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The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—AUGUST 28, 1915

NO. 18

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THE LIVING CHURCH

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	616
Death of L. H. Morehouse—"Clerical Movement Eastward"—The American Crisis—War Relief Fund	
ANSWERS TO CORRESPONDENTS.	616
SONSHIP. H. C. Tolman, D.D., LL.D.	616
BLUE MONDAY MUSINGS. Presbyter Ignotus.	617
INTERCESSION SERVICE AT ANNIVERSARY OF DECLARATION OF WAR. London Letter. J. G. Hall.	618
DEATH OF DISTINGUISHED NEW YORK LAYMAN. New York Letter.	619
FLOWER SONGS. Harriet Appleton Sprague. (Poetry.)	620
UNIQUE HOSPITAL IN BOSTON. Boston Letter.	620
DEATHS IN PHILADELPHIA. Philadelphia Letter.	621
COMBATING VICE IN CHICAGO. Chicago Letter. Rev. H. B. Gwyn.	621
MISSIONARY EMERGENCY FUND.	622
DEATH OF L. H. MOREHOUSE.	622
THE CHURCH AT TANANA CROSSING. Rev. Guy H. Madara.	623
OPINION OF DIOCESAN CHANCELLOR. Hon. George F. Henry, LL.D.	624
"ARISE AND WALK." Bishop of Tennessee.	624
GIFT IN HONOR OF DR. ILLINGWORTH. Rev. W. T. Manning, D.D. [Illustrated.]	625
DOCTORS IN DIVINITY.	626
MORATORIUM IN CHRISTIANITY URGED.	626
THE EUCHARIST OUR WORSHIP. I. Rev. F. S. Penfold.	627
RESIGNATION. Claudia.	628
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	629
CORRESPONDENCE:	630
The War (Rev. George Stone-Alcock)—The Creed in Corinth (T. T. Chave)—The Privilege of the Early Communion (Rev. James Harold Flye)—"The Hands of Womanhood" (Mrs. Hobart L. Wright)—Surgical Dressings Needed (Marie J. Bois).	
PSALM XXIII. F. G. Brill. (Poetry.)	631
GALATIANS 6:2. Clarence Army. (Poetry.)	631
LITERARY.	632
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	633
THE APOSTLE TO THE RUSSIANS. Caroline Frances Little. [Illus.]	634
PERSONAL MENTION, ETC.	635
THE CHURCH AT WORK. [Illustrated.]	637

LEARN to do without softnesses, indulgences, enjoyments: lie hard, live hard, sleep, eat, and drink sparingly, that you may not shrink from Christ's warfare when it waxes hot; that you may be hardened against the trials and evils which the devil or man will work against you.—*Keble*.

HAPPY ARE the poor in spirit, for theirs is the humility which is the foundation of true religion.—*W. J. Burtscher*.

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 28, 1915

NO. 18



Entered into rest on Thursday, August 19th, at three o'clock in the afternoon,
at his home in Wauwatosa, Wis.,

LINDEN HUSTED MOREHOUSE

Founder and President of The Young Churchman Company, aged 73 years.
Jesu, mercy !

“About the Ninth Hour”

(To L. H. M.)

“About the ninth hour”—three o'clock, you say?
What mark about that time to make us stay—
And think—and ponder?

He died then—our old friend of many years—
Fulfilled for him all earth-born joys and tears—
Now joy—and wonder.

But why that hour—and why, just as we pray,
Comes there a touch of awe akin to fear—
What thought respondent?

Ah, know not you, the time he passed to-day—
'Twas just that hour his Master went away?
Then why despondent?

—C. F. C.

THE notice printed on the foregoing page will, we trust, be sufficient explanation and apology for any omissions of matter that has been received for publication in this week's issue, parts of which have necessarily been held over, the editorial force having worked under a great strain during the past week.

Death of
Mr. L. H. Morehouse

We defer to a later date the memorial of the life and work of Mr. L. H. Morehouse which his services to the Church amply justify. It is enough to say now that from the time when, in 1870, as a labor of love, he established *The Young Churchman*, to the time of his final illness, Mr. Morehouse was profoundly interested in the production and dissemination of Churchly literature, and the publishing house which has always borne the name of this early venture is a result of his enthusiasm. His acquaintance among the clergy, especially those of the elder generation, is, we believe, scarcely equalled among the laity of the Church, and his intelligent interest in the affairs of the Church has been a factor in many movements of national importance. As advancing age crept upon him his activities were necessarily lessened, and his responsibilities were therefore gradually placed in other hands, so that any violent change of administration was prevented.

His strong constitution simply wore out. The machinery of his physical life ceased to move. His mind was clear to the last. Physical weakness prevented his reception of the Blessed Sacrament toward the last, but on the night before he passed to his rest he received the anointing of unction—as also he had received it more than a year previously when about to undergo a serious operation—at the hands and with the intercessions of the Dean of the Cathedral.

It was five minutes of three in the afternoon—"about the ninth hour," as it is expressed in Holy Scripture—when, without the slightest struggle, he ceased to breathe.

God grant him refreshment and light in that world where rest and spiritual growth are the part of those who die in faith!

A CORRESPONDENT points out that in enumerating Wisconsin clergy last week who had in recent years taken work in New York the name of the Rev. Edgar M. Thompson, who resigned the position of Archdeacon of Stevens Point, the diocese of Fond du Lac, to accept the rectorship of St. James' Church, Brooklyn, should have been included. We very gladly supply the omission. We had in mind those who had gone from the diocese of Milwaukee alone, but we used the name of the state and should therefore have included both dioceses.

Of those enumerated Dr. Barry also belonged to the diocese of Fond du Lac, but as President of Nashotah his work was within the borders of the diocese of Milwaukee.

THE American people must be calm and quiet while the serious issues growing out of the destruction of the *Arabia* are under consideration in Washington. We doubt whether it is useful in this crisis for the press to give advice or even

The Present
Crisis

express strong opinions as to the duty of the administration. It is a time for quiet seriousness and reserve.

The world expects the people of the United States to preserve their balance under this new act of aggression, and to "think in terms of the whole."

THE following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, August 23rd:

D. D. C.	\$ 5.00
M. K. F., Milwaukee	10.00
Offering at Arkville, N. Y.	6.05
M. E. W., Brooklyn	1.00
Mrs. Alfred Brown, Sacramento, Cal.	1.00
John Vaughan, Binghamton, N. Y.	2.00
St. Matthew's Church, Hillsboro, N. C.	3.80
St. Paul's Church, Peoria, Ill.	60.00
Mrs. A. T., St. John's Church, New London, Wis.	5.00
S. S. of Church of the Reconciliation, Webster, Mass.*	3.15
Total for the week	97.00
Previously acknowledged	14,054.33
	<hr/> \$14,151.33

* For relief of Belgians.

ANSWERS TO CORRESPONDENTS

P. E.—(1) There is no inherent reason why a priest should not consecrate the oil for unction, and such is the custom in the Eastern Church. By Western custom the privilege has always been restricted to the Bishop,

though the validity of the sacrament as administered in the East is recognized by Roman theologians.—(2) There is no requirement in the American Church concerning vestments and the divergent uses rest only on custom and on varying degrees of the sense of fitness.—(3) The amice was originally used as a neck protection for the other vestments. The maniple was originally a towel, and afterward a symbol of distinction. The girdle was a matter of convenience and comfort. But, like the other eucharistic vestments, these are used because of their long association with the priestly habit at the Holy Eucharist rather than because of immediate utility or even of symbolism.—(4) The mixture of water with wine at Holy Communion is symbolically the representation of the water and blood that flowed from the Saviour's side.—(5) The "priest's host" is a wafer larger than those administered to communicants, provided that it may conveniently be broken at the appropriate place in the canon of consecration.—(6) Custom is against Sunday requiems on the ground that they are inconsistent with the festal character of the day.

SONSHIP

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

THIRTEENTH SUNDAY AFTER TRINITY

HOW are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like unto Him; for we shall see him as He is."

These strong and grand words express two very vital truths, our present divine sonship, and our future glorification; "Now are we the sons of God." "We shall be like unto Him." The term sonship is not used in a metaphorical or an abstract sense, but with all the fulness of its literal interpretation.

Otherwise there could be no promise of future glorification.

Neither is the sonship which Christ revealed like the sonship expressed in the ancient conception of a *patria potestas*. It is infinitely more than that. It is that conformity which comes through affinity of nature. Christ's life was the Father's life, and the Father's life was Christ's life.

That was the message of Christianity to the world, the divine sonship with God that carries with it unity of will and life. Rome gave to Christianity imperialism. An Emperor on the Palatine governed the world through an elaborate system of subalterns. It was inevitable that this system should be grafted upon Christianity. As the subject could not approach the imperial throne except through a regular series of subordinate officials, so the Christian could not approach God except through intermediaries. The Blessed Virgin must intercede with Christ, the saints with the Virgin, till at last Christianity touches God afar off. How the beautiful and simple message of our Divine Christ had been perverted! That is no Gospel. The Gospel is that the prodigal son far away in his sin and degradation and vileness realizes that he is the son of his father, and comes *directly* to his father's house where the father's love enfolds him.

"Now are we the sons of God," here in this world, amid sin, temptation, trial, disappointment, failure.

Does a man ever fall so low as to cease to be a son of God? Ask a mother if her love has forsaken her erring boy.

Does God refuse worship because it is offered in blindness or superstition? Ask the mother if the caress of the tiny hand upon her cheek, though the baby lips cannot express in intelligent language loving devotion, is not dear to the maternal heart.

I saw an Italian peasant kiss the feet of the *bambino* at Rome. What might have been on my part idolatry, had I imitated his example, was in him an act of worship, sincere and loyal, and I doubt not found its way to the heart of Infinite Love. Wherever the human heart beats, we see a child of God.

Sonship is the inheritance of God's nature just as truly and just as vitally as the son inherits his earthly father's nature.

Is God divine? Then we are divine. Is God holy? Then we can become holy. Is God eternal? Then we are immortal.

The great question is one of degree. How holy are we? How loving are we? How much of divine sacrifice, purity, truth, are we taking day by day into ourselves?

This brings us to the vast responsibility of sonship, the perfecting of that inheritance into the likeness of the Father's character. The future of the Gospel is the future where the divine sonship shall increase in us by our making the Father's life our life and by our making the Father's will our will.

The transforming and mysterious power which brings the consummation is love. Through it our hearts are made sensitive and tender to receive the impression of the holy Christ. Christ enters there more to-day than He did on yesterday, and He will enter more to-morrow than to-day.

"Now are we the sons of God . . . When He shall appear" (*i. e.* shall be manifested unto us) "we shall be like unto Him."



BLUE MONDAY MUSINGS

By Presbyter Ignotus

A WELL-KNOWN Church journalist of the Middle West has a favorite phrase of invitation to his Atlantic seaboard friends: "Come out into the United States and visit us!" It suggests, by way of contrast, the item sometimes seen in the Nantucket newspaper: "Mrs. Hepzibah Coffin

has been spending two weeks in the United States"—*i.e.*, on the mainland, perhaps at New Bedford. The point of view accounts for much, of course; and the real America is not localized in any section. But the real American ought to know all sections of his country, if possible. It is a by-product of the Great War, that so many who are wont to embark for Europe in search of rest and refreshment have been compelled to journey westward instead, and find themselves "abroad at home."

For myself, everything beyond Minneapolis is new; and I am rejoicing in fresh landscapes, different settings, novelties of speech and inflection, intellectual and social variations, which all help me to realize how vast our country is. They tell a tale of a certain Harvard professor who once, boldly adventurous, went to Chicago. "How did you enjoy the journey?" they asked him, after his return. "Oh, very pretty," he replied; "Newton Centre all the way." And of course the criticism he intended is largely justified by the sameness of landscape, architecture, costume, and habits, as contrasted with the enormous variety a similar journey would show anywhere else on the globe, except perhaps in China or Russia. But west of Chicago one does feel a change at once. Even the long level stretches of green are startling, somehow. (I remember blessed Bishop Seymour boasting humorously of his Springfield diocese, that in hill-countries we had to look up to see the sky, while in southern Illinois heaven met the level gaze on every side.) And there is a certain *camaraderie* of the real hail-fellow-well-met sort, which manifests itself so infectiously that even the iciest New Englander thaws into readiest friendliness, once he has broken his own crust. Who could resist the breezy cordiality which greets the casual person in uncanonicals as "Colonel," queries whether "you will irrigate or fumigate," volunteers full details of personal history, and then demands categorically, "And who are you, anyhow?"

The real West seems more patently democratic than the East. I doubt if it is, actually; but there is a directness of approach, and an assumption of common human interests, which is sometimes lacking elsewhere. I laughed at "Ruggles of Red-Gap" as preposterously funny; but some of its most incredible things have reproduced themselves for my especial benefit on this very journey.

To touch, in passing, upon a hackneyed theme, what a pity our sleeping-cars are so uncomfortable! The ventilation is bad, the blankets are worse than the pillows, and the promiscuity is painful. I heard the big black porter remonstrating with a bashful young man who, rising late, hesitated about making his progress towards the dressing-room: "No, seh, a Pullman ain't no place fo' shyness nohow, seh. Any lady, I don' care who she is, mus' hab seen some gemman in a undershirt, seh!"

But it is a perpetual wonder what good meals are served in a dining-car, and at what a moderate price, considering everything.

I WROTE LAST from Chicago, though it was of New Sion's remote and verdant peace that I was telling. There is a train which leaves Chicago at 10:30 A. M., and reaches Denver the next afternoon at 3 P. M.—the longest continuous railway journey I ever made, I think, nearly a thousand miles. Much of the country is just level, fertile prairie, dotted with little villages all of one pattern, with a city now and then for variety. But northern Iowa is exquisite, with its clumps of oaks, its farmsteads, embowered in trees, crowning gentle hills, and its park-like meadows. It seemed so finished that one thought of Warwickshire rather than of the Middle West. A sunset over

the valley of the Des Moines was something never to be forgotten, with the far-flung banners of orange, scarlet, purple, and silver-gray against a chrysopease sky.

When we first came to the Platte river, a man remarked loudly that he recognized for the first time the appropriateness of calling the ex-Secretary of State "the Orator of the Platte," it was so shallow, muddy, obstructed, and generally useless, with a small head and a large mouth—ill-natured militarist, no doubt, he was! Denver veiled its most famous beauty all the while I was there; mist hid the mountains, and it was hard to realize that one was a mile high, on that vast table-land from which the Rockies rise. The city is singularly bright and attractive, and the hospitality of its citizens is deservedly renowned—*experto crede!* But all prosperous American cities have much in common; and the really thrilling thing was to pierce the wall of mist and soar up Lookout and Genesee mountains, with the first view of the snow-capped ranges for reward. The splendid new road compares well with the Dolomotenstrasse; but one notes that the snow line is much higher than in Switzerland or Tyrol, and the heat continues at a greater elevation. We had lunch at a picturesque log cabin seven thousand feet high or more, with the mercury at 82 degrees; and even at nine thousand feet it was far from cool, though the thin air forced one to moderate speed of bodily exertion.

The joy of the journey down Bear Creek Cañon I shall never forget—partly because it was my first experience of the sort, but more because of its essential delight. How the mighty walls shut us in hopelessly as if in some *cul-de-sac*, only to open out again at an unexpected angle, with the cool splash of the trout-stream ever accompanying us! Contrasts are piquant; and after the camp at Troutdale, or the sequestered ranche above Evergreen, the Denver Club seemed unusually solid and conservative and luxurious that night.

It is good to find a priest the first citizen by general acclaim, in such a city as Denver; and every voice I heard gave that distinction to Dean Hart. Long may he wear it, presiding over his stately Cathedral, true *proto-presbyter* of Colorado!

I FOUND Colorado Springs a little disappointing—perhaps because it was very hot indeed, and because the advertisements of "The Antlers" were more seductive than accurate. Manitou seems much the better place to stay, for the mountains are nearer and more imminent, and the atmosphere of the place is more restful. But the splendor of the view from the terrace at "The Antlers" is undeniable; and the prospect up the street brings Innsbruck to mind. I noticed, at the early service in Grace Church, a strange way of administering the Blessed Sacrament by intinction, apparently from a double chalice, the inner cup of which held the wine, while the outer served as ciborium. The method has doubtless been licensed by the Ordinary to allay the fear of tuberculosis infection, so many consumptives resorting there. But I confess that it seemed unnecessarily complicated and rather unseemly. Where such a fear exists, communion in one kind is unquestionably valid, reverent, and sufficient. Why seek out curious inventions? (I add that the fear is, in the judgment of many sober physicians, entirely groundless. Even the campaign for individual drinking cups in public places is said to have been promoted by the paraffine-paper combine; and the "bubblers" now so general are vastly better.)

Above all, the traveler should be honest in recording his impressions. I therefore enter a *caveat* against "the Garden of the Gods." It is rather curious and mildly interesting; but the interest is almost wholly spoiled by the idiotic names and far-fetched resemblances which the guides laboriously inflict on visitors. Not so the Cave of the Winds, a really superb mountain-grotto, reached by a wonderful road up Williams Cañon, with extraordinary stalactites and crystals, and miles of passages. Superstition has laid its clammy hand upon the place, however: one chamber invites all maids desirous of husbands to leave a hairpin in the wall, with the assurance that in a year the desire will be fulfilled. The wall is covered; and a

charming college senior from Madison was accused of having bought a fresh paper before entering, so as to make sure—entirely needless on her part, I venture to fancy.

One day we whirled up Ute Pass to Cripple Creek and back, something over a hundred miles of motoring, vaguely suggesting the Simplon part of the way, as it was when one drove from Domodossola, instead of going through the tunnel. The glory of the wild flowers everywhere delighted us, and Pike's Peak impended, snow-capped, no matter how the road wound. Doubtless there are beautiful objects in Cripple Creek, but I saw never a one; it was unrelieved desolation! The most characteristic sight was that of two old men feverishly shoveling earth through a sieve, in a back-yard where an old house had been torn down. The soil there was so rich in gold that I learned they had taken out \$300 worth with their primitive methods the week before—not bad wages!

The real beauty-spot round Colorado Springs is Cheyenne Cañon; and the "high drive," over Cheyenne Mountain, reaching ten thousand feet, is by far the most satisfactory experience. One has to drive; motor-cars are not allowed. So, at 8 o'clock on a bright, hot morning, we started, in a three-seated surrey, a Baptist business man from Springfield, Ill., with his wife, a Presbyterian mother and daughter from Aurora, Ind. (the daughter being the collegian referred to above), and a holiday-making parson very much in mufti. One of the joys of western travel is the way in which everybody becomes acquainted in a jiffy. Personal facts are volunteered and demanded, not in mere curiosity but with a human interest in the drama of existence; and, five minutes later, everybody is chattering away like old friends. So, one comes to appreciate the genuine worth of all sorts of people; and in that recognition lies essential Americanism.

Cheyenne Cañon is twofold, south and north. For those who love climbing, a flight of hundreds of steps leads to a waterfall in the South Cañon, which we took on faith. But the North Cañon has an aspiring road, which climbs along a deliciously plashing trout-stream, under monstrous granite walls, and fantastic pinnacles, through the fresh greenness of cedars and spruces, past tiny camps that look seductive, and melancholy holes that tell of prospectors' ill-luck in bygone days, until at last the highest point is reached, and one looks down upon the vast plain of eastern Colorado. A queer old English-woman has a cabin and a tiny shop there, devoted largely to the sale of a book she has written about her own pioneering days; they seem very real when she shows a tomahawk-scar on her forehead. But I chose rather to hear a grey-bearded old prospector meditate aloud on how he sold a mine for \$1,100 that had since yielded \$6,000,000, and how he was going to California, if somebody would grub-stake him, to see what placer-mining could do nowadays.

Then we drove down another Bear Creek Cañon through a glorious thunder-shower, which washed everything clean. The air tasted ambrosial; the wet branches flicked our faces caressingly; and the driver said, "Say, you folks will have a bully appetite when we get to Manitou; and I'll take you to the best place in Colorado to eat."

Which he did.

"IT IS EXPEDIENT THAT I GO AWAY"

ONE DAY when Jesus was in Peræa, a message came to Him that a very dear friend was sick. He lived in a distant village with his two sisters. They were greatly concerned about their brother's illness, and had sent in haste for Jesus. Now Jesus loved Mary, and Martha, and Lazarus their brother; but He was so situated at the time that He could not go. Perhaps He was too busy, perhaps He had other similar cases on hand; at all events, He could not go. When He went ultimately, it was too late. Hour after hour the sisters waited for Him. They could not believe He would not come; but the slow hours dragged themselves along by the dying man's couch, and he was dead and laid in the grave before Jesus arrived. You can imagine one of His thoughts, at least, as He stands and weeps by that grave with the inconsolable sisters—"It is expedient that I go away. I should have been present at his death-bed scene if I had not been away. I will depart and send the Comforter. There will be no summons of sorrow which He will not be able to answer. He will abide with me forever. Everywhere He will come and go. He will be like the noiseless, invisible wind, blowing all over the world wheresoever He listeth."—*Henry Drummond.*

THE MOST I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?—*Thoreau.*

INTERCESSION SERVICE ON ANNIVERSARY OF DECLARATION OF WAR

St. Paul's Cathedral Is Crowded on August 4th

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, August 6, 1915 }

A "SERVICE of Humble Prayer to Almighty God on behalf of the Nation and Empire" was held in St. Paul's at noon on Wednesday, the 4th of August, being the anniversary of the Declaration of War with Germany. Their Majesties the King and Queen and Queen Alexandra attended the service, and among other Royalties present was the Grand Duke Michael of Russia. There were also at the service members of the Coalition Government, including the Prime Minister and Lord Kitchener, members of both Houses of Parliament, Sir Robert Borden, the Prime Minister of Canada, and the military attachés of France and Belgium, Russia and Italy, Serbia and Montenegro. The dome and transepts were reserved, the latter for wounded sailors and soldiers and the nursing services of the Imperial Forces. The whole of the nave was open to the public. The nave could have been filled a dozen times over, as the *Morning Post* representative said, so great was the assemblage of people outside the Cathedral who had hoped to be of the congregation. The King and Queen did not come in state. They arrived at the north transept door instead of at the great west doors, where they were met by the Bishop of London and the Dean and Cathedral clergy. The King, in the service dress of a field marshal, walked between the Bishop and the Dean; behind came the Queen and Queen Alexandra.

After the singing of "Rock of Ages," with which the service was opened, the Archbishop of Canterbury delivered from the pulpit what was officially described as an address based on St. Paul's words in I. Corinthians 16:13.

To the men and women of our Empire to-day, the Archbishop said, has come in the unrolling of the world's life an unparalleled trust—"not laid in like degree upon any of our sires"—the trust of bearing part in a conflict of absolutely gigantic scale and fierceness, involving the largest principles of conduct, the simplest issues of right and wrong: "Every month adds proof that we said and judged aright when on this exact day a year ago, after exhausting every effort which could be honorably made to avert the conflict, we deliberately faced the tremendous issue, and unsheathed the sword in a cause which we can, with clear conscience, commend to God—the cause of fealty to plighted word and of resistance to the ruthless dominance of force, and of force alone." When they were brought to Holy Baptism the Cross of sacrifice and self-surrender was marked upon the brows, and our Lord Jesus Christ had taught "on the Galilean mountainside and on the uplifted Cross" what self-surrender for others' sake can mean.

Continuing, the Archbishop said that to our common life, at this grave hour, the women of the Empire were contributing a unique service. Above all, from English womanhood in our homes we had learnt this year new lessons of the uplifting power of Christian faith and courage and endurance in face of such sorrow and strain as could hardly be expressed in words. But it was to manhood that the words of the text actually referred, and manhood's characteristics had a separate meaning of their own. Plaudit and reverent admiration for what our brothers have done in the fighting line go only a little way unless they at home were showing what it meant in the nation's hour of need to "quit you like men." It was for that daily opportunity, and for the power to everyone of them to use it fruitfully, "that we humbly, eagerly bend our knees under this great dome to-day, and in resolute self-surrender—not through others, but ourselves—make answer to the Empire's resonant call."

As the second year of the war began, they realized far better than a year ago the country's claim upon them all. Please God, no man or woman there present was going to leave it unanswered, unfulfilled. That offering could be a very sacred thing if it be given in the name of Him in whom the citizens of a Christian land believed.

The sermon over, the Ninety-first Psalm (*Qui habitat*) was sung kneeling. The prayers that followed were selected from those approved for use during this time of war, with the exception of the Lord's Prayer and the General Thanksgiving. The hymn, "Praise my soul the King of Heaven," was next sung, and then the Bishop of London advanced from his throne to the altar, and, after having offered up a special prayer for "the people of this land," gave the blessing. Another hymn, "Through the night of doubt and sorrow," and then the national anthem, the signal for which was given by a roll of drums from the band of the Royal Artillery, which was stationed on the chancel steps.

In February, 1914, on the motion of Mr. S. Royle Shore

of Birmingham, the well-known Church musician, the Canterbury House of Laymen passed the following resolutions:

"That the demand for more and better congregational singing would best be met, as a branch of practical Church music reform, by standardizing certain suitable music, ancient and modern, for use by the people, with or without the help of a choir, publishing it in a handy form, and organizing the singing of it, diocese by diocese, under the superintendence of the Precentor of the Province, if he will act." "That the organization of this work, with the new bond of union which the common provision of a common song for everyone in all our services would create, is deserving of the moral and material support of Churchmen."

As a formal report to the House of Laymen would probably not be in order, Mr. Royle Shore has recently made an informal statement to the members of the House personally, and to others likely to be interested, as to what has been done under the resolutions.

The *Te Deum*, he explains, has been chosen for treatment to show how music for the choir can be effectually combined with music for the congregation. Account was taken of the fact that we are looking forward in the future to singing a *Te Deum* at the conclusion of peace after the war, and we have as yet no setting of importance in which the congregation have any part. For the ancient form, the "Ambrosian Chant," the admiration, as Mr. Royle Shore says, of musicians of all ages, has been taken and set out in modern notation, with a provision whereby harmonized music of Anerio (*obit* 1662) for a choir can be interpolated for alternate verses if desired. The publishers of the music to which reference is made are Messrs. Novello & Co. The Ambrosian *Te Deum* with the harmonized music by Anerio was sung in Southwark Cathedral at the dedication of the completion of the great screen the other day.

Mr. Royle Shore has been giving Plain Chant lectures in the chapter house of Southwark Cathedral, and in the last lecture he referred to the lead that St. Paul's Cathedral took many years ago in the expansion of the Cathedral service, particularly in putting forward, under the inspiration of Sir John Stainer, then organist of St. Paul's, the *Choir Book of Holy Communion*, afterwards incorporated in the *Cathedral Prayer Book*. This had the effect of popularizing the Choral Eucharist in many a Cathedral and parish church, and bringing into general use a certain amount of Plain Chant for priest and choir at that service. Since then the theory and practice of Plain Chant had undergone a revolution at the hands of the monks of Solesmes (now resident in the Isle of Wight), and "we all had had to go to school again." Much, if not all, that was done then had to be reconsidered, and Sir John Stainer himself repented in later years of many things, but St. Paul's still stood where it did in the matter of Plain Chant. The lecturer contrasted the position with that of Southwark Cathedral, where what Plain Chant was done was in conformity with the new light that had come to us. This was due to the guidance of Mr. Edgar T. Cook, the Cathedral organist, who had had the advantage of a training in Plain Chant at the Newland Foundation near Malvern which any Cathedral organist might envy. Mr. Royle Shore expressed a hope, which all lovers of the Church's true song will share, that the question of their Plain Chant would engage the attention of the authorities of St. Paul's, and that in this and other matters it would resume its former position of leadership. There were urgent reasons for it.

The Bishop of Gloucester (the Rt. Rev. Dr. Gibson) arrived at Windsor Castle on Saturday last, and on Sunday preached before the King and Queen and other members of the Royal Family at the service in the Private Chapel.

Bishop of Gloucester
at Windsor

J. G. HALL.

THERE IS a rest of the soul in going bravely about our business in the face of difficult or challenging conditions. While we weary ourselves with sterile anxieties and the fretful criticism of social and political conditions, harvests are being gathered, corn is growing, and the ministrant seasons pursue their blessed and appointed courses. A confidence which looks for its wages or its dividends to seedtime and harvest and brotherly interchange of effort for the satisfaction of human need is never disappointed.—G. G. A., in the *Congregationalist*.

ONE WHO loves God truly asks no other compensation than God Himself; for if he should demand something else, it would be the prize that he loved, and not God.—*Bernard of Clairvaux*.

DEATH OF DISTINGUISHED NEW YORK LAYMAN

Dr. E. R. L. Gould Passes to His Rest

OTHER NEWS OF CITY AND DIOCESE

New York Office of The Living Church }
11 West 45th St. }
New York, August 23, 1915 }

IT may be said that the citizens of New York generally were greatly shocked this week to hear of the unexpected death of Dr. Elgin R. L. Gould, which occurred on Wednesday, August 18th, at Cartier, North Bay, Canada. Several days before his death Dr. Gould, accompanied by his family and a niece, was riding a horse through the Rocky Mountains, when a bee stung the animal. The horse became frantic, Dr. Gould was thrown to the ground and was kicked. He died on a train en route from Winnipeg to New York.

Dr. Gould was born at Oshawa, Ontario, August 15, 1860. He was graduated from Victoria University in 1881. Thereafter he went to Johns Hopkins University, where he later received the degree of Doctor of Philosophy.

He became interested in labor, social, and civic questions, and for eight years traveled in Europe and this country, studying these questions from a practical standpoint. Subsequently he became a member of the faculty of Johns Hopkins University and the University of Chicago. In the spring of 1896 he came to New York to live, and in conjunction with prominent men organized the City and Suburban Homes Company and became its president. This institution has had a successful career, and is an example in the country to-day of the union of philanthropy and sound business.

Dr. Gould was a director or trustee in other business and philanthropic enterprises, a member of the Century and City clubs and of the Metropolitan Museum of Art, ex-vice-president of the American Economic Association and president of the Nineteenth Century Club. He was one of the original committee of organization of the Citizens' Union, was active in the campaign of 1897, and has been treasurer of the organization for the last four years.

Dr. Gould was one of the prime movers for the establishment of financial institutions for making loans to deserving and honest persons to obviate their seeking the aid of loan sharks.

He was widely known in the diocese of New York and beyond as a loyal, zealous, and indefatigable worker for the Church, and had been elected president of the National Conference of Church Clubs for 1916. His service as vestryman and treasurer of St. Bartholomew's parish was highly esteemed.

The daily press devoted large space to obituary notices and a number of appreciative editorials appeared.

Funeral services were held in St. Bartholomew's Church, on Saturday morning. Bishop Burch came from Quogue, Long Island, and the rector, the Rev. Dr. Leighton Parks, traveled thirty-three hours from Murray Bay, Canada, to officiate. The entire clergy staff was present and the full choir of the parish assisted in the service. The Rev. Sydney N. Ussher and the Rev. Robert S. W. Wood (a former curate of the parish) assisted the Bishop and the rector, and the Rev. Dr. Samuel D. McConnell was also in the chancel. The great church was crowded with parishioners and distinguished citizens.

Dr. Gould was a class-mate of President Woodrow Wilson at Johns Hopkins University and the President was invited to be one of the honorary pall-bearers, but was obliged to decline. Those who served were Joseph S. Auerbach, Dr. Nicholas Murray Butler, Joseph H. Choate, Dr. John H. Finley, R. Fulton Cutting, A. Barton Hepburn, Adrian Iselin, Adolph Lewisohn, George McAneny, Ogden Mills, Dr. Albert Shaw, Dr. L. L. Seaman, and Isaac N. Seligman.

Interment was made at Baltimore.

The Bishop and the Bishop Suffragan have just issued a circular letter to the clergy of the diocese with an appended visitation list covering the period from the first of October

The Bishops' Visitations

to the end of the civil year. The parochial clergy are asked to give timely notice to their congregations that the offering upon the occasion of the Bishop's visit is requested for Church extension in the diocese of New York. The numerous episcopal appointments for the last three months of the year are for the annual Confirmation services, and for special services, and extraordinary occasions. The more important of the latter group of appointments are here noted:

Saturday, October 9th, at Rhinebeck: Gathering of Hudson River Estates folk.

Monday evening, October 11th: Men's Club, Wappinger's Falls.

Tuesday afternoon, October 12th: Synod Hall, Diocesan Missionary Committee.

Tuesday evening, October 19th: Church of the Holy Apostles, New York, St. Andrew's Brotherhood Assembly.

Wednesday evening, October 20th: Middletown, Western Conference, Archdeaconry of Orange, and Men's Gathering.

Friday evening, October 22nd: Synod Hall, Meeting in behalf of the Demonstration Schools for Weekday Religious Instruction.

Tuesday, October 26th: Archdeaconry of Richmond, conference.

Two events are scheduled for Thursday, October 28th: The Arch-

deaconry of Orange, conference, Church of the Good Shepherd, Newburgh. The same evening, in Synod Hall, annual meeting of the City Mission Society.

Thursday, November 4th: Church of the Ascension, Mount Vernon, meeting, Archdeaconry of Westchester.

Monday, November 8th: Bronx Church, meeting, Archdeaconry of the Bronx.

Wednesday, Thursday, November 10-11: Synod House, diocesan convention.

Thanksgiving Day, November 25th: Cathedral, Corporate Communion, St. Andrew's Brotherhood.

First Sunday in Advent, November 28th: Morning, St. George's Church, Newburgh, centenary anniversary; on Monday morning, institution of rector of this parish.

Tuesday morning, November 30th: Cathedral and Synod House, Advent meeting, Woman's Auxiliary.

Fourth Sunday in Advent, December 19th: Cathedral, Advent Ordinations.

St. John's Day, December 27th: Cathedral, annual meeting, Diocesan Auxiliary to the Cathedral.

The will of Mrs. Christine Kean Griffin, who was the widow of William Preston Griffin, U. S. N., filed for probate this week, contains a number of bequests to relatives and friends. Other bequests of \$1,000 each are made to the Rev. Dr. Lewis G. Morris, rector of All Saints' Church, Worcester, Mass.; The Training School for Nurses, at Bellevue Hospital; the Society for the Relief of Poor Widows With Small Children; and the Morris Memorial of All Saints' chapel at Morris, N. Y. A bequest of \$500 goes to the New York Infirmary for Women and Children.

Bequests of Mrs. W. P. Griffin
Edward R. Finch, just named by Governor Whitman of New York to be a Supreme Court Justice, was long superintendent of St. Bartholomew's parish house Sunday school, one of the earliest of the workers and supporters of the Seabury Society in Church extension under the Rev. Dr. G. F. Nelson as Archdeacon, and was the prime mover in a Child Welfare conference and exhibit held some few years ago. He has seen service at Albany in the legislature, and has long been and still is identified with practical reforms of half a dozen sorts, health, child welfare, boys, politics, and religious education. He has served on several diocesan committees, and was member of the Bishop's Club that had charge some years ago of successful Bishop's meetings. His appointment is to fill a vacancy, but it is understood he will of course be candidate for the full term. He will be among the youngest of Supreme Court justices.

Last week's subject at the "Tent Cathedral," "Social Righteousness," incited a keen interest in the question box and on many evenings resulted in a number of confidential inquiries under shelter of the "Enquiry Room." This week was opened by the Rt. Rev. John A. Richardson, D.D., Bishop of Fredericton, who preached Sunday, Monday, and Tuesday nights. On Wednesday and Thursday nights the preacher will be the Rev. C. P. Tinker, D.D., of the City Mission Society. It is expected that the platform will be occupied on Friday evening by the Rev. Stuart L. Tyson of Princeton, who is familiar and popular in New York's Church circles.

Throughout next week, the last week of the services, the question box will be in charge of the Rev. Dr. G. A. Carstensen, who has been daily in personal charge at the Tent. Miss Elizabeth J. Millar, who has been particularly successful with the children, will again have charge of their service.

FLOWER SONGS

THE DANDELION

A king of the meadow yesterday,
With a gleaming golden crown,
To-day the sport of the winds at play—
A wisp of thistledown.

THE TIGER-LILY

Oh, bright are thy petals, and burnished with gold,
But another's beauty in thee I behold:
Hath a butterfly's wing, spread caressingly,
Left its radiant tints impressed upon thee?

THE SCARLET POPPY

Thy beautiful head is bending low
Before the wind,
O passionate poppy, dost thou know
That thou hast sinned?

THE PRAYER OF THE CLOSED GENTIAN

"O bright Angel of Day
Release me, I pray,
From the shadows gray,
With swift wing put to flight
The lingering night.
I pine for the light!"

HARRIET APPLETON SPRAGUE.

UNIQUE HOSPITAL IN BOSTON

How Infants and Mothers Are Cared for in the "Floating Hospital"

PLAYGROUND OPENED IN SOMERVILLE SLUMS

The Living Church News Bureau }
Boston, August 23, 1915 }

ONE of the unique charities of Boston is the Floating Hospital. The hospital is a good-sized ship, painted white, with all modern appliances and a competent staff of doctors and nurses. The patients are the sick babies of the poor, often accompanied by their mothers. Early each morning in summer the Floating Hospital goes down the harbor with its pathetic complement of new-born humanity, escaping from the heat, the dust, smoke, and smells of the city, to the pure ozone of the ocean. Many and many a sturdy boy or girl of to-day owes life and health to a beneficent trip on this good hospital ship, and many a tired, discouraged mother has received new strength to go on with the toil of her hard life.

The Floating Hospital is for all for whom accommodations can be found, and is free to those who cannot pay. It is supported by voluntary subscriptions, a usual form being to "name a day" for some friend departed, by paying the expenses for that day. This charity is at present in urgent need of \$20,000 to complete the season and it is most desirable that nothing should curtail its work, which is of inestimable value.

More and more it is realized that modern cities owe a duty to the children within their gates, not only to give them education and medical care but also to provide for healthful recreation. Without this, other efforts to make good citizens are apt to fail through the demoralization of idle hours in crowded streets.

Greater Boston has a splendid park system, which is too little used by the general public. Much of the park land is, in any case, too far removed from the tenement districts to be reached by small children, except only occasionally. Far-seeing friends of the children have, therefore, felt that the school houses in winter and their yards in summer should serve the children more generally than of old.

In Somerville, adjacent to Boston, and except politically a part of it, a very practical scheme has been put in operation this summer to provide a playground right in the midst of the worst of its slums—a paradise for "little mothers" and their tiny charges. The Bennett school yard has been turned into a delightful playground, with swings and little ponds and all kinds of joyful things for the little folks. The grown up mothers, too, often come and enjoy the yard. A noticeable improvement is felt throughout the whole crowded district of the Somerville slaughter houses.

Here four to five hundred children play every day. Every afternoon there are organized games under competent leaders. The yard contains also a fine garden, and it is said that no child old enough to know better has ever picked any of the leaves or flowers. By a system of simply written "bulletins" tacked up conspicuously in the yard, the children are taught many essentials of health preservation and kindred subjects. The "bulletins" are changed nearly every day and have proved the most effective means of reaching the children yet devised.

This is of course the month par excellence of vacations, and many of the clergy are away. Recently, on Martha's Vineyard Island, there were twelve priests and two Bishops, and no doubt other places have as large a quota. Bishop Lawrence has lately been the guest of his son, the Rev. William A. Lawrence, at "Oaklands," North Andover. The Rev. Elwood Worcester, D.D., rector of Emmanuel Church, Boston, and Mrs. Worcester, are at their camp in New Brunswick. Dr. van Allen is in California. The Rev. David B. Matthews, rector of St. Paul's Church, Brockton, is spending his holiday in Maine.

The Rev. James L. Tryon of the American Peace Society, and a priest of the Church, who has been studying law as a recreation, has passed the bar examinations in Maine, where he will practice law, and at the same time will continue his clerical work in Massachusetts.
J. H. CABOT.

"I TAKE great comfort in God," says Lowell in one of his wise and whimsical sentences. "I do not believe that He would allow His children to play with matches if He did not know that the framework of the universe were fireproof." A spiritual serenity so secured is the true secret of unfailing power. It will work from the inside out, take the tension out of protesting nerves, lend new elasticity to wearied muscles, and bring tired bodies strength enough for the day—and something more. It will check our undue haste, quiet fretful voices, clothe strained faces with a new expression, spread abroad the strength and security of brotherhood, and secure for us the peace and power for which our souls are longing.—G. G. A., in the *Congregationalist*.

DEATHS IN PHILADELPHIA

Two Priests and a Layman at Rest

NOTES OF CITY NEWS

The Living Church News Bureau }
Philadelphia, August 23, 1915 }

WHILE canoeing on the Delaware river with his two sons and some friends, the Rev. Henry McKnight Moore was drowned on Wednesday, August 18th, near Lambertville, N. J. Mr. Moore, who generally spends his summers at Point Pleasant, N. J., with his family, decided to make a trip in canoes from Port Deposit, N. Y., to Trenton, before joining the other members of his family who had already gone to Point Pleasant.



THE LATE REV. H. MCK. MOORE

While near the rapids known as Wells Falls, Mr. Moore decided with his son to carry the canoe from a point above the rapids to a point below on account of the dangerous character of the water. He launched out the canoe from a short distance from the rapids and within the current, when the boat was caught and upset. When Mr. Moore rose to the surface he seemed dazed and unable to take care of himself. He is said to have been an unusually strong swimmer. His son went to the rescue but was unable to help him, and he went to the bottom and his body was lost for two days. It

was recovered near Trenton. It is thought that Mr. Moore was stricken with heart trouble.

Mr. Moore was educated for the Presbyterian ministry and served in that denomination for some years, filling a pulpit at the Arch Street Church in this city. In 1901 he was ordained by Bishop Whitaker and in the same year advanced to the priesthood by Bishop Coleman, acting for Bishop Whitaker. For a time he assisted in St. Mary's Church. About eleven years ago he took charge of the chapel of the Mediator. It was during his ministry and largely due to his efforts that the chapel came under the care of the Church of the Holy Apostles. In the latter part of the last year he resigned from that work and took duty with the Rev. Clarence W. Bispham as assistant in St. Philip's Church, West Philadelphia. Mr. Moore has been very successful in his ministry. He was a sound Churchman and always loyal to the Church's teachings. His funeral took place from St. Philip's Church, and his body was buried in New York City.

This is the second priest of the Church in West Philadelphia to be taken in this tragic manner within a year. About this time one year ago the Rev. William Smythe of St. Barnabas' parish was stricken while in the water.

On Wednesday also the Rev. Simon Kinzey Boyer passed from this life in his home in Germantown, where he has been living retired for some years. Mr. Boyer had been in ill health for some time and his death was not a surprise to his many friends in this city and other parts of the state. Mr. Boyer was educated at the University of Lewisburg and ordained by Bishop Howe in 1877 and advanced to the priesthood the following year by the same Bishop. He was a missionary in the diocese of Central Pennsylvania for several years, serving in Schuylkill Haven, Lykens, Steelton, and Newport. In all these places he did very effective work. He was buried in Lancaster, Pa., on Saturday last.

Mr. Charles Heber Clark, better known as "Max Adeler," the son of the late Rev. William J. Clark, rector of All Hallows' parish, Berlin, Md., from 1841 to 1844, died in Eaglesmere, Pa., on Tuesday, August 10th. Mr. Clark was for some

years a most popular writer under the pseudonym of Max Adeler. His early books were intensely humorous, but later in life he determined to write in a more sober vein, with the result that his novel *The Quakeress* was not received with the favor which greeted his first books. He was best known through his *Hurly Burly*. On account of this book he was decorated by

(Continued on page 622)

COMBATING VICE IN CHICAGO

Excellent Results of the Injunction and Abatement Act

THE DEMAND FOR STREET PLAYGROUNDS

The Living Church News Bureau }
Chicago, August 23, 1915 }

IN one of my recent letters I referred to the passing of the "Injunction and Abatement Law," largely through the efforts of the Chicago Law and Order League and the Committee of Fifteen. The law has been in operation about seven weeks and marks an advance in the fight against commercialized vice.

Mr. Samuel B. Thrasher, superintendent of the Committee of Fifteen, said in an address at the Chicago Women's Club on August 16th that the law had done more in the six weeks of its existence to drive vice from Chicago than anything else had for the past six years. He said that, although not a prosecution had been begun under the law, already thirty-six flats or houses operated for immoral purposes have been closed as the result of fifty-two informal notices sent to the owners of property. He expressed the hope that no citizen or organization would attempt to go to court under this law without being able to prove every allegation. Mr. Thrasher, as the official representative of the Committee of Fifteen, said that he would be pleased to furnish expert advice as to the sufficiency of evidence in any given case. At the same meeting Mr. Robert McMurdy, attorney of the Chicago Law and Order League, who worked for many years to obtain the passage of the Injunction and Abatement Law, remarked that the states-attorney had never, so far as he knew, used the power possessed by him in moving against houses of immorality to the extent of taking out injunctions against them. Mr. McMurdy announced that a new act is being prepared to supplement this legislation to be known as the "officers removal law." It will be introduced at the next session of the legislature, and will give the attorney-general power to remove any state official who fails to carry out every provision of his office, under *quo warranto* proceedings.

The authors of the Injunction and Abatement Law have tried to "make the punishment fit the crime." The owners of property used for immoral purposes may forfeit the use of their property for a year, and the keepers may be given a year's imprisonment. For the poor prostitutes, who have to suffer for the sins of a guilty public as well as for their own, there is to be mercy. They may be sent to jail, but only for curative purposes. Miss Kate Adams, the author of this part of the law, said very modestly at this meeting of the Chicago Woman's Club that the "confinement" instead of the "fine" law was not her measure. In reality, it is a clause added to House Bill No. 164, which provides for a fine of \$200 in the case of a woman guilty of soliciting on the street. The law which bears Miss Adams' name not only imposes a fine, but also sends the offender to jail or to the house of correction for one year or less. The law is working marvels. It has already saved scores of women from utter ruin, and more than one woman owes her return to right living and self-respect to its enforcement.

It is truly wonderful to record that commercialized vice, the sin of the ages, is being so hard hit in a city that has always had a bad reputation for immorality; that in Chicago the woman of the street is being so kindly and generously treated. It is matter for congratulation that several Churchmen are members of the organizations that have championed these new laws. One wishes there had been more, and that congregations were more ready and more bold to work for such measures. "A dry Chicago by 1916," or at least "A saloonless Chicago by 1916," may sound impossible. The limitation of vice as a business in Chicago did seem impossible only a few years ago. But there have always been certain brave men and women in Chicago who have proved that with God nothing is impossible. Now is a splendid chance for our Church people to prove their good citizenship by joining immediately in the fight for law and order in Chicago.

This law is substantially identical with that of a number of other states. In Wisconsin it was enacted two years ago as the direct work of the diocesan Social Service Commission, which adapted it from the Iowa law for the purpose.

Chicago has many directed playgrounds where children may be guided and looked after in their play. Some of these are in the slums of the city; others are in the parks where there are the advantages of more congenial surroundings. Several Churchwomen have

Directed
Playgrounds

been active in obtaining the "directed playground" recently opened by the South Park Commissioners in Washington Park, the only park in Chicago up to the time without one. Mrs. K. B. Jaus of St. Edmund's Church was the secretary of the movement that worked for this playground. Yet, in spite of what has been done, the demand is still for more room. New York City has shown how the public thoroughfare may be converted into a playground where children may have all sorts of games without being disturbed or being in danger of vehicles. City officials have allotted certain streets of the city for this purpose for the benefit and pleasure of the East side children. Why is it, asks an inquirer in the *Chicago Herald*, that in this city there is no organized system in the ordinary play of the streets, where the majority of city-bred children must have their fun? On the street is not only no organization, but there is much danger in these days of the omnipresent automobile. One thinks with the writer that in every neighborhood certain city blocks should be closed to all traffic during prescribed hours of the day and devoted to children and their play. That this play may be orderly, and no groups of children may be permitted to monopolize these closed streets, there should be definite rules and, if possible, sets of supervised games at stated periods. Here is a chance for the social service workers in our Churches to initiate a movement in Chicago that has been successfully tried elsewhere, and which should succeed here.

H. B. GWYN.

DEATHS IN PHILADELPHIA

(Continued from page 621)

Emperor Francis Joseph as an appreciation. Mr. Clark devoted a large part of his life to newspaper work in this city. He was born in Berlin, Md., about seventy-five years ago.

By the will of Margaret C. Billard the Church of the Resurrection will receive \$300 for a window to be placed in that church in memory of her daughter,

Miscellany

Lulu S. Balderson.

The Rev. George Copeland, minister in charge of St. Ambrose's Mission, was married on Wednesday, August 18th, to Miss Jane Lockwood, of this city.

MISSIONARY EMERGENCY FUND

GREATER still is the advance of the Emergency Fund. Last week it was \$30,000, an increase of \$180,000 since the last report. Hundreds of letters pour into the Missions House bearing gifts and evidences of enthusiasm and devotion. Children, busy men and women, and those of three-score years and ten are being heard from. One layman, who gave \$100 a few months ago, has just sent \$2,000; another has duplicated his Easter offering of \$500.

This letter shows the value of a Mission Study class as a potent means of education and interest: "I am enclosing a check for \$500 for the Emergency Fund. The money was originally intended for another purpose, but a course of mission study with Miss Tillotson at the Cambridge Conference has convinced me that there is but one use to make of it—for the Master's service."

Here is how the campaign appeals to one Churchwoman: "I have already contributed three days' income to the Board of Missions' Emergency Fund. Nevertheless, it gives me great pleasure to send you the enclosed check for \$1,000."

We are told that nothing succeeds like success. It is this fact which enables the Fund to go forward more rapidly as it nears its end. One layman writes: "I am deeply interested in the progress reported in the raising of the Emergency Fund without apparent diminution in the gifts upon the regular apportionments. In this spirit, herewith I enclose my second contribution of \$500 towards the Emergency Fund."

Concerning the apportionment, the following is from a letter recently sent out by the treasurer: "The amount asked for in the appeal, \$400,000, was based on the belief that the usual offerings would be as large as last year, and so far this has been the fact. The success of the whole matter rests upon that condition regarding the usual offerings being carried through to the end of the year, September 1st. In August last year we received \$123,158.94. From August 1st to 10th this year we have received in usual offerings towards the apportionment \$16,739.26, which is a little better than the same ten days last year. What will the next twenty days' record be?"

Parish treasurers and all others who are custodians of funds for the Missions Board are most urgently requested to send them forward without delay to Mr. George Gordon King, treasurer.

DEATH OF L. H. MOREHOUSE

FIVE minutes before three in the afternoon of Thursday, August 19th, the soul of Linden H. Morehouse, founder and President of The Young Churchman Company, passed to its Maker. Mr. Morehouse had suffered a gradual decline in strength for several months, and finally his constitution, once strong, gave out entirely and he entered into rest. There was a complication of ailments, the heart being affected, but practically he died from simple exhaustion.

Up to the spring of 1914 Mr. Morehouse had scarcely known from personal experience what illness was. At that time he was obliged to undergo a serious operation from which, however, he recovered and was back at his accustomed desk during the autumn and winter last past. His strength, however, was impaired, and when new complications set in in the spring he was less able to resist them and gradually grew weaker until, quietly and peacefully, the end came. He was unable toward the last to receive the Blessed Sacrament, but in the night before the end came he received holy unction at the hands of the Dean of the Milwaukee Cathedral. Mr. Morehouse was 73 years of age. He is survived by his widow, by a son, Frederic Cook Morehouse, by two daughters, Elizabeth and Jane, residing with their mother at Wauwatosa, and by five grandchildren.

On Saturday morning at 7:30 a quiet requiem celebration was held at Trinity Church, Wauwatosa, the Rev. F. H. Burrell of Clinton, Iowa, officiating. The burial service was at All Saints' Cathedral, Milwaukee, at 2:30, conducted by the Very Rev. Dean Delany, D.D., assisted by the Rev. George W. Lamb of Rochester, Pa., who read the lesson, while the Rev. F. H. Burrell, the Rev. F. H. Stedman, and the Rev. W. H. Stone were also in the chancel.

The honorary pall bearers were Messrs. E. J. Lindsay, C. G. Hinsdale, George E. Copeland, E. W. Chubb, John Moss, and John Salser, while the active pall bearers, selected from among the fellow-workers with Mr. Morehouse in The Young Churchman Company, were the Rev. Charles F. Carson and Messrs. E. W. Dodge, George Stetter, Sidney Dolan, Francis Irwin, and Frank Johnson. The vested choir was present, rendering the music, while incense was offered at the benediction of the dead which followed the burial office.

Some account of Mr. Morehouse's life will be published in a later issue.

ENDURING HARDNESS

THE CHURCH is truly a hospital where spiritual wounds are to be healed, where spiritual wickedness is to be driven away, and where spiritual health is to be wooed back. It is no social club where fashion may preen its feathers and pride masquerade as a saint. It is no mere gymnasium to which may be admitted only those who measure up to certain spiritually athletic standards. It is no mere sanitarium buried among health-giving hills and boasting its well-known waters and catering to neurotic souls. The Church is emphatically a hospital. Here and there throughout the land may be seen churches which virtually place over their doors this sign: "Painless Cures Effected Here." Reader, do not be deceived by that sign. Christ has not promised us in the Church a school in which a "royal road" to learning is opened. He has not promised us in the Church a hospital which opens a painless road to health. In this hospital there must be performed spiritual surgical operations and there must be administered spiritual treatments which carry one down among the very shadows in order that they may raise him into everlasting life.

In the face of that hypertrophied peace sentiment which hates war and deprecates the singing of those songs and even the use of those phrases which would suggest militancy we make bold to say that one of the truest and most expressive figures that we can use in designating and defining the Church is that which represents it as a marching, conquering army. If we be reproached for this, we can only fall back upon Paul and other inspired authorities. If it be said in extenuation of their lapse (?) that they lived in those days of moral darkness when war was an apotheosized thing, we can simply point to a whole world now at war and ask if the present time is any less morally primitive than when Paul wrote to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ."

Yes, the Christian life is a warfare, and the Christian Church is an army whose work is to dethrone evil and enthroned righteousness. For the reason that this truth has been forgotten or ignored, there has crept into the Church that softness of which we have already spoken. In fact, as the Church fails to represent the implications and demands of the figure—a marching and conquering army—the war which we hate becomes easier. The way to a world peace is through the true militancy of the Church. Every Christian soldier is an incarnate prophecy of the day when there shall be no other kind of soldier.—*Christian Advocate*.

The Church at Tanana Crossing

By the Rev. GUY H. MADARA

[St. Timothy's mission, Tanana Crossing, is our most remote Alaskan post in some ways. It is not so far away as Point Hope, but the freight problem is fully as difficult, for all supplies have first to be taken into Alaska from the States and then freighted all the way up the Tanana river. This is the chief expense, and this year there is danger that the mission will be closed for lack of funds. The Bishop of Alaska has had so many expenses this past year that he cannot assume this responsibility. Therefore the following appeal is written by Mr. Madara, the missionary in charge of the Tanana Valley mission, and we commend it to the attention of our readers.—EDITOR L. C.]

MOST of the readers of THE LIVING CHURCH are familiar with the fact that a new mission was established at Tanana Crossing, Alaska, three years ago, but I am sure that none has any adequate idea of what the establishment and maintenance of such a mission entails. In fact, it would be hard for anyone not familiar with Alaskan conditions and Alaskan prices to understand this question, or to look at the expense account without a thought that there must be mismanagement somewhere. But a realization that the first cost to be added to all supplies is a freight rate of \$200 a ton, or 10 cents a pound, from Chena to Tanana Crossing, in addition to the heavy freight rate of three and four cents a pound from Seattle to Chena, shows why the expenses are so high. Again, to take a passenger up the 300 miles of almost unnavigable river between Chena and Tanana Crossing on a steamboat costs \$100. So the first thought of possible mismanagement on second thought turns to a wonder that anything at all can be done.

One dislikes to mention money in the same breath as spiritual things, but, alas, it is absolutely necessary in this case, and this article is a frank appeal for money, with no apology or extenuation, and a perusal of it will convince anyone of its necessity. Without financial aid, and that immediately, we will be forced to close the work at Tanana Crossing.

I had the pleasure of visiting this mission last winter, and of spending a week there with Bishop Rowe. I have not the space to tell fully of the things I saw and heard, nor of the great progress noted since my last visit, attesting to the brave, self-denying services given by Miss Graves and Deaconess Pick, assisted by Celia Wright.

I cannot begin to tell of how I found the Indians all knitting industriously—even the boys—and most of them making stockings for the Belgians, in the face of their own dire needs. I cannot tell of the hearty singing; the good responses; and the reverent conduct of all these wards of our Church.

In all Indian work, there is one place where we mark a definite period. This comes at a time when a child is placed in our care. At first, while there is no actual suspicion, the mission must prove itself to these people who have seen only the white man who desires to exploit them; and there is a very definite fight on the part of the mission, representing Christianity, and the older medicine men, representing heathenism and superstition. Sometimes this fight lasts a full generation. However, at the Crossing already this first step has been attained, and the future is glowing with promise, if only—

When Bishop Rowe was at Mentasta, he found a little Indian child held as a veritable slave. Father and mother dead, nobody to look after her, she was in rags and tatters, insufficiently fed, a servant of her grandparents, who not only compelled her to carry the water and do all the other little chores which cluster about an Indian camp, but even to cut and pack in the wood; a little mite, with all the joys of childhood denied, with nothing to look forward to except a life of toil, privation, and actual slavery. Bishop Rowe insisted that this child should be sent to Tanana Crossing, and they promised to send her. I have just received a letter from Deaconess Pick in which she says:

"Celia and I have been to Mentasta, to get the little girl 'Dance,' whom the Bishop said was to be sent over to us, and who did not come. One of our good neighbors offered to go with us, but with too few and weak dogs and a very soft trail the trip was anything but a picnic. Seventeen miles out from here we found an Indian family who seemed to know what we were going to Mentasta for. The woman began to tell us how Dance had been abandoned by the old grandmother, but her husband was perfectly furious, and stopped her.

"Then he told us there was too much water on the Big Tokio and we could not cross, and that we would do well to turn back, because we could not get to Mentasta. It seemed to confirm our suspicions that we should never get the child unless we went for her, so we pushed on. About the middle of the afternoon we reached Clearwater and camped in a cabin without any stove.

"Next morning we started at 5:30, crossed the Big Tokio without much trouble, and traveled until 4 o'clock, walking most of the way. By that time I had nearly enough, and, not knowing how far we were from Mentasta, we decided to stop and make tea.

"Mentasta Pass is most wonderful; I wish I had the power to describe it. We sat there by a big fire looking at the mountains, and finally became quite rested. Then I started ahead of the dogs, and in fifteen minutes had reached the Mentasta trading-post. If only we had known how close we were!

"Shortly after, the others arrived and we received a warm welcome from Mr. De Witt and his sister. It was a great disappointment, however, to find the village absolutely empty—everybody away hunting. The camp was many miles away, and with the trail so soft, and Easter so near, I could not spare the time to go. Mr. De Witt said if Celia would stay while he went to Chestachena he would go to the camp for Dance and bring Celia and Dance over later, so I returned home the next morning, with colder weather and an easier trip."

In another letter written a few days later, Miss Pick says:

"Celia has just arrived with little Dance, who will henceforth be known as Bessie. She is a bright, mischievous looking little girl, but, oh, so neglected. It makes my heart ache to see her. I do hope we can train her to be a faithful little soldier of the Cross."

Thus, you see, the ice is broken; for not only is little Dance, or Bessie, at the mission, but another little girl named Annie Martin has also been received into its protecting fold, and we have the responsibility for these two children, which we cannot evade.

The question now comes, "Who is to support this mission?" There is, as far as I can see, no money in sight with which to do this. Who will come to our aid?

There are two courses of action open to us. Either we must close down the mission at Tanana Crossing, or aid must come. If we close, it means the return of one child to a life of slavery; and the return of another who has half white blood in her veins to a life of ignorance and heathen superstition; and a return on the part of more than 300 Indians to heathen superstition from which they are to-day only beginning to arise.

The Indians at the Crossing are very proud of their mission; they are learning to read and write; they are learning to plant seeds and grow crops; they are learning that there is a larger spiritual life before them than they ever thought of before. A closing of this mission, even temporarily, will mean a loss of prestige from which it will take years of work to recover.

In other years the expenses of Tanana Crossing, aside from the salary of the workers, have been met by Bishop Rowe from his specials. Owing to the fact that there have been unlooked-for demands in many places, the Bishop is not able to shoulder the whole burden this year, and this appeal is therefore made to the many friends of the Alaskan Mission. Will those who are interested kindly send their contributions to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, New York City, and mark same "Special for Mr. Madara for Tanana Crossing."

ONE OF the Church's most distinguished laymen has said that the effort to evangelize solely through the clergy has continued so long that the great majority of the laymen have lost the powers of their own mission. The Church to-day is endeavoring to win the battles of the Lord by sending into the firing line the generals, colonels, captains, lieutenants, and non-commissioned officers of the army, with no army of privates to fight battles and win victories. Missionary work is now delegated almost wholly to a selected official class—to clergymen, and a few laymen and laywomen chosen for specific tasks. When a change from passive profession to living service is effected, the Church will present itself in a new aspect, and its missionary power will be resistless. Man is to-day endeavoring to evangelize the world through an official class proclamation of the Gospel, instead of by a steady, active, and progressive spread of the life of the Church which our Lord established for the saving of the world. It takes not only the work of the clergy, but the life of the Church to make it grow and flourish.—J. C. Buxton in the *Carolina Churchman*.

OPINION OF DIOCESAN CHANCELLOR

Conditions Under Which a Bishop-Coadjutor May Be Elected

[CONDENSED FROM AN OPINION RENDERED BY THE CHANCELLOR OF THE DIOCESE OF IOWA, THE HON. GEORGE F. HENRY, LL.D.]

[The Bishop of Iowa had issued a circular to his diocese asking for the election of the present Suffragan Bishop as Bishop-Coadjutor, giving the explanation that his request was not "because the Suffragan idea has not worked well," but "because I know that the diocese has been more than satisfied with the work of Bishop Longley and already recognizes his ability as an administrator; and, having found out his worth as a man and as a Bishop, wants to settle him beyond all question in the diocese of Iowa." Other expressions amplified this view and included the information that the Bishop's own "general health is much improved." The full letter was printed in THE LIVING CHURCH in the early spring. The question arose whether an election of a Bishop-Coadjutor under that call would be constitutional, and the Bishop asked the chancellor of the diocese for an opinion upon the question. After reciting the facts, Judge Henry observed that "it is perfectly plain that you will not ask for a Coadjutor in addition to a Suffragan, but that your sole purpose and desire is to change the status of the Suffragan Bishop so that he shall be a Bishop Coadjutor instead of a Suffragan Bishop, without any change in his work." He quoted Canon 9, Sec. II., (i), of the General Digest, in which the conditions under which a Coadjutor may be elected are stated, and then proceeded to give the opinion that is printed below.]

YOU will see from the foregoing that there are three grounds, and only three, for the election of a Bishop Coadjutor. These are when a Bishop of a diocese is unable (a) by reason of age, (b) or other permanent cause of infirmity, (c) or by reason of the extent of diocesan work, fully to discharge the duties of his office. We also see that, where the election is by reason of extent of diocesan work, the consent of a majority of the Bishops and of the several Standing Committees must be had and obtained "before the election," and we also see that the grounds for the election of a given Coadjutor must be stated in the record of the convention, and, as so stated, must be communicated to the Standing Committees and Bishops.

It seems entirely clear that an election for the purpose of saving a Suffragan to the diocese, lest he shall accept an invitation to go elsewhere, is neither within the letter nor the spirit of the canon in question. It is perfectly obvious that you do not ask for the election of a Coadjutor with the thought of having a Coadjutor in addition to the present Suffragan. The effect of the election of a Suffragan as Coadjutor when such election "will not materially change" the work of such individual, but only save him to the diocese, is creating an entirely new ground, outside of and beyond those specified in the canon, for such election.

If there is any question as to the true construction of the letter of the canon in question, then it seems to me to be clear that an election of a Suffragan to be Coadjutor just for the purpose of keeping such Suffragan in the diocese, or to give such person as Coadjutor the right of succession, does not come within the spirit of the canon in question. It must readily occur to you that an election for the mere purpose of changing the status of such an individual in a particular case does not contain the slightest element of freedom of choice of clergy and laity in such an election.

The question, as you put it to your convention, is not shall the convention elect a Coadjutor, but shall it elect a particular person Coadjutor? It is obvious, without being dwelt upon, that the electors in the diocese where the Suffragan is already at work are not given any freedom of choice, but are called upon to vote upon a question affecting directly a particular individual, and, in some aspects of it, jeopardizing the relation of the electors to such individual.

In other words, aside from the fact that your letter plainly indicates that you only want a particular person elected Coadjutor, and that you are asking the election solely for that purpose, and that it is obvious that you do not want a Coadjutor if his name should be Jones, and he were at present in no sort of relation to the diocese (such a result of an election is quite possible, however improbable), it seems clear to me, upon general principles, that such election for such a purpose, and under such circumstances, could not have been contemplated by the framers of the canon referred to.

For the foregoing reasons I conclude that an election at the approaching convention, by which the present Suffragan

should be chosen Coadjutor, with such a record as is shown above (and no other record could be made), would be an invalid election.

This result might seem unfortunate if there were not a perfectly valid method by which the diocese can elect the person now Suffragan Bishop to be Bishop Coadjutor. If such Suffragan Bishop resign particular jurisdiction in Iowa in the manner pointed out in Canon 11, Sec. IV., then the diocese could proceed, as provided by canon, to the election of a Bishop Coadjutor if it wished to do so, and such person, or any other person properly qualified, could be elected such Bishop Coadjutor.

[Later note to foregoing: Finding that the closing paragraph above has been misunderstood in two respects by some persons who have read it, I think I should add the following explanation: I did not mean to say that the Suffragan Bishop must resign in order to make himself eligible to election as Coadjutor of this diocese. What I meant was that he must resign in order to bring about a situation in the diocese which would constitute ground for the election of a Coadjutor under Canon 11, Sec. II., (i). Nor did I mean to determine that such resignation if made would be governed by Canon 11, Sec. IV., rather than by Canon 13, Sec. VII. The question as to which of these two canons would govern was not submitted to me or considered by me. I might also add that I did not intend to suggest that there can never be an election of a Coadjutor in a diocese having a Bishop and a Suffragan. There may be a situation in such a diocese coming clearly within Canon 9, Sec. 11. The situation in Iowa shown by the letter of the Bishop was not within such canon, in my judgment.]

"ARISE AND WALK"

[FROM A SERMON AT ALL SAINTS' CHAPEL, SEWANEE, TENN., BY THE RT. REV. THOMAS F. GAILOR, D.D., BISHOP OF TENNESSEE.]

ISPOKE to six hundred men, "down-and-outs," in the slums of San Francisco last winter, and I put this question to them: Don't you know that any real improvement has to begin from within? You have to be aroused to the acceptance of an ideal, and your heart has to be stirred and cheered with the conviction that the effort for improvement is worth while. And they all shouted their agreement with me.

This is the work of the Lord Jesus Christ. He works from within. He wants men to arise and walk; but first they must stop and learn what it means: "Thy sins be forgiven thee."

So, we all want men to live clean and wholesome lives; but it will first be necessary to get them to have a clean and wholesome outlook on life. Life comes first, then the outward expression of life. For human life is not a mechanism to be regulated by wheels and piston-rods and artificial restraints; but it is a spiritual mystery, growing from roots beyond our ken; swayed by influences from the unseen. Therefore no scientific process of training can ensure the rectitude of life. Only Christ can work that miracle. He can say "Thy sins be forgiven," and also make us arise and walk. And thousands of thousands of the waifs and strays and derelicts of humanity have heard the message and answered it, and have arisen and taken up their beds—yes, their burdens of sorrow, responsibility, work, sacrifice—and are walking bravely in His name and power.

After all, the organization of human society and government is largely arbitrary and artificial. We are always experimenting. When John Stuart Mill, in 1859, wrote his essay on *Liberty*, political philosophers thought that the individual could be left to find his place and do his work in his own way, provided he did not actually interfere with the welfare of others; but that theory broke down. The success of the successful became a hard and brutal selfishness. Now therefore society is beginning to restrain and direct the individual in all sorts of ways—telling him how to carry on his business, build his houses, guard against illness and inefficiency, dictating the food he shall eat and the beverages he shall drink. And my contention is, that this new scientific and up-to-date legislative machinery will also fail unless it holds fast to the sanctions and helps of religion and religious faith. Human life is not a mechanism; it is a spiritual organism, fed by spiritual forces; and Jesus Christ is the Lord of the spiritual order; and the world—the civilized and progressive world—cannot get on without Him. It must hear Him say, "My son, be of good cheer;

thy sins be forgiven thee," before it can in any real, eternal sense "arise and walk."

There are three departments of life in which Christ brought freedom to mankind:

1. First in the moral life. Despite the dreams of lovers of the classical world, it is true that vice—vice of all kinds, especially sexual vice—had become a habit among the Greeks and Romans; and Christianity came as a rush of fresh air through the fetid atmosphere of a sick room. Read Socrates' view of personal purity in the *Symposium* and then read the *Confessions* of Augustine, and you will see the difference. It was not merely a new ideal; it was a new spiritual force operating upon the hearts and wills and consciences of men. And everything most precious to us to-day—the respect for women, for the marriage relation, the love of children for their own sake, and, as a recent writer says, "the sublime tradition of unselfishness and sacrifice flowing in ever-increasing volume through human society," have their springs in the cross of Christ.

2. In social and industrial life.

The ancient world was in the chains of arbitrary, irrational, and oppressive privilege. A man's class, occupation, race, held him in bondage and built high walls of separation from his fellow-men. For thousands of years Christianity has tried to break down these walls with only partial success; but she has preached and proclaimed human brotherhood, until the idea has begun to take possession of the world. Some men who have just waked up to this great idea are zealous with the fervor of new converts and rail at the Church for not adopting their drastic measures of reform. They ignore the selfishness of human nature and the stubbornness of entrenched privilege, and want quick results. Yet you and I know that if the 200,000 Christian pulpits in this country were silenced to-morrow there would be in a few years a reign of selfish forces that would drive the host of inefficient and weak into a bondage compared with which negro slavery was a paradise. The old world tried the plan of the agitators, "Equal justice for all," long ago, and found that if you give every man just what he deserves most of them, as Thomas Carlyle said, would be hanged. What we want is the application of the Master's rule: "Not the tyranny of the strong, but the service of strength to weakness; not selfish greed but willing sacrifice, is the law of Christ for every man who would arise and walk."

3. It was freedom from the fear of death; comfort for the mourner; encouragement for those who were crushed beneath the weight of earth's injustices; but, beyond and above all this, inspiration to the workers, that what they began here would have eternal value, what seemed to fail here would have complete fulfilment in God's great world; and that the invisible and everlasting spiritual order, which surrounds us and into which death is but the entrance and release, is the guarantee of the permanence and effectiveness of those spiritual impulses and aspirations which enable us now and here to work for the uplift and welfare of the least and lowest of our brethren, who are with us the children of the same Father.

THE PRIMARY and important aim of the college is not character building, nor culture, nor the happiness of its students or professors, but the development of the power to understand and of the knowledge that understanding must precede wise action. The country is full of social quack doctors with nostrums for all imaginable social diseases and evils. Their active, insistent, cocksure ignorance is the third rail against which society needs protection, and it is to the college man, humbly aware how little he knows, but keenly alive to the fact that a problem must be understood before it can be solved, that society must look for deliverance from peril.

The ideal of the Greeks was beauty, which included goodness. The ideal of the Romans was power, which included service. May we not say that the ideal of our Christian civilization to-day is understanding, and that out of complete understanding shall be born those three great realities—Truth, Beauty and Goodness?—*Joseph French Johnson, D.C.S.*

DUTY is one of the ministers of rest. Neglected duties pursue and haunt us, cloud the fairest landscape, and scorn the sun-drenched spaces of the sea; but duty uncomplainingly rendered is a strength-bringing comrade. Her commendations make us forget our weariness; her gifts of power and contentment compensate for the loss of many lesser things. So much the more when duty is the servant of love. There is a recompense in the gratitude of those whom we serve which makes us free of His secret from whom weariness fell as a garment at the call of any need and who had bread to eat the world knew not of.—G. G. A., in the *Congregationalist*.

GIFT IN HONOR OF DR. ILLINGWORTH

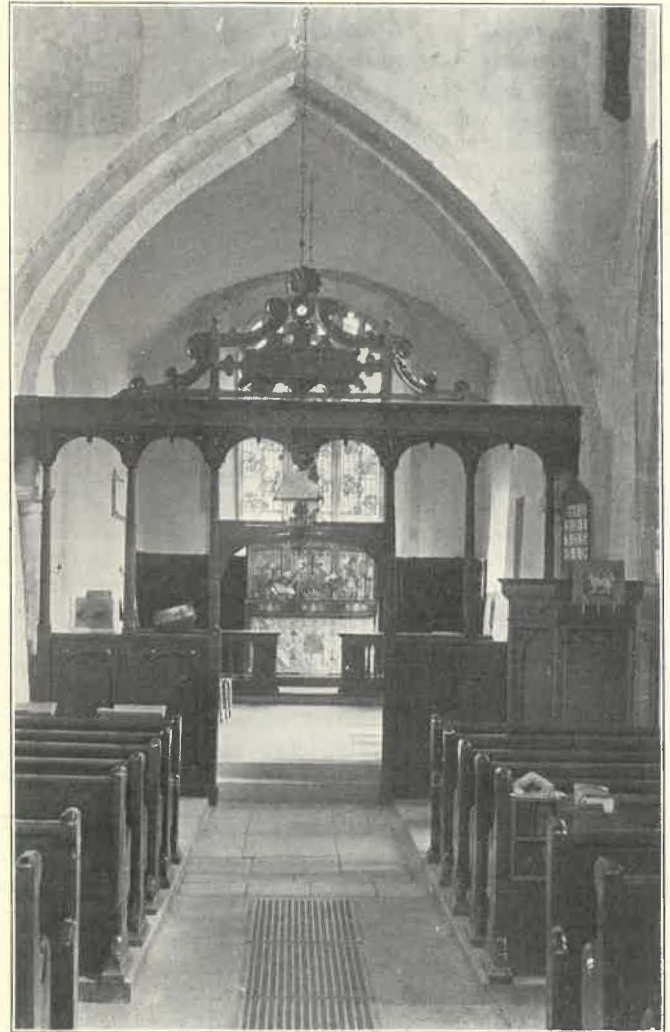
BY THE REV. WM. T. MANNING, D.D.,
Rector of Trinity Church, New York

A SHORT time ago the suggestion was made through the Church papers that some of those in this country who have been helped by the writings of Dr. Illingworth might be glad to express their gratitude and appreciation by giving their help towards the much-needed restoration of the church at Longworth, England. In response to this suggestion the sum of \$276.65 has been sent to Mrs. Illingworth, by whom it was arranged that the contributions should be received.

The following letter from Mrs. Illingworth will be read with interest:

"LONGWORTH RECTORY, FARINGDON, July 16, 1915.

"Will you please thank for me all the kind friends who have sent gifts through you, for the restoration of this church, and tell them how very much their generosity has touched us? It was a most over-



LONGWORTH CHURCH

whelming surprise to my husband, and it has been a very real joy to me, to read the kind words of appreciation of his writings which have accompanied the cheques. We had exhausted every source which was then within our reach in doing the work already accomplished on the church, and the remaining part has long been an eyesore. To my husband's very great pleasure we shall now be able to put the rest in hand directly on our return from our holiday in September. We propose to put aside a small portion of the £56 18s 5d which has been sent to us to provide candlesticks and (if funds permit) a cross for the altar, which could be suitably inscribed and so form a permanent reminder of the gift of American Churchmen to Longworth. This would, we hope, meet with your approval. We are asking a competent craftsman to prepare designs, and we will send you a photograph of the ornaments when they are completed. With our most grateful thanks, I remain, yours very sincerely,

AGNES L. ILLINGWORTH.

Perhaps this letter may be read by some who failed to see the former one, and who would like to have part in this gift in appreciation of one whose work as a theologian and Christian teacher has made so many of us his debtors. If so, it is not too late. The opportunity still offers.

DOCTORS IN DIVINITY

SOMETHING must be done by the Church and that something had best be done very soon. Plain Mr. Brown, or that horrid, ungrammatical "Rev. Brown" of the country newspaper, puts the clergy of the Episcopal Church at a humiliating disadvantage. They live in communities where every sort of a clergyman and some sorts of preachers sport titles and walk about in solemn state as "Doctors." It is true that the title is not difficult to secure. There are in this part of the country several incorporated institutions, of no reputation it is true, and living to some extent on what candidates for degrees will pay them, who will register, with great show of formality, the name of the candidates for a degree, lists of books will be sent which may be read or may not, examination papers which a man can fill out in the peace of his study, with books at hand; or a thesis may be required, which is, probably, never read; for who was ever turned down, if he could pay the fee for registration, parchment, engrossing, etc., etc.?

What the degree costs, is, in one mill at least, dependent on the amount of the salary the applicant receives, for "the faculty" want all they can get and yet are willing, for the sake of business, to take what the Doctor-to-be will pay.

But these degrees serve the purpose quite as well as degrees earned by hard work, and are just as good as the honorary degrees, D.D. and D.C.L. and LL.D., conferred on men because they have become Bishops or have a friend at court.

What's the use of protesting? Let a man laugh to himself and sport his D.D. It serves his purpose. It's a little stool to raise him an inch or two above plain "Misters" in the ministry, and the people no longer think the Episcopal minister a man of less consequence than his Baptist brother down the street. D.D. or D.C.L. or LL.D. *Cantab.* or *Oxon.* would not serve his purpose better.

In view of the present distress, no one objects to calling a man by the title by which he wishes to be called, unless it be an editor of a Church Almanac. But the D.D. who does not read through in a year any closely reasoned treatise on theology; the D.C.L. who has never read through the Canons of the General Councils, and who would not know the recension and collection of Canons made by Photius, Patriarch of Constantinople, from a leather apron, and who would be sure that you were amusing yourself by asking conundrums if you sought information about the Concordia Discordantium Canonum; the LL.D. who could not keep his face straight when he heard himself described as well-learned in the law; must not ask the world to take their eminence too seriously nor too evidently take themselves very seriously. The hard common sense of the average man, give him time to get over his surprise, calls a bluff, every time, and communities in time give a man about what is his due—degree or no degree.

But the hood? It makes a procession look fine—perhaps "glorious" is the word. Of course it's altogether custom and not vanity which makes the Anglicans, including of course priests of the Protestant Episcopal Church, in defiance of Catholic instinct, wear hoods when ministering in the sanctuary, though the practice is the fruit of the Erastianism of Church of England ecclesiastics. One would think that when the Church makes men priests and puts them as priests before the altar they would before God stand on an equality, that worldly distinctions, and even actual intellectual preëminence or hard earned attainments, would not be paraded before the people. But custom is custom; in the face of custom, let the deep instinct of Catholic devotion sleep. It will gain strength for an onset by and by on some objectionable practices—"so very Protestant, you know"—but less enticing to mortal mind.

But the remedy? There are two possible remedies. The Church might so amend the Articles of Incorporation or the Statutes or By-Laws of, say, the General Theological Seminary, that every man who had served twenty years in the ministry would receive, automatically as it were, the honorary title of Doctor in Divinity; or which would be much better, the Church might lovingly call all its faithful priests "Father."

This last would serve every purpose and abate this restless and not altogether unreasonable desire for some title of respect and distinction. On the other hand it might serve the good purpose of creating in the sub-consciousness of the clergy of the Episcopal Church a new conception of their relation to their people. "Rector" is an unfortunate term, as it means, of course, "the boss" of the parish, and in free America the bossy spirit creates some antagonism. "Father," on the contrary,

is an ideal term, inasmuch as it creates a parental and filial relation between priest and people.

But inasmuch as the Church is not likely to confer an automatic doctorate on her clergy, and as it will be many a day before our clergy are generally called "Father," it would be well for the institutions which at present reach clandestinely the clergy with their tempting offers to furnish D.D.'s openly to advertise in our Church papers! [Some of them have tried hard to do it but have received stern editorial rebuffs.]

Seriously, one cannot but sympathize with the faithful, intelligent priest, possibly a college graduate, possibly a graduate of a first-class theological seminary, who has too much pride to set in motion any machinery to secure an honorary D.D. from a reputable institution, or too much conscience to run a grist through a Degree Mill, and who has therefore humbly to say to every other man he meets, "You have made a mistake; I'm no Doctor, I'm only plain Mr. Brown"; and add, possibly, "Call me Mister until we get better acquainted, and then, in the intimacy of a long pastoral relation, call me George."

He may not know it, but the title he really wants is "Father"; and being called "Father," he would get some amusement out of the procession of men in the ministry of the various Protestant Churches who take their D.D. so seriously that now and then one of them writes his august title on the register of the hotel which he honors with his patronage.

Possibly a saving sense of humor may be a compensation to some men who have no title and who are only Mister to their parishioners. A good laugh may save them from serious depression.

MORATORIUM IN CHRISTIANITY URGED

UNTIL the breaking out of the war many were unfamiliar with the word "moratorium," which was applied to the suspension of financial obligations for a definite period on the part of certain countries whose monetary systems were seriously disturbed for the time being by the unforeseen outbreaking of hostilities. A writer in the *Christliche Welt*, one of the leading religious journals of Germany, in a rather remarkable article proposes a "moratorium in Christianity." "In a war of this character," he urges, "where ruthlessness of an unparalleled type is displayed and where the very rudiments of Christianity are ignored, it would be wiser, if Christianity is to be maintained, that it should not be preached or taught during the continuance of the war. The fighting in the trenches is of such a character that every feeling of religion and every inclination to prayer ceases. It is not Christian teaching that a man wants as he comes fresh from the frightful hell of the trenches. War is a phenomenon which the Church should not be able to bless. It is opposed to every essential of Christianity and the sooner a moratorium for Christianity is declared the better. There should be no more Church nonsense about the ennobling and purifying effects of war. For hundreds of thousands of men at the front, men who once believed in the faith, the moratorium is already in effect." It has not been our fortune to hit upon a human document more psychologically suggestive than the words of this writer in the *Christliche Welt*. There surely must be something fundamentally different about this war from the conflicts, for example, in which Cromwell's Ironsides were engaged. In their psalm-singing, prayer-preceded battles there is not the slightest suggestion of a moratorium on Christianity. We are wondering if this confession on the part of the writer in the *Christliche Welt* is an unconscious confession of a doubt as to the reasonableness and sanity of the entire conflict, quite apart from the fact that he undoubtedly believes he is joining with his fellow Germans in the self-preservation of his nation.—*Standard* (Baptist).

THE MOST undesirable and unattractive work will develop charm if one puts his whole heart into it and endeavors to do it better than it has been done before. The most commonplace lives have about them possibilities of romance, tragedy, and humor that discover themselves to the one who ministers to these lives with a brave and resolute heart. Browning's masterpiece, one of the very greatest poems that was ever written, "The Ring and the Book," sprang out of the manuscript report of a law case found in an old curiosity shop in Florence and purchased for eight pence. To most people that old document would be worth no more than its value as waste paper and of as little interest as the dead leaves that the wind scatters over the fields. So, in the midst of the most unpromising conditions, if one puts his whole soul into his work and looks for its hidden values, he may find it invested with a beauty and a delight that were quite unsuspected.—*Great Thoughts*.

The Eucharist Our Worship

A Paper Read Before the Milwaukee Clericus By the Rev. F. S. PENFOLD

In Two Chapters

I

DO not wish the title of this paper to be misleading. It is customary to regard the question of the Eucharist being the chief Sunday service as a doctrinal one and dependent wholly upon one's attitude toward the Eucharist from the standpoint of sacramental doctrine. I would not minimize that doctrinal bearing, but I wish in this paper largely to ignore it.

The question of Sunday churchgoing is practical before anything else. How can we start people going to church and how keep those who have already started? That question is our first concern, or at least we shall make it so in this paper. To be sure doctrinal matters must ultimately raise their heads when we discuss churchgoing. We wish people, when they have begun to come to church, to come for the best reasons. But first we wish them to come. If the matter of the Eucharist is pertinent to this question, it is pertinent in a practical way before it is pertinent in a doctrinal way.

The whole question of churchgoing, however difficult, is much less complex than it seems. I mean there are but two avenues of examination into the matter. Those avenues are normal means and abnormal means. Under the latter head must come the fortuitous attraction of extraordinary preaching, either as to subject or skill, music, special features, sporadic excitements, and everything of the sort. I include preaching in this list because it must always be a matter of chance. The best preacher in the Church would scarcely admit that people come to church to hear him. Even if it is the truth he cannot admit it, because the Church is committed to the position that her people come to church to worship and pray. Beside, preaching is a gift which is given by a plan not yet revealed to us and similarly withheld. It cannot be counted upon.

By normal means we must intend only the services themselves. Here also we must rule out eclectic services and improvisations. This includes Flower Sunday, Children's Day, and celebrations of a hundred years of peace. We are discussing getting people to church on the Sixteenth Sunday after Trinity and the Second after Epiphany. We can only give them, if they come, the services of the Book of Common Prayer. We are limited to Matins, or the Eucharist, or both in combination. The overwhelming majority of parishes are accustomed to making Matins their principal service. Consequently, if there is falling off in churchgoing, and there be reason to suppose that the character of the service has anything to do with it, we must first look for the cause in Matins. It is not fair to point to this individual parish or that for justification of either Matins or Eucharist. There are many local reasons which do not affect the principle at all. The question is, Can we pin upon Matins the responsibility for lack of interest in services on the part of people, in parishes where the preaching, music, and other adventitious attractions are as good or as bad as ordinary?

I consider the question of the doubtful intention of Matins and Evensong as services of the lay people not particularly pertinent. It is a matter of history and liturgical examination, and, whatever a given person feels about it, there can be only one answer. Even though Matins be not intended for the use of lay persons, it is still legitimate to use the office in that way, and the point is, Does it answer? Are the people edified by it? Does it hold them and make them love to take part in it on Sundays? Our answer would be, off hand, that great excitement and disturbance follow any attempt to displace Matins by the Eucharist; and secondly, that Matins is what the people are accustomed to. The first answer I shall deal with very briefly at this point by saying that the revival of the Eucharist as the chief service of Sunday has only been attempted by clergymen with notions of that service which involve lights, special vestments, bowings, and genuflections and the like, and that no case can be cited where trouble has been made over the Eucharist independent of these ritual accessories, for the simple reason that no such revival has ever been attempted. So far as the evidence goes, the objection has been to the added ritual features, and not to the Eucharist *per se*.

As to the people being used to Matins, it is true that the

generation now in being is used to it and several generations back. But we need not go very far to the time when they were not used to it. After all, it is not a question of a generation being used to a thing. Our point is wider than that. It is a question of whether or not human nature is used to it. That can only be tested by centuries of trial. We have given those centuries and are in a position to look intelligently into the result.

This last point needs elaboration. What I mean is this. A man or a tribe or a nation, out of pride, stubbornness, or loyalty, will cleave to a thing by the momentum of that which started them. We have to remember that Matins began in a period of the Church of England of which we have least reason to be proud. England full of cures held by Calvinistic ministers having on them the thin veneer of Churchmanship which came from a legally enforced ordination, the people still full of the spirit of the Commonwealth, the house of Stuart rather Roman in its leaning than anything else, the ministers with no palate for anything Churchly, the people enduring the name of Church with irritation and impatience, the King not popular enough to be a force save by legal right—no rational being could hope that the beginning of a restored vogue for the Church of England would adequately reflect her real mind in any important matter. We go back to this point for Matins as the chief service of Sunday. The spirit in which it began has carried it on with the long lived but now dying force of its initial velocity. Matins was the least of two evils. It was the least like the hated Mass of all the Prayer Book offered. It was the thing that marked off English religion from Catholicism. With every generation since then, there has been some of this spirit, enough to keep the thing alive. And so might it keep alive until kingdom come, did we not have reason to believe from palpable evidence that the old impetus is dying out. The spirit of the seventeenth century does not rule the Church any more. The present day conflict is between a much older spirit and a brand new one. This is what I mean by human nature being used to Matins. Is the love of it ingrained in the people? Can it hold people in whom the old provincial loyalty no longer lives? Very evidently it is not holding them, and we must ask, Why not?

So far as convinced Church people are concerned, anything will hold them. People who attend church because it is Church will attend, for the most part, any sort of service. They may make a wry face, but they will come to church. Only, alas, it is not with any great multitude of such people that we are doing business. We are practically and to all reasonable purpose in competition with the Protestant sects. What we offer the people then must be better than what the sectarians can give them. We know that Matins is better. We know it to be a liturgically sound office; that it combines every element of devotion and edifying instruction. There is nothing omitted. It brings into one the valuable elements of the morning canonical hours, themselves approved by centuries of the Church's use and hallowed by having been taken upon the lips of generations of saints. But alas again, these are not the points which recommend anything to nondescript congregations, at least in the Middle West. No one denies the dignity of the office. The sincere flattery of imitation is given us by Protestant ministers every time they borrow our offices, as they are constantly doing. But dignity is not what everyone is after. The frock coat is dignified upon any male person, but it is not so comfortable as a less dignified garment. Similarly Matins is dignified, only it isn't easy. To the popular mind it is exactly what Protestant worship is, only immensely more bothersome. Worshippers in the Episcopal Church are expected to take part in the service, not merely witness it. And it is too much trouble. Just as someone has said that only theologians can sing plainsong, so someone might say that only antiquarians and bookworms can say Matins. It is only necessary to watch the average congregation fussing with its Prayer Books to be convinced of this. We take for granted too easily that the people are at home in Matins. They are

at home in hearing the clergyman read the office. But watch the congregation while you are reading the exhortation; watch them as you begin to say the general confession; watch them during the half minute that must elapse between your giving out the Psalter and your beginning to read it. Recall the time when there were, on a Lenten week-day morning, only two or three faithful ones in church to say the office with you. Under any of these circumstances the people give evidence of having taken hold of a Prayer Book for the first time in their lives. In the average congregation, not to exceed sixty per cent. of the people read the Psalter. Of this number five per cent. will read the second verse, twenty per cent. the fourth verse, and so on in gradual increase, so that by the tenth verse nearly all the sixty per cent. will be reading. This does not point to any great familiarity with the office. And the people are not to be blamed for it. Take the average lay reader or the new deacon. He will wear out a Prayer Book in six months by finding every place in advance and dogearing the pages. With all the will in the world he cannot find his places so fast as he needs them. Experienced clergymen are able to say the office smoothly because they supply the beginnings of the various details from memory, the while they are finding the actual texts of the same.

And how could it well be otherwise? No doubt everyone of us has seen in liturgical works the quotation from some worthy back in the beginning of the sixteenth century who complained that in the old Roman Missal and Breviary it was harder to find what was to be read than to read it when found. And this dates from the time of some genuine piety and devotion—a quite different age from this, in which all devotion of a popular sort must involve a minimum of effort. We have not bettered matters very much, if at all. In Matins we have variable sentences, variable canticles, variable psalms, the last not only varied on two systems, to-wit, the day of the month and holy days, but variable at will as in the case of the selections; variable collects, variable prayers inserted before the general thanksgiving. In short the common of Matins is a matter of three minutes' recitation, whereas the proper takes the remainder of the twenty minutes which Matins may take if recited slowly without music.

Now when we recall that to the popular mind there are no elements in our services strikingly different from those of the separated bodies—that is to say, prayers and scripture readings with some portion of the Psalter, for this is about as far as the chance dropper-in at church would pursue his examination—we ask altogether too much labor and attention from him. Protestant worship is the same and variable in its own sweet, wild, shameless way. But there is a paid functionary to do most of it who is not at all offended by being allowed to carry the whole burden. When, however, the chance dropper-in enters *our* porch, someone is likely to put a Prayer Book into his hand; or if not that, the example of other worshippers shows him that he is expected to take part. If he can, he has a sort of academic interest and is pleased with his own nimbleness of wit. But if he can, if, indeed, anyone can, there enters into the matter an element which has been apparent to me throughout my ministry. That is the difference between the audience in the boxes and the pit frankly revelling in the opera and being uplifted by it, and the musical enthusiasts in the top balcony following the music with a score of the opera in their laps. The latter are getting out of it the satisfaction of accurate performance, or the much greater satisfaction of being able to catch the artists in error. Our people are like that, because they are human, and that is the way humanity is made. To many persons there is almost the same personal profit in saying the office in church as there would be in reading it alone on the front veranda. The man with the book, and the consciousness of the effort to follow what is read and find it in time to follow, cannot, he simply cannot, lose himself in the service and forget himself so that he can remember God. There is too much going on in the pew. The worship is right there where he is. He is not saying his prayers, he is reciting the office.

Now our devotion as Anglicans to printed prayers is nearly as great as Protestants say it is. We translated our prayers into the vernacular with a flourish of trumpets that was, like the first shot at Lexington, heard round the world. Our vernacular worship was and is notorious and our boast. It has become a fetish with us. Many fetishes have no real influence upon anything important. But the fetish of prayers out of a book has a very definite influence upon something important.

It keeps our people reading rather than worshipping. It fosters the idea that the great thing is not making the prayers but reading them. The very term is crystallized into popular use: "A lay reader read Morning Prayer." "I am going to get someone to read the offices for me," and so on. Now quite aside from the effect all this has on our own people, I wish to make the point that it is something we cannot transplant into the soil of people who have not our Anglican tradition. It would be a disaster if we could transplant it, but I pass over that. We cannot transplant it. There has been a soil in which it was indigenous, but that soil, for good or ill, is being exhausted, and the crops must be rotated or permanently changed.

Let me sum up these points. So far as our worship is failing to hold our own people, Matins is unquestionably to blame, because that is the staple article. There is little or nothing we can do to take away the reproach from Matins, because it is an antiphonal office, to be said by priest and people together, and to alter this would be to depart from principles deeper and more fundamental than the principles of liturgics. If we cannot hold our own people by the use of Matins, how can we catch the imagination of strangers and persons without the Anglican tradition? If we simplify Matins, we make it something else than Matins, and the continuity of the Church's office comes to an end with us. We cannot descend to the Protestant idea of taking from the people their duties as a congregation, and giving them in return the ease without dignity of an audience.

The answers to these questions might be greatly varied. But there is one only reasonable answer, and that is that when the people lose their interest in the Church's second best, it is the part of wisdom to turn to the Church's best.

[CONCLUDED NEXT WEEK]

RESIGNATION

BY CLAUDIA

THE woman walked down the long, silent aisle of the empty church filled now with the soft "religious light," softened by the many colored glows from the stained windows.

She felt never had she realized the sacrifice so keenly. There was her place in the choir that she had filled for over forty years, and now she must leave it. Here at the rail she had pledged herself to the man now gone on into the golden west of Heaven.

Her tears unshed seemed to change the colorings of the windows into tiny rainbows.

How peaceful it all was, here. There was the cross on the altar, shining and pointing to Heaven, silently pleading for sinners to partake of its salvation; the cross up to which in every trouble of the forty years she had looked with sob-filled throat and trembling lip.

Not a sound broke the quietness, unless it were the hum and drone of insects, a soft occasional chirp of a bird, or a sound of wheels on the quiet city street.

The little woman fell low on her knees and gave herself up to the silent, peaceful blessing that was enveloping soul and body. She must leave it all—her loved ones needed her. She must leave his grave alone there with the Western sun slanting over it. She wondered if he knew, if it all seemed trivial up There—the heartaches, the struggles, and all. It could not be that even now—There—he had given up all protectorship of them. He must surely spread his heavenly influence over them—his loved family. She felt it often, she knew it. After Christ, he must help her.

Yes, her loved ones needed her guidance, her help. Some day, God willing, when other loves came to them, she could come back, and sit here again, visit the grave in the west. Now duty, love, sacrifice, were calling her and disciplining her for that reunion in the Great Beyond, where she would sit in a far more blessed Kingdom.

The sun's rays through the colored window were slowly receding, leaving the church light dimmer and even more peaceful; yet the woman sat on, but now with her face glorified with a blessing of peace and holy promise that was filling her heart.

Later when she turned to take one long, last look at her beloved Master's Cross, the glory of that Cross seemed reflected in the face of the woman.

REAL HAPPINESS will come, not in gratifying our desires, or in gaining transitory pleasures, but in accomplishing God's will for us.—Bernard of Clairvaux.

CLINTON ROGERS WOODRUFF, EDITOR

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

THE JOBLESS AT THE PUBLIC LIBRARY

IT does not rejoice the heart of an orderly-minded, immaculately garbed librarian," declares the editor of the *Wisconsin Library Bulletin*, "to see his newspaper or reading room used as a rest room by those who have no occupation except to rest, and who are by no means neat and cleanly in appearance. The mental reaction is usually a declaration that the library is no place for a man out of employment and the formulation of plans for excluding him. There has always seemed to us, however, to be in this policy an inconsistency. If a man has a job and is getting along nicely without us, we librarians develop an anxiety to drag him away from his work long enough to get him into the library in order that to him that hath a job may be given another and a better job; all of which is right and proper. If, however, a man is out of a job, is without a home, and is too poor to buy even a newspaper; if, in other words, he is in sore need of all the help and inspiration which any public agency can give him, we in common with the rest of the public regard him as beyond the pale. We make rules so that from him who hath not a reading or rest room of his own there shall be taken away even that reading and rest room which he hath. We have never been quite sure that the man without a job ought to be made the man without a library. We are glad to have this subject presented in this number, *In a Workingman's Reading Room*. Is the Calgary public library making a mistake in serving the man out of a job? Did the Minneapolis public library make a mistake in maintaining a large reading room in the lodging house district to which a man out of a job was free to go for rest, recreation, and inspiration?" Certainly not!

APPRECIATION OF A LOUISVILLE WORKER

Miss Pauline Witherspoon, who has been the mainspring of the social work at the Cathedral House in Louisville, has resigned as directress. This is how Dean Craik feels about her work:

"Without the slightest reservation we make the statement that there is no man or woman in Louisville and few anywhere that could have accomplished such results as she has brought forth during the two years and a half she has held this office. Knowing her work better than any other could possibly know it, knowing the difficulties under which she has labored, of many kinds and in many ways, we wish here to assure her of our deep appreciation of her splendid service, and to say we know not where to turn to find anyone to take her place. What she has done here is so well known by social workers throughout the land, there is no doubt she will speedily go to a place where she can use to the fullest extent her wonderful gifts of organization. Our best wishes go with her and our prayers."

CITY CLUB WORK IN MILWAUKEE

Activities of the City Club of Milwaukee is a stirring account of a year's work of one of the typically useful civic bodies of the central West. It can well be taken as a working model. The summary contains a list of concrete achievements, issues not settled, and issues on which the club was temporarily or permanently defeated. The club (of which Frederic C. Morehouse, editor of *THE LIVING CHURCH*, has just declined reelection as president after serving for five years) has as a paid secretary, whose good work justifies the club's policy in retaining him, Hornell Hart. He is a son of Dr. Hastings H. Hart, and a nephew of Professor Albert Bushnell Hart of Harvard. The newly elected president of the club, Harold J. Dreher, is an active Churchman.

"INJUNCTION AND ABATEMENT" LAWS STUDIED

There has been a lot written about "injunction and abatement laws" during the past few years, so that the report issued by the American Social Hygiene Association, Inc., on their operation is timely and interesting. The new and distinctive principle of the law, which is designed for the suppression of prostitution, is that individual citizens are given the right to

prevent by injunction the continued operation of houses of ill-fame as nuisances, without having to prove that such individual citizens suffer special damages different from those suffered by them in common with the public. Thus citizens who regard such places as nuisances because they corrupt and debase public morals, rather than because they injure the value of private property, are provided with an effective weapon. This law increases the existing power of law-enforcing officials to wipe out such nuisances, and puts the same power into the hands of private citizens. Such laws are now in force in eighteen states. The address of the Association is 105 West Fortieth street, New York City.

"CHRISTIAN CITIZENSHIP"

In a letter to a Christian Citizenship League, a well-known public man on one occasion wrote:

"As your league has taken a name which indicates a desire to apply Christianity to citizenship, I take the liberty of suggesting a scriptural text which might be made the basis of a number of political sermons. In verses 20 and 21 of the chapter of I. St. John, we are told in very forcible language that love of God is impossible among those who do not love their fellows. The political wrongs which to-day oppress the multitude grow out of man's disregard for his brother. Christianity and democracy unite in declaring that no citizen has a natural right to injure another citizen and that a good government will neither enable nor permit him to do so."

RECENT PAMPHLETS

Suppressing Prostitution in Cleveland, by the Rev. Ernest H. Tippet, recounts what has been accomplished in that city through the cooperation of the Social Betterment Committee of the Federated Churches of Cleveland. *Why Should So Many Go Insane?* is one of a series of suggestive leaflets issued by the Mental Hygiene Committee of the New York State Charities Aid Association (105 East Twenty-second street). To date 625,000 copies have been distributed. *City Housing—Past and Present* and *City Housing Progress in 1914* are the titles of two effective pamphlets by John Ihlder, field secretary of the National Housing Association (105 East Twenty-second street, New York).

IN THE WORDS of the Schenectady *Union-Star*: It must have been extremely gratifying to the Rev. Dr. Taylor, as he sat on the porch of St. George's rectory in that city, to see the thousands of people passing his door to enjoy the advantages and charms of the new park facing the river. "We do not forget," the *Union Star* says, "that he is the father of Riverside Park. His strong and earnest advocacy of it when it was nothing more than a dump heap, his foresight in urging the city to secure the land while it was available, his insistence in the press and in the city council to realize what he saw would be one of the most charming developments of our city, must not be forgotten. How many of those who enjoyed the rare privilege of spending last evening in the park remember that the rector of St. George's Church was its first and chief advocate?"

THE OLDER CHILDREN at the House of the Good Shepherd in Gardiner, Maine, were encouraged last summer to take up gardening. The venture was a success from the start. Apart from the vegetables raised, the interest in the work was a most helpful thing for those sharing in it. This year a larger garden has been provided and showed signs of a gratifying development.

LIVE BABIES have supplanted books in one course of the Canton (Ohio) schools in the class room demonstration of the course in mother lore. "This course is going to be a permanent feature of our school work," said Superintendent Baxter. "Next year a regular high school course in baby care, for which credit will be given, will be inaugurated."



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

THE WAR

To the Editor of *The Living Church*:

YOUR editorial of the issue of July 17th on the German Reply seems to me most illogical. You say "The American people must be greater in this crisis than simply to think of their own ease and their own rights." But the reason why we should take a firm stand against Germany is not only to protect our own citizens and ships at sea. There is a far more important reason and a wholly unselfish one, namely, to help the Allies to establish again the foundation principles of civilization, which Germany has uprooted. If Germany wins, what will be the result? Is all future warfare to be waged as she is waging it? Must America, and all nations, provide their armies with poisonous shells, liquid fire, incendiary bombs, and asphyxiating gas as the ordinary munitions of war? If America has another war, must she sink passenger boats, poison wells, drop bombs on unfortified cities, destroy churches and works of art, and murder innocent men, women, and children in conquered territory? Is this to be hereafter the recognized mode of warfare?

And you say, "We must make it our business to try to make Englishmen and Germans friends again." True. But can there be permanent peace before either Germany or England is conquered? And if Germany wins, what relations will exist between these "friends"? Is the doctrine that might makes right to prevail? And as soon as England is stronger than Germany, would she thereby be justified in again attacking her enemy? Could England, or any other nation, make a treaty with Germany, knowing that when occasion arose it would be as sacred as a "scrap of paper"?

There is no doubt that the Allies are fighting not only their own cause but that of America and the whole world. For America to do all in her power to help the Allies would be not "national selfishness," not taking a "national-perspective," but a "world-perspective" that would be unselfish, altruistic, and noble. America would then be "great enough to perceive that she could serve humanity better" by not "holding aloof," but by standing up for the right. In this critical time not calm reasoning nor empty threats but the power of the sword will prevail.

GEORGE STONE-ALCOCK.

Florence, Italy, August 2nd.

THE CREED IN CORINTH

To the Editor of *The Living Church*:

SOME time ago a correspondent of THE LIVING CHURCH suggested that the language of I. Cor. 11: 23-25, relative to the institution of the Eucharist, has the sound and swing of liturgical formula. His idea was that the apostle deliberately employed the very words that his readers would remember as part of their Church service. That the reference is formal and fundamental is further suggested by the use of two words that in St. Paul's phraseology are particularly solemn, *delivered* (παρέδωκα) and *received* (παρέλαβον).

Now in reference to the resurrection of Christ, in the fifteenth chapter, verses 3 to 5, we find virtually the same introductory formula, with the several particulars added by the conjunction "that" (ὅτι)—that Christ died, that He was buried, and that He rose. These are still essential part of the Creeds.

But the apostle adds, "And that"—note the *ὅτι*—"He appeared to Cephas, then to the Twelve." Can these clauses, then, be a citation from the Creed used in Corinthian worship? I think they can.

It is not, I submit, unreasonable to suppose that apostolic teaching, even when succinctly stated in liturgical phrases, made some mention of the appearances of the risen Christ to His chosen witnesses; in fact there is used a particular word as if generically to designate these manifestations (ὡφθη). In this chapter, to be sure, St. Paul appeals to a large and seemingly indiscriminate number of persons competent to testify to the resurrection; but he mentions them as additional evidence for his readers and does not say that reference to them formed part of what he "delivered" to the Corinthian Church. In his address in the synagogue at Antioch (Acts 13) the reference is limited; and St. Peter before Cornelius finds the limitation providential (Acts 10: 41). One reason why the apostles hesitated between Matthias and Justus may have been because the men seemed to be equally favored so that it could not be ascertained without revelation which of the two our Lord intended as His official witness. What is more likely, then, than that part of the formal Creed at Corinth added to the *resurrexit* mention of the appearances to Cephas and his fellow-apostles?

Have we possibly a passage of similar import in the hymn quoted

by St. Paul in I. Timothy? The apostle expressly says that the "mystery" he alludes to is *confessedly great*. Does he mean that it has a great and important place in *confession of faith*? The difficulty of the passage consists largely in assigning an important place among the transactions of Christ's life to His being "seen of angels." The Greek verb seems to mean an appearance after the resurrection. But suppose we understand by angels the "angels of the Churches," remembering that we have probably a primitive poem before us? The word used here, *ἄγγελος*, is not infrequently applied to men bearing a commission of some sort; moreover the word is incorporated into the Greek words for *Gospel*, *Evangelist*, and one of the verbs meaning *declare* (καταγγέλλω). If this suggestion is admitted, the passage mentions the appearances (ὡφθη) of the Risen Christ between His "justification" and His being "preached among the nations"; and instead of an obscure reference to some unrecorded transaction in the celestial realms, the allusion will be a poetic paraphrase of a creedal statement "confessedly great"—prominent in apostolic declarations of the mysteries of the Christian Faith.

Bridgeport, Conn.

T. T. CHAVE.

THE PRIVILEGE OF THE EARLY COMMUNION

To the Editor of *The Living Church*:

ONE Sunday morning not long ago I was in a small but very well known city which receives a great many visitors from all parts of the country, not only in the winter but all through the year. The place has one Episcopal church, a good-sized parish. The person who was with me and I were glad at the thought of making our communion this Sunday morning. We had neither of us (I am only a deacon) had the opportunity for some time, and for other reasons as well we particularly desired to go. We made our preparation Saturday evening and looked forward with joy to offering our worship to God and receiving the Holy Communion in the first fresh beauty of the Sunday morning. We knew the usual hours of service, and went to the church with eager joy. When we reached the door, however, we found it safely locked. As we stood there in wonder and disappointment I saw a notice-card, and the truth dawned on me. This was St. James' day, to be sure, and since there would be a late celebration of the Holy Eucharist there was none at 7:30. The same thing, I found, occurred on other occasions—Holy Communion at 7:30 except the first Sunday in the month, and then at eleven.

So, disappointed and heartsick—for we were not going to be able to make our communions there later in the day—we returned home, I feeling particularly distressed on account of my companion, to whom the anticipation had meant so much.

And as I thought about the matter the plain facts stood out more and more sharply. The Church gives us the calendar of saints and provides in the Prayer Book the means by which their days are to be celebrated with loving memory and special devotion. They are the Church's festival days, on which she desires her children to be given special opportunities for devotion and worship. Now how does the parish of which I spoke help its people to such opportunities? Well, one very obvious thing is that it celebrates the day by making it impossible for people to attend the Eucharist and receive the Holy Communion in the fresh hour of morning when worship and communion mean so much. The soul is prevented from offering to God the best hour of the day in the service of our Lord's own institution. Is this honoring the day, or God? Is it fair? Is it kind? Is it helping the people to a richer spiritual life?

Why should people be denied the beautiful and blessed privilege of the Holy Communion in the early morning just because it is a Saints' day or the first Sunday of a month?

Of course I am not minimizing the late Eucharist on these days. By all means let that continue. The point is that the fact of a late celebration of the Eucharist is no reason for denying people the privilege of early communion. Let us have the two services.

There are some who would greatly value this opportunity. Perhaps some could more conveniently or would more gladly and profitably communicate at the early than at the late service; and there might be strangers sometimes, to whom the privilege would mean as much as it would have meant to my companion and me.

There is no doubt whatever that our clergy are willing and glad to do whatever may help the spiritual life of their people. Will some not consider whether what is here suggested would not be such a help. To many I know it would.

Very sincerely,

(Rev.) JAMES HAROLD FLYE.

Winter Park, Fla., August 2, 1915.

"THE HANDS OF WOMANKIND"

To the Editor of *The Living Church*:

IN THE LIVING CHURCH, August 7th, appeared the poem, "The Hands of Womankind," with the preface, "Some of you do not believe in Political Equality, I know," and the prophecy, "all of you will appreciate these verses by a Presbyterian minister," concluding with the confession, "I agree with the sentiment of them."

Giving all possible credit for the good intention in presenting to us the chivalrous thought running through the verses (however illogical the substance), still many women feel that sentiment and emotion are entirely out of place in politics.

It is certain that 90 per cent. of Massachusetts women opposing the further extension of suffrage realize that (among many other reasons) the average woman to-day is weighted with all the nerve-racking responsibilities she can carry, and "the hands of womankind" can best serve Home, Church, and State by remaining non-partisan.

We have woman's greatest right—the right to be free from the political medley. We do not want the strife, bitterness, falsification, and publicity which accompany political campaigns. We know our political interests are not suffering at the hands of our fathers, husbands, sons, brothers, and spiritual advisers.

Massachusetts club women are now facing the fact that by a political coup (perhaps instigated by frenzied fear) their State Federation of Women's Clubs of 65,000 members is no longer a non-partisan body of women, for, by simply withholding the official notice until delegates had been appointed and practically all clubs had closed for the season, an equal suffrage resolution was "railroaded" through at the last annual convention.

The clever work of overzealous "hands of womankind" raised to disrupt a large body of women doing valuable public work, and to break a non-partisan and non-sectarian by-law!

One phase of this Political Equality question—Feminism—is very unpleasant to investigate and discuss, but as all Feminists are suffragists it is necessary for "the hands of womankind" who believe in the sanctity of "the wedding ring that guards the gates of birth" to be raised against their anarchial propaganda, causing a flood of scurrilous letters to darken our homes.

Judge Lindsay of Colorado—a noted suffragist—says:

"If anyone believes that woman's suffrage is a panacea for all the evils of our political life, he does not know what those evils are. The women are as free of the power of the Beast as men are and no freer."

There are in Massachusetts two political organizations, one for, the other opposed to, equal suffrage, both subject to the Corrupt Practices Act, where discussions on this debatable question are quite in order, new members welcomed, and tons of printed matter—pro and con—distributed.

This question has colored our club life, our homes; and must it also be thrust upon us in our Church papers, our Church guilds, and from our pulpits?

It is not sentimental poetry we want, but rather let us agree with the late Hon. Curtis Guild: "If ever calmness and common sense were needed they are to-day. Conditions call for the brake and not the accelerator."

MRS. HOBART L. WRIGHT.

Malden, Mass.

SURGICAL DRESSINGS NEEDED

To the Editor of *The Living Church*:

WILL you allow me through your columns to make an appeal, *In His Name*, whose we are and whom we serve, to all the friends I made in my writing for THE LIVING CHURCH, either under my own name, or under that of "Zoar"?

The times in which we live are indeed perilous; times for deeds, not so much for words. May those be few and straight to the point. Here let me insert a letter I received this week; it will explain and justify my appeal without my seeming to boast of the little I have been able to do.

"We have just opened your box of perfect dressings. You have certainly met with splendid success. Your work is absolutely perfect. We greatly appreciate your cooperation and hope for a continuance of your good work.

"SURGICAL DRESSINGS COMMITTEE,

39 W. Thirty-eighth street, New York City."

If this is published, it is because there cannot be a continuance of this "good work" unless I send in an appeal to those of His children who have means but not time to give to this merciful work. Were I able to do so, I would give myself entirely to it. Oh, for a generous offer: "Work on, I will provide the means." Here are a few of the items used until now, with their prices and the results obtained:

A thousand safety-pins, \$6.65.

Fifty yards of shaker flannel, \$5.50 (made 102 bandages with 5 safety-pins each).

One hundred and thirty-two yards of unbleached muslin, \$8.62, out of which were made fifty arm-slings (one safety-pin each), twelve dozen "T binders" (three safety-pins each). Eight pins then left out of a thousand!

Everything is bought at wholesale price, but at such a rate

a small fund (raised through the kindness of friends) quickly vanishes; not so, alas! the need, for—when one has what seems to be a *mountain* of bandages ready to ship, the thought of the three million bandages needed makes one realize that, after all, the *mountain* is but a mole-hill, and, like *Oliver Twist*, one cries for "More!"

The work of the Surgical Dressings Committee is under the supervision of Dr. Pierre Hoguet of the American Ambulance, Paris, France, but the Surgical Dressings Committee in its report states that "No requests for surgical dressings from hospitals or individuals in Europe, or from committees or individuals in America, have been refused"; and until now they have sent 2,019,703. Still men are dying by the scores, because surgeons and doctors have not the needed materials, the "surgical dressings," which would prevent the bleeding to death or the infection of the wound. We stand aghast at the thought of the sufferings of the wounded, at the awfulness of the wholesale slaughter. Oh, *let us help*, even while we loathe the very thought of the cruel, demoniacal war, and wonder at the madness which seems to have seized the Old World.

5 North Iowa avenue, Atlantic City, N. J.

MARIE J. BOIS.

PSALM XXIII

The God of Love my Shepherd is;
I shall not want, for I am His.
In pastures new with verdure blest,
He maketh me to lie at rest.

By living waters, clear and still,
To lead me is His gracious will.
My fainting soul restoreth He;
In righteous paths He leadeth me.

Yea, tho' through Death's dark vale I go,
No fear of evil will I know;
For Thou art with me, and Thy rod
And staff they comfort me, my God.

A table dost Thou spread for me
In presence of mine enemy:
With oil anointest Thou my head;
My cup its overflow doth shed.

Yea, all my days shall goodness great
And mercy e'er be my estate:
And ever I will dwell above
Within Jehovah's Home of Love.

F. C. BRILL.

GALATIANS 6:2

I

The day has dawned—much may I do to-day
To ease the lot of some sad-burdened brother,
Assured that I shall clear my own rough way
Because I smoothed the pathway for another.

II

The night is near—and I can pray to-night
For strength and courage for some struggling spirit;
The prayer will answered be from heaven's far height,
And my own needy soul rejoice to hear it.

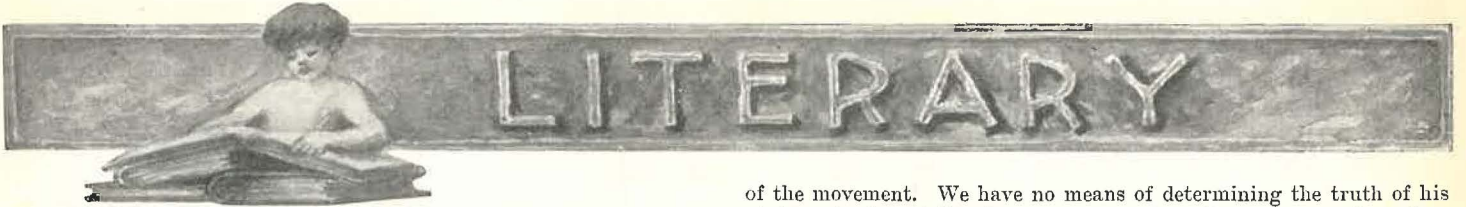
III

So shall the day and night together weave
Good works and fair rewards in brimming measure;
So shall for me the daily round achieve
O'erflowing cups of inward peace and pleasure.

CLARENCE URMY.

IN PRAYING, we are often occupied with ourselves, with our own needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of the God upon whom we wait. God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time in His own way and divine power to come to us. Before you pray, bow quietly before God, to remember and realize who He is, how near He is, how certainly He can and will help. Be still before Him, and allow His Holy Spirit to waken and stir up in your soul the childlike disposition of absolute dependence and confident expectation. Wait on God till you know you have met Him; prayer will then become so different. And when you are praying, let there be intervals of silence, reverent stillness of soul, in which you yield yourself to God, in case He may have aught He wishes to teach you or to work in you.—*Andrew Murray*.

IN MY DAILY life I am to ask "How would *Christ* have acted in my circumstances? How would He have me act? How would *Christ* fulfil my duties, do my work, fill my place, meet my difficulties, turn to account all my capacities and opportunities?" This is to be the law and inspiration of my whole life; not only of my outward acts, but of all my inward thoughts and desires. There is to be a manifestation of the Divine Nature in *me*.—*The Bishop of Vermont*.



SOCIAL PROBLEMS

The Social Problem: A Constructive Analysis. By Charles A. Ellwood, Ph.D., Professor of Sociology in the University of Missouri. The Macmillan Co. Price \$1.25.

Civilization is in grave danger of reverting to barbarism. The social problem appears more complicated than ever. Yet the writer points confidently and hopefully to a way out. He recalls the historical elements which make up our best civilization, noting adverse conditions, and he calls upon our universities to furnish social leadership which, using the vantage points of the Church and public schools, shall secure the completest education of an increasing majority of individuals among the masses. This will mean healthy bodies and minds; an industrial system where brain and money shall be expended generously, not for profit, but for the common welfare; and a social fabric where the spiritual shall dominate. "Ideas and ideals exist to guide and control activity; therefore we must begin our making of the society of to-morrow with a practical idea of what that society shall be; and we must have faith in the power to realize our ideas and ideals."

The family as a natural intermediary between the individual and the wider circles of social service must receive primary attention. Government and law must be controlled by patriotism, not by self-interest; in time practically covering all human interests, in such a way however as not to destroy individual initiative, or to block normal social change. The Religion of Love, embracing all humanity, must be given first place. And we must make of utmost importance moral ideas as to honesty, veracity, loyalty, and justice in every sphere of social life, making moral training the centre of our educational system.

W. S. E.

Marvels of Our Bodily Dwelling. By Mrs. Wood-Allen, M.D. Philadelphia: The Vir Publishing Company. Price \$1.20 net.

Pictures of the Taj Mahal and the human skeleton in close conjunction at the opening of this book reveal the method employed by the writer to bring home to the reader the wonder and beauty of the body. It is much to be desired that every parent and teacher might know this refreshing volume; and that children taking their first lessons in physiology might have their attention drawn to such excellent companion reading. Only to note the table of contents is enough to tempt one to read the book to the end. The Frame Work, The Walls and Machinery, The Plumbing, The Upper Story, The Kitchen, The Windows, The Music Room, etc. In Part II we are introduced to Helpful Guests and Spicy Visitors; to Treacherous Companions; to a Deceitful Friend and the Foe of the Household.

W. S. E.

Jesus and Politics. By Harold B. Shephard. New York: E. P. Dutton & Co. \$1 net.

The central thought of Mr. Shephard's little book of 145 pages is to be found in his chapter on "Right Poverty:" "There is talk of increasing the common wealth, of extending public education, and housing reform and provision for old age, and against sickness and want of work by the establishment of public funds and by nationalization, or by increasing the powers of the community to interfere with personal property. . . . The movement is obvious, but we need to make it conscious, deliberate. The Christian logic of it is clear. Only by taxing and limiting our private possessions and by providing a common wealth with which to establish health conditions and wider education, and opportunity free to the poorest, can the world be opened to the less fortunate of our fellows. To complete what is already begun we shall indeed have to give up still more of our personal possessions, deliberately, to the common wealth, but that is the happy way of final poverty. But that is a poverty which is not destitution, because the common wealth would be ours as every one's. And if we see the two worlds as Jesus did and realize that for the soul's sake which lives beyond bodily death it matters immensely whether men are starved in body or in mind, or full grown to live out the best in them, then we are not guiltless until we are glad to be poor with all men, and rich with them in common."

Although the title chosen is unfortunate and the style at times halting, the book is well worth reading. Miss Vida D. Scudder of our Joint Commission on Social Service contributes a suggestive introduction.

C. R. W.

The Salvation Army To-day. By S. B. Williams, a former officer. Lincoln, Neb. 25 cents.

In these fifty pages a former officer of the Salvation Army gives what he calls an exposure of the worldliness of the present leaders

of the movement. We have no means of determining the truth of his statements, but if the charges he unequivocally makes are true then the time for drastic action is at hand. Certainly it is incumbent upon the officers of the Salvation army to give a full and explicit accounting of their stewardship. No argument should be necessary to convince those in control that charities depending on public contributions should make a full, explicit, and regular public statement of their work, receipts, and expenditures.

C. R. WOODRUFF.

Hygiene for the Worker. By William H. Tolman and Adelaide Wood Guthrie. New York: American Book Company. 50 cents.

The authors of this volume in Crompton's Hygiene Series are admirably equipped for their work because of their long connection with the American Museum of Safety. It is a helpful and sensible book, written in sensible and therefore easily understood language. Attached to each chapter is an excellent summary of its contents under the head, "Remember." The volume is a school book; but it can be used to good advantage by the workers and the social worker.

RELIGIOUS

The Rise of Modern Religious Ideas. By Arthur Cushman McGiffert, Professor of Church History, Union Theological Seminary. New York: The Macmillan Company. \$1.50 net.

This volume (310 pages) is based upon the Earl Lectures, given before the Pacific Seminary in 1912, and is a study of religious philosophy from the rise of pietism in the later part of the seventeenth century to the present day, and of its effects upon modern religious thought. The first part of the book deals with the conflict of philosophy and science with religion, and the second, the greater part of the volume, treats of the construction of modern religious-philosophic ideas. The conflict between natural science and religion is well summarized, the effect of the Darwinian theory upon religious thought is clearly set forth; but to our mind the best chapter in the book is that which explains the modern emphasis placed upon the doctrine of the Divine Immanence, showing the danger of falling into pantheism and the ways in which the thought of the immanence of God has brought about the modern ideas of miracles, of revelation, and of the person of Christ. Pragmatism is concisely dealt with, and the pragmatist's faith in God is said to be "no easy and indolent and comfortable thing costing nothing and demanding scarcely more, but a hard, heroic deed to be won only by God-like living and striving." (Could not the same be said of any real faith in God?) The chapter on The Social Emphasis gives due credit to the first English Christian Socialists, Maurice, Kingsley, and Hughes, and arrives at much the same conclusions as Dr. Inge does in his recent lectures upon *Types of Christian Saintliness*; but Prof. McGiffert seems to make Religious Authority a sort of biplane whirling about between heaven and earth.

It is a readable book, rather difficult reading for the average clergyman who has not done much with philosophy since his college days, but that only shows his need of just such reading. It gives an insight into the causes which have led to reconstruction and rearrangement of emphasis in modern religious teaching.

Geographic Influences in Old Testament Masterpieces. By Laura H. Wild. Pp. 182. Boston: Ginn and Company. Price \$1.00.

This little book is a most successful attempt to show how Old Testament literature, which contains some of the world's greatest masterpieces, may be interpreted through the geography, history, botany, and zoölogy of the land in which it was written. The seeds of literary as well as of religious genius are to a large extent sown in the land, nourished by the soil, and watered by the skies of a country. In spite of a few blemishes, such as the dogmatic statement that the "Philistines were of the Aryan race," which is a judgment rather rash in view of our latest and best knowledge, the book is most instructive and should be found in the library of every priest and layman interested in the real beauty of Old Testament literature.

S. A. B. M.

MISCELLANEOUS

MESSRS. LONGMANS, GREEN, & Co., of New York, announce the publication of an *Appreciation of Dr. Henry A. Coit*, written by Mr. James Carter Knox, of St. Paul's School. Mr. Knox has not attempted to write a Life, but has aimed rather at an impression of Dr. Coit under three aspects, those of Administrator, Teacher, Pastor. The book, which will have two portraits and a facsimile illustration, will be ready shortly.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

THE memory of the great and loving Florence Nightingale was honored not so very long ago by a statue of her set up in the city of London. She is said to be the only woman not of royal birth thus honored. This beautiful poem to Florence Nightingale was written by Sir Edwin Arnold:

"If on this verse of mine
Those eyes shall ever shine,
Whereto sore, wounded men have looked for life,
Think not that for a rhyme
Nor yet to fit the time
I name thy name, true victress in this strife.
But let it serve to say
That when we kneel and pray,
Prayers rise for thee thine ears shall never know;
And that thy gallant deed
For love and for our need,
Is in all hearts as deep as love can go.
'Tis good that thy name springs
From two of earth's fair things—
A stately city, and a soft voiced bird;
'Tis well that in all homes
When thy sweet story comes
And brave eyes fill that pleasant sounds be heard.
Oh, voice! in night of fear
As night's bird, soft to hear,
Oh, great heart! raised like city on a hill;
Oh, watcher, worn and pale,
Good Florence Nightingale,
Thanks, loving thanks, for thy large work and will.
England is glad of thee,
Christ for thy charity
Take thee to joy when hand and heart are still."

UNDER THE cherry-tree lately there was a discussion concerning the propriety of a real American—that is one whose foreign ancestors are very remote—comprehending the meaning of "*Lese Majeste*."

"None of you has the slightest conception of it," the German clubwoman said. "It is utterly exotic to American air and soil, and you can never transplant it."

"For my part," made answer the star-spangled-banner American, "I don't want to understand *Lese Majeste*, much less to transplant it."

"I think the feeling must be something like that I experienced when I made my first visit to my mother-in-law; she was a Bostonian and had written a book. The atmosphere was a surcharged one—to me at least."

"I can't believe it's any finer or deeper feeling than we have for our President," the youngest member of the coterie said boldly.

Mrs. E— waved her hands deprecatingly.

"Your President," she echoed rather shrilly; "anybody can laugh about your President or make jokes for the funny papers or talk against him on the street corners—you boast of your free speech—but our Kaiser—Ach! You are just a funny, un-grown-up country, too much of the joke, too easy imposed on. Vy, in this very town, automobiles kill people, just for fun it seems; *Lese Majeste* changes all that: law, discipline, respect—you have it not enough; but of course as I say—"

"As you say, we cannot understand it and I don't think we ought to try to. I was much scandalized when I read in an interview which Mary Roberts Rinehart had with Queen Mary of England that the American woman admitted that she was 'scared' at meeting the Queen. The Queen asked her if she was frightened during her experience as a correspondent on the battle field. She answered, 'Not as much as I was this afternoon.' Now I should never have said that even had I felt it—but I can't conceive of being scared about Queen Mary."

"No," broke in another, "she is so practical and human. Why, she keeps accounts. That certainly puts her on the plane of a simple American. I might have quaked before dignified old Victoria but not before Queen Mary."

"She should not have quaked at all, much less have told the

Queen that she was scared. I would be willing to bow my best to Queen Mary, yes, even to curtsy and back out from her royal presence, and I should feel the sentimentalism of it all to the marrow of my bones. I really *love* queens, especially English ones, but—"

"So do I, but I could never forget that I am an American gentlewoman—"

"With Church-of-England blood in your veins," interpolated her mother. "You mustn't think that *Lese Majeste* is merely being *afraid* of Royalty. It is not exactly that; it is an atmospheric situation or condition."

"Something like malaria!"

"Oh, no, not at all," disclaimed the loyal German. "It is joyous-tonic; it unifies a people. The Emperor—the Beloved of God—everybody feels it."

"Our whole history is antagonistic to it," the intense American said, putting her tating in her bag. "My only wish is that we might all have a higher conception of what real, fine Americanism is and what it might mean to this land of ours."

"*Lese Majeste* would create," Mrs. E— called eagerly after her—

"Goodbye"; the other waved her hand as she stepped into her electric. "I shall always be sorry that an American woman put it in print that she was scared of royalty."

"Don't worry about it," her hostess consoled her. "That may be just a newspaper story."

WE HAVE BEEN accused of writing the following verse, but deny the charge. Probably some disgruntled layman who couldn't afford an automobile penned the lines in a cynical moment:

"Back from the mountains and ocean
To the city wherein men have toiled
Through the long summer heat, with no notion
That their health or their strength would be spoiled,
Come the Parsons from joys of vacation—
Ah, fortunate men that they are!
And we'll soon hear the old proclamation
'Gainst sin, of perpetual war.

"'Tis well. Yet we can but remember
The glorious days that are gone
When e'en between June and September
The old war went mightily on."

AN INTERESTING and very earnest appeal has come to this department concerning a woman's first duty to her parish. It cannot be answered off-hand, but what one may say off-hand is that most certainly a woman's first duty is not the making of money for the parish, however laudable and necessary this may be. This matter will be presented later.

AUXILIARIES, in their quest for literature, sometimes exhibit remarkable ignorance of where to get suitable material. Very many women have not yet learned to send direct to the Church Missions House for all authoritative information concerning the Auxiliary in all its branches. They will write to adjoining dioceses or to officers asking where certain leaflets may be found, not aware that a constant stream of literature—much of it free—is being published especially for their needs. Beside this ample supply which may be said to represent the *technique* of missionary work, there is also the choice output of the Church Missions Publishing Company in Hartford, Conn. This company publishes plays and recreations suitable for missionary programmes, short articles on various phases of Church work and life, and many essays which might diversify, in a valuable way, the programme of an Auxiliary. Two of these latter are Dr. Waterman's sketch of *Archbishop Laud* and Dr. Hart's devotional address to the Woman's Auxiliary, on *St. Martin of Tours*.

The Apostle to the Russians

By CAROLINE FRANCES LITTLE

RUSSIA," says a thoughtful writer, "is a land of deep, unalterable piety." Her Church has survived the ages, and, faithful to the Catholic Creed, has ever stood firm in her loyalty to Christ her Founder.

For some years the Anglican and Russian branches of the Church have been growing closer together, and this sad war has tightened the bond. Russia is a country of churches, and the Cathedral, St. Isaac's, built of red granite and marble, in Petrograd, and that of the Ascension, in Moscow, are types of the beautiful edifices scattered throughout the country; although many are small and built of wood, yet they are exponents of the best that the people of the localities could give. We Anglicans need to know more of our sister Church, her origin, her customs and rites, her people, the humble moujiks and their simple lives.

St. Andrew, it is believed, introduced Christianity into parts of southern Russia, but as a nation she did not enter the Kingdom until the latter part of the tenth century. We hear much in these days of the duty of woman to rush out into the public arena, but the loftier power of consecrated womanhood is exemplified in the quiet Christian influence of St. Olga, who, it has been said, was "the dawn and morning star of

nor will we remain longer as we are." They entreated their monarch to accept the faith of his grandmother, St. Olga the Wise, saying that she could not have erred. He was only half convinced, and continued his wars of aggression; but after a great victory, not far from Constantinople, he agreed to accept Christianity if the princess would become his wife; if not, he would press on to the Byzantium capital. As a prophecy, current at that time, to which Gibbon refers, stated that *when Russia takes Constantinople, the end of the world will come*, his offer was quickly accepted. Although not even intellectually convinced of the Church's claims, he was in earnest in his decision, and sent for priests to instruct him in the Faith. He and his twelve sons by his former wife were baptized, and then followed, by his command, that of his subjects. They were brought to the water's edge in groups, the first set being given all the same name, perhaps that of John, the second that of Peter, the third that of James, and so on. It was of course a matter of some time before each individual accepted the Faith for himself, but the grace of God, given in Baptism, enlightened their minds and souls.

It required courage on the part of the Emperor to make so radical a change, and to cause his idol, Peroun, to be dragged



ST. ISAAC'S CATHEDRAL, PETROGRAD



CATHEDRAL OF THE ANNUNCIATION, MOSCOW, RUSSIA

salvation for the Russians." She was the wife of Igor, the ruler of Kief, and grandmother of St. Vladimir, the apostle to the Russians, over whose education she had some control. Having heard rumors of the new and fast-spreading religion, she was led by the Spirit to Constantinople, to learn of the true God. Having been converted, she received as her baptismal name that of Helen, after the mother of Constantine. When she returned, her son, Sviatoslav, then Emperor, refused to accept, although he tolerated her religion. Her mode of life being changed, she became greatly beloved by the people, who surnamed her "The Wise." When Vladimir, a fiery, ambitious man, ascended the throne, he was still an ardent worshipper of idols, and made a huge image of the pagan deity Peroun, god of thunder, offering human sacrifices in its honor. One year the lot fell upon Feodor, son of Ivan, who had accepted the religion of Olga. He refused to give up his son, and both declared themselves to be Christians, denouncing the heathen gods. The Emperor then ordered both to be slain, and to them belongs the honor of being the first and only martyrs at Kief.

Vladimir was a mighty ruler and warrior, and Jews, Mohammedans, and Christians urged him to accept their own faith. Although he listened more favorably to the latter, yet he remained unconvinced. Finally, at the entreaties of his *boyars*, he sent them to Constantinople (987) to inquire into the claims of the Church. They were permitted to attend a glorious High Mass at Santa Sophia, and they realized that it was "none other than the House of God and the very Gate of Heaven." Upon their return they boldly said, "When we stood in the Temple we hardly knew whether or not we were in Heaven. God has His dwelling among men. Whosoever has enjoyed such a sweet sight can never elsewhere be satisfied,

through the streets of Kief, tied to the tail of a horse, and then finally to be thrown into the river, but such was the fate of the god of thunder at his hands. He ever remained zealous for the Faith, building a great Cathedral at Kief, and churches throughout the land. After his death he was canonized as the Apostle to the Russians, and his name lives in the church of St. Vladimir, consecrated at Kief in 1896—which excels even St. Isaac's, Petrograd, and St. Saviour's, Moscow—as well as in the town of St. Vladimir, and in the Order that bears his name; it is also a favorite one among the Russian people.

The Church is the soul of Russia, and, although the nation is hampered by secret societies of anarchists, nihilists, and sects, yet she possesses a greater strength in the daily Eucharistic Sacrifice that rises heavenward from her altars; and her sacramental and mystic religion will make of her a great power. It has been said of her women, those who follow in the footsteps of St. Olga, "All their life, they never forget God, they never sully themselves, they are never tempted of evil. Simply and tranquilly they live, their eyes full of light, because their hearts are pure."

It is not money, it is not secular education of the masses which will conquer in the end, but their humble faith and constant intercessions. Their *Gloria Tibi*, "*Slava Teybye Gospody*," are words that rise constantly and spontaneously to their lips; and as the Rev. Father Figgis has said, "The God-intoxicated souls, though weak and simple, can run and not be weary, can walk and not faint."

It is interesting to note that a Russian prisoner, who recently escaped from an Austrian detention camp, was Prince Vladimir.

Church Calendar



- Aug. 1—Ninth Sunday after Trinity.
- “ 6—Friday. Transfiguration.
- “ 8—Tenth Sunday after Trinity.
- “ 15—Eleventh Sunday after Trinity.
- “ 22—Twelfth Sunday after Trinity.
- “ 24—Tuesday. St. Bartholomew.
- “ 29—Thirteenth Sunday after Trinity.
- “ 31—Tuesday.

CALENDAR OF COMING EVENTS

- Sept. 21—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
- Oct. 12-14—Second Synod, Province of the Midwest, Chicago.

Personal Mention

THE Rev. GEORGE W. BARNES, rector of St. Paul's Memorial Church, Oaks, Pa., has resigned to become priest in charge of the Church of the Holy Sacrament, Highland Park, on September 1st. His address will be Upper Darby, Pa.

THE address of the Rev. SAMUEL A. B. MERCER is changed to 2738 Washington Boulevard, Chicago.

THE Rev. HERBERT C. MERRILL should hereafter be addressed at 505 Fifth street N. E., Washington, D. C.

THE Rev. L. G. MOULTRIE is the present secretary of the diocese of North Dakota, vice the Rev. G. J. CHILDS, removed from the diocese.

DIED

DANKER.—MRS. SUSAN I. S. DANKER, wife of the Rev. Albert DANKER, Ph.D., and mother of the Very Rev. Walton S. Danker, and the Rev. Frederick H. Danker of Worcester, Mass., died on July 19th, in Worcester, Mass., in her seventy-third year.

MOREHOUSE.—At his home in Wauwatosa, Wis., Thursday, August 19th, at the age of seventy-three, Mr. LINDEN HUSTED MOREHOUSE, President of The Young Churchman Company; a consistent follower of his Master in the way which leads to eternal life.

May he rest in peace, and may light perpetual be his portion!

STEWART-SMITH.—At St. Mary's rectory, Kansas City, Wednesday, August 11th, the Rev. JAMES STEWART-SMITH, in his sixty-fifth year.

VAN PATTEN.—On Thursday, August 12th, at the Good Samaritan Hospital, Los Angeles, EMILY ADAMS, wife of Dr. Philip Schuyler VAN PATTEN of Nordhoff, Cal., and New York. The office was said at Los Angeles by the Rt. Rev. Joseph H. Johnson, Bishop of Los Angeles, assisted by the Rev. F. U. Bugbee of Whittier, Cal.

MEMORIALS

REV. SNYDER B. SIMES

On Monday morning, July 19, 1915, the sad intelligence was published of the sudden death of the Rev. SNYDER B. SIMES, rector of Gloria Dei Church, Philadelphia. The news came as a painful shock to his parishioners and numerous friends in the diocese, of which he was one of the oldest and most highly esteemed members.

Mr. Simes became rector of Gloria Dei December 12, 1868, and from the beginning of his ministry to its lamentable close he had the love, devotion and confidence of his people, together with the respect and esteem of all who knew him. The many in attendance at the funeral services in "dear old Swedes," and the multitude who stood with bowed and uncovered heads while the last words of the committal service were said, bear witness to the irreparable loss sustained by this historic parish. Mr. Simes gave the best years of his life to his work, and was rarely, if ever, absent from his pulpit. His sermons were clear, forceful, and helpful. No one could attend the Church services and listen to his pure Gospel teaching without being spiritually benefited, and feeling that "it was good for him to have been there." As a pastor, he was unselfish and devoted, and in the hour of sorrow and affliction, his words brought peace and comfort. Truly his presence was a benediction. Very few clergymen in the diocese have performed the sacred offices of the Church as often as he or with greater acceptance.

If he had the warm affection of his people, he had, also, a tender place in the hearts of "the lambs of the flock." The love and reverence of

the children caused them to labor willingly and cheerfully for the upbuilding of the Sunday school and the missionary work of the whole Church. In proportion to its numbers it was the "banner school" of the diocese in the amount of its Lenten offering, which, under his wise guidance, was always carefully and discreetly distributed. His deep interest and enthusiasm served as an inspiration for continued diligence and greater sacrifices that their offering might constantly increase.

Mr. Simes inherited and possessed business qualifications that were seen to a pre-eminent degree in the founding of an endowment fund, which under his counsel and guidance grew to many thousands of dollars and secured the future existence of the Church he so dearly loved and served. The burden of his rectorship was lightened by the confidence and hearty support of his vestrymen of sterling worth, who were ever ready to follow his lead.

As one looks back over these long, honorable years of service, it can be said of rector and people, they were truly "laborers together with God." Gloria Dei, with its quaint and beautiful burying ground, will be even more dear and sacred to its worshippers, because close by the entrance rest the mortal remains of their beloved rector and faithful friend, "who, being dead, yet speaketh."

"The strife is o'er, the battle done;

The victory of life is won;

The song of triumph has begun.

Alleluia."

T. R. L.

THE REV. JAMES STEWART-SMITH, PRIEST

WEDNESDAY EVENING, August 11th, Father Smith was comforting one in bereavement and went immediately from that ministry to the clergy rooms where he was stricken. It was pathetically characteristic that he should have passed from the sable of another's sorrow to behold "the sheen of Jesus' garments."

On the following Monday, the 16th, after the solemn requiem in his beloved St. Mary's and the return from Forest Hill where eight of his brother priests bore him to his burial, the clergy returned to Father Smith's rooms and Bishop Partridge spoke to them of their loss. In anticipation of actions that would be taken later by the Standing Committee of which Father Smith was president, the diocesan convention of which he was the senior presbyter, and the Kansas City clericus of which he was president and beloved colleague, the Bishop requested a committee representing the clergy present to prepare this memorial.

During the days that he had lain in the mortuary chapel at St. Mary's a whole city had been saying: "Father Smith is dead!" But the Bishop and clergy, there in the room where he had been host so often, knew that he lived—not indeed "after the law of a carnal commandment but after the power of an endless life." From a priesthood of nearly forty years, from a ministry in Cleveland, in Evanston, in Westminster, Maryland, in Elgin, and now from twenty-three years at St. Mary's in Kansas City, there flowed the deathless ministries of a priesthood in Christ. Father Smith had no "social service" programme. He ministered from the Lord's altar as simply as light streams from the sun or water flows from a spring.

The whole Church in America knows that Father Smith was a Catholic who recognized no middle way. The singular sweetness of his character made him most tender and tolerant; but there was never one bit of compromise. At the University of Virginia and at Seabury he had trained a mind, naturally brilliant, to think clearly and with precision; but it was the altar which he served, and a life-long meditative and devotional habit that gave him his strength. In many a quiet hour he had gone up the little stairway of vision to return from the mysteries not troubled or confused.

This was characteristic. Once Father Smith brought a whole family to baptism because his knowledge of chemistry taught a blacksmith how to weld two pieces of delicate steel. It was so that he taught us how to weld the catholic certainties of Christ to the troubles and confusions of human life and bind them to the Feet of God. His counsels in the deliberations of the Church and his tracts in defense of her faith will have placed many who did not know him personally under lasting obligation. A deeper debt is ours who walked with him by the way—a father dearly beloved, a friend loyal to the last and in whom was no guile.

In words spoken long ago at another St. Mary's: "After the fever of life, after weariness and sickness, fightings and despondings, languor and fretfulness, struggling and succeeding; after all the changes and chances of this troubled, unhealthy state, at length comes death, at length the white throne of God, at length the beatific vision." Grant unto him that vision, O Christ, and light eternal. Amen.

ROBERT NELSON SPENCER,
EDWARD C. JOHNSON,
C. HELY MOLONEY.

SUSAN ISABELLA DANKER

SUSAN ISABELLA STOUTENBURGH, wife of the Rev. Dr. Albert DANKER, entered into rest eternal Monday, July 19, 1915, in the seventy-third year of her age, in St. John's rectory, Worcester, Mass. She was born in Cossackie, N. Y., the daughter of Walton Sheet and Catherine Ann (Cuyler) Stoutenburgh. She was of old Holland stock of Cossackie, one of the early Holland Dutch settlements on the Hudson River in the vicinity of Albany.

She was married in 1870 to the Rev. Albert Danker, and entered with infatigable devotion into the Church work of his several fields of labor during the course of a faithful ministry at Emmanuel Church, Little Falls, N. Y., Grace Church, Watertown, N. Y., St. Stephen's Church, Pittsfield, Mass., St. Ann's Church, Dorchester, Boston, and St. Luke's Church, Malden, Mass., and during her five years' residence in Worcester in her sons' churches, St. John's and St. Luke's, Worcester.

Besides her husband two sons survive her, the Very Rev. Walton S. Danker, Dean of Worcester, and the Rev. Frederick H. Danker of Worcester.

Mrs. Danker was greatly interested in the Girls' Friendly Society, serving as branch secretary in the diocese of Massachusetts, and was founder of the St. John's Worcester branch. She had for years been active in the work of the Woman's Auxiliary, and had held office in numerous civic and patriotic organizations.

A devoted wife and mother, she gave both her sons to the ministry which she ever believed to be the highest and noblest of all callings.

She was characterized by integrity of character, devotion to principle, sound judgment, unusual determination and courage, and great loyalty to family and Church. Her Christian faith was strong, and in all that she did a keen sense of the practical tempered her endeavors.

Her long and active earthly life is ended; but her courageous soul must ere this have entered into the broader and fuller life of her heavenly Father.

Grant her rest, O Lord, and may life perpetual shine upon her.

F. H. D.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

NEW HAMPSHIRE.—A retreat for women will be given in St. Luke's House (the Sisters S.D.C.), Portsmouth, N. H., September 17th to 20th, beginning with Communion on the first evening and closing with Mass on the morning of the 20th. Conductor, Fr. P. Gavan Duffy, S.D.C. For particulars address the SISTER MAUD CLARE, S.D.C., St. Luke's House, Dennett street, Portsmouth, N. H.

NEW YORK.—Annual week-end retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 10th to 13th. Conductor, the Priest-Superior S.D.C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to Miss ANNA HOFF, 117 West State street, Trenton, N. J.

NORTH CAROLINA.—A retreat for clergy and seminarians beginning Tuesday evening August 31st, and closing Friday morning, September 3rd, will be conducted at Arden by the Rev. Wm. Clendenin Robertson. Address Rev. R. R. HARRIS, Christ School, Arden, N. C.

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield and others who may wish to join them will be held at Champaign, Ill., September 7th to 10th. Conductor, the Very Rev. Selden P. Delany, D.D. Clergy desiring to be present are asked to send their names to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

SPRINGFIELD.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 11th to 14th. Conductor, the Bishop of Springfield. Those who wish to take part in it are asked to write to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED**POSITIONS OFFERED—CLERICAL**

CURATE wanted at Christ Church Cathedral, Louisville, Ky. Must be competent to take charge of extensive social service work in well-equipped Cathedral House. Stipend \$2,000, with bed-room in Cathedral House, if desired. Address THE DEAN, 421 S. Second street, Louisville, Ky.

UNMARRIED PRIEST wanted to act as organist and choirmaster in a large city church, as well as to do the work of an assistant priest. Comfortable salary as well as room and board. Apply to SAMUEL, care LIVING CHURCH, Milwaukee, Wis.

MUSICAL YOUNG PRIEST, single, who can sing well, for Catholic parish in New York. Must also be expert typewriter and stenographer. Stipend, \$1,500. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend \$1,000 per annum. Must be musical. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

MARRIED CLERGYMAN desires position as rector or curate. Experienced, and a worker. Address A. W. B., care LIVING CHURCH, Milwaukee, Wis.

POSITION OFFERED—MISCELLANEOUS

GOVERNESS, English or American, wanted in a Church Home for Girls under the care of Sisters and near New York City, to teach a small class of girls the ordinary grammar grade subjects, and to play the organ for the Chapel services. Address, giving references, SISTERS, care LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SECRETARY.—An intelligent, capable young Church woman, expert stenographer and typewriter, for parish in Ohio. Address OHIO, care LIVING CHURCH, Milwaukee, Wis.

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EXPERIENCED ORGANIST, graduate of Guilman Organ School, desires position. Communicant. Has had experience with both boy and mixed choirs. Good references. Address ELEN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires position. Cathedral trained. Recitalist and boy voice expert. Communicant. References. Address ORGANIST, 1233 Vine street, Chicago, Ill.

PRACTICAL, conscientious, matron and housekeeper, who loves children, desires position in institution or private family. Address BURTON, care LIVING CHURCH, Milwaukee, Wis.

HOUSE-MOTHER, assistant housekeeper, or place of trust in home or school. References. Address "MOTHER," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, who is a graduate nurse, desires position as parish visitor in Catholic parish. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

PARISH WORKER, trained and experienced, desires mission, parish, or settlement work. Address PARISH WORKER, care LIVING CHURCH, Milwaukee, Wis.

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

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LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. Address St. ANDREW'S, Sewanee, Tenn.

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EXCELLENT OPPORTUNITY for Churchman dentist in Montana town. For particulars write B. R., care LIVING CHURCH, Milwaukee, Wis.

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

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

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tions of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's
Inn Fields, W. C.

BOOKS RECEIVED

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

SHERMAN, FRENCH, & CO. Boston, Mass.
War, Science, and Civilization. By William E.
Ritter, Director of the Scripps Institution
for Biological Research of the University of
California. Cloth, 12mo. Price, \$1.00 net.

DUFFIELD & CO. New York.
In a French Hospital. Notes of a Nurse. By
M. Eydoux-Démains. Translated by Betty
Yeomans. Price, \$1.00 net.

STURGIS & WALTON CO. New York.
Debating for Boys. By William Horton Foster.
12mo. Cloth. Price, \$1.00 net.

THE JAMES H. BARRY CO. San Francisco, Calif.
The System. As Uncovered by The San
Francisco Graft Prosecution. By Franklin
Hiehorn, author of *The Story of the Cali-
fornia Legislature of 1909*, etc. Price, \$1.50.

S. A. BARNES CO. New York.
The New Barnes Spelling Books. A Language
Series. Book One. Third, Fourth, and Fifth
Years. By Edward Mandel, principal Public
School 188, Boys, Manhattan, City of New
York. Cloth; price, 28 cents.

The Junior Assembly Song Book. Edited by
Frank R. Rix, director of Music, New York
City. Author of *The Assembly Song Book*,
and *The High School Assembly Song Book*.
Price, 38 cents.

CHARLES SCRIBNER'S SONS. New York.
The Holy Spirit in Thought and Experience.
By T. Rees, M.A. (London), B.A. (Oxon).
Principal of the Independent College, Bangor,
North Wales. Price, 75 cents net.
The Freeland. By John Galsworthy. Price,
\$1.35 net.

PAMPHLETS

Congress on Christian Work in Latin America.
Bulletin No. 4, August, 1915. Issued by the
Committee on Cooperation in Latin America.
Room 806, 156 5th Ave., New York.

HOLY CROSS TRACTS. Holy Cross, West Park
New York.
Does Baptism Make a Man a Christian? No. 6,
30th thousand. 50 cents per hundred.
*Have Ye Received the Holy Ghost? The
Church's Doctrine of Confirmation.* No. 8;
30th thousand. Price, 50 cents per hundred.
Does the Anglican Church Teach Confession?
A Reply by Twenty-five of Her Bishops and
Doctors. No. 5; 30th thousand. 35 cents
per hundred.
How to Make a Confession. By Rev. S. C.
Hughson, O.H.C. No. 3; 30th thousand. 35
cents per hundred.
The Real Presence in the Eucharist. What the
Anglican Church Believes. No. 10; 25th
thousand. 35 cents per hundred.
*"I Don't Want Any Man to Come Between My
Soul and God."* By H. N. Thompson. No.
12; 25th thousand. 50 cents per hundred.

THE CHURCH AT WORK

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE NATIONAL CONVENTION of the Brother-
hood of St. Andrew, now in session at Los
Angeles, challenges the attention of all loyal
men of the Church. It is not merely for
members of the Brotherhood, but rather is it
a great rally for all Churchmen of the nation.
The promise is for a splendid attendance of
nearly if not quite a thousand men, including
twelve Bishops and a large company of clergy.
These men, moreover, come from nearly every
diocese and missionary district in the United
States and Western Canada. It is the second
national meeting of its kind ever held in the
Church west of the Rocky Mountains; the
first being the General Convention held in
San Francisco in 1901.

DEATH OF REV. JAMES STEWART-SMITH

THE REV. JAMES STEWART-SMITH, for
twenty-three years rector of St. Mary's
Church, Kansas City, Mo., died at the rectory
on Wednesday, August 11th. He was appar-
ently in good health, until he was stricken
suddenly with apoplexy.

"Father Smith" was born in Norfolk, Va.,
educated at the University of Virginia and
the Seabury Divinity School, and ordained
deacon in 1875. One year later he became
rector of Trinity Church, Cleveland, Ohio, where
he remained until 1880, when he went to the
Church of the Ascension at Westminster, Md.
Subsequently he took charge of St. Mark's
Church in Evanston, Ill., and in 1884 went
to the Church of the Redeemer, in Elgin, Ill.
In 1891 he came to Kansas City as rector of
St. Mary's Church.

He was a priest noted for his work among
the poor and unfortunate, whom he served
both as a minister and as a physician. He
was president of the Standing Committee of
the diocese and president of the Kansas City
clerics. He also lectured as a professor in
the Hahnemann Medical College. His con-
gregation numbered about two hundred.

He had written several small books on
Church work, including *Prayers for the Dead*;
The Abiding Presence; *Which is the Church*

*of Christ? Is Ritualism an Imitation of
Romanism? Fasting Communion and Celebra-
tion Without Communicants; Prayers for the
Faithful; and Symbolism.*

On Thursday, August 12th, following the
day of his death, there was a requiem at
9:30 A. M. in St. Mary's Church, two on Fri-
day, and two on Saturday. Burial was in



THE LATE REV. J. STEWART-SMITH

the priests' lot at St. Mary's Cemetery, Kan-
sas City, Monday morning, August 16th. The
Bishop of the diocese, who hastened to Kan-
sas City from the San Francisco exposition,
celebrated a solemn requiem immediately
after the reading of the burial service. The
Rev. Edward Henry Eckel read the lesson.
Ten clergy of the diocese and vicinity of
Kansas City were present in the chancel and
acted as the pall-bearers. Among them were
the Rev. Messrs. Pitcaithley, Mize, Bennett,
Johnson, Archdeacon Eckel, and the Bishop.
The Rev. Leonidas W. Smith, nephew of the
deceased, remained with the sisters of the
deceased in the congregation.

St. Mary's Church was crowded to its
fullest capacity at the funeral service and at
the requiem that followed. One invalid
woman was carried to the church and placed
in one of the balconies. She has lost a dear
friend and priest in Father Smith.

CONFERENCE AT LAKE GENEVA

AT THE conference of the Missionary Edu-
cation Movement at Lake Geneva, the reli-
gious alignment of those attending was as
follows:

Denomination	Mission- aries	Deacon- Clergy	Dele- gates	Con- gregation
Presbyterian	2	3	0	68
Baptist	3	5	0	59
Methodist	8	3	1	57
Congregational	4	5	0	50
Episcopal	1	1	2	42
Christian	0	3	0	11
United Brethren	1	2	0	6
Evangelical	1	1	0	3
Friends	0	1	0	3
Lutheran	0	0	0	2
Reformed Church	0	0	0	2
Roman Catholic	0	1	0	2
Disciple	0	0	0	1
Wesleyan Methodist	0	0	0	1

Information, recreation, and inspiration
were so happily blended as to produce an
effect to which statistics bear no relation.

No man can fail to realize the important
part which religious education plays in help-
ing to solve the problems which beset our
Church life on every side, and there will be
parishes all over the Middle West this winter
where the work will go forward with fresh
impetus because of these days at Lake
Geneva.

As the conference was guided by modern
educators, recreation was given an important
place in the programme of each day. The
friendly and pleasant tent-life on the beauti-
fully wooded hills of the lake side was supple-
mented by relaxation in boating, bathing,
tennis, a visit to the famous Yerkes Observa-
tory, and demonstrations of heathen life as
it is touched with Christianity.

Dr. Kumm, F.R.G.S., the great African
explorer, a layman filled with missionary
spirit, held an audience spellbound with his
stories. Jane Addams told of the reception
of the delegates from the International
Woman's Peace Movement, by the govern-
ments of Europe.

These stirring addresses intensified the
conviction that the whole world is turning to
the Christianity of America for deliverance
from its suffering and oppression. So great
seemed the task and so solemn the responsi-
bility that the dominant note of the confer-

ence became prayer—prayer that the international mind and the inter-racial heart may so prevail that His Kingdom may come, His Will be done on earth.

A visitor at the conference writes:

"Can you imagine a gathering of three or four hundred people with the one idea of learning what missions are? What the work of the missionary is? And the great need of missionary effort as connected with every phase of life? It is like a great big family with whom you are at once "en rapport." There are no strangers at the Y. M. C. A. Camp. I arrived at 5 P. M. one day. By the close of that evening's lecture in the Auditorium I felt I had always attended conferences, and it was my first. There are no denominations at the classes. People of all sects meet on a common ground—that of education. Each is eager to learn of the other—men, women, and best of all, a large number of young people from sixteen to twenty-five years, who are absorbing a spirit and atmosphere which will be invaluable to themselves and those with whom they come in contact.

"I visited the class on Church Efficiency led by Dr. Moore. Problems were discussed by this group on Christianizing the home, the school, and the social order. This class was limited in number, open to clergymen, board secretaries, and other leaders, encouraging free discussion.

"Passing on to another class led by Mr. R. E. Dieffendorfer on the Principles and Methods of Missionary Education, I found an extremely alive group of people, discussing not only the ethics of morality as religion, but diving down to the root of things, bringing to the surface the pet foibles of Christians, showing what Christianity as applied to business enterprises might mean, how to educate the child in the knowledge of absolute truth and honor, and many other similar subjects. Many objected openly to some of the views expressed by the leader, but all were perfectly free to speak. The spirit of the class was most admirable.

"The most interesting hour to me was the one on Normal Study Training. Mrs. Greeley of Chicago was asked to lead the discussion. This she did in a charming manner. The discussion was most unique and unusual. Our own Miss Lindley, whose class it was, Deaconess Clem, many presidents of our Auxiliaries and of parish branches of our own Church, and others, formed a quick-witted group, giving the listener keen pleasure and much profit.

"In the afternoons there were also group conferences by members of the various churches. Ours, of course, were Woman's Auxiliary Meetings under Miss Lindley. There were five diocesan presidents. Miss Lindley's presence was the greatest inspiration. She was sought after by old and young, never tiring of giving information or advice, and this was her fourth conference this year. We were proud to be the third largest in representation, having about 45. Chicago furnished 15, Milwaukee 9. Last year we were second at 55, so resolved we would not cease our efforts until we at least regained the place we had lost. The Congregationalists led the van, Presbyterians coming next. We were deeply chagrined that neither priest nor layman was present from our own Church. We wish they could realize the uplift it would be to them to be for a short time in that atmosphere of intelligent interchange of thought and methods."

A MONTANA ORDINATION

AN EVENT of rather unusual interest took place in St. Peter's Church, Helena (Rev. Francis R. Bateman, rector), on Sunday, August 15th. The Rev. Paul Junichiro Tajima, a Japanese deacon, was advanced to the priesthood by Bishop Brewer, assisted by Bishop Faber and Bishop McElwain; the

attending presbyters also joining in the laying on of hands. The candidate was presented by the Rev. Francis R. Bateman. The sermon was preached by the Rev. S. D. Hooker from St. John 20: 21-23. The preacher emphasized the divine mission of the priesthood in the Church as an extension of the priesthood of Jesus Christ, and alluded to this occasion as an illustration of the Catholicity of the Church which knows no distinction of nationality or race or color, as her charter bids her "go into all the world and make disciples of all the nations."

At the evening service the Rev. Mr. Tajima preached a very forceful and interesting sermon in which he contrasted the Christian religion with the three great ethnic religions of Japan, showing the superiority of Christianity to all other religions in that it alone gives life and has power to transform the lives of men.

Mr. Tajima is the son of a teacher, in one of the colleges in Japan. He came to Montana some eight years ago, and fell in with the Rev. L. J. Christler of Havre, who set him to work among the Japanese along the



REV. PAUL J. TAJIMA

line of the Great Northern Railway. For three or four years he worked among the Japanese on the railways and in the beef fields of Montana and prepared and presented quite a number for baptism and confirmation. Then he decided to study for the ministry and went to Seabury Divinity School, where he made a good record and was graduated in 1914, and later was ordained deacon by Bishop Brewer. He sails the fore part of next month for the Hawaiian Islands to work under Bishop Restarick among some of the one hundred thousand Japanese in those islands. He will be located at Hilo on the Island of Hawaii.

ANNIVERSARY OF CONNECTICUT PARISH

SUNDAY, August 29th, will be kept the seventy-ninth anniversary of the founding of St. Mark's parish, New Britain (Rev. Harry I. Bodley, rector). In this connection it is interesting to note that the Church has been represented within the confines of New Britain for one hundred and forty-three years. St. Mark's parish has been self-supporting since 1848. The cornerstone of the present church was laid June 19, 1848, by the Rev. A. Jackson, then rector. The property on which the rectory was built was acquired in 1870. Further land was purchased later, and the parish is the possessor now of a site which a recent valuation appraised at \$100,000.

The story of the growth of the Church in the city of New Britain is interesting, whilst not as remarkable as what has been evidenced in other parts of the diocese. In 1772 there were three members of the Church in the town. In 1837 there were only twelve communicants. There are now over 600 com-

municants, and the Sunday school numbers 250. A new rectory was purchased in 1903 and the one on the church grounds became a part of the parish buildings.

A list of the rectors in charge during the history of the parish is as follows: Nathaniel Sheldon Wheaton, 1836 to 1837; Thomas Jefferson Davis, 1837 to 1838; Zebediah Hyde Mansfield, June, 1838, to November, 1838; John Marshall Guion, 1838 to 1845; Charles Richmond Fisher, 1845 to 1846; Abner Jackson, 1846 to 1848; Alexander Capron, 1848 to 1855; Francis Thayer Russell, 1855 to 1864; Leonidas Bradley Baldwin, 1864 to 1870; John Cavarly Middleton, 1871 to 1874; John Hetherington Drumm, 1875 to 1877; William Edward Snowden, 1877 to 1880; John Henry Rogers, 1880 to 1886; James Stoddard, 1886 to 1896; Henry Nicoll Wayne, 1893 to 1899; Harry Innes Bodley, 1899 to the present.

ORDER FOR CONSECRATION OF DR. FISKE

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Charles Fiske, D.D., Bishop Coadjutor-elect of the diocese of Central New York, as follows:

Time: Festival of St. Michael and All Angels, Wednesday, September 29, 1915.

Place: Church of St. Michael and All Angels, Baltimore, Md.

Consecrators: The Presiding Bishop, the Bishop of Central New York, the Bishop of Maryland.

Presenters: The Bishop of Bethlehem, the Bishop of Washington.

Preacher: The Bishop of Fond du Lac.

Attending Presbyters: The Rev. H. P. Horton, the Rev. O. S. Newell.

Master of Ceremonies: The Rev. A. Randolph B. Hegeman.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

THE THIRTY-FIRST annual conference of Church Workers among Colored People will be held in St. Bartholomew's Church, Cambridge, Mass. (Rev. Walter D. McClane, rector), September 21st to 24th.

The opening service will be held Tuesday evening, September 21st, in St. Paul's Cathedral, Tremont street, at 8 P. M. The Ven. Henry L. Phillips, D.D., Archdeacon of Pennsylvania, will be the preacher, and the Bishop of Massachusetts will deliver the address of welcome. All further services and meetings will be held in St. Bartholomew's, Cambridge. Wednesday morning, after celebration of the Holy Communion and a devotional service, the Rev. Maximo Felix Duty, D.D., of Brooklyn, N. Y., will deliver a paper, "The Variant Estimation of the Negro Churchman by the Church; its present significance, and its bearing on the future." At the devotional service in the evening an address by the Bishop Suffragan of Massachusetts will be followed by a paper on "Parochial Missions," by the Rev. Harry O. Bowles of New Haven, Conn.; and another paper, "The Value of an Usher's Guild to a Parish or Mission," by William Lee, Boston, Mass. Each paper will be discussed by speakers. The programme will be continued on Thursday, and Friday will be Woman's Day. Following the closing service, Friday evening, a banquet will be given the visitors, at Cypress Hall. All persons who expect to attend should at once notify the Rev. Walter D. McClane, 38 Essex street, Cambridge, Mass.

LABOR SUNDAY

THE JOINT COMMISSION on Social Service was authorized by the General Conventions of 1910 and 1913 "to encourage sympathetic relations between capital and labor" and "to

coöperate with similar bodies in other communions." Both these purposes it is endeavoring to fulfil, in coöperation with the Federal Council of the Churches of Christ in America, by calling the attention of our parishes throughout the country to the opportunity offered by the annual recurrence of Labor Sunday, which falls this year on September 5th. Many parishes in recent years have observed this anniversary of labor, and their number is growing.

The observance naturally takes the form of a special service devoted to the consideration of aspects of the "labor problem," or a special sermon at a regular service. For this purpose an order of service and a leaflet of suggestions are being distributed by the Joint Commission to any of our clergy who are interested. Among the topics suggested for consideration are "Industrial Justice," "Labor and the Law," "Labor and the War." Sermons preached on Labor Sunday should in general deal rather with outstanding principles than with concrete cases. The Joint Commission is prepared to supply pamphlet literature dealing with various phases of the question. Requests should be addressed to the Commission's office, 281 Fourth avenue, New York City.

The observance of Labor Sunday may be either independent or in coöperation with some local labor organization. It has been the custom in various of the larger communities to enlist the coöperation of the central labor union, which issues invitations to its members to attend a service held at some central point. This plan is commended.

MEMORIALS AND GIFTS

A CORRECTION is asked in the article published in this section of the "Church at Work" in the issue of August 14th, describing the memorial cross recently placed in the Church of the Nativity, Lewiston, Idaho. The name "Durgan" should have been "Durgin," both in the case of the giver, Miss Durgin of Massachusetts, and of her mother, Mrs. Durgin, in whose memory the cross was erected.

SUNDAY, August 15th, there was dedicated in St. John's Church, Southampton, L. I., a memorial font, the gift of Mrs. Thomas G. Barber of that city. Designed by Charles R. Lamb, artist-architect, and executed in stone, it is elaborately carved with the symbol of the cross alternately on its eight panels, lilies in high relief filling the four intervening panels. Cut on the bevel of the bowl is the inscription, "I will write upon Him my new name," and on the back panel the dedication date, "August 16, 1915." The font has a cover and a bowl of antique metal.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

The Industrial School at Valle Crucis

VALLE CRUCIS—the Valley of the Cross—was named after the Welsh abbey, by the second Bishop of North Carolina, the Rt. Rev. Levi Silliman Ives, D.D., LL.D., 1831-1853. In this valley, for about two years—till 1849—there lived and moved and had its being an "Order of the Holy Cross" (see William West Skiles' *Sketch of Missionary Life in Valle Crucis*, pp. 141. New York: James Pott & Co., 1890). The industrial school at Valle Crucis is about a mile from the village and postoffice, and about fourteen miles from either Elk Park or Cranberry station on the East Tennessee and Western North Carolina Railroad. Bishop Horner of the district of Asheville is the president of the board of trustees, and his sister, Miss Mary E. Horner, is the principal of this institution of the Church. Dr. Frederick T. Gates describes it as his "ideal of the kind of school our educational efforts in the United

States are trying to develop." It is located about 3,000 feet above sea-level, in a valley, with mountains on all sides, and is intended principally for the people in the immediate neighborhood, giving place in the curriculum to every industry that belongs to, or could help, the neighborhood. The school is in session eight months in the year, some of the girls remaining at the school during the summer to perform household duties for the summer visitors. The schools own 500 acres of mountain and valley land, mostly woodland. Sixty-five acres are set in fruit trees from four to twelve years old, which will ultimately be the main source of support for the school. There is a well-equipped poultry yard. Valle Creek water, flowing down the mountain back of the school, furnishes power for the fifty-kilowatt electric plant. The Holy Eucharist is celebrated early every Sunday morning at the mission Church of the Holy Cross, of which the Rev. Floyd W. Tomkins, Jr., is priest in charge. This is near the home and in the general direction of Valle Crucis village. Prayers are said daily, morning and night, in the home's chapel—the Litany on Friday evenings. Contributions, marked "for Valle Crucis School," will be thankfully received, and should be sent, and remittances made payable to the Rt. Rev. Junius M. Horner, Bishop of Asheville, Asheville, N. C.; or to Miss Mary E. Horner, Principal, Valle Crucis, N. C.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Anniversary of Grace Church, Waterville

THE SEVENTY-FIFTH anniversary of the founding of Grace Church parish, Waterville (Rev. James K. Parker, rector), was marked by appropriate services on Sunday and Tuesday, August 8th and 10th. On Sunday there was special music at the services, and in the morning the rector preached an historical sermon. Tuesday, the date of the actual founding of the parish, there was a celebration of the Holy Communion at 7:30 A.M., and a later service at which the Bishop of the diocese officiated and preached. He was assisted in the service by the rector, his son, the Rev. Robert J. Parker, the Rev. E. H. Coley, D.D., and the Rev. Frank J. Knapp. In the afternoon, at four o'clock, there was a musical recital, and in the evening there was a general parish reception in Candee Hall, attended largely by the townspeople and many former parishioners and friends.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
Bishop of Eastern Oklahoma in Colorado

WEDNESDAY evening, August 11th, a large congregation crowded St. Andrew's Church, La Junta (Rev. D. Howard Dow, rector), when the Bishop of Eastern Oklahoma confirmed a large class and received one Roman Catholic. This makes the second class confirmed within the year.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
The Parish Visitor—Librarian for Trinity College
—Programme for Hartford Clericus

THE DIOCESE is interested in the revival of the old and well-known *Parish Visitor*, published for so many years in New York. It will now appear under the editorship of Dr. Hiram Van Kirk, rector of St. Luke's, Darien.

THE REV. ARTHUR ADAMS, Ph.D., professor of English at Trinity College, has been appointed librarian of the college to succeed Walter B. Briggs, who recently resigned to accept a position elsewhere. Dr. Adams is a graduate of Rutgers in the class of 1902. The degree of doctor of philosophy was con-

ferred on him by Yale in 1903. He has been at Trinity since 1906. Dr. Adams is a member of the Modern Languages Association of America, and of the American Philological Association.

IN CONNECTION with the fall and winter programme of the Hartford clericus, the Rev. S. G. Youngert, Ph.D., D.D., pastor of the Swedish Church in Hartford, will give a paper, by special invitation, on the History and Present Conditions of the Swedish Church.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Parochial Improvements—Clerical Exchange

WORK ON the new St. George's parish house at Cole Run is under way. It was begun on Monday, August 8th, when the men and boys of the neighborhood began excavating for the foundation. On the 13th the excavation was completed, the work having been done in the evenings and on the days when the mines were idle.

THE PROPERTY at Kulpmont has recently been improved by a concrete walk along the entire front, and walks leading to the rectory door and to the door of the sacristy, and by concrete steps leading from the walk up to the sacristy door. This has been done at an expense of \$125. Five hundred dollars have been paid on the rectory indebtedness, making a total of \$725 raised and paid for these purposes in a year.

THE REV. FLOYD APPLETON, Ph.D., of St. Paul's Church, Harrisburg, and the Rev. Guy F. Caruthers of St. John's, Westfield, have arranged to exchange during the month of September.

MINNESOTA

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

Dr. Manning to Conduct Mission in Minneapolis

THE REV. DR. WILLIAM T. MANNING, rector of Trinity parish, New York City, will conduct a mission in Gethsemane Church, Minneapolis (Rev. Gilbert M. Foxwell, rector), beginning on Advent Sunday, November 28th.

SOUTH DAKOTA

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

New Accessions to Clergy List—Parochial Missions

THREE NEW young men have come this summer to join the staff of the clergy of South Dakota. The Rev. John B. Clark, who is the son of the Rev. A. B. Clark, for over twenty-five years missionary among the Dakotahs, graduated from the Berkeley Divinity School in June, was ordained deacon at the Niobrara Convocation recently held on the Rosebud Reservation, and will start work among the Indians at once. The Rev. Frank A. Rhea, who also graduated from the Berkeley Divinity School this last June, has come to work among the Indians on the Sisseton Reservation. The Rev. George W. Dow, who graduated this year from the Seabury Divinity School, has taken charge of the missions at Moberge and Lemmon, and the Rev. Harold M. Lufkin, who graduated this year from the Philadelphia Divinity School, is to have charge of Webster and Waubay.

THE PAROCHIAL MISSIONS COMMITTEE is planning to do its part for South Dakota in the holding of missions during the coming Advent. It is planned, if possible, to hold a school at some central point at which some of the clergy may receive instruction from a trained missionary as to the holding of missions, and then going two by two into as many of the parishes and missions as seems possible. The Rev. C. E. Freeman of Yankton

is chairman of the committee, and the Rev. Paul Barbour of Sisseton Agency is the secretary.

TENNESSEE

THOS. F. GALLOR, D.D., Bishop

Missionary Activities at St. Raphael's

ST. RAPHAEL'S, at Monterey, situated in the Cumberland mountains among the mountaineers, has been actively engaged in conducting missions at the various school houses, so-called, scattered throughout the sparsely settled country. These missions have been conducted by the Rev. Howard Cady, assisted by the lay missionary, Mr. Herbert Cunningham. The attendance has been all that could be desired in point of numbers and the real effort and attention on the part of the hearers was an inspiration. The services were held at night and it was surprising how many came and the distances that were traveled. The work at Monterey is also of an educational character in making effort to help the mountain people to lift themselves out of their ignorance and inefficiency, to supply them with an education which the short term of the district schools, scattered throughout the mountains, fail to do; and to prepare postulants.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Red Cross Work—The Orphanage Choir—Church Work at Chautauqua Assembly

IN RESPONSE to an appeal in THE LIVING CHURCH, the English branch of the Girls' Friendly Society in Geneva is meeting at the City Library Tuesday evenings during the summer to make surgical dressings for the Red Cross Society.

ON THE Sunday when the regular choirs are absent on their summer outing, in many of the Buffalo churches their places have been ably filled this year by the choir from the Church Home Orphanage. This serves a double purpose, for it not only furnishes the congregation with a choir to lead in the singing, but also brings in touch with the Church's one city charity many Church people who possibly hitherto had known or thought little if anything about it. The choir, which is vested, is composed of about twelve of the older boys and girls in the orphanage.

THE CHURCH'S work at the Chautauqua Assembly grounds continues to be of interest and of increasing usefulness. Last year it was deemed necessary to start a fund with which to build a house to be known as "Headquarters of the Episcopal Church." This house is to be used for social purposes as well as a Church home for visiting clergy, the officiating clergy, missionaries, and deaconesses, who otherwise could not enjoy the advantages of the Chautauqua Institution. This summer two additional lots have been purchased and entirely paid for. There are now five lots in all, each 30 x 30. The chapel stands upon two of them, the remaining three being reserved for the headquarters when sufficient funds are in hand to build it. The expected cost will be \$3,500, and a committee with the Archdeacon of Buffalo as head earnestly solicits contributions from all Church people who have enjoyed the privileges of the mission while at Chautauqua. Archdeacon Ayres is in full charge of the chapel of the Good Shepherd during the months of July and August, the assembly season, and considers it one of the most important missionary centers of the Church in the country, for many come to learn of the Church through the services of the chapel, and many others are glad of the privileges of worship which they find provided for them. The services on Sunday are two celebrations of the Holy Communion, which the attend-

ance necessitates, one at 8 A. M. and one at 9 A. M., Morning Prayer and Holy Communion at 10 A. M. On Wednesday evenings Evening Prayer or the Litany is said. These services do not interfere in the least with the regular work of the Archdeacon, but simply double his Sunday's work, making, on an average, six services for him on Sundays during July and August. The Bishop officiated on July 11th and the Bishop of Michigan on August 2nd, but they were assisted by Archdeacon Ayres.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. THEODOTUS CAPERS, D.D., Bp. Coadj.

First Convocation at Kenedy

THE FIRST convocation of the Gonzales deanery is being held in Kenedy on August 27th to 29th. Everyone on the programme has most kindly accepted the duty assigned, and there will also be the nucleus at least of a missionary exhibit. Full provision has been made for the entertainment of the delegates in the first convocation ever held in a deanery in this part of the world. Friday, August 27th, at 8 P. M., Evening Prayer will be said by Archdeacon Garden, the Rev. M. A. McKeogh assisting. The Archdeacon will preach. Saturday, August 28th, at 7 A. M., Holy Communion will be administered by the Rev. U. B. Bowden. At 9:30 will be a conference on "How to get the children interested in missionary work," and at 2:30 P. M. a conference on "How to get communicants at work." In the evening a social will be held for visitors and towns-people. The closing services will be on Sunday, August 29th.

CANADA

Temperance—Cornerstone Laid in Hamilton—Lay Readers' Guild—General Synod

Diocese of Calgary

SPEAKING on the temperance question to a huge audience which packed the Grand Theatre, Calgary, the Rev. Dr. Lloyd of Saskatoon gave some interesting facts. He said that the results in Saskatchewan, under the new liquor law, almost exceeded their expectations in that province. For one thing, police records actually showed a falling off of almost 50 per cent. in arrests. Dean Paget at the Pro-Cathedral had said that while the act might have some defects, it would abolish the bar and, therefore, he would vote for it. Dr. Lloyd declared that 95 per cent. of the ministers of all denominations in the province were in favor of the act.

Diocese of Keewatin

THERE WAS a very inspiring service in St. Mary's Church, Sioux Lookout, when the fifth anniversary of the opening of the church was celebrated. The church was prettily decorated, and in the afternoon there was an open session of the Sunday school.

Diocese of Montreal

MUCH REGRET is felt in the parish of St. John the Evangelist, Montreal, at the facts contained in a circular letter from the rector to his parishioners. The Rev. Arthur French, rector of St. John's, states that in consequence of his state of health he may be forced to resign his charge. He says that "increasing failure of strength is leading me seriously to consider whether God is not calling me to resign, that the care of souls may be placed in younger, stronger, and more competent hands." He adds that he is taking every possible means to recover his health, but fears that it is doubtful if he will be able to do this.

Diocese of Niagara

AN INTERESTING ceremony took place when the cornerstone of the old Church of St. Peter's, Hamilton, was used to lay the founda-

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tion of the new St. Peter's. Bishop Clark conducted the service, the rector, Canon Daw, assisting. A silver trowel was presented to the Bishop with which to lay the stone. The old church was built twenty-three years ago, and the reason for the move is the growth of the city eastward.

Diocese of Ottawa

A GUILD of lay readers is about to be organized in St. Matthew's parish, Ottawa. Bishop Roper has conferred with the men who have offered to qualify themselves for lay readers and he is soon to hold an induction service, when about fifteen men will be admitted and given licenses. The congregation of St. Matthew's have undertaken to give a machine gun for use in the war every month for the next three months. The people's warden has three sons at the front. The Sunday school children gave up their usual picnic, sending \$50 to the Red Cross Society instead.—BISHOP ROPER was the preacher at the service of intercession for the allied armies, in the Cathedral, Ottawa. The Duke and Duchess of Connaught and the Princess Patricia were present in the congregation.

Diocese of Rupertsland

THE CEREMONY of the turning of the first sod for the new Church of St. Alban's, Winnipeg, took place August 5th, a large number of the city clergy being present. The choir of the church led the music. The entire group of Church buildings, including the parish hall, will cost about \$80,000.—ST. BARTHOLOMEW'S CHURCH congregation at Winnipeg Beach has reduced the church debt to \$400. They are about to have the rectory renovated. The vestry report is encouraging.

Diocese of Toronto

MEMBERS of the General Synod, which meets in Toronto, September 15th, are requested to be prepared for an attendance of two weeks. The sessions of both the Upper and Lower Houses will be held in Trinity College. Early celebrations of Holy Communion will be held each day in St. Alban's Cathedral and in Trinity College chapel. The preacher at the Synod service in St. James' Cathedral, Toronto, will be the Rt. Rev. A. S. Lloyd, D.D., President of the Board of Missions of the Church of the United States. There is a great deal of important business to be brought before the Synod, including the revision of the Prayer Book. The comforts for the soldiers at the front bought with the money saved by the children of St. John's Sunday school, Norway, by going without their annual picnic, have been on view in the Sunday school hall. The children had in addition brought many individual gifts. Tobacco, chocolates, baseballs, tooth brushes, and many other things were among the donations. An officer recently returned from the front was present and approved of the choice of articles which had been made.

The Magazines

"You who live at home in ease," writes "Junior Sub" in the July *Blackwood's*, "have no conception of what it is like to live in a town which is under intermittent shell fire. I say this advisedly. You have no conception whatsoever. We get no rest. There is a distant boom, followed by a crash overhead. Cries are heard—the cries of women and children. They are running frantically—running to observe the explosion, and if possible pick up a piece of the shell as a souvenir. Sometimes there are not enough souvenirs to go around, and then the clamor increases. We get no rest, I say—only frightfulness. British officers, walking peaceably along the pavement, are frequently hustled and knocked aside by these persons. Only the other day, a full colonel was compelled to turn up a

side street, to avoid disturbing a ring of excited children who were dancing round a beautiful new hole in the ground in the middle of a narrow lane. If you enter into a café a total stranger sidles to your table, and, having sat down beside you, produces from the recesses of his person a fragment of shrapnel. This he lays before you, and explains that if he had been standing at the spot where the shell burst it would have killed him. You express polite regret, and pass on elsewhere, seeking peace and finding none. The whole thing is a public scandal."

BISHOP ATKINSON is the subject of a very interesting study by the Bishop of North Carolina in the last number of the *Constructive Quarterly*. "In all the history of the Church in the United States," writes Bishop Cheshire, "perhaps no other man ever held in his hands the clue out of so perplexing a maze of difficulties." After the war it was his voice which spoke, fuller, clearer, more persuasive, than any other, and his appeal that commanded attention, North and South. And in the Convention of 1865 he framed "the critical resolution upon which at one time the preservation of mutual concord seemed to depend." Dr. Newman Smythe writing on "Christianity after the War" declares that

the American Churches "will not take their 'place in the sun' in the coming age of universal peace if now they should fail of making their Christianity at home real and potential enough to become a Christianity for the world," and he pleads for coöperation with the committee arranging the World Conference of Faith and Order. Dean Archall in "The Anglican Communion and Christian Unity" says the whole modern situation calls for courage to make up our minds afresh as to what the Anglican Communion is to be in the future. "Endless appeals are made to happenings in various parts of our Church's history in order to prove what is at present the attitude of the Anglican Communion on some point, whereas all that the complex past can do for us is to guide us in making up our minds in the twentieth century as to what we must do. The question of order is not primarily a matter of antiquarian interest at all, but rather of the working of general laws of spiritual growth." Professor Jean Rivière gives a vivid account of "The Religious and Catholic Awakening in France." About 20,000 priests and seminarists have been called to the colors. "Some are officers and non-commissioned officers, most of them are private soldiers. There are some of them



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who carry arms, while the great number are attached to the service of the ambulances. Those who were at liberty have set out to be chaplains. One thing common to all of them is the manner in which they have fulfilled their duty whatever the form of it. No more courageous soldiers have been found, and no more devoted hospital attendants. Many have already had the honor of receiving the highest military awards." The rector of the Orthodox Ecclesiastical Seminary at Tenafly, N. J., writes an article on "Problems of the Eastern Orthodox Church in America," in which he expresses very friendly sentiments toward our own Church. Dr. Du Bose writes on "Why the Church—in Christianity," and there are other articles of great value and interest.

"HOW LONG, O LORD?"

He was apparently a laboring man, poorly dressed, with little or no money for comforts, to say nothing of luxuries or extravagances. But he was not at work nor was he on his way to work. Rather he went along Madison street, slowly, reeling from side to side, with no very definite destination. Some passers-by smiled at the spectacle, others felt pity, the hearts of others burned within them to think that such things could be. But the waiting wife, perchance, did not smile at the man. She could not. Her heart was too heavy, too sad. Nor could the children smile as they looked from the reeling father to their poor clothes, their worn out shoes and the empty dinner table.

He was on an elevated train. He was in quite a happy mood. He said he was a Belgian, and tried to sing in a hoarse thick voice. He spoke to a pure little child across the aisle and offered to amuse her; but the child, wide eyed, shrank closer to her parents. He arose and reeled down the aisle to the other end of the car and back again. There were gentle Christian women in the car. A rebuke from the conductor induced him to keep his seat.

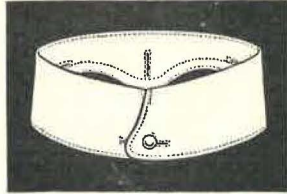
Was he going home to wife and babies—the husband and father? Could they be glad he had come? Would there be a welcome? What, if you, dear reader, were the wife, the son, the daughter?

He was on duty in a railroad tower. There was no train due for some time. He was thirsty, and a neighboring bar made him a welcome patron. He climbed back into his tower and, feeling sleepy, composed himself for a nap. The 12:07 train from the north came thundering down the grade, but the watchman in the tower slept on and no gates were lowered. An automobile came near and as the gates were up the motorman started across the tracks. He met the 12:07 and also a frightful death; but the watchman in the tower slept peacefully on. After a time an officer found him and awoke him. He sprang for his lever and lowered the gates, but it was 12:20, too late to restore life to the innocent victim, too tardy to save or soothe the hearts of those who mourned.

It was in one of the garden spots of nature and of men. Fair houses lined the avenue. He was a physician hurrying in his "machine" to the bedside of a little child. But his brain was reeling and his hand was unsteady. At the corner there was a crash. He was taken home. Befogged brain, unsteady nerves, and bruised body could not be trusted when the struggle between life and death was on at the bedside of precious lives. Over the telephone others of his profession were called to do his work, while skill and knowledge and culture lay helpless and dishonored.

It was on a bare, lonely hill called Calvary, and the Son of God in human Body hung in silent agony. His mind and his love looked far down the countries and beheld

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