mrs. Brady and I have devoted what time we could to making calls and stopping at five, we have been able to make from eight to ten in that time with an automobile. If we do not have an automobile we can not make more than three or four. As there are probably six hundred calls that ought to be made, we cannot

accomplish very much. We are restricting our calls to the new members and if our supply of automobiles does not fail we hope to call upon all of them before the summer. We have had one rented taxicab and the cars of Mrs. Gaugh, Colonel Brady and Mrs. Woodstock. We could use one or two cars a week, that is for one or two afternoons, and if you have a car and a chauffeur which you can put at our disposal we shall be very glad. I am not asking this for myself. I don't care anything about it personally, but it is a help to the parish, I believe, and it enables us to do some of the parish work which lies at hand. I hired one taxicab, but I can't afford to do that often for calling. \* \* \* Still, I am compelled to urge people who have not been baptized, or whose children have not been to attend the matter at once. I am slowly getting the statistics of the Sunday school and I dare say there are between thirty and forty children who have not been baptized. Many of them are not church children, but they can be made so. I wish the teachers would emphasize to their pupils the propriety and necessity for baptism. I will administer the sacrament at any time in the church which may be mutually convenient. \* \* \* THE ALTAR GUILD needs two things. First, it needs a few more active members, members who are willing to take the arduous early service and do not feel that it is fair to confine their work to the comparatively easy mid-day and evening services. The work of the Altar Guild is the finest in the church. We are going to lose our efficient directress because she is going away. She leaves a position and a place in the church work generally, as well as in the Altar Guild, which it will be very difficult to fill. However, the church in Tulsa will be the gainer. There are a certain number of young people in the church who are prominent socially, some who attend church and some who don't. I suggest the propriety of their connecting themselves with the Altar Guild. Second, it needs money. We used to have associate members, those who recognized the work of the Guild and were glad to contribute towards its support by paying \$1.00 a year. The Guild has obligations for something like \$25.00 or \$30.00 more than its resources. It is not a money making society, yet it pays for the Christmas and Easter decorations, flowers and candles and many other things which contribute toward the beauty of the services. You can help them by buying the little Resurrection booklet, by buying the remaining calendars, by purchasing copies of the pictures of the old church. Twelve were ordered by the Guild and seven of them still remain on their hands. I paid for the negatives and the account is still unpaid. I pay all the petty little expenses of the church out of the Rector's fund, so far as it goes, and out of my own pocket when there is no Rector's fund. That fund is something like \$12.00 overdrawn now. Sometimes I make an account of these small items and the Vestry pays it, but more often than not I forget all about them. \* \* \* God forbid that anyone should think I am speaking to the generous, the self-sacrificing, the hard working, whenever I discuss church finances; yet it is they who seem to feel that they are concerned when anything is said concerning selfishness

and in difference. It is for them that I am speaking, it is because I cannot bear to see the burden borne by them alone that I chafe under the situation. \* \* \* Mr. Tebeau, of the Kansas City Base Ball Club, has sent me and the other clergy of the city, I am sure, an annual pass for which I am very grateful. After a hard day's work in the office I confess nothing rests me so much as to go out to the park and sit quiet for an hour and a half and see the game. I have not been able to get to the beginning of any game yet, but I have enjoyed the parts that I could see. \* \* \* The bi-monthly dances given by the DAUGHTERS of ST. GEORGE in the Club Room are extremely enjoyable affairs and I hope they will continue to afford much pleasure to the young people. \* \* \* If you want a notice published in the church Sunday morning, you should give it to me Saturday, or better still on Sunday morning, and then it will always receive attention, otherwise I am apt to forget them. You know I am getting to be an old man and my memory is failing! \* \* \* I was extremely sorry not to have been able to go to the Church Congress at St. Louis. As I am a member of the Executive Committee I should have gone, but the pressure of work upon me rendered it simply impossible. I could not get away by any scheme of arrangement. \* \* \* I want to call special attention to the picture entitled "CARRYING THE CROSS INTO TRIPOLI," one of Will Crawford's striking cartoons which teaches a great lesson and which I have placed in the club room for exhibition. In general the pictures in the club room have been somewhat forgotten by our congregations, but hereafter the room will be open before and after the services and the people are invited to look them over. Several new and interesting pictures have been added. \* \* \* Let me caution the envelope subscribers about one thing. Even if something prevents you from being at church, put your money in your envelope and lay it away instead of waiting and then putting it in for three or four Sundays at the same time. It is hard to catch up when you once let them lapse. The majority of people are very regular in their envelope payments, but there is always a proportion which gets behind and a certain proportion which never materializes. An ideal situation is when there is no proportion of that kind and one way to approximate it is to make your offering every week whether you come or not and then when you do come all you have to do is to bring the filled envelopes. \* \* \* The parish was glad to see its former rector, Mr. Woodruff, we would have been gladder to have heard him. He celebrated the Communion for us St. George's Day, but few knew of it and not many were present. He expects to return in June and has promised me a morning service. \* \* \* Pursuing my policy of exchange, Father Smith will preach and conduct the service at St. George's on the morning of the 19th of May, the third Sunday in the month. I shall be at St. Mary's. With that service I shall have exchanged with all the city clergy to my great pleasure and satisfaction. I think if there were more of this sort of interchange it would be better for us. It is certainly a pleasant relief to the congregation to hear another voice and it is

a relief to me to see another congregation. My wife says she gets awfully tired of hearing me preach and I can well understand the situation. I got tired of hearing myself preach. If it were not that I am relieved during the summer months I believe I could not preach at all. With May I begin to count the Sundays until vacation time, as I used to do the week days when I was a boy in school. \* \* \* This is to give notice that the rectory needs paint on the outside, and in the fall the inside walls will have to be repaired, as the plaster is cracked in many places, and some of the rooms repapered. I had plans drawn for a sleeping porch over the front porch. The architect says this porch will add to the beauty of the house and it would certainly add to its convenience and comfort. The health of one of the inmates will probably require an outdoor sleeping porch in the fall, but we need not bother with it now. \* \* \* I hope to get a young couple to rent the rectory during the summer months. I have had one experience of leaving it alone. By taking advantage of a technicality the burglar insurance company has refused to pay what I conceive to be a just claim for several hundred dollars and I have been forced to go to law about it. If some one had been in the rectory this loss would not have occurred, and the flowers over which so much care had been lavished and which had cost so much, would not have died, to say nothing of the chickens. If you know of anyone who would like to rent the house for July and August, please let me know.

#### POST OFFICE BOXES.

Are allotted as follows, family names only being given:

1. ANELUNG
2. ALEXANDER
3. ALLEN—ROBERTSON, MAY C.
4. ASHBROOKE—COOPER, O. J.
5. RECTOR
6. COL. BRADY—MILLER, M. E.
7. MRS. H. C. T. BRADY
8. KELLY BRENT
9. BUCK
10. BURCHARD
11. BEERY—SMITH, O. P.
12. BRADLEY
13. BRANDT
14. BURK—CURTIS
15. BEST
16. BACON
17. BROOKS
18. BROADWAY, F., and E. P.
19. BOYLE
21. BADGER
22. BASS
23. BURNHAM
24. BARNES, W. J.
25. BRADSHAW
26. Vacant
27. BEDELL
28. BRIGHAM
29. COHEN
30. CECIL
31. COBLEIGH
32. Vacant
33. COOPER, E. C.—Ender Berryhill
34. CUTHBERT

35. COLES.
36. COCHRAN
37. CHRISTIAN
38. CONNER
39. Vacant
40. DAVIS, R. S.
41. DURRANT—PEARSON
42. DALTON
43. DAVIS, M. C.
44. DOBBIN
45. DUNN
46. ELBERG
47. ELLARD
48. ENGLISH
49. FIDLER
50. FOCKLER
51. FORD
52. FULTON
53. FENN
54. FORSYTH
55. FOWLER
56. FULMER
57. GRAFFTY
58. GUTHRIE
59. GILMORE
60. GARNER
61. GAUGH
62. GRAHAM, O. E.
63. GRIFFITH
64. GRAHAM, C. E.
65. HAYWARD, F., C., and G.
66. Vacant
67. HOWARD, B. G.
68. HOWARD, J. W.
69. HOCKADAY
70. HUDSON—REED, H. S.
71. HARRIS
72. HAMPPEL
73. HOUSTON
74. HOCKER, P. K.
75. HODLEY
76. TRIGG, L. S.
77. HUNTER—KASSIMER
78. HAYDEN
79. JENKINS
80. JAMES
81. JOHNS
82. KAPP
83. KEARNEY
84. Vacant
85. LOWE, F. M.
88. LEE
87. LOBDELL
88. LAWTON
89. LOWE, W. L.
90. LOVE
91. LYTLE
92. McELROY
93. MARTINE
94. MENDENHALL
95. MATTHEWS
96. MILKEN
97. MILBURN
98. MYERS
99. MOREHOUSE
100. MAYNARD
101. MIDDLEBROOF
102. Vacant
103. MARTIN
104. MADDEN
105. MOISE
106. NEAL
107. NORMAN
108. OSMUND
109. OVERALL
110. OSBORNE
111. PEET
112. PEDIGO
113. Vacant
114. POLLARD
115. PENCE
116. PEARSON
117. REMFRY
118. Vacant
119. RICHARDS
120. RACE
121. RHODES
122. REED, C. B.
123. Vacant
124. STOTT
125. SMITH, F. C.
126. STOWELL
127. SMITH, W. J.
128. Vacant
129. SUTHERLAND
130. SEELEY
131. SCHMERHORN
132. SHEPARD
133. TALBOT
134. TUTTLE
135. TUFTS
136. THURLE
137. TALLMAN
138. WISE
139. WALDO
140. WADDELL, R. W.
141. WATKINS
142. WOODSTOCK
143. WILLIAMS, A. H.
144. WILLIAMS, C.
145. WRIGHT
146. WADDELL, N. E. J.
147. WILDE
148. WILES
149. YOUNG
150. RATHBONE
151. McCLUER
152. GREENTREE
153. TRUNDLE
154. THOMA
155. Vacant
156. HOCKER, LUCY
157. Vacant
158. Vacant
159. CURDY
160. HARDING
161. MILLS
162. GRIFFIN
163. Vacant
164. EASTMAN
165. Vacant
166. Vacant
167. WHITNEY
175. WOMAN'S GUILD
190. WOMAN'S AUXILIARY
205. ALTAR GUILD
220. ST. AGNES GUILD
235. DAUGHTERS OF ST. GEORGE
250. CHOIR
265. SUNDAY SCHOOL
280. MEN'S CLUB
295. VESTRY
281. SEXTON

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Cyrus Townsend Brady

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## THE CRAFTERS

317 E. 10th Street

Home Phone 4030 Main

# The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH

Volume 3

TRINITY-TIDE

Number 4

## SUMMER SERVICES.

The Rector of the parish will leave for his vacation the first of July. He will not return until Sunday, September 15th. The order of services will be as during the month of June, namely:

*Holy Communion every Sunday at 7:30 a. m. (and at 11:00 a. m. the first Sunday in the month); Summer session of the Sunday School, 9:15 a. m.; Morning service and sermon, 11:00 a. m. No evening service.*

The Reverend F. M. Weddell, Rector of Grace Church, Carthage, Mo., will be in residence in the choir master's rooms in the parish house during the month of July in which he will be in charge. The Reverend A. G. Mussor, Rector of Christ Church, Moline, Illinois, will have charge of the services during August and will reside with his brother-in-law, Mr. A. C. Stowell. The Reverend W. A. Pearman, Rector of Christ Church, Warrensburg, Mo., will have charge of the services for the first two Sundays in September and will be quartered at the parish house while in the city. The sexton of the parish will take up his residence at the rectory, which the rector's wife decided not to offer for rent.

My arrangements with the parish only cover a vacation of two months, therefore I am assuming personally the expense involved in the arrangements for the two services in September.

The regular session of the Sunday school closed last Sunday. Attendance is not counted after that date on the regular year but it is counted on the summer session which will close on Sunday, the 8th of September, the regular session being resumed on the 15th. Attendance by the regular teachers and scholars upon the summer session is entirely optional. There is a desire in some quarters for this session and the Rector is willing as always to gratify it.

As I am on the subject of summer services, may I be permitted to ask that the people whose good fortune enables them to enjoy vacations, see to it that the church does not suffer by their absence? In other words, if you are an envelope subscriber, send to the treasurer, Mr. Wm. Mendenhall, 3125 Woodland Ave., not less than once a month the envelopes for the month with check to cover. The expenses of the church go on just the same. The church needs the money and you will find it much easier to keep up with your subscription by this method than by allowing the envelopes to accumulate until you have a dozen or more to be filled on your return; not an easy task always for moderate givers. And if you are not an envelope subscriber—and many of you are not—send him a check any way.

## CHURCH UNITY—A CONFESSION.

Unity seems to me to be just as desirable as ever, even more desirable. Personally, I am, as I was, willing to go even to extreme lengths to bring it about. Practically, I have decided that under present conditions efforts in that direction are useless and time spent to that end is time wasted—at least it is so in my case.

I thought when I introduced the so-called *Open Pulpit Resolution* in the General Convention at Richmond that it would be a practical measure which would tend to bring differing Christians nearer together. I was mistaken. It has not made the least difference. The resolution is so innocuous that it is hardly worth while to delete it from the canon. During several years I have tried to get in touch with Sectarian Christianity and bring the Church, as I represent it, into a closer relation with other Christian organizations. I have failed lamentably. No results whatever have attended my efforts. The Church does not want to get into closer relationship apparently, neither her clergy nor her laity. Our ideas are so at variance with those of the other churches that nothing results from the association, even if we do come in touch, unless our differences are thereby accentuated!

Time was, and I can remember it, when the Church was respected, admired, and I might almost say a little envied, by other Christians. Now, other Christian organizations seem to have little or no respect or admiration or love for the Church. They show plainly that they can get along without us very well; that what we regard as essential is not so to them. They even look down upon us as small, weak and relatively unimportant. They cling to their particular tenets and their doctrinal standards just as determinedly as we cling to ours. And they would not have it otherwise.

Personally I have made pleasant acquaintances and have profited by the Christian character and characteristics of the ministers of these various churches. Ecclesiastically nothing is changed. Even optimistic I am at last convinced that we are so far apart, not only doctrinally but in nearly every other way, that as I have stated, time, when we have so much to do, spent in the endeavor to get together is wasted. Therefore, from the most ardent, outspoken progressive, I have become a reactionary. I have concluded that so far as I am concerned, unity is an idle dream; that it is not possible in the present stage of human development except by giving up all that we hold dear; and I have no doubt that other Christian organizations are in exactly the same position. If every church gave up its distinctive tenets the

result would be a colorless nothing at all. To have unity we have got to have it on a basis and the only basis I can accept is the Church basis which means that everybody would have to come to us on our terms. Probably, may certainly, all the other Christian organizations feel the same way. In other words, while everybody shouts for unity, nobody considers anything but absorption.

For that reason I am done with the subject. Henceforth, so far as I am concerned, this Church will flock by itself. This Church appeals to me as being absolutely right in every fundamental position. I cannot admit that in anything she is wrong, consequently I see no use in the proposed Conference on Faith and Order. It will bring forth talk and nothing else. I am convinced that such a thing as unity is impossible now. I will continue to pray for it in the future, but that is all. Some day it will come, doubtless, but not until there has been a change in religious thought and experience so great as at present almost to be unthinkable.

I entertain and shall continue to entertain the kindest feelings for all Christians and the organizations to which they give their devoted allegiance. I shall respect their convictions as I admire their earnestness, devotion and good work. But that is all. The differences remain. They grow no smaller because of kindly feelings. We are as widely separated as if we did not love one another. Protestant Christianity, so called, stands for certain things. Roman Christianity stands for certain other things. Catholic Christianity stands for certain other things still, for which I personally also stand. We all have many things in common, bless God, but the things not in common, our irreducible minimums, cannot be harmonized or got over. And there is no use trying to get over them by expedients which blink at the facts, by specious resolutions which do not effect the real issues, by tentative associations which merely serve to emphasize the difference. I repeat, I am done with all this. Having tried and failed, I try no more; not because I am a "quitter," I'm not that, but because I have come to see that it is useless and there are other avenues for my energies and for the energies of the Church. That is all.

This is a rather sorry confession and I do not especially like to make it but I feel in honor impelled to do so. Whenever I have convictions on any subject I cannot keep quiet about them. My congregation is in the habit of saying that I tell everything I know every time I speak, and the charge is true. I never saved a fact, an argument, an illustration, an idea or a determination for a convenient season. I cannot do it. The time to do anything is now. I invariably put into the present moment everything that I have at that time. Hence this confession. And lest there be any misapprehension in the mind of any stranger, although I write everything in this paper I sign my name specifically to this confession.

CYRUS TOWNSEND BRADY.

#### ADDED BY CONFIRMATION SECOND SUNDAY AFTER TRINITY,

JUNE 16TH.

1. Mae Louise Brandt.
2. Myrtle Caroline Briggs.
3. Frank Hubby Briggs.
4. Mary Eleanor Crampton.
5. Emma Fuson Curtis.
6. Laveria Gilges.
7. Louis Thomas Hardin.
8. Grace Isabel Hockaday.
9. Rosamond Lytle.
10. Laura Stanley Moise.
11. William Albert Osgood.
12. George Vincent Post.
13. Speed Lemon Post.
14. Louis Lee Pouton.

#### ADDED BY TRANSFER.

Mrs. G. V. Post.  
Mrs. J. St. G. Thurtell.  
Total additions 18.

#### LOST BY TRANSFER.

J. L. Houston to diocese of Chicago.  
Cuthbert Powell to diocese of Los Angeles.  
Mrs. Powell to diocese of Los Angeles.  
Miss Powell to diocese of Los Angeles.  
Mr. Geo. E. Wetzel to St. John's church.  
Mrs. Wetzel to St. John's church.  
Mr. Gaylord Warner to diocese of Chicago.  
Mrs. Warner to diocese of Chicago.  
Mrs. E. B. Gorin to diocese of Chicago.  
Total lost 9.  
Net gain 7.

#### THE LAST DIOCESAN COUNCIL.

Although I am not a Roosevelt man and although I regard Roosevelt officially and as a candidate with the exact antithesis of the feelings professed for him by his followers, I can feel some sympathy with the delegates over whom the steam roller, so called, rolled! I got the same kind of treatment at the Diocesan Council.

For economic reasons I advocated the establishment of a minimum salary for missionaries, which should also be a maximum and which would also do away with the gross inequalities in present stipends; a limitation of the appropriation for the Bishop's residence to \$16,000 and the abolition of the office of archdeacon. I should like all missionaries to get twice as much as they do—the small pay of the church-clergyman is a disgrace to the average clergyman. I should like to house the Bishop in a residence befitting his dignity and talents, for which even the amount appropriated, \$22,500, is scarcely enough; and I should like to have two archdeacons instead of one; but I did not see and do not see how these things are to be brought about with our present financial strength, or lack of it, rather. The Council defeated all these motions overwhelmingly.

Furthermore, I tried to restrict membership in the Board of Missions to persons who were not stipendiaries thereof. I said I could not see how a person of fine feelings could consent to sit on a Board which fixed his own salary and then devolved upon him the fixing of the salaries of other missionaries; but the Council saw no difficulty in that proposition and again my motion was decisively defeated.

The only thing that I advocated that passed was the changing of the name of the Diocese from Kansas City to West Missouri. And I was not especially keen about that; perhaps that is why it passed! There are reasons in plenty. The Diocese is not yet sufficiently homogeneous to be known by the name of its See City; jealousy, misapprehension and unpleasant feelings have been engendered by the adoption of the present name. The name itself is not definitive. There are two Kansas Cities, one in Kansas and one in Missouri. If a See City is to give its name to a Diocese it ought to be a distinctive name. Furthermore, there is too great a similarity between Kansas and Kansas City, people sometimes confuse them. On the whole West Missouri seems better.

Finally I found myself so out of harmony with the Diocese's present plans as established by the Council that in the interest of harmony and good work I have withdrawn from the Diocesan boards, committees and commissions of which I was a member. I look forward to a peaceful year myself and I have no doubt that the Diocesan boards, committees and commissions share my anticipations for themselves, so everybody will be happy.

#### A SMOOTHING DOWN.

Please do not ask me to attempt it. In the first place I admit frankly I do not like the idea, I do not enjoy the process either as applied to any one else or as applied to myself. Personally, I would much rather be stirred up any day than be smoothed down. Somebody always and everywhere is getting disgruntled, offended at somebody else—generally at me—or something or other, and I am urged to go and see them, or him, or more often her, and do a little down smoothing. It is almost useless for me to try it. I do it so badly. The last state of the disaffected is apt to be worse than the first, after I have visited them. You all know I have not a bit of tact; why blind yourselves to that fact and strive to go under assumption that I am full of it, only it is carefully concealed from casual observation?

Besides all this, I am so full of conviction that the Church is independent of local circumstances, conditions or individuals, that I can never bring myself to understand how these can make any difference to a Christian Churchman. They would not make any difference to me. Consequently I approach the smoothing down process with an initial disadvantage hard to overcome.

Why should anybody be smoothed down anyway? Why should anybody sulky, refuse to play, seek refuge in the corner? Are we men and women, or children only? Smooth yourself down, my brother or sister; do not expect me to do it. There are plenty of men who can and will. I am not of that kind, perhaps to my misfortune. I am a stirrer up. That is what you need more than a smoothing down. A STIRRING UP.

#### THE ONE CUP OR MANY CUPS.

Abridged from the *Living Church*.

First, let us ask whether any timidous communicant refuses to accept in change, paper money or coin probably reeking with

"microbes"; or to hang on to a street car strap which all sorts of tainted hands have grasped; or to wear, perhaps, toupees, wigs, switches of some one else's hair; or to read a book from the library which may have lain for days in an infected sick-room; or to use in a restaurant or hotel, spoons and forks scantily cleaned; or eat lettuce; or to enter a crowded public vehicle where one breathes everybody else's breath and is liable to contract many sorts of disease?

Says a medical writer in *Munsey's Magazine*, recently:

"Of what use is a thorough examination of milk, cows, and barns, if the individual who milks the cows is not first examined? Many persons are innocent carriers of disease. They carry on their hands, clothes, or toilet articles the germs of typhoid fever, diphtheria, and spinal meningitis. Every individual, man or woman, who handles milk should be tested frequently to be certain that he or she carries no germs."

Have we not the right in all seriousness to ask, Why, then, select the most unlikely place and occasion, and they the best in our lives, to regard with special suspicion? Of all the places and occasions where infection might be looked for—and that includes all places and occasions—the time and place of Holy Communion may, indeed must, be considered most nearly exempt.

For—1. Let it be noted well that *water carries infection, but alcohol is an anti-septic*. The stronger the wine, the more certainly is any chance of infection destroyed. Hence the use of individual cups at public drinking fountains is not an argument for their use at Communion time. The cases are not analogous. The difference between water and alcohol immediately weakens the force of the argument here, if it does not destroy it totally.

2. There has never been an attested case of infection from the Communion chalice. In this all medical authorities agree. At the last Lambeth Conference a special committee was appointed on matters connected with the administration of the Holy Communion. On this question of infection, counsel was asked of distinguished London physicians, among them King Edward's own personal attendant. Upon their replies was framed the report of the committee, which was unanimously adopted by the conference.

"On the question raised by those who urge the use of one chalice for a number of communicants:

"With regard to this, your committee, having received the help of important testimony with high medical authority, believe that the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. Your committee believe that it is not necessary, on the ground of any such risk, to make any change in the received manner of administration; that it would be unwise to recognize and encourage by such a change an alarm which should be met by the exercise of common sense."

3. Now consider: the vast majority of persons in any community never communicate at all. Roman Catholics communicate in one kind or only. The Protestant bodies for the most part have communion on occasions comparatively infrequent. The people who receive the Communion cup most frequently are the comparatively small number in any place who are called *Episcopolics*; and of them the clergymen receive most often, and consume what is left of

the consecrated wine after all have communicated. Is it not evident, therefore, that if any infection makes itself manifest, it will be observable among "Episcopal" clergymen, and "Episcopal" communicants, and especially after Easter, when every devout and dutiful Churchman receives the Holy Communion? On the contrary, our clergy are considered by insurance companies, the world over, rather exceptionally good risks. They are not a sickly, diseased set of men, but healthy as the most, and long lived. Yet all the germs that can have remained in the chalice after any administration, they must have consumed. Nor are Church people as a class more afflicted with diseases of infectious character than are Presbyterians, Methodists, Baptists, or Friends, these last having no sacramental communion at all!

From all of which it appears that neither science nor experience gives any foundation for what is really a foolish and wicked objection to the Communion cup.

#### NOTES.

Attention is called to the list of additions to the parish since the publication of the last issue of this paper. These have been by transfer, two, and by confirmation, fourteen, making a total of sixteen. There have been dismissed to other parishes nine, every one of them persons who have removed from the city and whose names have been carried on the lists for a long time. I have just succeeded in getting them to take transfers to churches where they belong. \* \* \* The other day a man whose name appears on the parish register wrote me that he was a Christian Scientist and desired his name dropped in the event I would not give him a letter of transfer to the organization of his choice. I thereupon immediately excommunicated him for the public profession of heresy. I notified the Bishop of my action as required by the Canon and advised the offending party that he might appeal to the Bishop if he desired to do so. His name will be stricken from the parish roll and carried on a special excommunicated list so that if he ever sees the error of his ways and returns, the case can be reopened. I do not think it right and proper that such names should be carried on the regular list any longer. If anybody who reads this is so entered upon the lists although a Christian Scientist, I call upon him in fairness to take his medicine like a man. \* \* \* The clergy of the city at their last meeting at Evanston honored themselves by presenting Father Smith with the hood of his B. D. degree from Seabury Divinity School, Fairbairn, Minn. The Reverend Mr. Eckel of St. Joseph and the Reverend Mr. Plunkett of Independence also participated in the gift. We gave him this hood as some evidence of our affection and in testimony to our appreciation of his administration of the Diocese, as President of the Standing Committee, during the period between the death of Bishop Atwill and the coming of Bishop Partridge. \* \* \* Does everybody realize that, adding the number of persons confirmed and the number transferred to the parish since October first last, there has been an increase in communicants of the parish amounting to one hundred and eleven? How much longer can we cope

with this rate increase in the parish house? \* \* \* Always we are faced by financial questions. If the people would pay up what they promise to pay we would be in excellent condition as to floating debt and running expenses, but the delinquencies now amount nearly to one thousand dollars. Of course, this will be paid in time, but it is a big load for the parish to carry. Is any of it chargeable to you? As I have said to you many times, you can stop all this talk about money matters very easily. It is the easiest thing in the world, if you will only make up your mind to it. \* \* \* As a recent meeting the rector was elected a member of the Executive Committee of the Knife and Fork Club for the ensuing year. \* \* \* In view of the agitation for compulsory individual communion cups I respectfully call your attention to an article in another column abridged from *The Living Church*, that most excellent paper to which I wish everybody in the parish was a subscriber. Law or no law, this church and this priest thereof will continue the ancient practice. \* \* \* I have completed and sent off to the publishers the novel written around St. Paul about which I have several times spoken. It is named tentatively, "*As Gold in the Fire*." It will not be published until next year at the earliest. Meanwhile you will find "*The Chalice of Courage pleasant for summer reading, or for any other time, I think.*" \* \* \* No office hours will be kept during the summer at the parish house. My secretary will have a vacation as well as I. \* \* \* Enclosed in this paper is a circular regarding a book of sermons to be issued by Geo. H. Doran & Co. All the profits, and they are considerable, upon each copy of this book sold by the Altar Guild will go to the Guild. If you want to help out that society which has just been reorganized under the efficient presidency of Mrs. Tuttle, you can subscribe through them for a copy of this book. The Altar Guild of this parish will also be glad to take orders for copies for any other Altar Guild to which this notice may come. They will make liberal arrangements with such guilds to allow them a large share of the profits. I am not anxious to make any money on copies sold here or under this agreement. I am only anxious for the funds of the Guild to be replenished in this way. They have few ways of making money and they ought to be helped. \* \* \* The Rector and his family will spend their vacation in New York City. We have rented a furnished apartment high up in a sky scraper and hope to be reasonably cool. If it gets too hot there are many cool places around New York to which we can repair. Personally, I would a great deal rather go west to the mountains, but the family have not visited New York for a long time and they have prevailed upon me. A little motor trip has been planned through the Berkshires and the White Mountains in August with Colonel Brady. Meanwhile, I wish everybody a very pleasant summer. The weather so far has been so agreeable that there has been no necessity to go away. Indeed, I do not believe I would go away every summer were it not that I get so tired of preaching, teaching and lecturing. About the first of May I begin to count sermons as a girl at school counts the days, before vacation; and I think a little separation

does the parish as much good as it does the Rector. \* \* \* I celebrated "High Mass" for Father Smith at St. Mary's on a recent Sunday on which we exchanged. Father Smith preached a very fine sermon here, I am told. As for myself, when it came time to preach the sermon it seemed to me almost an impertinence and if I had not had something written I am afraid I should have made sorry work of it. \* \* \* By the way, I was so pleased with the amice that I wore that I asked Father Smith to have one made for me, intending, of course, to pay for it, but I was greatly and agreeably surprised by receiving it the other day with the compliments of Miss Cordell. \* \* \* This is an actual dialogue which took place in the church the other day:

Lady—Are you in need of an organist?  
Rector—We are not.  
Lady—I should like very much to get such a position in the Church.  
Rector—And of what Church are you a member?  
Lady—Is that of importance?  
Rector—It is.  
Lady—Well—er—I—  
Rector—You are a Christian Scientist, I presume.  
Lady—Yes, I am.  
Rector—Nothing doing.  
Lady—I see there is no place for me in this Church.  
Rector—There is no place for you in any Christian Church, madam. Good morning.  
(Exit Lady)

The Sunday School flower service was the best we have had for a long time in spite of the threatening weather. The Bishop made a pleasant address to the children and the church was filled with flowers. Mr. Howard certainly has the banner Sunday school of the Diocese. It is as good a Sunday school for its size as any I ever saw. It is well organized and its officers are efficient. The primary department is a delight. The music has improved greatly. \* \* \* The regular choir will be in attendance except during August at which time the Sunday School organist will play and Miss Terkowsky will lead the singing and endeavor to organize a volunteer choir.

Any persons who are willing to help out please notify Miss Parkhurst. The boys will not be required to sing during August. \* \* \* I wish people would get into the habit of looking into their post office boxes. There is not always something for everybody in the boxes, but there is generally something for somebody. All my communications to the parish go in these boxes, as do those of the Parish Treasurer, Financial Secretary and the Vestry. Surely it is not a difficult matter for you to remember your number. It generally corresponds with the number of your package of envelopes. Some of the boxes have mail in them now and some of this mail has been there three Sundays which means that you have not been there for three Sundays! If you have not a box let me know and one will be assigned to you at once. \* \* \* The storm last Saturday did great damage to the trees in the park and the church yard. The park is in a sad way of losing its trees and some scientific forestry is needed there badly. \* \* \* Please remember that the clergy who are serving you during the summer are strangers in your midst and if opportunity arises, extend to them some of that pleasant hospitality with which you welcomed me when I first came among you. \* \* \* Following the confirmation of our sexton who was a minister of the Methodist Protestant Church, he will be accepted as a postulant and in due course become a candidate for Holy orders in the Church. I suggest that under the circumstances it would be proper to address the sexton as Mr. Hardin. He has nothing at all to do with this suggestion, of course. It is my own wish. \* \* \* Cold and threatening weather interfered to prevent the Lawn Fête of the St. Agnes Guild being the success it deserved. Notwithstanding all this, there was a good attendance and a fair financial return. \* \* \* The Daughters of St. George have given up their bi-monthly dances. They will be resumed in the fall. \* \* \* Next year I propose to take the Bible Class through an interesting course in Church History beginning with the death of St. Paul. A stimulating text book will be provided and I hope for a large attendance.



## The Chalice of Courage

By

Cyrus Townsend Brady

Illustrated in color by J. N. Marchand

Published by Dodd Mead & Co., for sale at all book stores, \$1.35 net.

Colorado has been the scene of many an excellent novel, but this one outranks them all.—Grand Rapids Herald.

The strength of the author's prose is in description of nature's wilds—the awe of the everlasting hills, the music of the streams, the stillness of the majestic mountains are in him as in few other novelists. But far greater than all this is the beauty of expression in the grand faith in the Almighty which pervades the story.—Boston Times.

The story is thoroughly fulfilling.—New York Sun.

A delicate situation treated with great naturalness and grace.—St. Louis Dispatch.

The story is ardent, thrilling and daring and is amazing in its conception.—Salt Lake City Herald.

He has succeeded in fixing in his story some of the real romance of the West undefiled by the usual literary jargon of cowboys, saloons, wild bronchos and cattle stealing.—The New York Independent.

A clean, wholesome story with the interest never flagging from beginning to end.—Oregon Journal.

A full, well balanced story.—Philadelphia Item.

The tale's grip of excitement begins with the first page. \* \* \* a truly wholesome story with something doing every minute.—Chicago Record Herald.

We have read nothing better than this novel in many a long day.—Nashville American.

**WE** are particularly proud of our recent Wedding Day and Wedding Anniversary Congratulations,—they are exquisite in sentiment and design and the prices are in pennies. There is a beautiful little booklet entitled "The Bridal Rose" done in dainty Art Craft papers and hand-illuminated,—quite the prettiest bit we have done. It's 25 cents.

The Crafters  
317 East Tenth Street

## The Kansas City Churchman

PUBLISHED BY ST. GEORGE'S PARISH

Volume 3

ST. MATTHEW'S DAY

Number 5

### BACK TO THE WORK.

I have returned from my vacation refreshed in body, stimulated in mind and uplifted in spirit. The benefits to me personally are incalculable—I venture to hope that the benefits to the parish will be correspondingly great. I left here weary in body, drained in mind and depressed in spirit. I have no apology to make for taking a long vacation. At my age, with my temperament and my constitution, I have either got to leave the parish at the end of ten months in a Pullman or go out of it in a box. When the box time comes I hope I shall be ready for it, but I do not want to force the issue at present.

There is one feature of a minister's absence from his parish which nobody seems to dwell upon very much and that is that it is good for the parish to hear somebody else and to be relieved from hearing the same person all the time. If you get as tired of my sermons as I do by the end of the year you will be glad to see me go for a space, and this is true, although I like to preach and it may be that you like to hear me preach.

I spent my vacation in New York City, with excursions to nearby points and weekend visits to old and dear friends. We came home via Washington, Pittsburgh and Chicago. We stopped at Toledo and visited my daughter and granddaughter on our way East. We did not motor through the Berkshires or anywhere else. Our apartment at the Ansonia was lovely and cool. We did not suffer from any hot weather and enjoyed every comfort and even a few luxuries while we were away.

I might call this vacation "Entertaining in New York," for we had almost a continuous succession of agreeable guests whose stay ranged from ten days to one meal. It was delightful to resume our acquaintance with old friends, near and dear, whom we had not seen for many years. I held sweet conference with my two best friends in the ministry, Leffingwell of Connecticut, and Molony of Indiana. I visited all my friends among the publishers and editors, recalled myself to many and received a number of literary commissions which I hope to find time at intervals to execute. I disposed of the serial rights of my novel, written around the Apostle Paul to THE CHURCHMAN. Publication of it will commence very shortly. Book publication will follow in the spring. Its title is still to be settled. First I called it "A Pretorian of the Guard," then "At the Ends of the Chain," next "As Cold in the Fire," still later "The Fetters of Freedom." After that was adopted, "The Law of Life" was suggested. If it is not too late it will appear under that name, if not, as "THE FETTERS OF FREEDOM." The story is to be

sumptuously illustrated by the Kinneys, who have done much good work on several of my books. I held many counsels with them over the choice of subjects. They are also to make a cover in color for THE CHURCHMAN, which from the "lay-out" promises to be very striking. Mr. Will Crawford is to make some decorative pen and ink sketches for THE CHURCHMAN also.

I went to church variously, every Sunday of course; to the Cathedral, St. Bartholomew's, Grace, Trinity, St. Michael and All Angels in New York; Holy Trinity Memorial at Westport, Conn.; Cavalry Church at Pittsburg; and twice to a Presbyterian church to hear Hugh Black. In addition to that great preacher I heard sermons by Bishops Woodcock, McCormick, Guerry, Robinson and Darlington, besides the rectors or assistants of other churches. Christ Church was very near the hotel and I frequently went there for early Communion. I got any amount of new ideas and new thoughts, new views and I trust new visions which I am burning to share with you.

My eldest daughter, Margaret, having finished her course at school, came back with us and we left to take her place at Ogontz, Katharine, my youngest daughter, so the family at the rectory still consists of a quartette.

I can not refrain from saying what a comfort and joy it was to be in a real church once more. Oh, if we could only—but I will say no more; that way madness lies. I find that other people beside myself have been taking vacations and some of them have overlooked their parochial responsibilities. I am not going to scold, just to remind you that we are here and at work again. We had the greatest year of our history last year, let us surpass it this year. We can do it if we will. It ought not to be any trouble at all for us to increase the communicant list over the six hundred mark this year. We have five hundred and twenty-nine now, you remember. Let us increase our envelope subscribers also. If every one would do his share, if every one would do part of his share, the results would be amazing. Some day this is going to be a great parish, let's speed the day. Incidentally I believe—I write subject to correction—that St. George's and the little church at Warrensburg are the only parishes in the Diocese which have paid in full their apportionments for General and Diocesan Missions. That fills me with pride and joy; but there are other assessments and apportionments which have an equal demand upon us. We must not rob Peter to pay Paul.

The ancient war cry was "Aux armes," the modern one is "To work." Danton's famous motto for the French was "Audacity" thrice repeated. Mine for the parish

is "Work," repeated not once but seventy times seven. We can do anything if we will. We can do anything if we will. Yes I am not asking you to do everything, just something. *What is the something that you can do that you don't do?* Sit down quietly and think over the proposition. **WHAT IS THE SOMETHING YOU CAN DO THAT YOU DON'T DO?** And when you have thought long enough—don't think too long, by the way—go out and do that something. "This one thing I do," said my favorite Paul, although he seemed to have done a million things. What one thing do you do? What one thing more can you do? What one thing more will you do? God knows the answer to these questions. Let some of us know also, dearly beloved.

**WHAT IS THE SOMETHING YOU CAN DO THAT YOU DON'T DO?**

#### IN MEMORIAM.

Death made unusual inroads upon the parish during the summer. The summons came to all ages. Mrs. Rosa Dills had been long connected with the parish. A mother in Israel, she died full of years and honors, ministered unto by her devoted children and surrounded by troops of loving friends. Many will cherish the memory of her long life well spent in the Master's service.

Frank Ford was called hence in his prime. He was a member of the Vestry and among the most efficient of our vestrymen. His service to the parish during the erection of the present building can scarcely be overestimated. He saved us hundreds of dollars by his good judgment and many blunders by his good taste. Able, intelligent, sweet tempered, faithful, devoted, a true Christian gentleman, we shall miss him everywhere. It would not be amiss for the parish to place a bronze mural tablet to his memory on the walls of the parish house, later to be removed to the church when it is built. If you who read fall in with this suggestion, speak to me about it and we will see what can be done.

Lastly, and just before my return home, the Lord called a wife of youth, Mrs. Richard Robertson. Death is always sad, but circumstances are particularly distressing in this instance, for Mrs. Robertson left three little children, one of them a babe but two months old. God's ways are certainly very mysterious and hard for us to understand and perhaps the most difficult of all prayers is that His will may be done; yet that is perhaps the most necessary of all prayers.

The sympathy of the whole parish, which is not yet too large to have lost that touch of family relationship, goes out to those who are left behind to take up the burden of life bereft, and our prayers for those who have been bidden to come up higher are uttered without hesitation. May light perpetual shine upon them. *They are not dead, they are just away.*

#### NEW YORK.

Personally, I do not like New York. I admit its greatness, its splendor, its luxury, its comfort, its wealth, its magnificence, but

I don't want to live there. I do not wish to dwell where neither innocence and youth, nor dignity and maturity, are respected. I do not want to live where my wife and children cannot appear alone on the streets without the almost certain probability of their being rudely, vulgarly, even shockingly accosted. I have no wish to reside where the supreme desire of the majority of those with whom you come in contact appears to be to make money, to get it from some body else in any possible way, by any possible means, but to get it ruthlessly; and for but one end—to have a good time.

New York has material advantages which appeal to the thrifty. Your dollar goes further in New York than it does elsewhere; incidentally it goes quicker as well as further. It is because there are so many opportunities and temptations to spend it that it goes quicker, but if you resist those temptations, disregard those opportunities, it does go further. Things are cheaper, as a rule, than they are here. That is true of nearly everything but house rent. There are no houses to rent and the rent of apartments is frightful. A number of people have said to me, "If you want to get money you have got to go where it is, and New York is where it is." In line with that self-evident proposition I managed to get some things, material which I would not otherwise have received; if I had not been there. May the Lord make me truly thankful.

I think, when I retire, I should like to live somewhere outside of New York, in the country where life is sweeter and purer and less strenuous, but where I could go to the city from time to time for pleasure, for business, for instruction and uplift. It seems strange, after what I have said, to suggest going to New York for these things, but you do get those things there. The brightest minds, the greatest preachers, the most devoted missionaries, the most profound thinkers, all are to be found there. In music, in art, in the many things which are to make up our complex civilization, New York is also supreme. The wheat and the tares grow together, unfortunately the tares are more in evidence than the wheat, yet both are there.

There is an intoxication in living in a great city, the noise of it, the hurry of it, the madness of it. If I had to live there all the time I do not know what would happen to me. With my naturally strenuous temperament I should probably hurry to my death. So I am glad to get back to Kansas City. I am like the old lady who was shown the Apollo Belvedere and who remarked that she had seen the Apollo Belvedere and Raggles and that she preferred Raggles. I have seen New York and Kansas City and I prefer Kansas City. Besides, I can get up enough excitement right here for any reasonable man. When I lack other occupation there is always The Kansas City—but I promised myself that I would be peaceful, in this issue anyway. So I am glad to get back to Kansas City. The town looked good to me when I returned, the rectory, the parish house—only as a parish house though, not as a church—but there I go again.

I am not saving these things about New York because New York treated me badly. On the contrary it was unusually hospitable

to me. It took me out to its lovely suburban homes, it entered my names at its clubs, the Players, the Union League, the Lotus, the Whitehall and others. It entertained me at luncheons and at dinners. It took me to the baseball games and provided me with tickets—Boxes—to the theatre. It even bought my manuscripts! Perhaps I ought to be grateful, more grateful than I am, but this is simply a matter of giving random impressions in a colloquial way. For all that I received and to all who bestowed the benefits, I am frankly grateful and appreciative. I hope, if this paper fails to their hands, that they will not take too much to heart what I have said about a city in which the murder of a citizen can be procured for a thousand dollars, in which the police popularly shear and some times even eat up which women's dresses are tighter, their hats bigger, their paint more evident, in which the men are rougher and less considerate than in the West, in which gambling and vice abound but in which, in the other hand, more people go to church than in most cities of the same size, in which more money is given for charity than in any other place in the world, in which larger and nobler bequests for the spiritual, moral and physical welfare of man are donated than perhaps in all the rest of the globe put together, in which men and women spend themselves generously for other men and women. A city of wonderful contrasts, a city of light and darkness, of noise and quiet, of laughter and tears, of dreadful nights and happy days.

These random reflections prove as heterogeneous as the city itself. I want to go there and I do not want to go there. But I seem to be going round in a circle now. Well, I felt that way some times after being shot through tubes, whirled across bridges, hurried up elevators, *et cetera*—and I would better stop before I make it any worse, this article, I mean, not the city.

#### NOTES.

The Bible class which I taught last year in two sessions, one on Sunday morning and the other Friday morning, will be resumed with a series of studies on the History of the Development of the Christian Church, following naturally and legitimately the year we devoted to the establishment of that church by the Apostle Paul. I hope that many people are going to be sufficiently interested in this subject, which is full of history, dramatic and otherwise and that the attendance will be much larger than it ever has been. \* \* \* At the other end of the school, Mrs. Brady will continue to take charge of the Primary Department, assisted by Miss Bradley as before. Miss Brady will take Miss Katharine Brady's place and if the Primary Department consisted to grow others will have to be enlisted to take care of them. I observe that the roll of the Sunday School has increased by nearly twenty since the first of July. This is amazing. \* \* \* While in New York, Barrett and I, accompanied by a clerical friend, visited the Brooklyn Navy Yard. The great dreadnought *North Dakota* was in the dock for her annual overhauling. We boarded her and were de-

lightly received by Captain Wilson, an old schoolmate of mine at Annapolis. He detailed an officer to show us the ship and with an utter disregard for my age and infirmities, to say nothing of my size, he carried out his orders with a completeness that left nothing to be desired unless it were a feather bed or an air cushion at the end of the inspection. There was no part of the ship, even those portions which are usually held inviolate that he did not lead us into. His manner was so persuasive that I did not have the heart to refuse and I involved myself in more "fat men's miseries" than I dreamed could exist on a single boat. The only part of the vessel he did not get me into was between the outer and inner skin. I did balk at that. Inasmuch as there was only about three or four feet of space between the two skins I felt that if I once got in I might be compelled to pass the remainder of my natural life there and I was not prepared to leave the parish in that way. When we got up on deck again, covered with grease and a mass of bruises—I must have barked my shins several hundred times—I told Wilson that I thanked God Providence had made me a preacher rather than kept me a sailor. I asked him also if he went through that performance himself and he solemnly assured me that he did—frequently! Well, all that I have to say is that if he does it often he earns his pay. There was some compensation to it, however, for we dined in state with the captain in his great cabin. I have often said that the romance went out of the sea when the last wooden war vessel struck her top-sails for the last time. I have changed my mind. There is something tremendously romantic about such a great brute of a ship as the *North Dakota*. I should like to take a cruise in one of them and I believe I would find it just as romantic as in the old days of tar and canvas. \* \* \* The last issue of the parish paper was in great demand, largely I suppose, because of my remarks on "Church Unity, a Confession." I still have a few copies of that paper left and may be glad to give a copy to any one who may desire it. That little confession seems to have attracted much attention. I have received many letters about it and it was a subject for discussion in the church papers. Well, I stand by it. Church Unity is an iridescent dream under present conditions and I have something else to do than dream dreams of that kind. Not that I do not appreciate your dreamer. The man of action who is also a dreamer is the man who accomplishes things that are worth while. \* \* \* One of the most interesting places that I visited in New York was the Immigration Office on Ellis Island, the gateway through which come the hordes craving American citizenship. I shall have something to say about it in a sermon later on. \* \* \* I do not know exactly the date when the various societies of the church got busy again but they all resume work in October and you will be duly advised long enough in advance to enable you to make your plans. \* \* \* The New York Cathedral is a magnificent promise but it has not gone very far as yet. What there is of it is noble and beautiful and makes us long for more. The altar, however, appears to me to be low and insignif-



cant. I like a high altar, even if you have to elevate it by steps beyond the canonical requirements. The first thing that should strike the eye as one enters the church is the altar and its cross. \* \* \* All the churches I visited had something I admired, the great La Farge fresco at St. Bartholemew's, the exquisite reredos of old Trinity, the clear, clean-cut Gothic beauty of Grace, the rich Romanesque adornment of St. Michael and All Angels appealed to me profoundly. The peaceful service in the lovely little village church at Westport I especially enjoyed. Its rector, by the way, is an old friend of our Senior Warden. \* \* \* I had heard of Calvary Church, Pittsburgh, as being one of the most perfect examples of ecclesiastical architecture in this country. So it is inside; outside it is the barest, and for its reputation, the homeliest church I almost ever saw! \* \* \* I heard all sorts of music, participated in all sorts of ritual. There seems to be no harmony in the ritual. All of the ministers do things that you would expect to see in a rather advanced service and some of them do not do things that you would expect to see in a very moderate service. For instance, the Cathedral clergy wear black stoles, although the choir intones the service. The only male persons in the chancel at St. Michael and All Angels were the rector and his assistant. The crucifer and the choir were all girls and girls brought out and received from the Vestrymen the alms basins. I saw all kinds of vestments, and the music was as mixed as the ritual. After such a variety, I was not surprised to hear the singing in the Presbyterian church in which Hugh Black preached, led by a woman. She was the whole choir and had a glorious mezzo-soprano voice which was big enough to fill the whole church and the way the congregation sang the hymns was a revelation. There were more people in that Presbyterian church than in any of our own churches that I attended. Comparisons are odorous, but the sermons were wonderful. The personality of Hugh Black was most striking—so by the way was the personality of Campbell Morgan, whom some of you heard preach here last winter. Hugh Black is tall and lean, his eyes are deep set, not to say hollow, and there are black circles about them. His graying hair grows in bunches on his big head. I don't mean to be flippant, because it really looks well. His voice is full and vibrant and sympathetic. He has a most attractive Scottish burr to his tongue and he looks the evangelist. You would stop in the street and turn and follow him with your eyes if you saw him, he has that kind of a personality. Why did not Providence make me that sort of a man instead of making me fat, bald, and utterly commonplace? I do not seem to have the outward appearance that goes to make a preacher, so I have to depend more on my "innards." Then again, if I were only lean and hollow-eyed and hairy headed, not to say gaunt, how I might have preached! But there you are, for I'm none of those things, as you can all see! I went down to hear Macklyn Arbuckle in "The Round Up" last week. I don't know about the truth of his famous remark, that "No-

body loves a fat man"—I suppress the first word of the quotation—but in connection with it I am reminded of a question by the great Dr. McConnell who asked if any one had ever seen a fat saint. Certainly I never did, not even when I look in the glass. Pray for me brethren that I may acquire like Cassius, that lean and hungry look! Yet was it not Caesar who wanted to have about him men who were fatter? What on earth has this to do with St. George's parish and why should it appear in the parish paper? It has nothing to do with it and it should not appear, but there it is, and there it stays. *J'y suis; j'y reste.* I remember a little squib in a forgotten book by Max Adeler called "Out of the Hurly-Burly"—which I advise you all to read if you have a chance—in which the wife of one Ezekiel was bemoaning her husband's lack of physical charm. "Oh," she said, plaintively, "If Ezekiel only had a Roman nose!" There was a picture of Ezekiel accompanying the text and it cannot be denied that a Roman nose would have greatly improved him; but alas, it is not stated whether he submitted himself to Dr. Woodbury or any other improver-upon-nature and got that Roman nose. I shall be a fat man to the end of the chapter and must needs do the best I can with such physical disabilities. \* \* \* I do not wish to urge any particular policy upon voters, I am not here for that purpose. Much as I should like to do it I refrain. But I have no hesitation in saying that I am for Wilson, first, last and all the time. If I were not for Wilson I should be for Taft and if I were not for Taft I should be—the possible exception of this remark paralyzes me. What I want to do is to urge everybody to register and vote in accordance with his convictions. I think the Republic is at stake and I hope that its safety will be determined by the sober, careful vote of the citizens thereof. If we cannot depend upon that vote, we might as well go out of business and bring the experiment to a close. Now, don't get mad at me because I don't think as you and I shall not get mad with you if you don't think as I. \* \* \* How I did enjoy the baseball games in New York. I saw the great teams and the great players of both leagues. In my humble judgment the Giants will hardly have a look in with the Boston team when the championship of the world games begin. Matthewson is a wonderful pitcher still, but Marquard is an anomaly. Watching him in a number of games I don't see how he established that world's record. The bulldog spirit which makes a man grit his teeth and pitch his head off if necessary seems to be lacking. Tesreau, the young Giant pitcher is a comer, but he does not seem to have come far enough yet to bear the burden. None of the Giant pitchers come up to the pitching staff of the Boston Americans, headed by Joe Wood, originally from Kansas City, by the way. Bedient, Collins, Hall and all the rest back him up. As for outfielders the New York trio cannot be mentioned with the Boston group, though the infielders are fairly enough matched. Mvers, the New York catcher has no great cause to exult over the Boston receivers, therefore I think the final honors will fall to the Bean Eaters. \* \* \* One Saturday

afternoon I saw forty thousand people in the magnificent stadium watch Marquard get knocked out of the box by Chicago. My sympathies were naturally with the West and I did not hide them and I was naturally unpopular with my neighbors. My sympathies generally are with the unpopular side; the under dog is always mine if I can make it so. \* \* \* The Rector's fall novel this year is entitled "THE WEST WIND," a Story of Red Men and White in Old Wyoming. It is published by McClurg in a sumptuous format with striking color illustrations by Maynard Dixon. The historical basis is as accurate as study and personal contributions by the actors therein can make it. There will also be this fall another boys' book, the second of the BOB DASHAWAY SERIES and that book of sermons, called "THE MASTER OF REPARTEE," which will be sold by the Altar Guild. At the last moment I succeeded in getting inserted the last Easter sermon for a copy of which so many people asked. It does not appear in the Table of Contents, but the sermon is there. I repeat the offer that I made to the Altar Guilds of the various churches in the Diocese. Arrangements can be made with my Altar Guild to purchase copies of this book which when sold at the list price, \$1.25, will net quite a handsome profit for their work. I like to think that in making this offer I am helping these various Altar Guilds and hope that those of you who have heard all the sermons—they have all been preached at St. George's—will bear me out that they are sermons worthy to be read and pondered. \* \* \* I am often asked to suggest places where young people, business men, clerks, school teachers, stenographers, etcetera, may get board and lodging. I have an excellent place of that kind in mind, rather exceptional, I think, where two, three, or perhaps even four persons could be accommodated under unusually pleasant and comfortable conditions. If you desire such accommodation or know of any one who does, I wish you would speak to me about it. \* \* \* We need several new teachers in the Sunday School. Miss Cobleigh, whose class of boys has been a model for the rest of the Sunday School, has recently married and removed to Pleasant Hill where our good wishes and blessings follow her. We need some one to take that class. The Primary Department as usual will graduate an interesting group of boys and girls into the main school and we need two teachers for them. The regular Sunday School session is from now until the middle of June. Who will volunteer for this work. \* \* \* We need three new

young people for the Altar Guild which under the able leadership of Mrs. Tuttle has taken on new life and is doing excellent, not to say invaluable work. To be a member of the Altar Guild one must be a communicant of the Church. Who will volunteer for that work? It is not exacting. If we have three new members your tour of duty will come once every four months, otherwise you will be free except in emergencies and on special occasions when the church is to be decorated. \* \* \* Do not forget that on the last Sunday in October we shall have our annual Harvest Home festival at which time donations of the products of the farm and garden will be received for distribution to the hospital. The Sunday School will participate as usual. \* \* \* Here are two little encouraging things. The first Sunday I returned a new family came into the parish, brought there through the influence of a child in the Primary Department, and the father and mother wish to be confirmed. Also we received a new envelope subscription from another source. \* \* \* On Tuesday evening, at 8 o'clock, Mr. Rudolf King and Miss Adeline Nentwig, pianists, assisted by Miss Lelah Hulse, dramatic reader, Miss Katherine Brady, contralto, and Miss Mary Withers and Mr. F. B. Littleton, pianists, will give a grand concert in the parish house. No tickets will be sold but a silver offering will be asked from every individual present. Proceeds will be for the benefit of the choir fund. Under the circumstances the parish hall ought to be packed with people. The program is to be one of rare excellence and interests. This is an easy way of helping the choir fund and it is not an expensive way. Let me point out that the smallest piece of silver is ten cents while the largest is only a dollar. \* \* \* Here is a note that I cut out of the correspondence column in *The New York Times*. It sounds good to me and it shows what should be the policy of every great newspaper. I leave the reader to make the local application of it. The italics, by the way, are mine.

#### Appreciates Impartial News.

To the Editor of *The New York Times*:

I wish to express my appreciation of the fair way in which you are reporting the speeches, etc., of Theodore Roosevelt, even though you are not supporting him editorially. By your course you demonstrate that the function of a newspaper is to give the news to its readers, and by so doing you have gained one.

New Reader.

New York, Aug. 24, 1912.

There is a chap in New York named Grantland Rice who writes baseball and other articles for the Evening Mail, and every one in a while he slips in a bit of poetry. I enjoyed reading his verses so much that I saved several of them, and here is one of the best.

#### Game Called.

"Game called"—across the field of play  
The Dusk has come—the hour is late;  
The fight is done, and lost or won,  
The Player files out through the Gate;  
The tumult dies—the cheer is hushed,  
The stands are bare—the park is still—  
But through the Night there shines the light  
Of Home beyond the silent hill.

"Game called"—where in the golden light  
The bugle rolled the reveille,  
The shadows creep where night falls deep  
And taps has called the end of play;

The game is done, the score is in,  
The final cheer and jeer have passed,  
But in the night beyond the Fight  
The Player finds his rest at last.

"Game called"—upon the Field of Life  
The darkness gathers, far and wide;  
The dream is done, the score is spun  
That stands forever in the Guide;  
Nor victory, nor yet defeat  
Is chalked against each Player's name,  
But down the roll the final scroll  
Shows only "How he played the Game."

Here is a good one which I commend to the attention of the man with a grouch. Said one bad tempered man to another: "I am going home to lunch in a few minutes and if my wife has not got lunch ready I am going to raise Cain, and if she has got it ready I am not going to eat a bite!" Poor wife, she didn't seem to have a show, did she?



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### THE FLOATING DEBT.

I don't know a more singular contradiction in terms than the caption of this article. Debts that are properly described as floating have no buoyancy, they are dead weights. The floating debt of this parish is \$3,000.00, in the form of a parish note at the bank. It has to be frequently renewed, for a floating debt is of necessity, a short time loan. The interest on it, which must be paid at every renewal, is a heavy burden.

The funded debt we can take care of. By the terms of the mortgage against the property so much must be, and any amount can be, paid every year on the funded debt; the interest, too, is payable semi-annually. It is the floating debt that hangs about our necks like a mill-stone. Don't accuse me of mixing metaphors in that comparison because as I have pointed out such a debt does not float at all. If we could once get it paid, the parish would experience a great sense of relief and we should not worry about finances. Now let us get it off and let us do it right away. Let us do the best we can and let us ask others to help us. Surely having done the best we can we have a right to ask others for assistance. Three thousand dollars ought not to be an impossible achievement for a parish like this.

I had cherished dreams that the various societies of the church would be left free this year to work for some permanent portion of the new church property, the Women's Guild for the organ, the Daughters of St. George for the alterations in the parish house, and so on, but I have concluded that conditions will not permit us to indulge our fancy in that way. The Women's Guild at this writing has made its last payment on its \$2,000.00 pledge to the Vestry and it has also paid off all the club house notes but one of \$100.00.

I should divide this \$3,000.00 floating debt into thirty subscriptions of \$100.00 each. I should ask the Women's Guild if they would not undertake some of these subscriptions, as many as possible. When you read this you will find out that I have asked the men of the church to become responsible for the other subscriptions. I am not asking that they give their subscriptions or any of them individually, although I should rejoice in individual gifts. My plan is somewhat different. Let every man who will do so, agree to try to raise among his friends one or more of these subscriptions or parts of subscriptions. Let the men who undertake this work go out among their friends, not necessarily members of this church, and tell them frankly our condition, call attention to that for which this church stands and ask help in such sums as they may be willing to give. You have a great many business associates and friends. Some of them are not closely connected with any church; others, though they be connected with other churches, may be willing to help out in this work.

There is nothing humiliating, or disgraceful, or even unpleasant, in such an effort and the plan is entirely practicable. I, myself, will undertake to get two such subscriptions or \$200.00. Will you undertake to get one or more of these \$100.00? If you are doubtful as to your ability to get so much will you chip in with some other men and between you will you become responsible for one subscription? If we all work earnestly to that end, in one week we ought to have that money, say by Thanksgiving Day.

Now when I have said I want the men to do this I am not unmindful of the Women's Guild and I am not unmindful that there may be some women in the parish who would like to join. I shall not refuse co-operation by any organization or individual. Perhaps the Daughters of St. George's would undertake one subscription of \$100.00. Perhaps the Sunday school would undertake one. It might be that the Junior Auxiliary would like to join in, and if the Men's Club were alive perhaps it would undertake one. Well, if the individual men will undertake this, I will let the Men's Club off, since the men who will assist will be members of the club any way.

Come now, brethren, let us get together and show what we can do. Those of you who were present at the meeting after service this morning have had this explained to you definitely; this is to refresh your memories and to enable you to consider the plan quietly. Give me your name as a worker for as many of the pledges as you are willing to attempt to secure. You are obligated to nothing by such an action except an honest effort to do all that you can to raise this floating debt.

If my proposition meets with favor I will appoint a floating debt treasurer who will receive the money and turn it over to the church treasurer to apply it on the note at the bank, as the floating debt treasurer receives it. I have not consulted him but I have no doubt that Mr. Kelly Brent will be glad to act as floating debt treasurer for the time being and receive at his office or here at the church any sum or sums which may be collected for this fund.

When I said I would be responsible for at least two of these subscriptions I think it well to add that I expect to get these subscriptions from friends outside of the city. In fact, I have them already and am hoping and praying and incidentally writing for a third or more.

CYRUS TOWNSEND BRADY.

### CONFIRMATION.

The Rector did intend to start a confirmation class this fall, but upon reflection he concluded that it would be as well to wait until just before the Lenten season as usual, for two reasons. One is that people are very busy and are apt to be more busy with various concerns between now and Christmas, and the other is that Lent this

year comes so very early, almost as early as it is possible for it to come, that it will be perhaps just as well to wait until the usual time and occupy the Lenten season in part in the preparation of a confirmation class. The Rector is the more moved to this decision because we had a large adult class last June.

Those persons, therefore, who have given me their names for confirmation will understand the situation. The matter is merely postponed for a little while. Due notice of the assembling of the classes will be given and the usual opportunity for careful preparation both for adults and young people will be extended. We should have the largest confirmation class in our history and I have no doubt we shall.

I am constantly receiving letters of transfer and at this writing nine have been given me since May. To offset that I have transferred to other parishes twelve. Of these twelve, eight have been out of the parish for years and I have only at last succeeded in getting their names off the register. Four have removed from the city. The net loss is three, but the actual gain is five. There are a number of other people who have not yet sent in their letters of transfer or authorized me to ret. them. Are you one?

Our hearts have been gladdened and we have been cheered by the number of new subscriptions to the expense of the parish through the Duplex envelopes. Scarcely a week passes in which one or more is not noted. But oh, what a number who never come or give!

#### THE BULGARIANS AT THE GATES OF CONSTANTINOPLE.

How splendid is that phrase! It is rarely given to humanity to see the beginning or end of anything. It is possible that this generation is to see the end of the Turkish dominion in Europe! Fondly do I hope and fervently do I pray that it may be so. The sympathy of the whole United States should go out to these brave warriors of the Cross fighting against their hereditary enemy. I trust that the powers will not interfere and that Bulgaria will be allowed to occupy Constantinople and to hold it after it has been occupied; that the Turk may be relegated to Asia and reduced to that condition of submission and dependence he ought to be made to assume; that the Cross may replace the Crescent on the Mosque of St. Sophia, the great Temple of Justinian. It is a consummation devoutly to be wished by every Christian.

The four days' battle around Adrianople, in the number of men engaged in the fierceness with which the field has been contested, in the stake fought for, most rank as one of the greatest and most decisive battles of history.

I can well remember that the world rather laughed at the young German Princelet who accepted his nomination to the throne of wild, outlandish Bulgaria, some twenty years ago. Now he has showed himself one of the first soldiers of the world and one of the ablest monarchs of his age. His career reads like a romance and is a romance.

Prayers have been publicly offered in this church for the success of the Christian arms against the Turks. A few minor changes

will adapt the Prayer Before an Engagement with the Enemy, a collect in the prayers for those at sea, for the purpose. I also preached upon the subject last Sunday night.

In this connection your attention is called to the following article, which I quote from Colonel George Harvey in *Harper's Weekly*:

IN THE BACK YARD OF EUROPE. Those are not a particularly popular lot of Christians who are just now fighting the Turk. Bulgarians, Serbians and Macedonians sound a bit rampagous and fantastic to those of us in this country who do not happen to be running for office. Nevertheless they represent Christian civilization as against Turkish Mohammedanism, and if they are backward in it be it remembered that it is the Turks who have kept them backward. In the fourteenth century, when the Turks overran the Byzantine Empire, southeastern Europe was well to the front in civilization, and the leader of Europe in the arts. For six centuries the Turks have dammed the progress of these states that have now assailed them. For all that this southeastern Europe has been a hotbed of hatreds and racial, political and religious jealousies, and the atmosphere of such things does not favor the gentler and more attractive virtues. The Christians of these states are, for the most part, fanatics, and have the Christian impulse to better themselves, and it cannot be doubted that Turkish domination and proscription has been the thing across their necks that has kept them from going ahead.

It is a cruel war, full of desperate venoms, but well worth understanding and following. The persons who are not students of history and international politics it may seem just a backward fight. To scholars and diplomatic experts it is much more interesting, for there, in the back yard of Europe, the lens is turning on six centuries of history, and the processes of civilization are working out, scrapping and bloodshed, as is the immemorial way.

#### IF AT FIRST YOU DON'T SUCCEED, TRY, TRY AGAIN.

My esteemed friend, Col. Wm. R. Nelson and *The Kansas City Star*, tried to elect the Mayor of Kansas City and failed.

My esteemed friend, Col. Wm. R. Nelson and *The Kansas City Star*, tried to elect a Bishop of Western Missouri and failed.

My esteemed friend, Col. Wm. R. Nelson and *The Kansas City Star*, tried to nominate a candidate at the Republican National Convention and failed.

My esteemed friend, Col. Wm. R. Nelson and *The Kansas City Star*, tried to elect a President of the United States and failed.

But there is a chance for my esteemed friend Col. Wm. R. Nelson and *The Kansas City Star*. Two contingencies yet remain.

Some day I may leave St. George's Church and they may try their hands at electing a Rector thereof; and his Holiness the Pope is growing old and perhaps the College of Cardinals will be more amenable to the suggestions of my esteemed friend, Col. Wm. R. Nelson and *The Kansas City Star*, than the people of Kansas City, of Western Missouri, and of the United States. There is hope!

Incidentally, they couldn't even elect a Judge of the County Court!

#### NOTES.

The special services during the last month have included an all-day meeting of the Women's Auxiliary of the Diocese which began with a celebration of the Holy Communion and a sermon by the Bishop, quite the best I have ever heard him preach and one of the best I have ever heard anybody preach, on the inspiration of Barak by Deborah. It was so good that I have asked the Bishop to repeat it with such adapta-

tions as are necessary under the changed conditions when he comes here for confirmation. We have many Deborahs in this congregation and not a few potential Baraks. I wish the Deborahs in every case would stir up the Baraks. If the men of this parish would do as much as the women we should be the biggest and the best ever.

We also had the privilege of entertaining the semi-annual meeting of the Junior Auxiliary the same week. Mr. Spencer gave the young women a very beautiful and inspiring talk, most appropriate to the occasion. It was a stirring address. I have been repeating parts of it ever since. Luncheon was served by the women in both cases and was altogether delightful. \* \* \* A short time ago *Life* published a minister's number. The garb of the clergy as illustrated by the artists of *Life* was so fearful and wonderful that I was moved to write them the following letter which has just appeared:

#### SOME MISTAKES.

To the Editor of *Life*:—Your Ministers' Number has just come to hand. I assume that some degree of accuracy is desirable even in a cartoon. Most of the clergy at whom your slurs of wit are aimed seem to be of the Episcopal Church, and I guess we can stand it, but what hurts is the venture in which you attempt to stab us.

For instance, "Charley, the Assistant Minister at St. Joseph's,"—and you say he is dressed in a four old-fashioned surplice with bishop sleeves. Young assistants sometimes have Episcopal boss in their buttons, but never Episcopal sleeves in their surplices. Again, Charley has around his neck what appears to be a feather bonnet or a floppy twelve hundred dollars would not allow him to support such luxury. Lastly, Charley, who is apparently meant to be a very high churchman, at least he looks it, is wearing Geneva hands! What a combination! A long surplice with bishop sleeves, for collar and Geneva hands is not to be found in the heavens above or the earth beneath—it might be in the other place, but I have my doubts.

If any of your artists ever went to church for any purpose—incidentally it might benefit them and raise the moral tone of the paper!—they would see what kind of garments a minister does wear, and their tin would have added force and pungency, I think. I am sure *Life* always wants to be correct even in its humor.

What I have said about Mr. Walker's little picture applies with equal force to Mr. Flagg's extraordinarily rested parson. Really, to what church does he belong? They say we Episcopalians never disturb the peace. Can it be that Mr. Flagg has the idea that Presbyterians, with their strenuous views on predestination and the election, are vested that way?

Very sincerely yours,

CHAS. FOWNSHED HULLY, Rector.

KANSAS CITY, Mo., September 25, 1912.

The Harvest Home service was one of the most pleasant and successful we have had since I have been in the parish. Gifts, mainly by the children of the Sunday School, were many and generous; the decorations by the Altar Guild were beautiful and the congregations were large and the morning sermons by the Rector was probably a little ahead of his average, though I must admit the evening one was distinctly below the average. The offerings of fruit and vegetables were divided into three equal portions and distributed to St. Simon's Day Nursery, St. Luke's Hospital and the Mercy Hospital. I have received appreciative letters from all these institutions. \* \* \* Aprons of my complaint of my physical disabilities, the Reverend Mr. Eckel of St. Joseph drops into poetry and sends me the following, which is too good to be lost, even if it is on me:

"I am reminded of a question by the great Dr. McConnell, who asked if any one had ever seen a fat saint. Certainly I never did, not even when I looked in the glass. Pray for me, brethren, that I may acquire like Cassius, that lean and hungry look!"—C. T. B.

Said a great Kansas City divine,  
Who was known at times to rhyme,  
"If only my grease  
Would begin to decrease,  
I'd get into the sanctified line."

But the pate of this priest was unthatched,  
And shiny and smooth as if scratched;  
So pray tell me how  
On that slippery brow  
A halo could ever be attached?

The preparations for the Bazaar are going merrily on. It is not yet determined where it will be held, but a down town site will be secured if it is possible, if not, it will be in the parish house, and it is hoped the success of last year may be duplicated.

Mr. Louis T. Hardin, our former sexton, who was a candidate for Holy Orders, has finally entered school at Nashotah, Wisconsin, where he will prepare himself for the Western Theological Seminary. His place has been taken by Mr. Albert Buterbaugh, a licensed Methodist preacher, who is also desirous of entering the ministry of the church. He has made application to the Bishop for the privilege. Mr. Buterbaugh will prepare himself for Kenyon college, which he hopes to enter next fall. Meanwhile he is available, as sexton for all the parish work and for individual employment by the parishoners when he can find opportunity to accept it. \* \* \*

If you are a timid man and occupy the position in your house that most American men do, what would you do if on entering your door after a hard day's work you were confronted by the mistress of the household with a peremptory request as to who was "Jane"—it was not Jane, but that name will serve for this note. I professed ignorance and asked enlightenment. "The Western Union has called you up," said the madam severely. "I answered the call and in your absence they gave me the message, which ran as follows: 'Jane is well. Am writing. Brown.' What does it mean?"

The suddenness of the attack and the directness of it and other circumstances which you can imagine threw me off my balance, and it was not until after I had protested for some time in great confusion that the affair was straightened out. Jane was a gentleman, Mr. W. M. Jane, who had been stricken with sudden illness in a distant city. His wife, residing here temporarily, had heard that he was ill and in a hospital, and had asked me to find out something about him. I communicated with clerical friends in the city, they sent others to look him up, and the telegram was to assure me that "Jane" was all right; but the situation was tense and serious for a few moments.

I am not quite sure that the mistress of the household is convinced even now. \* \* \*

Two classes in *Land Marks of Christian History*, one held in connection with the Sunday School, and the other in connection with the Women's Guild, are organized. The text books have arrived, and a regular course is being followed. I find these lessons of deep interest to me, and I am persuaded that they will prove equally interest-

ing to all who may attend them. The text books sell for ten cents apiece. No money is made out of that proposition by anybody, for they really cost a little more than that. The first supply having been exhausted, I have ordered two dozen more. The lessons are carefully planned and the notes are explicit. The book is valuable, even if your attendance at the class instruction is irregular. Of course, to get the most good out of it, an honest effort should be made to study the lesson and answer the questions in the blank spaces provided in the book. I try to make the lessons real lessons and to get some interchange of opinion from the attendants. Those who follow the course even as listeners will, I am persuaded, know much more history of the church than they did when they began. You can join any time. Your presence encourages the rector more than almost anything you can do. \* \* \* Well, I called the turn in the base ball championship of the world in the last issue, but it was so close a call that I don't feel particularly jubilant over my prophetic qualities. \* \* \* Since the adoption of the Duplex envelopes in the Sunday School the revenue has nearly doubled. Every package of envelopes has been given out, and we have requests for more. They have been ordered and will be distributed so soon as they are received. \* \* \* I am trying to train the Sunday school children to be on time, in the hope that when they grow up, the dreadful conditions that prevail among half the parishioners in attendance at the services will be done away with. The first Sunday I called attention to this only sixty were present at the opening of the service, now the number is up to one hundred and ten and still growing. If I could only get the people to appreciate the importance of prompt and regular attendance at the Sunday school by their children, this matter would soon adjust itself. We are getting new children all the time. The increase is especially noticeable in the Primary department, but the irregularity of attendance, especially in that department, is dreadful. I ask myself, "How can I expect the children to do better, when so bad an example is set them by their parents." I think it is quite safe to say that at least half the congregation is not in its place when the services begin. Sometimes delays are unavoidable, but I know perfectly well that sometimes does not mean all the time. \* \* \* The musical, for the benefit of the choir boys' outing fund, tendered us freely by Professor Rudolph King and several of his pupils, assisted by a young elocutionist and the rector's daughter, was attended by thirty of the church people, representing twelve families. This excellent showing was swelled by some two hundred and fifty strangers who loved music, friends of the performers and pupils of Professor King. The amount of the offering was about twenty-two dollars. The musical itself was delightful, one of the pleasantest hours of the kind I have ever spent. Professor King is an artist of unusual ability and charm, and he was ably seconded by his young assistants. The rector is deeply grateful for his hearty and spontaneous manifestation of interest in the welfare and progress of the choir on the part of the people, as well

as for the touching compliment to Professor King. \* \* \* I have often remarked that if one-half of the church people should be moved to come to just one service of the church, the building would not be large enough to contain the congregation, for it is practically filled on Sunday mornings now. Wouldn't it be a novel experience if all the people made up their minds to come at the same time. The shock would almost kill me! \* \* \* The rummage sale was one of the most successful in the history of the parish. I believe in rummage sales. It gives people a chance to get substantial clothing at nominal prices which are so sufficient to save their self respect. The sales are attended by crowds, and we could always dispose of twice what we have. It is much better to save your old clothes for the rummage than give them away to beggars, who usually sell them to others at much higher prices than we ask, when they are out of sight of the donors. Why not begin now to save your rummage for the spring effort? The summer clothes you are discarding now will be in demand then. \* \* \* Unfortunately one of the women of the church lost a new hat during the course of the sale. It was left for several days in the choir room at a time when rummage was being left and called for every day. No one claimed it, although public attention was called to the fact that there was a hat there in a bag, and it was finally taken and disposed of. This is too bad. Let this be a warning. Never leave wearing apparel in the parish house, especially when rummage is being collected every day. \* \* \* The parish house is open all day, in the nature of events it must be, and while I am here all the morning and my secretary all the afternoon and the sexton in and out all the time, it is utterly impossible that close watch be kept upon things left about the building to which anybody has access. \* \* \* The Altar Guild has sold out the first lot of THE MASTER OF REPARTEE and has ordered a new supply. Those desiring copies can procure them by applying to some member of the Guild. The profits, which are considerable on each book, as I have said, go to the work of the Guild. \* \* \* The Guild has also ordered 100 calendars for next year. These show a picture of the chancel of the Cathedral of St. John the Divine, New York, and are very handsome. They will be placed on sale at the Bazaar, and I hope may be largely bought. I have always said that these calendars are the nicest ones that I know, and they are especially useful to church people, for the clearness and simplicity with which the various church seasons and days are set forth. We ought to circulate two or three times as many in the parish as we do, and again, although they are sold for twenty-five cents, the profits to the Guild are considerable. The Guild has no means of making money, except by these sales and donations of \$1.00 from people who desire to be associate members, and yet the Guild is one of the most useful societies of the church. I don't know what we would do without it. The Guild will also sell, at some profit to them, the rector's fall novel, THE WEST WIND, by courtesy of Messrs. Bryant and Douglas and the publishers thereof. All the books are sold at the net price for which you can

buy them in the book store, and I will be glad to sign any that may be purchased. \* \* \* The men of the church are planning a beefsteak supper, to be given in January, and served by the Women's Auxiliary. You remember the one last year and what a pleasant time we had. \* \* \* I had one of the most famous window designing firms in the world make a design in accordance with the plans adopted by the Vestry for the chancel window. It was awful! I would not use it anywhere. Chance gave me a view of the work of one of the local glass firms here, and I was so pleased with it that I gave the idea to that firm, and their designer, Mr. Anderson, made one of the most beautiful, uplifting and altogether satisfying windows that I have ever seen. It has been passed upon by the Vestry and adopted formally, and the drawing will be hung in the parish house. The window will cost somewhere around \$3,500. There could be no more appropriate memorial than this chancel window. Should anyone desire to reserve it I should be glad to discuss it. \* \* \* I am asked what I think of automobile funerals. I think very well of them. There is nothing in the least degree disrespectful or undignified in an automobile funeral. A great deal of time is saved, and the comfort of those living is consulted. Our best funeral directors are prepared to furnish the cars necessary, and those that I have attended have been carried out decently and in order. In large parishes, larger than ours, the demand upon members for funeral services is very great, especially when the cemeteries happen to be so far from the city as they are in Kansas City. I have known men to be called from their business two or three times a week to assist at funerals. There are some people who cannot stand the long slow ride in a closed carriage. It always gives me a fearful headache. One of the most inspiring things in the Rev. Beverly Warner's will, which I published in this paper after his lamented death, was the direction that the carriages should proceed to the cemetery at as rapid a pace as was consistent with dignity. \* \* \* The rector's library will be at the disposal of anyone who may wish to make use of it. He is also glad to help people who have papers to prepare by pointing out to them the books on the subject. There are over a thousand very carefully selected and valuable theological books in the study of the parish house. In this collection will be found all the books necessary to the preparation of the Church History Lessons. My secretary, who is here from nine to five, except the noon hour and Saturday afternoons, will always be glad to point out the books in my absence. Reference books must not be taken from the library, however, nor must any of the other books be taken, unless a memorandum is given to Miss Kapy. \* \* \* We contributed very liberally to the Harvest Home services. We shall be glad to receive the products of the kitchen and grocery store for our Thanksgiving services; in other words, jellies, preserves, bread, cake, cereals, salt, sugar, flour, or anything of that sort, will be appreciated. Whatever is brought will be placed in the church on Thanksgiving Day

and distributed to some institutions of the city, I think perhaps the Girls' Hotel and the Girls' Detention Home. \* \* \* That reminds me, if you have any books suitable for children between the ages of eight and sixteen I should be glad to receive them for the Girls' Detention Home. Books that your children have outgrown and that you don't care to keep until your children's children are ready for them. By that time they will have other books, anyway. \* \* \* The rector is obliged by business reasons to visit New York City early in December. So long a journey with several engagements that must be met can scarcely be undertaken within the limits of a week. I shall therefore be absent on Sunday, the fifteenth of December. The Archdeacon has kindly consented to take the early celebration and the eleven o'clock service on that day, while the Reverend Dr. Kitchey will take the evening service. Therefore, the parish will not suffer, but rather will be the gainer by my absence. I hope to return in time to celebrate my next birthday on Friday, the 20th. I regret the necessity for this absence, but it seems to be unavoidable. \* \* \* Commencing with the first of the year the rector will deliver a series of sermon lectures and studies on the great religions of the world and their relation to our Christian religion. This series will probably continue throughout the Lenten season. \* \* \* I am very fond of newspaper poetry. Here is another from the pen of Mr. Grandland Rice, which shows that he can write something beside base ball poetry, although he does that very well:

#### SOMEWHERE OUT—

Somewhere out—from the toll and grind;  
Somewhere out—where the road is kind;  
Somewhere out—where the green trails wait  
For weary feet through the city's gate  
From the smart and tangle in marks of trade  
To the peace of God in the open glade—  
Through the purple dusk—through the silver dew—  
Where the rose-sweet dreams of the years come  
true.

Somewhere out—and we who drive  
The soul and heart through the city's hive,  
Where life is bound in the city walls,  
Have little care where the Red Road calls,  
Or little choice where the Trail may wait,  
So that it leads from the city's gate  
To the sunset east or the northern snows,  
To the sunlit west or the southern rose.

Somewhere out—from the grip of greed;  
Somewhere out—as the road may lead;  
Or where the winds of the world may drift,  
As the hardens fall and the shadows lift;  
Wherever the peace of God may wait  
And love shall come to the twilight gate;  
Through the purple dusk—through the silver dew—  
Where the rose-sweet dreams of the years come  
true.

Speaking of base ball, there is an article about it from *Pslyter Ignotus* in the Living Church. Dr. Van Allen should attend a few good games of base ball. Boston can give him the opportunity. I see nothing improper or unmanly in being a professional base ball player any more than being a professional singer, or a professional piano player, or a professional actor, or lecturer, and as for his statement that playing the game cannot be called work, I should like to point out that there is lots more than simply the playing of the game on the afternoon that goes to make up a ball player and a ball team, and that the player has to work just about as hard as anybody

in order that he may play the game that afternoon. The more ball clubs we have and the more we get out into the open and play, or see others play, the game, and the more we come down from our dignity and shout and cheer with the multitude the better it will be for us. I have preached a sermon about the game, too, and I should not hesitate to do so again, if I wanted to. I tried it on the Women's Guild at first and received so many requests to repeat it for the congregation that I finally did.

\* \* \* Also I have had services for base ball players; and I remember one important team, the captain of which was a devoted churchman. He was always in his place at the church of which I was rector on Sunday morning and frequently on Sunday evening. He sent his boy to the Sunday school, and was altogether one of the nicest men I ever knew. \* \* \* *THE FERRERS OF FREEDOM*, which is the name finally decided upon for the story written around St. Paul, begins this week in *The New York Churchman*. I have put up one of the pictures, reproduced from the cover of the *Churchman*, in the hall. The Kinneys have outdone themselves in this splendid design. \* \* \* Please indulge me in a few comments on the election. If you could know how I have longed to talk about it and discuss it and to get into the thick of the campaign you would view this solitary lapse from ministerial restraint with charity. I have kept silent from good words—and perhaps from bad ones—when it was certainly pain and grief to me. I simply must say how I rejoice at the election of Wilson and the overwhelming, crushing defeat of his principal antagonist, whom rightly or wrongly I consider the most dangerous man in American history since Benedict Arnold. I think President Taft comes out of the campaign defeated, but with the sympathy and respect even of those who have opposed him. In this connection, from the Wednesday morning *Times* I quote the following:

#### BE GLAD AND REJOICE.

Fear not, O land; be glad and rejoice; for the Lord will do great things.—Joel ii, 21.

He certainly did, but the *Times* could have had more credit as a prophet if it had published that verse in its Tuesday morn-

ing issue. Now I am done, and if you blame me for this, just think what I might have said if I had let myself loose. \* \* \* Resolutions, resolutions, resolutions everywhere and not a drop to—I meant to say not a thing done! The easiest thing on earth is to get a body of men, or one of women for that matter, to adopt a series of resolutions, but when they are adopted, what then? They die a lingering death of inactivity and are decently buried like hundreds of other resolutions in the archives, that mausoleum of fond hopes, bright dreams and fervent desires. "I can call spirits from the vasty deep," says Glendower. "Why, so can I, and so can any man, but will they come when you do call them?" pertinently asks Hotspur in his turn. \* \* \*

There will be another of those animal stories for children called SIMPLY RIPPING, and a Christmas meditation also, out in a short time. They will be published by *The Crafters* as usual, and as usual sold by the Altar Guild. \* \* \* The Progressives say that the Republican party is hopelessly dead. I don't believe that. I do not wish to believe it. As a Democrat I like to fight the Republicans, but I want them to be big enough to fight back, and I don't want to kill them or see any other—what shall I call them?—do it, either. \* \* \* The Women's Auxiliary is preparing its annual missionary box which must be sent off before Christmas. We ask for two pairs of black trousers, one summer suit and night shirts for the minister; two one-piece gingham dresses, one dark blue voile skirt, under skirts, stockings number nine and one-half, and a long coat for the minister's wife; suit for a boy of sixteen, five feet seven and a half inches tall, socks for same, nine and one-half; for the household, sheets two yards wide, pillow cases forty-seven inches wide, table clothes two and a half yards long, towels, hand and bath, comforts, and any other furnishings, as portieres, small rugs, bath mats, etc. Of course, we will gladly receive any little Christmas remembrances which may be given to give the box a holiday touch. If you are inclined to help with this box, either by giving any of the things asked for or by gifts of money, please communicate at once with the Rector or with any member of the Auxiliary.

## The Kansas City Churchman

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Volume 3

PASSIONTIDE

Number 6

### LATEST

At a special vestry meeting on Thursday night at which all of the vestrymen were present, except one man out of the city, an unanimous call was extended to Rev. F. C. Sherman, of Epiphany Church, Chicago, to be Rector in succession to Dr. Brady.

#### THE WORK IN KANSAS CITY.

This is the last issue of *The Kansas City Churchman* with which I shall have anything to do. The new Rector may or may not continue the paper.

On April the fifteenth, which is the date of the acceptance of my resignation, I shall have been just four years and six months *de jure*, and four years and three months *de facto*, Rector of this parish. During that time the present property (church, lot, rectory and parish house), has been secured and the great debt of something like \$40,000 has been cut down, or will be it is expected by Easter, to less than \$20,000.00. The communicant list has been nearly doubled. When all the transfers and confirmations have been entered, I estimate that the list will show almost 600 communicants. There have been 38 marriages, 91 baptisms (estimating those to come at 10), 130 confirmations (estimating the forthcoming class at 30), and 83 burials, to say nothing of over 1,200 services and perhaps 1,000 sermons and addresses. The parish, from a small, inconsiderate one, has grown to be one of the important in the City and Diocese, and indeed, in the Missouri Valley.

This great work has been accomplished by the efforts of the people and by their united and generous responses to my gentle suggestions and kindly insistence. What you have done is something of which you may justly be proud. That statement, of course, only refers to those who have participated in the work. I do not hesitate to say that if all had done as well, or even half so well, as many, the workmen would now be busy on the new church and this writer would be a fixture in this place for perhaps another four years or even longer. But I have no reproaches to utter. I am thankful to God for all that you have done and I congratulate you upon it from the bottom of my soul.

Among other achievements of the parish which merit special mention is this: You have more than doubled the compensation of your priest! Such generosity is indeed rare and notable.

You have laid solid, substantial and splendid foundations and some day—I predict within the next ten years at the farthest—there will rise on these foundations a magnificent church, the monument of your self-denial, your generosity, your farsighted

and your splendid courage. Speed the day!

Perhaps I take too partial a view of this parish, but to me the hope of the Diocese is here. This is the spot above all others for the Cathedral Church. Perhaps my withdrawal will make it easy to bring about that which was originally planned for St. George's and which was the constant hope of the late Bishop of the Diocese.

In this parish, as in few others in the city, are mingled all grades of society and all financial conditions. We have a few, alas a very few, rich people; a large number of fairly well-to-do, a still larger number of salaried people of great heart but of little means; and we may add to these a considerable number who have a hard fight to make ends meet. I have ministered in homes where there are two or three automobiles and all that goes with them, and in homes where an occasional ride on the trolley car was a luxury. Happily there are as yet no class distinctions in the parish, the rich and the poor here meet together and the Lord is the Maker of them all.

There is a great field for pastoral work here. It is not the kind of work that especially appeals to me, but there are many men to whom it does appeal most alluringly and who can do it a great deal better than I. Therefore, if the parish is fortunate enough to find such a man, and if, in a short time, it will give him a young assistant, the results will be seen and felt instantly. In a place like this where there are few rich people to stand behind it, work can only be successfully carried on by a large number. The City Church Census last year presented us four or five hundred names in our immediate territory, not one of which have I been able even to approach in any way for lack of time. What a field for somebody!

I have taken great comfort in the fact that even since the announcement of my departure, the parish has continued to grow. There is hardly a week that I do not receive people by letters of transfer and there are now under instruction for confirmation a larger number of persons than ever before in the history of the parish. Envelope pledges for the support of the church come in all the time. So much for the past and present.

As for the future, the Vestry is meeting the situation with courage and wisdom. A number of names have been suggested and a number of very high grade men are under consideration. If a decision cannot be arrived at in the very near future, a *locum tenens*, the best that can be had, will be engaged to maintain the regular services of the church without a break until the new Rector enters upon his duties. The parish is strong enough and important enough to enjoy the services of a first class man.

During the interregnum the Vestry will be the ecclesiastical authority of the parish. Mr. A. C. Stowell, as Rector's Warden, and as President of the Vestry, will be in charge. He is authorized, by Canon, to receive and issue letters of transfers and to arrange and provide for the services of the Church. In case you need a clergyman for any of the offices of the Church, application should be made to him direct.

I have been particularly happy and blessed in this parish and I shall never forget it, or cease to make intercession for it, or fail to be ready to give it any help that I possibly can. I expect to be invited to visit it again and I expect to accept the invitation when opportunity makes it possible. I pledge my heartiest assistance in every particular to the new Rector, whosoever he shall be. I want you to make the same pledge and I am sure you will. Men differ greatly. The new Rector probably will not be at all like me. It is desirable that he should not. Do not draw any comparisons between us to his disadvantage; if you must, you can draw them to mine, but it is better not to draw them at all. Shakespeare says "comparisons are odorous," and he knew. Recognize different characteristics and individuality and support him even more heartily and devotedly than you have supported me. Remember that, though you have done much, much still remains to be done and whoever comes here is not taking up an easy task. He will need the hearty assistance, and the united energies of the parish as never before.

I will conduct the usual services and preach both morning and evening on Sunday, March 30th. This will be my last Sunday in the parish, as the Vestry has generously given me a two weeks' vacation until April 15. Did I say the last Sunday? God forbid that I should let that sentence pass without modification, my last Sunday as your Rector, not, I fervently hope, the last Sunday in the parish.

May God bless and prosper you, individually, collectively, one and all. And so good-bye.

CYRUS TOWNSEND BRADY.

#### THE WORK IN MOUNT VERNON.

The call to Mount Vernon came to me without suggestion or solicitation or effort on my part, and indeed, to my very great surprise. A series of incidents brought about by one of my friends was responsible for the informal call originally extended, about which I said nothing until it was received formally. Thereafter, I visited the parish and inspected it as well as I

could in the time I had at my disposal. I consulted with the Vestry and many people, made such stipulations as seemed right and proper, and as they were unanimously and promptly accepted by the Vestry of the Church of the Ascension, I formally accepted the call when I was released by the Vestry of St. George's Church.

The greatest appeal that the work makes to me is that it will give me an opportunity to do what I like to do and what I humbly believe I can do, and that is constructive work. That parish is in possession of a stone and brick church building which is, or ought to be, entirely too small for its membership and for the growth that is expected. It has a parish house, so-called, originally an old frame, Swedenborgian meeting house and which is entirely inadequate for the purposes for which it is used. It also has a small frame rectory not suitable for the use of my family.

There are six hundred communicants, a Sunday School of nearly three hundred, and the parish has been very well organized for work by its former rector. Things have to be done in that church and I have a very critical condition and its need is great. As between Kansas City and Mount Vernon, it appears to me that the need in Mount Vernon is much greater than the need in Kansas City. I am told there is an abundance of means available in the community, and if I cannot get those of the people what is needed will be my fault. I have sufficient confidence to try it.

Now that is the gist of the whole matter. It is not for my personal, financial advantage or anything of that sort that I make the move, but because I have done all the constructive work that I can do here for some years, and there is opportunity to do that kind of work in Mount Vernon. Of course, there are other considerations that move me. The nearness of Mount Vernon to New York, it is only thirteen miles from the Grand Central Station, its convenience to the schools where I choose to educate my children, and the fact that my publishers and editorial friends are so accessible are minor considerations which, of course, have weight, but which would not be determinative. Don't for a moment imagine that I am going to easier work than I have here, but if I am ever to go I must go soon and there you are.

Mrs. Brady and I are not feeling jubilant over our departure; on the contrary, we are sorry to leave so many devoted friends, whom we love. We have been very happy here and we are only going because it seems best. Indeed, it is hard to break away from the delightful associations, but I look upon it as a call of duty. Please accept this plain statement of facts as I see and understand them.

#### Some Beliefs and Disbeliefs of Mine PRAYERS FOR THE DEAD.

As the best of us are not worthy of eternal salvation, save by the Grace of God; so the worst of us do not merit eternal damnation from which we shall be saved by the

same Power. I do not care how many texts you cite against me, you cannot deprive me of the comfort and consolation of this doctrine. If we did not believe in the ultimate regeneration, even of the wicked, we should, I think, go mad oftentimes from reflecting on the condition of those we have loved who have gone before. It is impossible that there should not be left even in the very worst of us some foundation of good upon which so gracious and patient a Builder as God could work. Therefore, pray for your dead if you think they need your prayers. I do and I find it a great comfort. Certainly it cannot hurt them and I believe it will help you, if not them. If there is anybody you love who has died in sin, unrepentant, unrepentant, pray for God's mercy upon him in whatever future state he may be and ask that, in the next probationary period, which I fervently believe he will have, he may make the most of his opportunities. Don't despair of anybody.

#### THE NAME OF THE CHURCH.

After long study and reflection, I have come to the conclusion that if I had the naming of the Church, this would be its title, "The Holy Catholic Church in the United States of America," and these words could be added if desirable, "Commonly called The American Church."

This Church is professedly Catholic. We declare it formally in creed, prayer and service and most of us teach it specifically in our ministry. The Church is also Protestant, and God forbid that it should cease to be so. It is Protestant against the errors of Rome, no less against the errors of sectarianism! But the most effectual protest is a clear statement of the truth, which ought to be allowed to speak for itself and which must prevail.

The name I propose is definitive. There cannot be two Catholic Churches in our nation. If Rome is the true Catholic Church, she is not in error, for error would destroy her Catholicity. Therefore, we should enter her fold or abandon the Catholic claim. If the Sectarian Churches are Catholic, the same logic applies. Therefore, the word Catholic is definitive. It differentiates us from the Roman Church and equally from the Presbyterians, Methodists, Baptists, or whatever you will; since being in error, none of these organizations is truly Catholic. There is nothing arrogant or exalting in our so styling ourselves if the statement be true. The fact that people dispute it, or dislike it, is a matter which gives us concern but which is not sufficiently important to be determining. I repeat there can only be one true Catholic Church in the nation. Since we are that Church, why not say so.\*

We are not concerned with Europe, Asia, Africa or the Islands of the Seas in this discussion. We live in the United States of America. Of course, the United States of America is commonly called America. We speak of ourselves semi-officially as Americans, but there is good ground for adding the words *In the United States of America* to the Church name. For one thing, the Church in Canada is Catholic and the words

indicate the local situation, hence, *The Holy Catholic Church in the United States of America*.

I am not sure about the necessity for the word *Holy*. I hardly see how a Church can be really and truly Catholic without being Holy and if anybody thinks it is superfluous and wants to remove it, I should not object.

#### CHRISTIAN UNITY.

I suppose I have brought more obloquy upon myself and sacrificed more because of my efforts, mistaken though they may be, to promote Christian Unity than anyone in our ministry. I defended vehemently the "Open Pulpit Resolution" which I introduced in the General Convention.\* I tried to live in accordance with my convictions and to enter into every possible ecclesiastical relationship with every other religious organization with which I came in contact; without, of course, any thought that my orders as a Priest of the Church would be jeopardized thereby—and I am sure that they have not been jeopardized or effected either! Result? Dead, flat failure; no consequences whatever to me or anyone so far as I can see. The view points of Rome on one hand and the view points of Protestantism on the other are so radically at variance with the view points of the Holy Catholic Church in the United States of America that even a pleasant social fellowship is productive of nothing.

Slowly at first, latterly rapidly, and now overwhelmingly I have reached the conclusion that the best interest of true religion can be served by this Church by a frank, unreserved and courteous proclamation of what the Church is and does stand for, both in name and in fact; and that our best, and indeed, only course is to stop trying impossible plans to bring about Unity or even ecclesiastical comity. Roman Ephraim and Protestant Ephraim are joined to their idols. Let them alone! Not because we do not care or would not fain have it different, but because the time is not ripe for an endeavor.

We do not know whether our Lord's remarks on Unity were a prayer or a command, whether they expressed hope or determination; any more than we know whether our Lord's first words from the Cross were a prayer or an absolution. For myself, all that I can hereafter do in my present state of mind to bring about Christian Unity is to pray for it, which I

\*The arrogance of the Roman Church in styling herself unofficially but popularly "Catholic" and the calm, though unwarranted, appropriation of that word in spite of all her errors of commission, is matched by the even greater arrogance of that organization which was founded by Alexander Campbell in the last century, which is unofficially and popularly known as "The Christian Church." And the members of that body calmly differentiate themselves from all other followers of Jesus Christ, our Lord, by styling themselves bluntly, "Christians." If they are the Christians, what are the rest of us?

\*Why is it that everybody says that the speech of the distinguished lay deputy from Pennsylvania, Mr. George Wharton Pepper, did more to bring about the passage of the resolution than anything else, yet I get all the blame for its enactment?

do daily, and frequently at the public services of the Church. The proposed *Conference on Faith and Order* will accomplish nothing I regretfully predict, and because of its failure the last state of the Christian world will be worse than the first.

#### HISTORIC EPISCOPATE vs. APOSTOLIC SUCCESSION.

*I believe that the Chicago-Lambeth Quadrilateral was a horrible mistake. Why? Because in one instance its propounders either had no convictions or lacked the courage to express them if they had. The crux of the whole matter is in statement number four, which reads, "Historic Episcopate." Why place something that is merely historical on a parity with Bible, Creeds and Sacraments as vital to the existence of the Church? Historicity alone does not determine Catholicity. What was meant by that fourth proposition, was *Apostolic Succession*.*

*In attempting to soften their proposition looking toward Unity, the propounders succeeded in dodging the issue by saying something which could be explained away. A bold proclamation would have been in line with the teaching and belief of the Church and would have been much more efficacious. If any other Christian organization wanted to unite with us on the basis of the fourfold declaration—an assent—we would be scared to death at the prospect—it would be necessary elaborately to explain the Historic Episcopate clause. We would have to say that it meant *Apostolic Succession* if we were consistent. For if it does not mean *Apostolic Succession*, then there is no use in associating it with the other three propositions.*

#### MARRYING DIVORCED PEOPLE.

*As a Priest of the Church I have always felt that whatever was permitted by the Church ought to be ministered by me to my parishioners as a representative of the Church in the service of the people. Therefore—although I am as much opposed to the remarriage of divorced persons, as irrevocably decided against it as anyone—all my parishioners in that situation who come to me seeking re-marriage, with the sanction of the Bishop, and having fulfilled the canonical requirements, I have always married. I have always believed that my individual opinion had nothing to do with the situation and that as their priest, I was bound to do for them whatever the Church permitted. I can, however, and do, refuse to officiate for strangers or members of other parishes in such cases; only my own people have a right to this service from me and then only those who have complied with the Church's prescriptions.*

*Although the Church is careful to say that the priest is not to feel constrained to do what the Church permits, I think that is a very weak and futile declaration. If the Church permits a thing, then the people have a right to avail themselves of that permission and as their representative in the Priestly Order, I do not feel that I have a right to deny them. Therefore, when the conditions have been complied with, I will, however reluctantly, perform the service, but under no condition will I do this if the*

*conditions have not been complied with, nor do I feel any similar obligation to strangers.*

#### INSTITUTIONALISM.

*I do not believe in the excessive development of Institutionalism in the Church. There are parishes so situated as to render institutional work advisable and helpful, perhaps necessary; but in most parishes in the land, this is not the case. The money which is devoted to give pleasure and promote social satisfaction could be much better spent in a spiritual development.*

*For instance, instead of all sorts of club and game and play rooms, might it not be put into a staff of clergymen and the parish house arranged to afford every facility for doing spiritual work. The result would certainly be better. One assistant clergyman ought to have charge of the Sunday School and it ought to be his business to call upon the Sunday School children and the teachers regularly and systematically. Never should the absence of a child for a single Sunday be allowed to pass without a visit of inquiry and a consultation. The children should never be disciplined without a subsequent visit to the parents or guardians for explanation. Habitual tardiness and neglect of lessons should be looked after in the same way. What do you think would be the result if things were worked that way?*

*The same thing ought to be done with the communicants of the Church. Failure to attend the services and to be regular in receiving the Holy Communion ought to be followed up instantly by another assistant clergyman, a Priest this time. In addition to this work, preaching stations should be established and Sunday Schools opened in favorable spots and at convenient hours by the younger clergy—to keep them busy and give them a chance to develop as preachers. Of course, it will instantly be said that the Rector of the Parish ought to do this. The answer is that he cannot do it; unless his parish is a very small one it is a physical impossibility. He has enough to do with the organization of the parish, with leading and directing, with planning, preaching, teaching, lecturing and the other duties of his office. The ideal parish building, in my judgment should provide quarters for the clergy and lay officials and every facility for the development of the spiritual life with only a very moderate section reserved for play. The Church has gone mad over the Institutional idea. That is one reason the Church has lost its power over men, if it has lost its power. It has not in this parish, but there is a general hue and cry to that effect.*

#### RETIREMENT OF BISHOPS.

*Among the other things in which I believe firmly is "The peremptory retirement of all Bishops, Missionary and Diocesan, at the age of sixty-four." This would give younger men an opportunity to lead and enable men who have sustained for years the awful burden of the Episcopate to enter into some reward for their labors here upon earth. It would place at the service of Bishops and Clergy—and thus tend to minimize the necessity for Bishops' Suffragan—under the direction of the Board of Missions, a staff of specialists whose assistance, counsel and*

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-



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advice would be of the greatest value. A retired Bishop ought to be able to live on half pay, too, so that the expense involved would not be prohibitory.

N. B. The retiring provision ought to be extended to all the Clergy on the same terms, but that is too much to hope for now, perhaps.

**REVISION OF THE PRAYER BOOK.**

I believe in a thorough-going revision of the Book of Common Prayer, not the impairing or altering of any of the doctrines therein or the mutilating or changing of the Sacraments, God forbid; but in the following directions: to render it possible to have a much shorter Evening Prayer Service, which in most parishes is of a purely missionary character, ministering to strangers, and to give the minister more liberty in selecting services, lessons and Psalms for special occasions; a careful revision of the Psalter with the printing of certain Psalms and certain verses of the Psalms in italics so that their use is rendered optional; the arrangement of the Psalter in the Hebrew verse form which is roughly indicated by the colon in the present version, so that it can be read by the people as it was intended to be read—and as it is read by the people of St. George's Church; a more carefully arranged table of selections, each selection shorter and more homogeneous than at present, together with special alternative selections of Psalms for the four or five Sundays of the month, again shorter portions; a revision of all portions of the Scripture contained in the Prayer Book so as to eliminate all generally admitted mistranslations, additions and errors; the shortening of some of the lessons, especially some of the Old Testament lessons; the reduction of the Hymnal to about half its present size, the abolition of the copyright upon it, and the binding of it in one volume with the Prayer Book; the addition of a number of much needed prayers and thanksgivings, such as prayers for use before and after a journey not at sea, special services for national fasts and festivals, etc.; the elimination of the thirty-nine articles; the avoidance of repetitions of services; and lastly especially in the Catechism. Let the first one read, "Thou shalt have no other God but Me;" the second, "Thou shalt not make to thyself any graven image, to bow down to it or worship it;" the third, "Thou shalt not take the name of the Lord thy God in vain;" the fourth, "Remember that thou keep holy the Sabbath Day;" the fifth, "Honor thy father and thy mother;" and the last, "Thou shalt not covet." The longer form might be retained in the Communion Office, but in the Catechism the shorter form should appear. And this would be in line with, and probably much nearer their original form. And they would gain tremendously in emphasis and influence—in strength, if you will.

**GENERAL PRACTITIONERS IN THE MINISTRY.**

I also believe that in this day of specialization, we should try to get away from the General Practitioner idea in our Theological

Seminaries. Why not deliberately train men who have certain gifts to be preachers, teachers, pastors, administrators, et cetera, instead of trying to make one man everything—with a consequence that more often than not he is nothing! And why not stop building little churches but make big ones, each one served by a staff of specialists. The economic waste of men and means in the Church is something frightful. No merely secular business could survive it a day! But it would draw out the long article to an undue length for me to go further into these matters, therefore, I close with the following:

It has seemed good to me that I should repeat these things, which you have often heard me say, on my departure from you to undertake a new work. You may or you may not agree with me; I may or may not be right, probably I am not; I may or may not be advocating the unpopular side, probably I am; but at least, these statements are honestly my own and perhaps they may cause you to take thought upon them yourselves.

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17. Miss Elizabeth Scott... To Trinity, K. C.

NOTES.

We intend now, although circumstances may cause a modification of the plan, to leave Kansas City on the first of April and go to New Orleans via St. Louis and there take a Southern Pacific steamer for New York. This means a five-day voyage on a magnificent ship and will give us a much needed rest after the arduous Lenten period.

\* \* \* This Lent I have been burning a candle at three ends! I have had on an average of ten services a week with four sermons, two lectures and four addresses. I have three confirmation classes under instruction and there have been frequent demands for baptisms, funerals and sick calls. That is one end. I have been completing a story laid in the days of Joshua, called "When the Sun Stood Still," and I have carried on a tremendous correspondence. The confirmation class alone necessitates from thirty to fifty letters or postal cards every week. That is the second end. The third end is a daily course of severe gymnastic exercises which I have undertaken at the Blomqvist Swedish Movement Institution in the Rialto Building. When I get through the day—and I work steadily now from seven a. m. until after ten p. m.—I feel as if I had done something or as if something had been done to me. \* \* \* When I guilelessly wandered into the office of Mr. Blomqvist and decided to submit to him a course of treatment for the benefit of my health, I thought that he would do all sorts of pleasant things to me and that he would do most of the work himself. Never was a man so mistaken. I pledge you my word that he has not done a thing but *make me work!* He just stands off and looks at me and tells me when to begin—no one has to tell me when to stop. For instance, the day before I wrote this I went through 355 different exercises in an hour! If I keep on at this rate, the lean and hungry Cassius will be a fat man compared to me. Seriously, this treatment is doing me an immense amount of good and I recommend it to all who have the desire and courage to undertake it. I would like to see Mr. Blomqvist do a little work himself, but he seems quite satisfied to boss the job. \* \* \*

Attracted by a notice in *The Spirit of Missions* I decided this year to send to Guadalajara, Mexico, and buy two hundred little pigs to be given to the children for their Lenten mite boxes instead of the stereotyped pasteboard Noah's Arks furnished by the Board. The pigs cost about five cents apiece, but the joy the children took in them was worth the money. They have all been distributed and the children are all eagerly fattening them for a great missionary pig killing after Easter. We are hoping for increased results accordingly. The pigs are so fascinating that I am afraid some of the children will not want to give them up, but the only way to get out the money is to dismember the pig. That is in accordance with the natural laws for real pigs I believe. Our grateful thanks are due to the Rev. E. H. Burleson for his kindness and trouble in sending us the pigs. \* \* \* The Duplex Envelopes in the Sunday School are doing beautifully. Whenever and wherever these are tried, they work perfectly. \* \* \*

The pictures which have been hanging in the club room will remain there, except those that are my own private property, until such time as they are called for by their owners or the people of the parish are tired of them and shall send them back of their own motion—this in answer to many inquiries. \* \* \* Please note that there will be a parish meeting in the parish hall on the evening of Easter Monday, March the 24th, for the purpose of electing fifteen new Vestrymen—one of whom shall be appointed by the Rector as Rector's Warden, and one of whom shall be chosen by the Vestry as Vestry's Warden—and for the purpose of hearing the reports of the various organizations of the parish. The polls will be open from eight until nine o'clock and every communicant of the church of legal age and every envelope contributor, or member of a family which contributes to legal age, either by Sunday School or the Church envelopes, has a vote. Our parish meetings have been very largely attended in the past and have been of deep interest to all. I hope that this meeting will be more successful than any of the others. \* \* \*

The Easter morning sermon will be upon "The Proof of the Resurrection," that at night upon "The Life Everlasting." On Low Sunday I will not exchange with Dr. Ritchey as usual, as it will be my last Sunday. I will preach at the morning service on "The Power of the Resurrection," and at the evening service I will repeat the first sermon that I preached in St. George's Church in October, 1908. I wonder how many of you have the least idea what the text was or the purport of the sermon. You have all heard these sermons before but I think they will bear repeating and as they represent my mature and well digested thought on these great topics, I want you to hear them again and I am sure you will be glad to do so in farewell. \* \* \*

The Women's Auxiliary will hold a Pure Food and Delicatessen Sale on Easter Monday evening and Easter Tuesday afternoon. Many dainties and toothsome viands will be prepared by the members of the Auxiliary and it is hoped that the patronage will be liberal. The Auxiliary is now raising its \$150.00 pledge toward General Missions, which pledge, you understand, reduces the amount due from the parish by the said \$150.00. Therefore, you are helping them pay your bill by your generosity. Incidentally, you will be getting good things to eat. \* \* \*

Tuesday, the 25th, will be an open meeting of the Auxiliary. Refreshments will be served, an interesting program has been arranged and a silver offering will be received. All the parish is invited to the meeting. \* \* \*

As this is the last notice that this paper will contain about the Rector's book, perhaps you will indulge me for a little. A great many copies of "The Master of Repartee," the last book of sermons, have been sold by the Altar Guild which makes a handsome profit upon them. The Young Churchman Co. several years ago published another volume of sermons called "The Light." Every one of these sermons has been preached in Kansas City. I have made no special effort to bring the book before the

people. The Altar Guild, however, will sell it and I will be glad to sign any copies sold. It contains more sermons than "The Master of Repartee," and in my judgment it is quite as good a book. The Crafters are about to issue another little booklet which will be ready for sale when you are reading this paper. That booklet will contain an introduction and an "appreciation" of the Rector from the pen of Miss Ada M. Kasiemer. I have not seen it, therefore, there is no impropriety in my calling attention to it. The booklet will be—I was going to say adorned but certainly that would stretch the truth—it will be accompanied by two photographs of the Rector, one of them in vestments, the other in ordinary clothes. The body of the book will be made up of a story called "The Road to the Sky," which I read at a recent entertainment and which was published in Munsey's Magazine, and a sermon, "The Proof of the Virgin Birth," together with some other interesting matter. It will be sold again by the Altar Guild for fifty cents, I think, and the title of it will be "The Measure of the Gift." Now there's just one more and that is the novel written around St. Paul. Of all the books I have written, I love that one the best. It is the best I shall ever do, perhaps the best I shall ever do. It represents more preparation, more earnest thought, more hard work, more revision, more enthusiasm, more love, than has ever gone into a book of mine. It is the fruit of years of study and reflection. Never have I given any book so much careful consideration, and no correction, nor has any other book of mine been submitted to so many people for criticism and suggestion. Whatever reputation I shall enjoy will probably depend more upon that book than any other. At least that is the way I see it. It has been appearing serially in an abbreviated form in *The New York Churchman*. It will be published in exenso (by the way, it is the longest book I ever wrote) by Messrs. Dodd, Mead & Co., in the latter part of March. The price of it will be \$1.35, and it will be sold, as usual, by the Altar Guild. The Kinneys have made very wonderful illustrations for it and it will be issued in beautiful format. Parts of it are very familiar to this congregation for I have made use of incidents in many sermons and lectures. I wish that I could afford to present a copy to every family in the parish. If I were able, I should do so without hesitation; but, unfortunately, I am not able. If you care to buy it through the Altar Guild, I shall be glad to sign a card which may be pasted upon the fly leaf. The title of it as you know is, "The Rector of Freedom." \* \* \*

One thing that I find hard to leave is the delightful Kansas City Clericus in a number of cities and Dioceses, but I know of no other in which the arrangements are so satisfactory and the intercourse with the brethren so stimulating and helpful. \* \* \*

St. Matthias' Day, Monday, February 24, being the twenty-fourth anniversary of my ordination to the Diaconate, a large number of the faithful were present and received Holy

Communion that morning. That afternoon I entertained the Clericus for the last time. The Rev. Mr. Spencer presented a most thoughtful and brilliant paper on the Fifth Word from the Cross. He gave us new ideas and started us investigating for ourselves. That is the use of the Clericus. \* \* \*

The usual Easter programme was in contemplation, but in view of the heavy financial demands upon the Vestry it was decided not to authorize the expenditure of the money for the purpose this Easter. \* \* \*

I call your attention to changes in the order of services from those announced on the Lent Card for Holy Week. I have had extra copies of the revised list drawn off by the printers for distribution.

HOLY WEEK

Monday	9:30 a. m. and 4:30 p. m.
Tuesday	9:30 a. m. and 8:00 p. m.
Wednesday	9:30 a. m. and 4:30 p. m.
Thursday	9:30 a. m. and 8:00 p. m.
Good Friday	9:30 a. m., 12 to 3:00 and 8:00 p. m.
Easter Even	4:30 p. m.

EASTER DAY

Celebrations at 6:30, 8:00 and 9:45 a. m.	
Morning Prayer with festal music and sermon, 11:00 a. m.	
Sunday School Festal Service, 3:30 p. m.	
Evening Prayer and sermon with special music, 8:00 p. m.	

Now this is a material change from the programme as originally printed and you will please be governed accordingly. \* \* \*

The Bishop of the Diocese will visit this parish on the evening of Palm Sunday, March 16th, for the purpose of administering the Sacramental Rite of Confirmation. The offering on that occasion will be for the Bishop's Discretionary Fund, sometimes called the Bishop's Purse. I very earnestly hope that it may be a liberal and generous offering because the demands that are made upon the Bishop through that offering are very great and he has no means of answering them except such as are provided by the people of the Diocese. \* \* \*

The Lenten congregations on Sunday mornings recently have exceeded anything that I have ever before witnessed in this church. The Lenten congregations have not been so good, except for the Friday morning Bible lectures which have been very well attended, indeed. Won't you try to come to as many of the remaining Lenten services as you can, especially in Holy Week? If Easter should be pleasant I don't know where we will put the people. \* \* \*

I take occasion again to tell you that there will be no celebration at the eleven o'clock service on Easter Day, but at the three celebrations before that time I want to have more people gather with us around the Lord's Table than ever before in the history of the parish. \* \* \*

Let-enters have been sent out by the Vestry endeavoring to collect delinquencies in weekly pledges and special offering pledges. It is necessary that people who owe these pledges meet their obligations in order that the Church can discharge its obligations. This is a matter of business. Yes, it is MORE

THAN THAT, IT IS A MATTER OF HONOR. YES, IT IS MORE THAN THAT, IT IS A MATTER OF RELIGION. Try to look at it in that light. \* \* \* I print in this issue a list of the names and addresses of those who have presented letters of transfer to me since the last issue of the parish paper. These people ought to be called upon and I beg that you make it your business as well as your pleasure to visit them shortly after Easter. \* \* \* *The Women's Guild* has paid off the last Club Room note and is now free from any obligation at all. During the year, they have made good their \$2,000.00 pledge to the Vestry and have cleared up three Club Room notes of \$100.00 each. If there is a Guild on earth that can show a better record than that, I should like to be introduced to it. \* \* \* *The Women's Auxiliary* has also done nobly. Indeed, considering their numbers, they are quite as successful in their work in the Auxiliary as the Guild is. They made unusually large pledges and undertook generous boxes this season. The close of the year will see these pledges paid also. Fine! \* \* \* *The St. Agnes' Guild*, the Junior Auxiliary, is also doing excellent work. \* \* \* *The Men's Club* and the Daughters of St. George have fallen by the wayside. If I were to remain here I should undertake the re-organization of these two important societies, but that will be one task that must fall to the new Rector. \* \* \* The old parish register is filed up in some sections and the new one will have to be provided for the new Rector. I will leave him with a very carefully revised and compiled list of the communicants and also provide him with a general list of the members of the parish, carefully corrected and annotated for his personal and official guidance. These registers will be left in the hands of the Senior Warden. \* \* \* *The Altar Guild* is selling pictures of the parish house and rectory, very excellent pictures, and at a very moderate price. \* \* \* I am endeavoring to get photographs of all the Rectors of the parish to be hung in the Vestry room. We have three there now and expect the other two before I leave. \* \* \* What is the difference between the custom of the well-to-do of taking an *Automobile Ride* on Sunday afternoon, and the habit of the not-so-blessed class of going to the *Baseball Game*? I can't see much difference; can you? Nor have I any word of blame for the man who is shut in all week who goes to the *Baseball Game* on Sunday afternoon, especially if he has faithfully attended to his religious duties on Sunday morning. \* \* \* Please remember your *Lenten Daily offerings Envelopes* to be filled and deposited in the alms basin Easter Day. And help your children, if you are blessed with any, to remember their little pigs for missions. \* \* \* Outside of the Church, there are other reasons which make me loath to leave Kansas City. One is that I must sever my connection with that unique and most delightful organization, *The Knife and Fork Club*, of which, during my short residence here, I have twice had the distinguished honor of being a member of the Board of

Directors. The friendship, the fellowship, the stimulus and the inspiration of the club I shall never forget. \* \* \* Another is that I shall not stay here to see the overthrow of the most extraordinary journalistic despotism that ever held a city in its grasp. I refer, of course, to *The Kansas City Star* and to its editor. He has a widespread, though undeserved, reputation for breadth of view, largeness of heart, freedom from prejudice and magnanimous journalism, the origin of which is a profound mystery to me; for in all my experience I have never seen a paper which can equal the ineffable pettiness of *The Kansas City Star* in some directions. You are familiar with instances as well as I, but this that follows may interest you. I have officiated at a number of funerals lately, some of them people of municipal importance and social prominence. The funeral notices have appeared in *The Star*, as in the other papers, but in *The Star* my name has been carefully deleted! This does not affect me in the least degree, except to fill me with a sort of pity for the mental state which would dictate such omissions. *The Star* did break its rule of not mentioning my name when it printed the funeral notice of the impending departure of "C. T. Brady" from St. George's Church. As one man wittily said, the only thing that *The Star* would print about me would be a notice of my leaving. The editor's course of action is the more remarkable because I have fought *The Star* fairly and squarely and openly on matters of public policy in which it was universally admitted, even by its friends, to have been grievously in the wrong. Nor have I ever said or done anything underhand. I enjoyed the battle, I must confess, and if I were the editor, I believe I would have enjoyed it just as much. Give me a good frank fighter in the open and I will love him even if I be defeated. Mount Vernon is not so very far from Kansas City after all and perhaps I may enjoy future opportunities for—well, I will say no more except to express the hope that Colonel Nelson and his paper may both turn over a new leaf and strive to live up to that reputation for ideal journalism which they undoubtedly have where they are not known as they are in Kansas City. If they do not, truth is mighty and will prevail, also murder will out. That is a lovely mixture of aphorisms, isn't it? Of course, St. George's Parish has nothing to do with my relations to *The Star* and the new Rector will, of course, start squarely and receive from this Great Metropolitan Daily all the consideration he merits—unless or until—? \* \* \* Kansas City has just subscribed money for a Negro Y. M. C. A. The beginning of that effort may be said to date from the great public discussion of the matter held in St. George's Parish House three years ago. Come to think about it, the *Girls' Hotel*, *Widows' Pensions*, *Women's Minimum Wage Laws* were all strenuously advocated here, too, about the same time before the *Federation of Women's Clubs*. Now all these things are accomplished facts. Hurrah for Kansas City and for St. George's Church, too!

## CHRIST THE LORD IS RISEN TO DAY

## St. George's Church

Kansas City, Missouri

First Sunday in Lent, February 25th, 1912

8:00 P. M.

### GAUL'S ORATORIO, THE PASSION

#### PART I.

##### *The Traitor at the Table*

*Chorus.*

Holy lips of prophecy divinely seal'd,  
Trace the hidden mystery in Christ reveal'd.

*Instrumental.*

Sorrowful Reproach.

*Solo.*

It was not an open enemy that hath done me this dishonour, for then I could have borne it; but it was thou, my companion, my guide and mine own familiar friend, who did eat of my bread hath laid wait for me.

*Chorus.*

What is this that He saith? We cannot tell what He saith.

*Solo.*

And as they did eat, Jesus said, Verily I say unto you that one of you shall betray Me.

*Chorus.*

Lord, is it I? Is Thy servant a dog that I should do this great thing? How can I do this great wickedness and sin against God? Thou knowest that I am not wicked. God, Thou knowest my simpleness and my faults are not hid from Thee. Try me, O God, and seek the ground of my heart. Prove me, and examine my thoughts. Look well if there be any wickedness in me. Master, is it I?

*Chorus.*

It is one of the twelve that dippeth with Him in the dish. He hath dipped the sop and given it to Judas. His abominable sin is found out. Woe to that man by whom the Son of God is betray'd. Good were it for that man had he never been born.

*Hymn.*

*Content to Be Betrayed.*

"Content to be betrayed"—  
To feel the keenest dart  
That earthly treachery could  
plunge  
Into a loving heart.

And if He were content,  
Why, then, shouldst thou up-  
braid  
If on thy dream of perfect love  
There falls a passing shade?

"Content to be betrayed"—  
Oh, love beyond compare!  
"Content?" to win for thee the  
Crown,  
Though He the cross must bear.  
Amen.

"Content to be betrayed"—  
To find His love misplaced,  
And all the ministry of years  
In one short hour effaced.

And if He were deceived,  
How, then, canst thou expect  
To bring thy ventures into port  
Without a single wreck?

## St. George's Church

Kansas City, Missouri

Third Sunday in Lent, March 10th, 1912

8:00 P. M.

### GAUL'S ORATORIO, THE PASSION

#### PART II.

##### *The Denial in the Palace*

*Chorus.*

Holy lips of prophecy Divinely seal'd,  
Trace the hidden mystery in Christ reveal'd.

*Instrumental.*

Watch and Pray.

*Solo.*

Lover and friend hast thou put far from Me, and they of Mine acquaintance were afraid of Me.

*Chorus.*

What is this that He saith? We cannot tell what He saith.

*Solo.*

And Jesus said unto Peter, Verily I say unto you, that this night before the cock crow twice, thou shalt deny Me thrice.

*Chorus.*

The fining pot is for silver and the furnace for gold, the furnace for silver and the furnace for gold, but the Lord trieth the heart. Watch and pray lest thou enter into temptation.

*Solo.*

Though I should die with Him, yet will I never deny Him. Thou also wast with Jesus of Galilee. Did I not see thee in the garden with Him. Surely thou art one of them, thy speech betrayeth thee. I know not the man of whom you speak.

*Chorus.*

And immediately while he yet spake, the cock crew. And the Lord turned and looked on Peter. He looked for some to have pity on Him, but there was no man, neither found He any to comfort Him. Lover and friend hast thou put far from Him and they of His acquaintance were afraid of Him.

*Hymn.*

Loving Saviour, Thou dost know  
How the dangers round us grow,  
Whilst we journey here below,  
Toward the sinless Home.

When earth's glittering display  
Lures us from the heavenward  
way;  
Ere we lose the power to pray,  
Jesu, interpose.

When the faithless soul breaks  
free  
From its anchorage in Thee;  
Ere it drift to open sea,  
Jesu, interpose.

Lord, our path with snares is rife,  
Keep us through the deadly strife,  
Till we gain the Better Life  
In Thy sinless home.  
Amen.

GAUL'S ORATORIO, THE PASSION  
PART III.

*The Unjust Condemnation*

*Chorus.*  
Holy lips of prophesy Divinely seal'd,  
Trace the hidden mystery in Christ reveal'd.

*Instrumental.*  
Indignity.

*Solo.*  
False Witnesses did arise up against Me, they laid to My charge things which I knew not, they also that seek My life laid snares for My soul, and they that hate Me without a cause are more than the hairs of My head.

*Chorus.*  
What is this that He saith? We cannot tell what He saith.

*Solo.*  
Then went Pilate unto them and said, What accusation bring you against this Man?

*Chorus.*  
If He were not a malefactor, we would not have delivered Him up. This fellow said, I am able to destroy the temple and to build it in three days. We found this fellow perverting the nation and forbidding to give tribute unto Caesar. Crucify Him, crucify Him, we have no King but Caesar!

*Solo.*  
And Pilate saith, Why what evil hath He done? But ye have a custom that I should release one unto you at the Passover; whom will ye that I release? Barabbas or Jesus, who is called Christ.

*Chorus.*  
Not this man, but Barabbas. Away with Him, crucify Him. His blood be on us and on our children.

*Solo.*  
O Lord God, to Whom vengeance belongeth, show Thyself. How long shall the wicked triumph? Up Lord, why sleepest Thou, why withholdest Thou Thy hand? Let them know there is a God that judgest the earth.

*Solo and Chorus.*  
God is a righteous Judge, strong and patient, and God is provoked every day, God sent not His Son to condemn the world, but that the world thro' Him might be saved.

*Hymn.*  
Before the multitude there stands  
The Lord of all creation;  
Fetters upon those blessed Hands  
That gave the world salvation.  
Fierce eyes blaze forth their deadly hate,  
And fiercer voices seal His fate,  
The first time that they meet Him.

Before that Lord, the multitude  
Shall one day reassemble;  
And each despairing attitude  
Tell how the guilty tremble.  
Lo, for the mercy they denied  
They sue to Him they crucified  
The second time they meet Him.

O sinner, when the trumpet's sound  
Doth wake the world from slumber  
When Christ, the Judge, doth summon round  
The throng that none can number;  
Thou, too, shalt stand before the throne;  
Thou, too, shalt reap as thou hast sown:  
Prepare thyself to meet Him. Amen.

St. George's Church

Kansas City, Missouri

Fifth Sunday in Lent, March 24th, 1912  
8:00 P. M.

GAUL'S ORATORIO, THE PASSION  
PART IV.

*The Mockery on Calvary.*

*Chorus.*  
Holy lips of prophesy divinely seal'd,  
Trace the hidden mystery in Christ reveal'd.

*Instrumental.*  
The Noise of the Tumult.

*Solo.*  
I was a derision to all my people and their song all the day long. They have whet their tongues like a sword and shoot their arrows, even bitter words. Oh, Lord, Thou hast seen my wrong, judge Thou My cause.

*Chorus.*  
What is this that He saith? We cannot tell what He saith.

*Instrumental.*  
March of the Roman Soldiers.

*Chorus.*  
Hail! King of the Jews. All kings shall fall down before Him. All nations shall do Him service. And they that passed by rail'd on Him, wagging their heads, and saying, Ah, Thou that destroyest the Temple and buildest it in three days, save Thyself. If Thou be King of Israel, come down from the Cross.

*Solo.*  
The Lord's throne is in heav'n. His eyes behold, His eyelids try the children of men.  
Oh, hear ye this, all ye people. Give ear, all ye inhabitants of the world. The Lord hath sworn, Surely I will never forget your works. Oh, hear ye this, all ye people.

*Chorus.*  
Oh! consider this, ye that forget God. Lest He tear you in pieces, and there be none to deliver you, for He cometh to judge the earth and with righteousness to judge the world, and the people with His truth.

*Hymn.*  
"Others He saved, Himself He could not save,"—  
So scoffed the priests, and upwards rolled the wave  
Of blasphemy against the dying Lord,  
Until it broke upon the Throne of God.

"Others He saved, Himself He could not save,"—  
So sighed the mourners round the Saviour's grave;  
Their grief embittered by the mystery  
Why He, who Lazarus raised, Himself need die.

"Others to save, Himself He would not save,"—  
There rests the truth, His life for us He gave.  
O, ruined heart! thy Saviour had to choose  
If He should die, or thou Salvation lose. Amen.

GAUL'S ORATORIO, THE PASSION

PART V.

*The Shadow of Death*

*Chorus.*

Holy lips of prophecy divinely seal'd,  
Trace the hidden mystery in Christ reveal'd.

*Instrumental.*

The Terror of Death.

*Solo.*

Fearfulness and trembling are come upon Me and a horrible dread  
hath overwhelm'd Me. My soul is full of trouble and My life draweth  
nigh unto the grave. My God, My God, look upon Me!

*Chorus.*

What is this that He saith? We cannot tell what He saith.

*Solo.*

Now from the sixth hour there was darkness over all the land  
until the ninth hour.

*Trio.*

Thou hidest Thy face, O Lord, then are they troubled. And  
when they look for the light, there cometh the darkness and the shadow  
of death. For this the earth shall mourn and the heavens above be  
black. Thou hidest thy face, then are they troubled and like to die.

*Chorus.*

Yet hold thee still in the Lord and abide patiently for Him.  
Then shall thy light break forth as the morning, and thy darkness be  
as the noon.

*Solo.*

And about the ninth hour Jesus cried with a loud voice, My God,  
My God, why hast Thou forsaken Me.

*Quartet.*

Hath God forgotten to be gracious, is His mercy clean gone  
forever, will He be no more entreated, doth His promise fail for ever-  
more?

*Chorus.*

God is not a man that He should lie, nor the Son of Man that He  
should repent. God hath made Him to be sin for us who knew no sin.  
God spared not His own Son, but delivered Him up for us all. Oh,  
the depths of the riches, of the wisdom and knowledge of God. How  
unsearchable are His judgments, and His ways past finding out.

*Solo.*

And when Jesus had cried with a loud voice, He said, Father into  
Thy hands I commend My spirit.

Oh, thou afflicted, tossed with tempest and not comforted, thou  
hast drunken the dregs of the cup of trembling, and wrung them out.

*Chorus.*

Wherefore God hath anointed Thee with the oil of gladness above  
Thy fellow.

*Hymn.*

Lord, in that heart-broken cry	Talents wasted, years misspent,
From Thy Cross on Calvary,	Heart on earthly treasures bent,
Teach my heaven-blind soul to see	Scarce a thought upturned to Thee;
How Thou lovest, even me.	Saviour, spare me, even me.

Sin has been my life-long bane;	Tied and bound with many a chain;
Crimson-red its deep-dyed stain;	Wearied of the fruitless strain;
All my guilt is known to Thee,	None but Thou canst set me free;
Lord, forgive me, even me.	Lord release me, even me.

Saviour, never yet hast Thou  
Spurned the contrite sinner's vow;  
All my heart goes out to Thee;  
Lord receive me, even me.

Amen.

St. George's Church

Kansas City, Missouri

Good Friday, April 5th, 1912

8.00 P. M.

GAUL'S ORATORIO, THE PASSION

PART VI.

*The Holy Sepulchre*

*Instrumental.*

The Quiet of Early Dawn.

*Solo.*

And they took Jesus down, and wrapped Him in the linen, and  
laid Him in a sepulchre, which was hewn out of a rock.

Blessed are the departed, who in the Lord are sleeping, from  
henceforth for evermore. They rest from their labors and their works  
do follow them.

*Chorus.*

Why shouldst thou fear the beautiful Angel Death, who waits  
thee, at the portals of the skies, ready to kiss away thy struggling  
breath, ready with gentle hand to close thine eyes. How many a  
tranquil soul has pass'd away, fled gladly from fierce pain and pleas-  
ures dim, to the eternal splendor of the day, and many a troubled  
heart still calls for Him. Spirits too tender for the battle here have  
turn'd from life, its hopes, its fears, its charms; and children  
shudd'ring at a world so drear, have smilingly passed away into His  
arms. He, whom thou fearest will, to ease its pain, lay His cold hand  
on thy aching heart, will soothe the terrors of thy troubled brain, and  
bid the shadow of earth's grief depart. He will give back what  
neither time, nor might, nor passionate prayer, nor longing hope  
restore (dear as to eyes long blind recover'd sight). He will give back  
those who are gone before. Oh, what were life, if life were all? Thine  
eyes were blinded by their tears, or thou wouldst see thy treasures  
await thee in the far off skies, and Death, thy friend, will give them  
all to thee.

*Hymn.*

Darkness shrouds the rock-girt bed,	Stillness o'er His pillow stands,
Where the Saviour's weary Head,	No more conflicts, labours, plans,
Thorn-marked with a crown of red,	Motionless the folded hands
Rests at last.	Rest at last.

Darker still had been the gloom,	Still and passive I would leave
Hopeless the eternal doom,	My vain efforts to retrieve,
Waiting for me in the tomb,	Humbly waiting to receive
But for Him.	All from Him.

Silence fills His resting place,	Overhead, on muffled wing,
Hushed in voiceless death's embrace,	Angels guard their sleeping King,
Those untiring lips of grace,	Whilst the peaceful hours bring,
Rest at last.	Rest at last.

Silence, soul, is thy best plea	Guard me, Father, for His sake,
For life's blotted history;	As each pilgrim step I make;
Pardon cannot come to thee	Bless me, keep me, till I wake,
But through Him.	Safe with Him.

Amen.

honorable? Is that honest? Do we show that we are dowered with a spark divine by such evasion? I tell you, O people, that not only your future, but the future of the world depends upon your decision on these and the other great questions which settle and center about the Person of Christ.

The whole world lives in the hope of a resurrection. Every heartbeat speaks it, every aspiration proclaims it, every human love involves it. It will be a vain, a foolish, an idle dream, unless we take Christ as a life, as a Divine life, Divinely conceived, Divinely lived, Divinely living.

Some day or other we must each of us go upon a cross with whatsoever courage or fortitude or resignation we have been able to acquire through life. Some day or other we must each of us go to a grave, some forgotten spot in the valleys, some marble cenotaph upon the hills—it matters not; the point is that we must go. Some day, sooner or later, each of us must rise again. Some day each of us must face that Christ who will stand before us radiant in the risen glory and say what we thought of Him in life.

It will not do to say I believed this part or I believed that part. The question will be: Did you believe it all? Did you believe on Me as My Church, which I founded, to which I committed truth, which I preserved from error, with which I strove to draw the millions that came after me to Me, taught? Did you believe on God the Father, on God the Son of the Father, conceived by the Holy Spirit, and born of a woman as Jesus Christ Our Lord? Did you believe in My life, in My teaching, in My death, in My resurrection, in My Church?

Ah, it is said that the requirements of the Christian faith are very simple. On the contrary, they are as high as God and wider than creation. Do you believe in these things, not merely by the assent of the intellect and with the lifting up of the voice, but is Christ's life a power which transforms your life? Did you strive to have it so? That is the form of the question, that and none other, which will decide your place in that great resurrection. To realize it now and to act upon it is to determine your eternal future.

Lift up your hearts, lift them up unto the Lord!

CYRUS TOWNSEND BRADY.

the truth I have established; that is, Christ Himself. His life, His teaching, His being, inevitably predicate the Divine. It is impossible to account for Him in any other way than as the result of an Incarnation. Reason flatters its devotees with a statement that faith is mistaken and this was a mere man, but the evidence in history and in human experience can neither be gainsaid nor controverted. From the very moment when the shepherds clustered at His feet where He lay at Bethlehem recognizing the truth of the revelation that had come to them in the midnight on the wild hills, until the moment when the Roman Centurion, staring up through the blackness at the dead face on the cross, made his great confession, there never was a time when He could be adequately explained otherwise than as the veritable Son of God, "the Word made Flesh." On no hypothesis that He was the Son of a human father can the career of Him who was the Son of Man be understood or accounted for. His resurrection was a proof of His incarnation; the incarnation was the proof of that great *Parthenogenesis* which we affirm. How else could it be? Unique in His teaching, unique in His character, unique in His self-consciousness, unique in His power to mediate the life of God to man and to lift the life of man to God, what else but such a marvel could have brought Him into being? He was a new departure in human life.

That birth so morally miraculous must have been physically miraculous as well.\* Why is it that men hesitate to accept it?

\*This is the best statement of the philosophic necessity for the Incarnation and its consequences with which I am acquainted; it is from Gore's *Discussions on Subjects Connected with the Incarnation*:—

Jesus Christ was a new departure in human life. Philosophers of different ages, from Plato to Carlyle, have been found scoffing at contemporary reformers, on the ground that their proposed reforms did not, could not, go deep enough to get at the root of the evils of human society. What is deep enough to remedy these evils is a fresh departure—in some sense, a new birth, or regeneration of humanity. So moral philosophers have reasoned; but it has been a matter of words. Jesus Christ alone has, in any adequate sense, translated this logical demand into actual reality. In Him we really find a "Second Adam," a new manhood. He appears among men in all the fullness of human faculties, sympathies, capacities of action and suffering; He was in all points such as we are except sin. But what an exception! As Jesus moves among the men of His day, as His historical presentation renews His image for each generation, by how great a gulf is He separated in His sinlessness, His perfections, from other men. He is very man, but new man. And with this quality of His person coincides His method. He will not take other men as He finds them and make the best of them. He

Why is it that men hesitate to confess Christ? Why do you? They are willing to believe in the humanity of Christ; they are willing to applaud the ethical teaching of Christ; they are willing to regard Him as the great exemplar of life, although with most that means an impossible ideal rather than a real thing. But they stop short there. Do not you? They are not willing themselves to enter into the Christ life. Are you? They are not willing to recognize other authority than mere perfected humanity in His personality. They are not willing to take His voice as the voice of God, to take His example as the imperative imposition upon character. They are not willing to make His cross personal, to make His life real. They do not want to be forced to the consequences of an absolute conviction of His Divinity.

The objection to all the great dogmas of the church, these teachings which have been tried and tested through the centuries, which have been proved by millions of experiences and proclaimed by the noblest souls in the clearest ways, is after all a superficial objection. Men do not believe these things because men do not want to believe them, not because they present any insuperable objections to the intellect, but because if they do believe them, the acceptance of them demands a changed life. Is not that true?

He who is God and Man stands in a different relationship to us from him who is merely man, however perfect he may be. We put by the conclusion. We will have none of it because of its consequences to us. Is that fair? Is that manly? Is that

demands of them the acceptance of a new birth; the fundamental reconstruction of their moral being on a new basis, and that basis Himself. "Except a man be born anew he cannot see the kingdom of God." "Except ye turn—with radical conversion of the moral tendency of your being—except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." Christ demands, then, a fundamental moral reconstruction of humanity, and He makes it possible because He offers to men a new life. He offers to reproduce in each man who will believe in Him and yield himself to Him, the quality of His own life by the bestowal of His own Spirit. Himself the New Man, He can make all men new. But granted that in this fundamental sense Christ Jesus is a new moral creation, is it possible that this new moral creation can have involved anything short of a new physical creative act? Does not all we know of physical heredity, all we know of the relation of spirit and body, lead us to believe that the miracle of a new moral creation must mean the miracle of a new physical creation? If the moral character was new, must not the stuff of the humanity have been new too? Must not the physical generation of the Second Adam have been such as to involve at once His community with our nature and His exemption from it?



the truth I have established; that is, Christ Himself. His life, His teaching, His being, inevitably predicate the Divine. It is impossible to account for Him in any other way than as the result of an Incarnation. Reason flatters its devotees with a statement that faith is mistaken and this was a mere man, but the evidence in history and in human experience can neither be gainsaid nor controverted. From the very moment when the shepherds clustered at His feet where He lay at Bethlehem recognizing the truth of the revelation that had come to them in the midnight on the wild hills, until the moment when the Roman Centurion, staring up through the blackness at the dead face on the cross, made his great confession, there never was a time when He could be adequately explained otherwise than as the veritable Son of God, "*the Word made Flesh.*" On no hypothesis that He was the Son of a human father can the career of Him who was the Son of Man be understood or accounted for. His resurrection was a proof of His incarnation; the incarnation was the proof of that great *Parthenogenesis* which we affirm. How else could it be? Unique in His teaching, unique in His character, unique in His self-consciousness, unique in His power to mediate the life of God to man and to lift the life of man to God, what else but such a marvel could have brought Him into being? He was a new departure in human life.

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honorable? Is that honest? Do we show that we are dowered with a spark divine by such evasion? I tell you, O people, that not only your future, but the future of the world depends upon your decision on these and the other great questions which settle and center about the Person of Christ.

The whole world lives in the hope of a resurrection. Every heartbeat speaks it, every aspiration proclaims it, every human love involves it. It will be a vain, a foolish, an idle dream, unless we take Christ as a life, as a Divine life, Divinely conceived, Divinely lived, Divinely living.

Some day or other we must each of us go upon a cross with whatsoever courage or fortitude or resignation we have been able to acquire through life. Some day or other we must each of us go to a grave, some forgotten spot in the valleys, some marble cenotaph upon the hills—it matters not; the point is that we must go. Some day, sooner or later, each of us must rise again. Some day each of us must face that Christ who will stand before us radiant in the risen glory and say what we thought of Him in life.

It will not do to say I believed this part or I believed that part. The question will be: Did you believe it all? Did you believe on Me as My Church, which I founded, to which I committed truth, which I preserved from error, with which I strove to draw the millions that came after me to Me, taught? Did you believe on God the Father, on God the Son of the Father, conceived by the Holy Spirit, and born of a woman as Jesus Christ Our Lord? Did you believe in My life, in My teaching, in My death, in My resurrection, in My Church?

Ah, it is said that the requirements of the Christian faith are very simple. On the contrary, they are as high as God and wider than creation. Do you believe in these things, not merely by the assent of the intellect and with the lifting up of the voice, but is Christ's life a power which transforms your life? Did you strive to have it so? That is the form of the question, and none other, which will decide your place in that great resurrection. To realize it now and to act upon it is to determine your eternal future.

Lift up your hearts, lift them up unto the Lord!

CYRUS TOWNSEND BRADY.