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# The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—OCTOBER 7, 1916

NO. 23

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

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WHEN THE soul is surrounded with enemies on all hands, so that there is no way of escape, Faith flies above them, and carries up the soul, to take refuge in Christ, and is there safe. That is the power of Faith; it sets a soul in Christ, and there it looks down upon all temptations as waves at the bottom of the rock, breaking themselves into foam.—*Archbishop Leighton.*



# The Living Church

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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 7, 1916

NO. 23

## DIED

MOREHOUSE.—Entered into rest at her home in Wauwatosa, Wis., on Tuesday evening, September 26th, LYDIA EMMA, widow of Linden H. MOREHOUSE, in the seventy-fifth year of her age.

Grant to her, O Lord, eternal rest!

**F**OLLOWING her lamented husband to the grave after a lapse of thirteen months, the widow of Mr. L. H. Morehouse is at rest. A happy reunion between husband and wife in an ideal marriage relation has now taken place.

Mrs. Morehouse had been an invalid for a quarter century, and her lovely acceptance of a life that was necessarily lived within four square walls, at least during the latter half of these years, was a benediction to her children and to those who knew her.

Lydia Emma Phelps was born in Peninsula, Ohio, July 28, 1842, the daughter of the Rev. Alanson Phelps, an Ohio presbyter of the old school. He had studied and was graduated at the Virginia Theological Seminary and then spent his entire ministry in Ohio. To his children he gave the robust evangelical training of the school of McIlvaine along with the graces of a life of culture coupled with hard work. Married to Mr. Morehouse in 1864, with him she proceeded to Wisconsin two years later. Her husband was accustomed to say that his Churchly life practically began after his marriage, and through his wife's influence he was brought to confirmation. Together they came under the magnetic leadership of Bishop Armitage in Milwaukee, and the Ohio Churchmanship ripened into—what seemed to both of them—its natural fruit of enlarged Catholic Churchmanship. There never was a clash between the acceptance of the one and the acceptance of the other, and both were ever reverential of the "school" in which they had been trained.

In the earlier years of the *Young Churchman*, Mrs. Morehouse was scarcely less active than her husband, its founder, and for several years, while the paper was a monthly, it was she who regularly counted them out while her husband rolled them into the packages, the dining-room table being converted into a mailing table for the purpose. In later years, ever interested in the expansion of The Young Churchman Company, she assisted frequently in the preparation of manuscript for the printer, and many a learned dissertation is the better for her unacknowl-

edged editorship; while as a proof-reader she had few rivals, and it was her frequent lament that she could not herself read all the proof that came through the office. Only nine days before her death she had read the proof of several of the pages of THE LIVING CHURCH.

That she would survive her husband had never been anticipated, but she took her separation from him with the same quiet trust and resignation that she had always shown in whatever might befall. She had been failing steadily in recent months; but she took finally to her bed less than a week before her death; and on her last morning, and until about noon, there was nothing whatever to indicate a speedy end. Then she complained of dizziness, and shortly sank into unconsciousness. She revived for a short time in the afternoon, during which she was communicated by her faithful pastor, the Rev. Howard D. Perkins, from the reserved sacrament brought from the Cathedral in Milwaukee where, happily, it is ever kept in readiness for such an emergency. She also received unction and the commendatory prayers were said by the same priest. Gradually her heart beat less distinctly, and at eleven o'clock in the evening the end came in perfect peace.

Mrs. Morehouse is survived by two daughters, Elizabeth and Jane, who have resided with her, and by one son, Frederic Cook, as also by five grandchildren and by a sister, Miss Mary B. Phelps.

The burial service was held at Trinity Church, Wauwatosa, on Friday, the festival of St. Michael and All Angels, preceded, in the early morning, by a celebration of Holy Communion. The rector, the Rev. Howard D. Perkins, officiated, assisted by the Very Rev. Dean Lathrop of All Saints' Cathedral, Milwaukee. Interment was at Forest Home.

The Milwaukee diocesan council, which was in session at the Cathedral at the time of her death, adopted a touching resolution of sympathy.

**NATURE** HAS her bounds. Well, we are a part of Nature. Our destiny—the immortal part of us—transcends her. We are souls and not machines. We must thank Christianity for teaching us that routine is not all of life—even while she bids us be loyal to routine. And because we are souls, and not mere machinery, we can afford to *develop* some of the good qualities of the machine. Because we have an eternal destiny, made in the image of God Himself, we can take routine and drudgery for something more than they seem to be—for the disciplining of character—for the toughening and strengthening of that within us which is greater and more lasting. It is in this sense that routine may be a salvation—a means of grace—a secondary Sacrament—to you and me. By the time we shall have ceased to feel it as drudgery, because we have mastered it, we shall pass on to a higher and perhaps an even more difficult discipline. For life is not rest *in* routine, but development into ever higher and finer kinds of routine. We may never pass our bounds. But we may do much more: we may enlarge those bounds. And so—perhaps—we shall come at length to understand the silent, invisible efficiency of this Universe—wherein all moves serenely, with the ritualistic precision of natural law—and yet all moves spontaneously too, the

eternal and yet momentary expression of the Will of God.—Wallace Herbert Blake.

IT OUGHT to be the expected thing that children should be religious and devoted to the worship and work of God. They should be girded with truth and righteousness, even as was little Samuel of old with a linen ephod while he ministered before the Lord. A normal child is instinctively, we might almost say irrepressibly, religious. He should be claimed at once for God, and his name kept on the registries of heaven. There are those who come to God late in life. They are like naturalized citizens of the kingdom of heaven; but the children are free-born, and their birthright to religious privileges ought to be clearly recognized and firmly vindicated by all educators and moral leaders. Heaven is near to infancy, and to act on that supposition is the best way in which to keep it near also to adulthood.—*Zion's Herald*.

THERE IS no surer remedy for desponding weakness than, when we have done our own parts, to commit all cheerfully, for the rest, to the good pleasure of Heaven.—*Sir Roger L'Estrange*.





## EDITORIALS AND COMMENTS

### On the Use of the Prayer Book

ONE may easily fail to see the forest because of the leaves; and it is quite possible to expend so much care on particular words, sentences, and sections of the Book of Common Prayer that one fails to see the book as a complete whole, the principle of unity that binds Churchmen together in spite of differences in schools of thought, the language of the collective articulation of the children of God in communion with their Father, the summary of the principles of the Christian religion.

Moreover the Prayer Book is, next to the sacraments themselves, for which the Prayer Book provides the proper form, the link that binds us to-day with the historic Church in all the centuries that are past. It is a mosaic of the devotion of the Christian ages. We analyze its contents and find that every epoch in Christian history has contributed to its pages. Greek and Latin and Teuton and Saxon and Celt have left their impress upon it. The apostolic models, the era of the councils, the conflict between Catholic and Arian, the centuries of earlier evangelism, the metaphysics and philosophy of the brilliant middle ages, the corrective tonic and the excesses as well of Reformation days, the scholarship and truer balance of the Caroline divines, the eighteenth century ardor for democracy, the ripe scholarship of the late nineteenth century, have all combined to make the Book of Common Prayer as we know it. The Prayer Book is the spiritual and literary repository of the Christian thought of no one age but of all the Christian ages. Even its defects are the scars of battles royal waged within the Church, and in never a battle was the Church ever so severely beaten that aught that is of the essence of the Christian Faith or essential to Christian worship has been omitted from its pages.

THE ENGLISH REFORMATION began, according to the Preface of the Prayer Book of 1549, with the intention to substitute uniformity for diversity in use. "Where heretofore there hath been great diversity in saying and singing in Churches within this realm, some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln, now from henceforth all the whole realm shall have but one use." The "ancient fathers" ordered "that all the whole Bible (or the greater part thereof) should be read over once in the year . . . . But these many years passed this Godly and decent order of the ancient fathers hath been so altered, broken, and neglected . . . . that commonly when any book of the Bible was begun, before three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima, but they were only begun and never read through." A like complaint was made as to the use of the psalms. The variation and difficulty in finding the places was to cease. These, together with the necessity for translation into the vernacular, were the reasons given by the fathers of 1549 for setting forth the reformed Book of Common Prayer.

Nor was this all. The rigidity of the new use was sternly enforced by acts of uniformity, set forth as penal statutes, and reënacted with each revision. Only little by little were the rigors of those acts reduced. Yet, with all the vigor that could be put into the attempt, there has been no time, since the ideals of the revised Prayer Book were set forth, that the whole body of the Church has lived up to them. In spite of all the penalties threatened by the law, the Ornaments Rubric has been notoriously violated from the day it was written to the present day. The provisions for *daily* Morning and *daily* Evening Prayer have seldom been observed. The frequent Communion of the whole people that were to cure the glaring defect of the late mediæval centuries were never secured, and in neglect of the sacrament the late eighteenth century was probably worse than the fifteenth or the fourteenth. Never in all its long history did the English Church strike so low an ebb

as during the first third of the nineteenth century, when the misconception of the meaning and spirit of the Prayer Book, reversing the conception of what is curiously termed the Reformation Settlement, was all but universal in the Church.

From all of which an apt lesson may be learned. The Book of Common Prayer is only of value as a living use. It cannot be enforced by penal statutes without becoming a dead weight around the necks of a people who will not live by it. If the Prayer Book ceases to enshrine the spiritual ideals of a people, and to be their common voice in prayer and sacrament, it becomes only a relic of bygone ages.

So MUCH we have written in order to point out the great harm that is done by over-rigidity of compulsion. The Acts of Uniformity may collectively be termed a failure. The American revisions have been successive attempts at greater flexibility and increase of liberty. More and more have they admitted of variations. With the greater reverence and more extended dignity and ceremonial that have grown up in the last half century, and which in some degree has characterized the worship of "low," "broad," and every other school as well as of those whom the last generation scornfully termed ritualists, the variation in actual use has been multiplied, yet, we suspect, the real loyalty to the principles of the Prayer Book has been increased. Few people now maintain that the early nineteenth century use was an adequate presentation of the spirit of the Prayer Book. Everybody has grown. "Lows" may occasionally inveigh against "novelties that disturb their peace"—though they do so less and less, because more and more has their own spirit expanded—but the "Lows" of to-day are quietly practising the "novelties" that disturbed the peace of their grandfathers. If we take as successive types the prevailing Anglican service in the late sixteenth century, in the era of the Restoration, in the eighteenth and early nineteenth centuries, and in this year, 1916, we shall recognize the most amazing series of changes in actual practice, with legislation, whether by Parliament, by Convocation, or by General Convention, scarcely a factor worth considering among the causes. In spite of acts of uniformity in England and constitutional enactments by the American Church, though the same rites are loyally used by all, uniformity is the one thing that has conspicuously not been obtained.

To-day, most of us are glad of it. In so far as variations in ceremonial are concerned most Churchmen, we venture to say, have learned that variation is not necessarily an evil. Whatever may be said of what would be desirable if the people of England and of America had a larger agreement among themselves in religious matters than they have had in these recent centuries, as things are in these countries and their dependencies a variety of ceremonial, ranging from the simplest to the most elaborate, is in itself useful. Nothing is clearer than that a single type of service, were it possible that such could be secured, would not be useful amidst our Anglican conditions. The sooner we all recognize that it is possible for the "lowest" and the "highest" types of services to be administered side by side without the slightest hostility between those who are most helped by the one or by the other, the sooner we shall all realize the genius of Anglican Churchmanship. Let us continue the policy of having the barest minimum of ceremonial prescribed by authority as invariably to be observed, while not only tolerating but also welcoming the introduction of elaborate uses, intelligently framed, loyally adapted to Anglican services and conditions, based on historic precedents and reasonably conforming to the uses of other national Churches so that Catholic types may be preserved and ultra-insularity be avoided, but slavishly following none. This is the basis upon which, in our judgment, the polemics that disturbed our fathers a



generation ago may give way, in these years to come, to a spirit of toleration and of hospitality to much variation in worship.

BUT WE ALL TEND to rush to extremes. With the evolution that has shown the failure of the Reformation principle of rigid uniformity there is undoubtedly a tendency to run to the opposite extreme, as, indeed, would be inevitable.

The mails bring to us a copy of a memorial addressed to General Convention for which the Rev. J. Howard Melish, of Brooklyn, seems to stand sponsor, in which the opposite extreme is advanced more frankly than it has heretofore been made. An abstract of the memorial is printed in this issue.

With much that the petitioners ask we find ourselves in full sympathy, but we are perplexed that they did not wait for the publication of the report of the Joint Commission on Prayer Book Revision before circulating the memorial, for they will find that, with a remarkable degree of unanimity, the Joint Commission has already worked out, and now proposes to the Church, a revision quite on the lines of this memorial. As one compares the latter, sentence by sentence, with the Report, he is able to find almost invariably that the need suggested by the memorial is recognized in the report and the attempt has been made to meet it. No doubt each one of us, working alone, would change some parts of what is proposed, and would shift the emphasis, now here, now there, according to our respective degrees of spiritual and intellectual illumination; but surely the memorialists will recognize the necessity for "team work" in the production of such a revision and will not resent the fact that other ideals than those presented in this memorial have also been sympathetically recognized by the Joint Commission. The memorialists ask for greater recognition of the missionary ideals of the day, the correction of an infelicitous expression in the Good Friday collect, the recognition of the social emphasis of present-day thought, the correction of some misconceptions or mistranslations such as have been alleged by modern scholarship, a change of perspective in the prayers relating to the sick, etc. Now these, for the most part, are precisely the changes that all of us wish to make and the Joint Commission has made excellent progress toward carrying each of them into effect. The idea, therefore, which we seem to detect throughout the memorial, that its signers are asking for some principles of revision such as are not recognized by the Joint Commission or by the Church in general, is entirely without justification. Even the "radical" suggestion at the outset of the memorial that "any real enrichment and genuine revision" are precluded by the resolution of General Convention that the revision "shall not include any change of doctrine" does not differ so greatly from the frank statement of the Joint Commission in their report that:

"Experience has happily shown the insertion of [the] proviso to have been unnecessary. No disposition has been manifested in any quarter, at any stage of the Commission's work, to consider any proposition involving an alteration or a restatement of the Faith or Doctrine of the Church. Faith or Doctrine, however, is involved in each expression of worship; and every proposal for revision or enrichment does necessarily touch them. No form of prayer or praise, of intercession or thanksgiving, or of exhortation, could be added to the Prayer Book or taken out of it, or in any degree altered or amended, without involving expressions of what the Church believes or teaches. It has been obvious to the Commission that the General Convention did not instruct them to make no change in the Book, but to make no change in it that would involve a change in the belief or teaching of the Church. To this principle they have adhered."

It would be unjust to some, but perhaps not to others, of the signers of the memorial, to suggest that the desire to lower the doctrinal standards of the Church must probably have seemed desirable for its own sake; for, as we have already shown, the prohibition of General Convention to alter the Church's doctrine has not, in fact, made it impossible for the Joint Commission to suggest changes in accordance with most of the specifications of the memorial. To the extent that any of the signers believe that proviso must interfere with the sort of revision they have asked for, therefore, it is sufficient to point out that the result shows them to have been mistaken, and that a little delay in order that they might see the report would have saved them from the embarrassing position of signing an argument that is disproved by the facts. But if we are justified in fearing that the prohibition against considering any change in the doctrine of the Church is lamented by any of these signers for its own sake, then we cannot congratulate them upon the lack of frankness which has induced them to relate these several pages of unexceptionable specifications,

which in no sense justify the proposition which they purport to illustrate. Whether one argues from the initial proposition to prove the illustrations or from the illustrations to prove the initial proposition is immaterial, for in either event the result is a complete *non sequitur*. Most of us accept the wisdom of many of the specifications relating to revision; a sounder logic would have prevented the citation of these unexceptionable details as though they proved the proposition with which the memorial opens. If, as we strongly suspect, there are some of the signers who intended rather to indorse the specifications than the fundamental proposition, we can only express our sympathy with them and suggest that they weigh more carefully the logic of the next proposition they are invited to sign.

And the conclusion of the memorial is as disconnected with most of the intervening pages as its beginning. It is a plea for "the adoption of a rubric at the beginning of the Book of Common Prayer to the effect that the use of the Book is to be optional with the individual congregation." Here, then, is the opposite extreme from the Reformation principle of exact uniformity. For "undoing the Reformation" we have not seen its equal. The conclusion must be interpreted by the beginning; most of the intervening pages may safely be omitted. "We believe that when the General Convention, meeting in New York in 1913, adopted without debate the resolution that the revision and enrichment of the Prayer Book shall not include any change of doctrine, any real enrichment and genuine revision were thereby precluded." "We urge, therefore, the adoption of a rubric at the beginning of the Book of Common Prayer to the effect that the use of the Book is to be optional with the individual congregation." These two sentences, the one on the first and the other on the last page of the memorial, seem to us to constitute the sequence of cause and effect which explains the purpose of the memorial but probably not of all the signers. If you cannot lower the doctrinal standards to accord with our view, at least don't compel us to use your Book: that is the substance of the plea. It indicates, no doubt, an aroused, if belated, recognition of the ethics of a position in the Church that admits of solemnly saying "I believe" that which one is prepared to deny and does deny. But the cure for that unfortunate position is not to be found in Prayer Book revision; it lies rather in declining any longer to affirm that one believes that which he denies. If this requires of any one that he cease to use the standards of the Church, at least let him be true to the demands of his conscience and retire from the teaching office of the Church.

So out of a pamphlet consisting of eight pages we, for our part, are prepared to accept in principle—not necessarily in every detail—the great bulk of what is contained in about seven and three quarters of the pages. These pages may represent the bait; the two sentences are the trap. If there are any of the signers who did not really mean to affirm those two sentences, neither of which is proven by the pages which intervene between them, we could wish that they had looked before they leaped.

ON another page is printed an exceedingly weighty article by the Bishop of Lexington on a phase of marriage legislation that has received strangely little discussion. Bishop Burton's citation of the wide variations among the laws of the states in this respect admirably illustrates the difficulty of drafting a canon that shall be applicable in all of them. He may be right in believing that the section in the proposed canon is inadequate for that purpose. Yet very likely it will be admitted that the Church must have its legislation on the subject and so the obstacle must somehow be surmounted. We could wish that, having gone into the matter so fully, the Bishop had concluded by drawing a substitute for the language that he believes to be faulty.

Bishop Burton  
On "Divorce"

But, even after doing justice to the facts cited by Bishop Burton, does the language of the amendment fail in the manner that he assumes?

One of the questions which the Joint Commission tried to answer was, what is the antithesis of "divorced for any cause arising after marriage," as the phrase now appears in Canon 40? The canon at present is wholly silent as to the attitude of the Church toward divorces for any causes that do *not* arise "after marriage." Thus the Bishop's criticisms apply to the present canon as well as to the proposed substitute, and the most that can be said is that possibly the Joint Commission has not, by



its proposed substitute, sufficiently clarified the matter as it set out to do.

But is the substitute inadequate, as Bishop Burton intimates?

The Bishop shows that the court decree may not be conclusive. But the substitute does not assume that it is. "Satisfactory evidence touching the facts in the case, including a copy of the court's decree and record, *if practicable*," certainly leaves it open to the ecclesiastical authority to consider other evidence where this is not practicable. In essence the proposed legislation would be this: "Where it is claimed that the divorce has been granted for causes arising before the marriage, . . . the ecclesiastical authority shall take counsel," etc. The omitted words merely indicate what sort of evidence shall be considered and are in no sense mandatory. And the conclusion does not rest the case upon the court's decree, which, as Bishop Burton shows, may not be conclusive, but upon "the record": "Where this claim is established *by the record*"—the evidence in the case—"the ecclesiastical authority shall declare," etc.

We must admit that we fail to see how a canon could be drawn to cover the wide variations between state laws and be more definite than this. The substance of the proposition is this: If one claims that his marriage has been set aside by a court of competent jurisdiction as null and void, the ecclesiastical authority shall examine not alone the decree but also the record, "if practicable," and shall pronounce judgment according to the facts thus established. What more could be decreed, that would cover the whole country alike?

We hold no brief for the precise language of the proposed canon, but yet we feel that criticism, to be constructive, should be cast in the form of a substitute for that language. It will be the greatest possible service if the Bishop of Lexington will draft such a substitute. We believe there are no issues in principle between the other members of the Joint Commission and himself. But we are not at all sure that the language proposed is not already adequate for the purpose.

THE editor throws himself upon the tender mercies of his readers in general and of the Bishop of Vermont in particular. In reviewing that section of the Report on Revision of the Prayer Book that was under consideration in the issue of September 23rd, commenting on the proposed rubric relating to the reserved sacrament, we cited the lines—

Not in  
the Hymnal

"Thee we adore, O hidden Saviour, Thee,  
Who in Thy Sacrament dost deign to be"—

as though the hymn thus beginning was found in the Church Hymnal.

The editor would have taken oath that such was the case, and it has been difficult for him to prove to himself that he was mistaken—yet he was.

His illustration therefore did not fit his argument, and here and now he makes apology for his error.

Whether the argument, denuded of the illustration, was sufficient to prove his case, he leaves others to say.

THE statement that the Bishop of Springfield intends to resign his see at the coming General Convention will be received with very general regret, though his advancing years are the proof of his right to retire from active work if he deems that necessary. Bishop Osborne has proven—what the rural dioceses of the country so emphatically need—an energetic missionary. No one has more thoroughly worked at the rural church problem than he; none has gone further to ensure its solution.

Bishop Osborne  
to Resign

His friends throughout the Church, and particularly in this Province of the Mid-West, will wish him peace in the eventide of his life.

THE election of Dr. Fosbroke to be Dean of the General Theological Seminary reflects entire credit upon the electors. Dr. Fosbroke's experience heretofore has been that of a teacher and a scholar rather than that of an administrator, but his entire ministry has been spent in the work of theological training—first at Nashotah and then at Cambridge—and he brings to his new post a thorough knowledge of the requirements of such a position.

Dr. Fosbroke  
Elected Dean

The best wishes of the entire Church go to him in the work to which he is called.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, October 2nd:

Anonymous	\$ 500.00
Mrs. Lydia B. Hibbard, Chicago	25.00
A. M., St. Helena's Parish, Boerne, Texas	2.00
A communicant of St. Paul's Church, Washington, D. C.	1.00
A friend, Syracuse, N. Y.	2.50
Mrs. G. V. Draper, Fishkill, N. Y.	5.00
Miss A. L. Harwood, Charlotte, N. C.	10.00
N. H. S.	7.00
A member of St. Clement's Church, Philadelphia	2.00
Whittier School House, Tamworth, N. H.*	5.25
Chapel of the Holy Child Jesus, Province Lake, N. H.*	10.60
Mrs. Paul Ray Applegate, Pittsburgh, Pa.†	10.00
Miss Lupita H. Borel, San Mateo, Cal.‡	50.00
Total for the week	\$ 630.35
Previously acknowledged	29,958.60
	\$30,588.95

\* For relief of women and children of Belgium and France.

† For work in France.

‡ One-half for work in Geneva; one-half for prisoners in Germany.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

FOR ARMENIAN AND SYRIAN RELIEF FUND

M. K. F., Milwaukee. . . . . \$10.00

## ANSWERS TO CORRESPONDENTS

A. D.—We should explain the impossibility of transfer from the Church to another religious body.

HONOLULU.—We are not in position to guarantee the facts as stated in the book mentioned, but so far as we know they have not been overthrown.

INTENTION.—The "Gothic" chasuble is more generally used by Anglican Churchmen though there are examples of the "Roman" or square chasuble also.

IGNORANCE.—(1) See the dictionary.—(2) The Presiding Bishop is the senior bishop having jurisdiction, according to date of consecration; but the office is likely to be made elective at the coming General Convention.—(3) The Bishop of North Texas is the Rt. Rev. E. A. Temple, D.D., residing at Amarillo, Texas.—(4) The Rev. Irving P. Johnson, D.D., has been elected Bishop Coadjutor of Colorado but has not yet been consecrated. He has accepted his election.—(5) The most elaborate ceremonial in the Chicago churches will be found at the Church of the Ascension, La Salle avenue and Elm street.

## "TESTS OF THE REAL THING"

A MAN had bought a diamond from a stranger, and afterwards was assailed by fears that it was not genuine. He knew none of the tests which would determine the matter, so he took it to a jeweler, who soon assured him that the stone was a perfectly good one. How did he know? He was familiar with the characteristics of real diamonds.

In order in life to be able to tell the real things, one has to apply the proper tests. It would never do to say that a certain liquid was vinegar merely by looking at it. That would be the wrong test. It would be a mistake to test the quality of a stone by feeling it, or the perfume of a flower by tasting it.

How can you tell the real Christian? By the proper test. There are several. One is "Let him deny himself and take up his cross daily." The Christian is known by his cross. Some shut their eyes and refuse to see it; others walk round it, pleading they are unable to take it up; others drag their cross, and a cross which is dragged is the heaviest of all.

You can always tell a real Christian by the manner and spirit with which he takes up his cross, and carries it daily. He really carries it; he carries it daily, and not merely on Sundays or when there are people around to see him with it; and he denies himself, in order better to carry it, just as the soldiers take very little in their knapsacks, so that they may march better.—*East and West*.

WHEN JESUS said to Peter and Andrew, "Follow me!" they left their nets and followed Him. That might not seem to have been much to do, but those men left their all, even if only a fish business, to enlist in the service of the rabbi who came speaking strange, sweet things of sacred service and unearthly joys. Jesus Christ to-day asks from everyone who hears His word a consecration different in form from that of Peter, Andrew, James, and John, but like in degree to theirs, namely, the surrender of *all*—all capacities of service and all powers of profit. It is not the absolute size of the gift of which Christ so much thinks as it is its ratio relative to the resources of the particular individual concerned. What God demands is utter and enthusiastic consecration, and He even accepts the widow's mite when given with the widow's might.—*Zion's Herald*.

THAT WHICH moveth God to work is goodness, and that which ordereth His work is wisdom, and that which perfecteth His work is power.—*Hooker*.





## BLUE MONDAY MUSINGS

By Presbyterian Ignolus

**N**EWSPAPERS are wonderful things, surely; to sit at your breakfast table and have all continents and islands made tributary to your interest, the happenings of the farthest corner set before you, so that you seem almost a participant in the great events of the world the morning afterwards: your cent a day gives you that privilege. Talk of the magic carpet! The magic cable and wireless are vastly more desirable, for they bring the distant things to you, without your leaving your own favorite corner. Compare, *e.g.*, our relatively ample knowledge of events in the Great War with the long delays such as caused the Battle of New Orleans to be fought long after peace had been concluded. Even though the old-fashioned war correspondent, with his sketches and his criticisms, has become *functus officio*, the loss is more than made up by the freshness of the daily bulletins.

It is even truer in local matters. To present the occurrences of each day interestingly and clearly is no easy task, day after day; and I wonder that so few errors are made as to matters of fact. There is room for correction of perspective, no doubt. The "human interest" feature is lamentably overdone in most papers, and there is altogether too much insatiable and unscrupulous curiosity about private and personal affairs. But, all in all, the decent American newspaper is an amazingly creditable production; and there are many of them. (I forbear to comment on the shrieking yellow sheets and the professional garbage-collectors, as being outside the sphere of our interests.)

But there are certain entirely unnecessary defects even in the better papers, which appear to be on the increase. Is there any reason why men hopelessly ignorant of the value of words, and capable only of counting the letters in them, should write the headlines? An intelligent Frenchman or German, reading the captions, would suppose our language had changed into something very different from what he learned at school. Why should young persons of either sex be headlined as "Tots"? The word is short; but something besides that quality is required. "Score" is perverted into an altogether false significance: "Rector Scores Rum," for instance, is a headline over a report of a temperance sermon; and almost every criticism, mild or savage, is excuse for bringing that poor word into use. "Clash" is another victim: it is by no means synonymous with "contest" or "match" or "debate," though newspapers make it so. The pseudo-humorous headline is another abomination; while brevity is secured too often at the cost of significance. I forbear to comment on the highly technical language of the sporting pages, as my limited education has not qualified me to interpret it, much less to criticise subtle shades of meaning. I have often wondered, however, why each athletic hero must have a nickname—usually of a sort become unspeakably trite, like "The Terrible Swede" and "The Masked Marvel," of whom I have just been reading—why quite ordinary colloquialisms like Dick and Joe are supposed to be transformed into something mysterious by inverted commas; and why a series of elaborate metaphors, no two alike, should be required to describe a baseball inning.

But the sporting page reminds me of another department—by contrast. The sporting editor chooses experts for each specialty: he would not think of entrusting the write-up of a crucial league ball-game to a nearsighted girl who usually does the "Hints on Needlework," nor an international tennis match to the man who covers the markets. In this he is sensible. Why is it, then, that the city editor, nine times out of ten, chooses the rawest, least experienced cub to report sermons? If they are worth reporting at all (which is legitimate matter for discussion) it is certainly worth while doing a good job of it. Now and then that is done: I think as I write of a white-haired newspaper man who has the gift of seizing the really salient things in a sermon or lecture, arranging them lucidly, and giving in half a column a really intelligent and adequate account of what has been said, a credit to the paper employing

him as well as to the occasion. But usually a novice comes, as ignorant of the religious atmosphere and background as an archbishop would be of gaming-hells, entirely unaware of currents of thought in the ecclesiastical world, not knowing a Polyglot from a *prie-dieu*, nor a censor from a higher critic, listens vaguely, scrawls a few entirely disconnected fragments which may perhaps be "sensational," and turns in the result as "a report of Dr. Amice's sermon." Sometimes, having overslept, he presents himself at the rectory about lunch time: "Say, can't you give me something of what you preached about this morning?" and is quite offended at a civil refusal to do his work for him. Anything like a bit of controversial matter arouses him—though he probably knows nothing at all of the issues involved. He will write long interviews upon the basis of a ten-word reply to an impertinent question; and it is almost hopeless to secure a correction of anything once it has been published.

"Episcopalians Changing the Ten Commandments" was a fine stimulus to reporters the other day: every paper in town rang up to ask if it was true that General Convention meant to revise the Decalogue, and what we thought of it. My own favorite morning paper published a leading article about women and the National Mission in England which revealed such abysmal ignorance as would have meant the writer's instant dismissal, had it been about politics or the European War.

What can be done to improve matters in this field? Our editors-in-chief might be at least as careful to secure ecclesiastical experts as baseball and prize-fight experts. If they have no men qualified to prepare abstracts of sermons and want to publish such, let them ask the preachers to prepare such reports, definitely limited as to length, print what is furnished in answer to their requests, and pay for it at the usual rate for "special" articles. So doing, they would save themselves the humiliation of such frightful failures as too often now disgrace their otherwise brilliant pages.

**S**PEAKING OF NEWSPAPERS, the campaign for honest advertising has already accomplished much good. But what a pity that so many papers continue to publish advertisements of habit-forming drugs (alcoholic and others) and quack nostrums! It gives me a thrill of pleasure to learn, every now and then, of another daily which has resolved to exclude such matter from its columns, at whatever immediate loss; and friends of the public good should testify their appreciation of that policy. The organized liquor trade (always a deadly enemy of society), not content with debauching politics, financing the candidates of corruption, and trying to terrorize politicians, is endeavoring to poison the wells of truth by circulating, as news items or as interviews with returned travelers, articles in disparagement of Russian prohibition. No intimation is given as to the real source of these articles; but it can be stated broadly that no reliance is to be placed upon them, and that official information direct from Russia entirely warrants the claim that prohibition is in every way a great success, accomplishing more than was claimed for it.

In this connection, perhaps, I may add a word to a recent review of Mr. John Koren's articles on alcohol, first published in the *Atlantic*, and now gathered into a volume. It has been proved that Mr. Koren is a regular, though anonymous, writer for the *Brewer's Year-book* and other organs of "the trade"; and his facts and figures are challenged by competent scholars as grossly inaccurate and misleading. *Verbum sap.*

**H**OW OFTEN early associations mislead! That brilliant essayist Dr. Crothers, in the current *Atlantic*, refers to "Bishop Prouty" of Barchester. Good Mrs. Proudie would not have known her husband in that New England disguise. But lapses are not uncommon. I saw in a very learned publication the other day "bi-monthly" for "semi-monthly." And Stevenson in *St. Ives* represents "Just as I am, without one plea," as a favorite hymn, some twenty years before it was published. So an American novelist records a Civil War crowd singing "Onward, Christian soldiers"—an impossibility for the best of reasons.



## FINAL PREPARATION FOR NATIONAL MISSION

Services in Westminster Abbey Begin October 1st

EFFECTIVENESS OF ENGLISH AND GERMAN  
EDUCATIONAL METHODSThe Living Church News Bureau }  
London, September 11, 1916 }

IN view of a still widespread lack of understanding of the underlying principle of the National Mission, the Archbishop of Canterbury has felt obliged to issue a statement. Though October and November are to see in each parish a concentrated and culminating effort, aided by a fresh voice from outside, "the mission itself has a far larger character, a far wider range." It has already begun, and will not end with the year 1916: "Its actual workers are the men and women of every parish, setting themselves to further in every home a sounder public opinion, a healthier tone, a more definite loyalty to Christ as Lord of our life. The 'message' is the old message, the old witness to 'that which was from the beginning,' the gospel which we had come to take so much for granted that it had ceased to grip or even adequately to interest us."

More people, his Grace supposes, than ever before in our history have, in these eventful days, been thoughtfully, quietly, confidently laying before God our country's needs and hopes and endeavors. Let the God-given opportunity of the Mission be rightly used, and it is impossible, he believes, to overrate the result.

The opening address of the National Mission will be given by the Primate in Westminster Abbey on Sunday afternoon, October 1st. Meanwhile, preparation for the mission is going forward in all parts of the kingdom. There is a large and increasing demand, particularly from the great centers of the North, for the special posters and badges. A pictorial poster has been issued. Perhaps many Church people will regret that the designer, in his representation of our most holy Redeemer, has followed the entirely new and strange conception introduced by some of our war artists instead of that on traditional Christian lines. Thus is substituted for the crucifix or calvary, so truly evangelical and sublimely appealing, a sort of ghostly apparition of our Lord, which seems to me to savor more of weak pietistic sentiment and humanitarian theology than of the grand old gospel and true sacred art. In the foreground of this poster a white figure of Christ faces a crowd of the inhabitants of a typical manufacturing town, workmen, soldiers, seamen, Red Cross nurses, women and children, with a background of factories and smoking chimneys. A series of placards has been issued bearing passages from holy Scripture and from well-known writers enforcing the message the mission has to deliver; among these is Lord Roberts' appeal for "a nation on its knees." The placards are printed in a size suitable for exhibition in windows. The mission council has also had a badge prepared to be worn as a button or a brooch. It is less than an inch in diameter, of simple design—a crimson cross on a gold ground with surrounding white band and the inscription, "The National Mission of Repentance and Hope."

In preparation for the National Mission in his own diocese the Bishop of London addressed the first open-air meeting in the churchyard of St. Botolph's, Bishopsgate, on Saturday afternoon. He wore a purple cassock and carried a shepherd's crook, which he stated he had brought from Dorset (though Sussex Downland is better known as the home of the crook). In the course of his address the Bishop took the opportunity of replying to Mr. Ben Tillett, head of the London dockers, who moved a resolution at the Trades Union Congress at Birmingham last week protesting against the exemption of the clergy from combatant military service. Mr. Tillett venomously described the clergy as "these cowardly creatures sneaking out of their obligations." The Bishop said he wanted to repudiate with the utmost indignation that the clergy were cowards:

"We have 1,300 Army Chaplains in the firing line and 300 with the Navy. Sixteen in the Army and sixteen in the Navy have given their lives, and many others are wounded. If the young clergy were not allowed to go it was the fault of the Bishops, who rightly or wrongly—and I was with the majority—thought that it was essential to keep up the spiritual tone of the country. There are 1,000 clergy and 4,000,000 people in London [apart from Greater London]. Is it not too much even to expect one man to keep up the spiritual life, to conduct intercession services, and visit the sick and wounded among 4,000 people? It is a monstrous and cowardly accusation against a high-spirited body of young men."

The *Times* newspaper draws attention to the threshing out in the *Musical Times*, in the column devoted monthly to "Church and Organ Music," of the questions of

Church Music  
in War TimeChurch music in war time where choirs  
have lost nearly all their men. In this

month's issue there has been made the very sensible suggestion that the congregation should form itself into a choir.

The problem of congregational singing, it is said, has been written about and "shuttlecocked to and fro" at Church congresses and other gatherings time and again. Yet the part which the congregation takes has got steadily smaller and more negligible, until now, when circumstances withdraw the expert singers, it seems to many as though there were nothing to put in their places. He points out that the false tradition which looks on a church, and particularly a Cathedral, as a place where officials are entirely responsible and the ordinary individual is an onlooker is also largely to blame. Something might be done to change this at St. Paul's, "if the evening choir left off their surplices and sat in the dome. A strong nucleus of people who meant to do their part could in time leaven the lump." But he has only used St. Paul's as an example of what happens in countless parish churches. "Many of these churches," he says, "have aped the 'Cathedral service,' mistaking elaborate music for good music." They must get back to simple tunes, and this critic obviously prefers ancient plainsong melodies.

The Rev. W. Temple, rector of St. James', Piccadilly, and editor of the *Challenge*, and formerly master of Repton, delivered the presidential address to the educational section of the British Association at its recent annual meeting held in Newcastle-on-Tyne.

Education—  
English and German

at its recent annual meeting held in New-

castle-on-Tyne. The war, he said, has shown the effectiveness of German education in certain departments of life, but it has shown not only its ineffectiveness but its gross absurdity in other departments, and those which are, even in a political sense, the most important.

"In the organization of national resources Germany has won well-merited admiration, but in regard to moral conduct, and in regard to all that art of dealing with other men and other nations which is closely allied to moral conduct, she has won for herself the horror of the civilized world."

With all its faults, English education was a thing generically superior to the German. The aim of education was primarily spiritual, and there were three primary aims of the spiritual life. These were Goodness, Truth, and Beauty. A full report of the Rev. Mr. Temple's address appeared in the *Times* educational supplement published last week.

A children's window, recently dedicated at St. Anselm's Church, Pinner, a suburb of London, contains a piece of ruby-colored glass from Ypres Cathedral. It was brought home by Lieutenant Michael Hill, formerly chorister at the Church, and bears the inscription "Michael" above, and below "Ypres Cathedral, 1915." Lieutenant Hill was killed a few days before the window was dedicated.

J. G. HALL.

## A DAGUERREOTYPE

Eighty-two—with hair of summer mist,  
And gray-soft eyes where blue lights dart and shine  
Like twilight skies still sparkling with the day—  
She does not sit and brood,  
But round the busy home goes spryly flitting,  
A twittering bird, gay, building in her play;  
Giving  
A sunny nod,  
A bit of song-lit laughter,  
A smile for all who yearn, or grieve, or sin;  
Loving  
All tender things  
And growing things,  
And Life's rich cup of brimming ecstasies.

In nimble happiness,  
She sorts the berries for the canning kettles,  
And mends the frazzled linens and the hose,  
She sways the duster and the knitting needles,  
And rocks the newest youngster to repose:  
Then oft she tells of strange sweet faith and fancies,  
In which the candle of her spirit glows;  
Of pathways winding upward unto glory,  
Of God encircled with a golden cloud.

I listen, vaguely following her vision,  
Yet when I see the blue light in her eyes,  
I know why burns her soul  
With radiant youth celestial—  
Some angel of her worship lives within  
And speaks from out the heaven of her lips.

KATE FORT CODINGTON.

WHAT HAS been called the Golden Rule is, "Do unto others as you wish others to do to you." But another rule, equally golden and equally divine, is this, Do unto others as you would have God do to you.—*Rev. G. H. Knight.*



## REV. DR. FOSBROKE BECOMES DEAN OF GENERAL SEMINARY

Elected by Board of Trustees on First Ballot

ENGLISH BISHOPS REACH NEW YORK ON WAY TO ST. LOUIS

New York Office of The Living Church }  
11 West 45th Street }  
New York, October 2, 1916 }

AT a special meeting of the board of trustees of the General Theological Seminary, held on Friday afternoon, September 29th, the Rev. Hughell E. W. Fosbroke, D.D., Professor in the Episcopal Theological School, Cambridge, Mass., was elected Dean of the Seminary. The vote was decisive on the first ballot, and was then made unanimous.

When the board of trustees met on May 25th, the following nominations were made:

Bishop Brent, Rev. Dr. Fosbroke, Rev. Ralph B. Pomeroy, Rev. Dr. Charles F. J. Wrigley, Rev. Dr. Samuel S. Drury, Rev. Dr. Irving P. Johnson, Rev. Dr. Milo Hudson Gates, Bishop Kinsman, and Rev. Dr. Charles Norman Shepard. Prior to the election several nominees withdrew their names. The Dean-elect was nominated by the Bishop of Pennsylvania. The latter with the Rev. Dr. Lawrence T. Cole, secretary of the board of trustees, were appointed a committee to notify Professor Fosbroke of his election.

Since the retirement of the Rev. Dr. Wilford L. Robbins last April, the Rev. Professor Herbert M. Denslow has been Acting Dean by appointment of the board of trustees.

### Alumni Will Elect Trustees

The executive committee of the associate alumni of the General Theological Seminary has prepared an official ballot for the election of one bishop, one presbyter, and one layman as trustees of the Seminary from January 1, 1917, to January 1, 1920; also, for the preferential election of a presbyter to fill the vacancy caused by the death of the Rev. Dr. J. Nevett Steele.

Classes whose year of graduation ends in "1" or "6" were entitled to send in one set of nominations. Where there was no joint action, nominations were proposed by individual members of such classes. Ballots are forwarded to alumni, graduates of the three-year course, in good standing. Polls close at the Seminary on Friday, December 15th. The clerical vacancy in the class of 1919 will be filled by the board of trustees when the results of the preferential vote of the alumni are reported.

The Rt. Rev. Dr. Huyshe Wolcott Yeatman-Biggs, Lord Bishop of Worcester, arrived in the port of New York early on Michaelmas morning. At 10 o'clock he was present at the choral celebration of the Holy Communion in the Cathedral of St. John the Divine and kept the anniversary of his ordination to the episcopate. On Sunday morning his Lordship preached in the Cathedral, and in old Trinity Church at Evensong.

Bishop Montgomery also arrived in New York on Friday morning. He preached in St. Thomas' Church at the morning service on the Sunday following and in the Cathedral the same afternoon. The venerable secretary of the S. P. G. is not a stranger in New York, as he is well known to many prominent Churchmen.

The Bishop of Worcester is accompanied by his daughter, Miss B. M. Yeatman-Biggs, and the Ven. John Henry Grieg, Archdeacon of Worcester.

On account of an engagement in Philadelphia that afternoon, Bishop Montgomery was obliged to decline an invitation to the luncheon tendered by the Catholic Club to local clergy associations on Tuesday, October 3rd. The Bishop of Worcester and Archdeacon Greig accepted like invitations.

Popular vespers at the Church of the Beloved Disciple, East

Eighty-sixth Street near Madison avenue, were resumed last Sunday.

They will be held every Sunday afternoon until after Easter.

Large congregations were attracted last year by these weekly renditions of choice anthems and orchestral selections.

The Rev. Dr. George William Douglas has now become definitely connected with the clergy staff, with the title of special preacher.

St. Ann's Church, St. Ann's avenue and One Hundred and Fortieth street, observed its seventy-fifth anniversary on Sunday.

Bishop Greer preached in the morning. Former rectors made addresses at the evening service, when a tablet, memorial to the late Rev. William Huckel (rector for many years), was unveiled and dedicated.

The cornerstone of a new parish building connecting the church with the present parish house was laid after the morning service. St. Ann's Church was founded in 1841 by Gouverneur Morris. It is the burial place of some of the most distinguished members of the Morris family.

### United Offering Service

On the day set apart for the presentation of the United Offering of the Woman's Auxiliary, in St. Louis, there will be held in the Cathedral of St. John the Divine, at 10:30 A. M., a special service for those members of the Auxiliary unable to attend the Convention. The preacher at this service will be the rector of the Church of the Incarnation.

### LOVE

Few of us stop to think how our own actions toward our fellow men may alienate them from God. The saying of the poet, "God's possible is taught by His world's loving," is true. The lesson of love, of forbearance, of patience with weakness and ignorance, of forgiveness of injuries, of striving to put one's self in the place of an erring brother, so clearly and constantly taught by the divine Master to the world about Him, must, in turn, be taught to men by those who received it from Him before the kingdoms of this world can become the kingdoms of our Lord and of His Christ.

From the time of St. Paul, who confessed that he verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth, men have said and done strange things in the name of Christianity. The scales had not fallen from their eyes, and they allowed a mistaken sense of duty, which hid from them their real spirit of vindictiveness and selfishness, to blind them to their duty of love. True love is far from being weak. It can inflict pain, when necessary, even as the surgeon must use the knife to save life; but, like the surgeon, love feels a real interest in and tenderness to the hard task. If we would have men love God, we must love Him ourselves, and show that love by our dealings with our brother.—*Waterbury American*.

### A GOD WHO WORKS BY MEANS

"SHALLOW MEN," said Emerson, "believe in luck; strong men believe in cause and effect." This general statement should be qualified or supplemented by the assertion that men who are successful because sensible seek for the right causes to produce desirable effects. We are to believe, not in luck, but in God, yet in God who works by means for the highest aims. We are, in a word, to consecrate ourselves to the noblest causes, which we are to further by use of the right agencies—namely, the reasons, motives, and appeals which root in and grow out of the redemptive grace and plan of Jesus.—*Zion's Herald*.

TO HAVE is to use, not to hoard. "He that saveth his life shall lose it." That is the reason for spending yourself—the fact that you cannot lose what you really have; the fact that spiritual quantities are real quantities; that the best in us is better and stronger than the worst, if we believe in it; that, to the eye of faith, Satan—like lightning—is forever falling from the heaven of the things that endure.—*W. H. Blake*.



REV. H. E. W. FOSBROKE, D.D.



## BISHOP LAWRENCE DISCUSSES CHURCH PENSION FUND

Speaks Before Massachusetts Diocesan Committee

### OPENING OF DIVINITY SCHOOL AT CAMBRIDGE

The Living Church News Bureau }  
Boston, October 2, 1916 }

AT the luncheon of the diocesan Church Pension Fund on Monday, September 27th, about one hundred and fifty members of parish committees were present. J. Grafton Minot, Esq., chairman of the diocesan executive committee, presided, and announced that the amount subscribed here stood at \$360,000, leaving only \$140,000 still to be raised of the sum this diocese hopes to give. The Bishop spoke for nearly an hour, telling how the propaganda is carried on, what success has been met, and what this enterprise really means for the Church. All who heard him were gratified and stirred to renewed enthusiasm by his words.

He said the raising of this fund was going to do much toward increasing the unity of the American Church, by bringing people of many sorts and of differing schools into harmonious coöperation. Then, too, it will be beneficial in broadening and equalizing within a diocese the relationship between rich and poor parishes, and on a national scale it will have the same effect on the rich and poor dioceses. It will, too, increase the efficiency not only of the clergy, but of the whole Church, now and in the future. "We are creating something for the generations yet to come," he said, "and we are so confident of the outcome, at the New York headquarters, that we are already preparing a system of final tabulations so that the pension system can go into operation on March 1st, immediately our campaign ends."

The Bishop emphasized the fact that our people have the money; the problem is only how to interest them so that they will give. The Bishop also added, humorously, that he hoped Mr. Minot would send him a telegram at General Convention, on October 16th, saying that the diocese had raised its half million. If the parish committees now get busily to work on the fund, one can feel sure that Massachusetts will easily give more than a half million. Incidentally, it may be said that at this writing we lack only \$2,000 of completing our apportionment for General Missions for the eighth consecutive year, that work not having suffered by what is being done for the Pension Fund.

The academic year of the Cambridge Theological School began last week. There was a celebration of the Divine Liturgy in St. John's Chapel on September 26th, with an address by the Dean, who has returned to his duties, after a sabbatical year in California.

Lectures then began. Ten new students have registered, three in the middle class. During the first half-year the Bishop of Hankow will give a missionary course on the Christian Church at Work in China, elective for all students. This is the sabbatical year for the Rev. Professor H. B. Washburn, and during his absence the lectures in Ecclesiastical History will be given by Dr. James A. Muller, '10. The Rev. Norman B. Nash, '15, last year a Frederick Sheldon fellow of Harvard University, studying at Cambridge, England, has been appointed as instructor in the Literature and Interpretation of the New Testament. He is a son of the late Rev. Professor Nash. On Michaelmas evening Dean and Mrs. Hodges entertained the faculty and students at the deanery.

Mrs. Patience Ann (Jones) Huson, in her ninety-sixth year, died last week in Cambridge. She was the widow of the Rev. Charles

**Death of Mrs. Patience A. Huson**  
R. Huson, a church missionary in Michigan, who died twenty-seven years ago. She was born in Ireland, as was her husband. Since his death she had lived in Cambridge with her daughter, the wife of Dean Langdell of the Harvard Law School, till nine years ago, when both the Dean and his wife died. Since then Mrs. Huson had lived alone in Cambridge and continued in excellent health till very recently. She was the last of her immediate family. *R. I. P.*

The Bishop consecrated the Church of the Good Shepherd, Waban, on the Fourteenth Sunday after Trinity. This is the latest of our parishes in Newton. The Rev. James Clement Sharp, rector of the parish, assisted the Bishop. The edifice was erected in 1896 and for a time was a "Union" meeting-house. During Mr. Sharpe's incumbency a debt of \$3,000 had been paid off and a rectory was purchased last spring. Plans are being made for a parish house.

An interesting suggestion has just been made by the Mayor of Boston, that Mr. Ralph Adams Cram, Churchman and architect, be selected to fill a vacancy on the city council. **Ralph Adams Cram a Councilman?** "That man has imagination," the Mayor said, "and it is our duty to see to it that men of high calibre are attached to the city service. Mr. Cram is a very

busy man and would have much difficulty, perhaps, in attending to city council work, but as he has consented to stand as a candidate the public should applaud him."

A new mission of the Church, lately established in Georgetown by the Rev. Glenn Tilley Morse, rector of West Newbury, has outgrown its first quarters and a schoolhouse is now being used. On the Thirteenth Sunday after Trinity, the Suffragan Bishop confirmed eight persons on the first episcopal visitation ever made in the town. *J. H. CABOT.*

## "AN ANGEL CAME"

By EMILY BEATRICE GNAGEY

SOMETIMES I summon from my early life the heralds of memory; and one comes clad in radiant white, a messenger fleet of foot and fair of face, whose searching eyes and gentle voice revert to a May-time afternoon. The blue sky was unflecked by a single cloud, and the golden sunshine filtered through the trees, making a tapestry of glory. I stood waist-deep amid field honeysuckles. A mild spring wind swept across that scarlet sea, swathing it with dream-shadows. I do not remember how I came there, nor how long I stayed, nor anything of my departure; but in a curiously vivid way I recall the experience that overwhelms all the temporal details, the ravishing loveliness, and the intoxicating fragrance of the place. For one brief moment I was face to face with the Infinite; a sense of the Spirit of things enrapt and subdued me; life was transfigured and the commonplace exalted. Returning to the world, I was ever after sublimely conscious of the Eternal Presence; the undercurrent of mystery that pervades all things was thereafter more clearly revealed.

With what joy I go back to that hour and that place! How I love the picture of the little girl whose eyes were not disillusioned, whose greatest grief was a broken doll, and whose heart was ruled by guileless love and implicit trust. Often, in contemplation of that never to be forgotten or repeated experience, the sentiment of David Copperfield, lying close to his mother's bosom, seems to suit my soul: "I have not been so fit for heaven since, and wish I had died then."

Pierre Loti found in an unchanged, enchanted garden or an old stone wall, revered from childhood, a warrant for his hope of immortality. Is there less hope in the memory that outlives change and chance than in the things that themselves abide? One may return to the old wall and actually feel of its stability; but, although the spot hallowed by associations remain intact, the precious illusions of youth exist only in the revelation that haunts the heart and endures life's stain and struggle.

I have never gathered field honeysuckles since. I wonder whether I ever shall, and whether I would dare.

## BEGINNING THE DAY WITH GOD

EVERY DAY should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his Heavenly Father. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flagons from the cool fountains that sparkle at its roots, so doth God's wayfarer draw his fresh supply from the unexhausted spring. Morning is the golden time for devotion. The mercies of the night provoke to thankfulness. The buoyant heart that is in love with God makes his earlier flight, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with Him who, never slumbering Himself, waits on His throne for our morning orisons. We all remember Bunyan's beautiful description of his pilgrim's lodging over night in the "Chamber of Peace", which looked toward the sunrising, and at daybreak he "awoke and sang." If stony Egyptian Memnon made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of His mornings to rejoice. No pressure of business nor household duties should crowd out prayer.—REV. T. L. CUYLER, D.D., in the *Lutheran*.

DOING GOOD is the heart of Christian life. "As you have opportunity, do good." We are especially to consider our brethren in these activities, but we are not to limit our activities to them. The Christian should not be satisfied unless he is giving some help to every worthy cause. He should desire to strengthen the hand of everyone who is fighting the battles of purity and sobriety and of righteousness. He should stand by the side of every reformer who is struggling to overthrow wrong. He should interest himself in every movement for better enforcement of the laws and for the making of better laws.—*Christian Index*.



**CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE**

Sessions Occur in Philadelphia

**BISHOP RHINELANDER ADDRESSES CLERICAL BROTHERHOOD**

The Living Church News Bureau }  
Philadelphia, October 2, 1916 }

THE annual conference of Church Workers among Colored People was held in the chapel of St. Michael and All Angels' Church, Philadelphia (Rev. J. D. Harewood, priest in charge), on September 26th to 29th.

The opening service on Tuesday evening was an elaborate and impressive rendering of Evensong. In the absence of the Bishop of Pennsylvania, the Rev. E. A. White delivered the address of welcome, which was responded to by the Rev. Dr. H. B. Delany, the president. The sermon by the Rev. E. W. Daniel, curate of St. Philip's Church, New York, was an able statement of the present situation, with special regard to the racial episcopate, and was, the next day, ordered printed and sent to the members of the General Convention.

On Wednesday, Bishops Rhinelander and Garland were present and delivered addresses. That of Bishop Garland provoked intense enthusiasm, because of his unqualified endorsement of the contention of the Conference with respect to the racial episcopate.

The Conference was marked by a spirit of hopefulness and intense interest throughout; but the discussion which elicited the most earnest attention was that concerning the racial episcopate. The feeling of the Conference was distinctly in favor of the proposal for a missionary jurisdiction with a negro bishop, and this found expression in the spontaneous subscription from the floor of the house of a considerable sum to send two priests to St. Louis, the Rev. Dr. George F. Bragg and the Rev. James K. Satterwhite, as official representatives bearing a memorial to General Convention and also a copy of the sermon preached by the Rev. E. W. Daniel.

In the course of the discussion a strong feeling of dissatisfaction was generally manifested over the position taken at the headquarters of the Board of Missions toward work among colored people. This was especially expressed in view of the proposal to send a white bishop to Liberia to fill the place of the late Bishop Ferguson. The Conference adopted a firm protest against this policy, which was felt to be unwise in view of the future welfare of the mission.

For a number of years the Conference has urged upon the Board of Missions the extreme importance of a field secretary, to inspire and help the lonely workers in the missionary field. At this session a commission was constituted, to raise from the colored clergy and congregations, a third or one-half of the requisite stipend of such officer, and appeal to the Board of Missions to supply the remaining portion.

The Rev. Prof. S. W. Grice, of the Bishop Payne Divinity School, was elected president to succeed Dr. Delany. The closing service, a memorial one, was held in St. Thomas' Church. The Rev. Dr. Bragg, in his address, Our Mother Church, a Witness and an Inspiration, stimulated a vision of extreme hopefulness. The next meeting of the conference is to be held in the Chapel of St. Mary the Virgin, Baltimore.

Monthly meetings of the Clerical Brotherhood were resumed in the Church House on Monday, September 25th, Bishop Rhinelander, the speaker, discussing The Ethics of Controversy. He said that "the word controversy is worth saving for good use. Controversy, as such, is one of the noblest activities of men, and has peculiar claim upon us at the present time." He spoke of the lack of clear thinking in the present day and also of the unreal use of words in controversy, thus obscuring the subject. As an illustration, he suggested the obscurity in the minds of most people when they use the words "Real Presence." A large number of the clergy listened with great interest.

One of the most interesting happenings during the past week was the re-opening of old St. John's Church, Northern Liberties.

After the suspension of the Rev. George Chalmers Richmond, Bishop Rhinelander appointed the Rev. Henri M. G. Huff to take charge temporarily. Mr. Huff set himself to the task of rehabilitation, and last week presented the buildings entirely renovated and with a restored congregation to the Bishop, who had appointed the Rev. Edwin S. Lane to take permanent charge.

At evensong on Wednesday evening Bishop Rhinelander, Dr. Upjohn, the Rev. Messrs. H. M. G. Huff, A. J. Arnold, Edward G. Knight, Henry M. Medary, and Edwin S. Lane were in the chancel. The Bishop spoke about the work of old St. John's, referring to its wonderful past and to its hopeful future. After the service addresses were made in the parish house by the Bishop and other clergy. In the chancel sat the pastor of the Greek congregation,

which is worshipping in a chapel they have erected in the upper room of the parish house. Many of his congregation were also present. Mr. Lane has made a special study of the social work of the Church, and intends to apply his knowledge in St. John's parish. The neighborhood is one of those city communities which has entirely changed, and now it is difficult to find an American English-speaking person in it.

A meeting of the Church Mission of Help was held in the rooms last Friday evening. This society has for its object the helping of unfortunate girls, especially those who may be directed to it through the efforts of the clergy of the Church. Its president is the Rev. John Mockridge, D.D., who was much interested in this work in New York City while an assistant of Trinity Church. When he came to this city the Bishop requested that he organize a similar work here. The organization has been successfully engaged for about two years and has now more cases under its care than the present force of women can look after. Two women devote their entire time to the work, and several volunteers. The organization has opened an office at 1505 Arch street.

At the service in All Saints' Church, Darby, on the Fourteenth Sunday after Trinity, the entire building, including chancel, aisles, and vestibule, was packed, more than half of the congregation being men. The Rev. H. C. Stone was the speaker. The service was the morning office. The church, less than five years old, already has a membership of 301, of which 125 are men in active service. A men's Bible class was started in June and now numbers seventy-five; a large portion are regular in attendance. In four classes 186 persons were presented for confirmation. In a recent visitation Bishop Rhinelander said he had decided to place the parish among the first this year to receive aid in building. At present all work is conducted in a parish house. The people, enthusiastic and earnest, have joined hands with the priest in charge, in making every department successful.

During the past winter season, elaborate musical services have been held in the Church of the Holy Apostles. Last Sunday evening these services were resumed for this season, when Rossini's *Stabat Mater* was rendered. The programme announced that this was the first of a series to be given on the first Sunday evening of each month.

The thirtieth anniversary of the Chapel of the Holy Communion, and the fifth of the Rev. Alfred R. Berkeley as its vicar, were celebrated last Sunday. The vicar officiated at the morning and the rector of the parish at the evening services. Mr. Berkeley has announced his resignation to accept a call to St. Paul's Church, New Orleans, La., but will not assume his new position until November.

After a long vacation, due to the quarantine, the Sunday schools opened their winter sessions last Sunday. The epidemic has been almost entirely eradicated, and the authorities think it safe to allow the schools to open their doors and the theatres to permit children to attend.

The University of Pennsylvania re-opened last week with an enrollment of 9,000 students, including 300 women. For the first time in the history of the University the women occupied a full section of seats on the floor of the gymnasium. The Provost declared admission barred to all with conditions. He asserted that the standard of scholarship is to be higher than in the past. Preparation for Church work among the student body has already begun. University services will be held in St. Mary's Church on October 8th, when the rector will be the preacher; on November 5th, when the Rev. Harvey Officer, O.H.C., is to preach, and November 26th, when Bishop Stearly is coming. For some years past this parish, with those of the Church of the Saviour and the Transfiguration, has done much for the student body. In all three, Bible classes have been maintained for the men, and corporate Communion arranged.

The Brotherhood in the diocese is making great preparations for attending the Brotherhood Convention next week. A large number of the members have signified their intention to go to the convention city with the Brotherhood president, Mr. Edward H. Bonsall.

After a successful rectorship of fourteen years, the Rev. Clarence W. Bispham has tendered his resignation, and conducted his last service in St. Philip's Church on Sunday, September 24th. A farewell reception was given him last Friday evening when several of the guilds presented appropriate gifts.

A conference of the examining chaplains of this Province was held in the Philadelphia Divinity School Wednesday and Thursday of last week. The Rev. Dr. Heffern has resigned his work at the Deaconess' House as lecturer on the Acts and Epistles, after fourteen years of service. The Rev. George Lynde Richardson has been appointed to take his place.

EDWARD JAMES MCHENRY.

**Church Mission of Help**

**All Saints' Church, Darby**

**Church of the Holy Apostles**

**Re-opening of Sunday Schools**

**At the University of Pennsylvania**

**Large Delegation to Cleveland**

**Miscellaneous**

**Bishop Rhinelander on Controversy**

**St. John's, Northern Liberties**



## DEANERIES MEET IN CHICAGO

## Two Hold Their Fall Sessions

## SOME NEW FORMS OF PARISH ACTIVITY

The Living Church News Bureau }  
Chicago, October 2, 1916 }

THE autumn deanery meetings generally bring together a large number of clergy, and are a means of introducing to the diocese newcomers, always heartily welcome, but whose coming suggests the query, How long will they stay? For it is astonishing how men change here, how they come and go, in Chicago. One is impressed by this lust of change. Probably in all sections of the land the Church is thus affected, but Chicago seems to be first in restlessness. The subject mentioned below, Holding the Communicant, suggests that the laity of the deaneries might meet and discuss among other topics How to Hold the Clergy. It is a serious question, and might well be approached from the layman's side.

The fall meeting of the northern deanery was held on Monday and Tuesday, September 25th and 26th, at Trinity Church, Belvidere (Rev. G. G. Moore, priest in charge). Twelve clergy were present out of a total of nineteen. Supper was served by the woman's guild to the visitors and to twenty-five laymen of the parish. At the evening service the preachers were the Rev. H. A. Lepper of Christ Church, Harvard, who gave an address on What's Wrong with the Church?; and the Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin, who spoke on Men and the Church. At the business meeting on Tuesday the Rev. Cleon Bigler spoke on Holding the Communicant, and the Rev. Frederick Grant on The Priest in His Study. A letter of greeting was sent to the Rev. N. B. Clinch, rector of Emmanuel Church, Rockford, chaplain of the Third Regiment, now serving on the Mexican border. The Rev. F. V. Hoag was elected secretary.

A chapter meeting of the northeastern deanery was held in the Church of St. Paul's-by-the-Lake, Rogers Park (Rev. Gilbert W. Laidlaw, rector), on Tuesday, September 26th. About sixty clergy were present. The ecclesiastical topic was introduced by the Rev. Erle H. Merriman, secretary of the diocese, with a comprehensive and able review of the report of the Commission on Revision of the Prayer Book. So interesting was the topic that the reading and discussion were continued after luncheon. The general feeling seemed to be one of delighted surprise at the extent of the proposed changes and amendments. Luncheon was served in the new parish house, corner of Estes and North Ashland avenues, which has just been built, and is one of the most attractive and well-equipped in the diocese.

Miss Nina B. Lambkin has taken charge of the parish socials to be held in Sumner Hall, at the Cathedral, this season. Miss Lambkin is an instructor at the Northwestern University, and a professional in child-welfare and community playground work. The programme announced by Dean Pond begins on Thursday, October 5th, with a social and dance for all parishioners; and each month, except during Lent, these parties for old and young will be held in Sumner Hall, with a small admission charge, ten cents for adults and five cents for children, except on Thanksgiving Eve, and the one in June, which will be the children's party for members of the Sunday school. A generous layman has sent a check for these socials to the dean, who wisely says that the young people of the Cathedral are bound to attend dances where the influences will be less wholesome than at Sumner Hall if they are not given better opportunities in their own parish.

The Rev. J. J. Steffens, rector of St. Alban's Church, Prairie avenue, in the thick of the older flat district on the South Side, makes some interesting announcements in his parish weekly. The Mid-Week Fellowship, a new organization for advancement and growth in spiritual and religious life, meets in the church every Wednesday evening for an open discussion on suggested topics. Each brings his textbook, *The Manhood of the New Master*, which contains short selections from the gospels with comments for each day of the week which every member promises to read daily. Thursday evening dinners are served by the women's club to the parishioners and to any of the public who may choose to come. A well-cooked, inexpensive dinner means much to the many here who must depend on the fare of cheap restaurants. The men's club, too, is an active body. The members have been collecting newspapers and magazines, and have a ton to sell—a valuable possession in these days of high-priced paper.

The Rt. Rev. John Poyntz Tyler, Bishop of North Dakota, conducted a day of prayer for women of the diocese at the Cathedral on Friday, September 29th. The day, which was under the auspices of the Woman's Auxiliary, began with Holy Communion, Bishop Tyler being assisted by Dean Pond. After the service Bishop Tyler

gave a first meditation on Ourselves. He gave a second meditation in the afternoon on Our Work. About two hundred women were present. The offering for the United Offering was the last ingathering before the Triennial.

Mr. William C. Graves, chairman of the Social Service Commission, reports that Mr. C. D. Blachly, who has been most active as field secretary of the Commission, has resigned to become instructor in Goucher College, Baltimore. Mr. Blachly will give courses there on municipal problems, statistics, and social research. Goucher College is attempting to establish a department of active sociological research in connection with the social departments of the city of Baltimore, and Mr. Blachly has been chosen to take charge.

A series of men's conferences on Christian Principles is being held at the Church of the Redeemer, every Tuesday evening. The conferences, led by the rector, the Rev. Dr. Hopkins, are followed by an open forum. The Relationship of Christian Principles to Prayer, Society, Temptation, Politics, Enemies, Forgiveness, Unbelief, Friendship, Marriage and Divorce, The Home, Womanhood, Childhood, Property, and Poverty, is to be discussed. And the rector asks pertinently, Can you invest one hour a week in a better way?

For eight years the Rev. George Forsey, who died recently, was in charge of the missions of All Saints', Roseland, and St. Joseph's, Pullman, and did excellent work there. From last November to June, Dean Pardee was in charge. He has been followed by the Rev. John William Jones, formerly of the Cathedral at Denver. The congregations have increased lately, and the material condition of the missions is very much better. St. Joseph's Church has been repainted, while the interior is soon to be redecorated, and lighted by electricity.

H. B. GWYN.

## THE BISHOP OF SPRINGFIELD WILL RESIGN

THE Bishop of Springfield, the Rt. Rev. Edward William Osborne, D.D., who was consecrated in 1904, announced on Friday, September 29th, his intention to resign his see at the approaching session of the House of Bishops at St. Louis. His resignation is to take effect January 1st, and the reasons assigned for his action are his advanced age and physical infirmities.

## DREAM GLORY

Awake I lay in awe-struck thoughts of God  
And heaven, and of the rapturous joy they know  
Whose souls through depth of purgatorial woe  
Up the steep path to heights unfathom'd trod;  
I saw the two-edged sword, the measuring rod,  
I heard the archangelic trumpets blow,  
Listening the surge of sound tumultuous flow  
Round the gold battlements of that abode.  
But I must let the burning splendor go,  
Who dare not call the diadem'd angels peers;  
Unripe for heaven, let me, content below  
With simple joys, 'mid earth-born smiles and tears,  
Delight in common things, slowly to grow  
To heritage of human hopes and fears.

H. BUCHANAN RYLEY.

## THE ABIDING PRESENCE

THE PROMISE of Christ that He would remain with His own, even to the end of the world, though given primarily to His apostles, was not for them alone, but for all who should believe in Him through their teaching and that of their successors. The feeling that He still loves the sons of men, rejoicing in their joy and sympathizing in their sorrow, is that of many Christians, and should be the firm belief of all. It helps to bear pain and misfortune bravely and to persevere, in spite of mistakes and wilful wrongdoing, even to the end. There is hope for the man who stumbles and falls, perhaps again and again, as someone has said, if he falls with his face toward the cross.

A child often finds himself in hard places, where he is bewildered and frightened, and where he even suffers pain, because of ignorant or wilful disregard of the laws which govern his life, but the loving father does not therefore cast him off. He raises him to his feet, binds up his hurts, soothes his fears, and bids him try again; and this he does, over and over again. Shall we think of Christ as less patient with us? He has told us of the love of the Father for His children, and Himself sets us the example of loving trust in the divine power which can overrule evil for good, and is infinitely more loving and patient than any earthly parent can be. The soul that realizes this walks calm and confident through life, "as seeing Him who is invisible," undismayed by what seems wrong and hopelessly tangled.—*Waterbury American*.



## The General Convention of 1916

THE great triennial event in the American Church, the meeting of its General Convention, is to take place in the city of St. Louis during some three weeks beginning on Wednesday, October 11th. The place of meeting is chosen in honor of the approach of the fiftieth anniversary of the consecration of the Bishop of the diocese of Missouri, Dr. Daniel Sylvester Tuttle, who is also Presiding Bishop of the American Church. Bishop Tuttle was consecrated Bishop of Montana, Idaho, and Utah on May 1, 1867, and was translated to the diocese of Missouri, after a brilliant missionary episcopate of nineteen years, in 1886. He is 79 years of age, yet four of his brethren of the episcopate are still older. None, however, has been a bishop so long as he and no other member of either house of General Convention has sat in so large a number of sessions of that body.

The sessions of General Convention will be held, as has already been stated, in the Moolah Temple, a large edifice which accommodates the House of Deputies in its main hall and the House of Bishops in a wing, while the large Undercroft will be devoted to a lunch-room and the various offices and retiring rooms that are needed in connection with the great event.

In the east end of the Undercroft will be found the information bureau, United States postoffice sub-station, telegraph office, telephone booths and operator.

A lounging and smoking room for the deputies is in the east side of the Undercroft, adjoining the dining-room. A quiet-room, with stationery and writing facilities for the deputies, is in the west side of the Undercroft.

The exhibit of the Joint Commission on Social Service is located in a large tent immediately west of the Convention Hall. Other exhibits of the Church will be installed in the Undercroft.

The "Bishop-Tuttle Room" is located in the northeast corner of the main floor, and is especially arranged as a writing-room and rest-room for the members of the House of Bishops. Access may be had only through the House of Bishops' room by a passageway back of the stage in the main auditorium.

Information will be given next week as to various dates during the progress of the General Convention. Advance information is at hand as follows:

There will be a Corporate Communion for the bishops and deputies at Christ Church Cathedral at 7:30 of the opening morning, Wednesday, October 11th. The opening service in the Moolah Temple will be at 10:30, instead of 10 o'clock as previously stated.

The sessions of the Woman's Auxiliary are to be held in the Sheldon Memorial hall, a few blocks distant from the Moolah Temple. For the women of the Auxiliary there will be a quiet hour at St. Peter's Church on Tuesday afternoon at 4:30. The Auxiliary service, with the presentation of the United Offering, will be at Christ Church Cathedral on Thursday morning.

The Board of Missions will meet at the Cathedral on the 6th and 7th and will have a conference with the foreign missionary bishops on the 9th and 10th.

The Guild of St. Barnabas for Nurses will be in session at St. Luke's Hospital on the 10th, beginning with a corporate communion at 7:30 and ending with an evening service at the Cathedral.

The Church Socialist League will be represented by its national secretary, the Rev. A. L. Byron-Curtiss, and a number of its members. It will have a booth in the hall with other Church Societies, where leaflets will be given out and other proper activities maintained.

The Church Periodical Club will hold a public meeting on Friday, October 13th, at 8 P. M. The speakers will be Bishops Rowe, Beecher, Tucker, Rhineland, and the Rev. Dr. A. R. Mansfield. Its corporate communion occurs the following day at 8 A. M. At 2 P. M. there will be a librarians' conference on Tuesday, October 17th; at the same hour on Wednesday, a correspondents' conference; and on Thursday, October 19th, at the same hour a monthly meeting.

THE GENERAL CONVENTION of the American Church is in many respects a unique body. The House of Bishops sits with

closed doors, while the sessions of the House of Deputies are open to the public. In the latter body four clerical and four lay deputies represent each of the sixty-eight dioceses of the Church, while the twenty-three domestic missionary districts are each represented by one clerical and one lay delegate, each of whom has a quarter vote wherever the vote is called by "dioceses and orders"; and each of the nine foreign districts is entitled to one clerical and one lay delegate, who do not vote when the vote is taken by dioceses and orders.

While in precisely its present form General Convention is peculiar to the American Church, in principle it has abundant precedent extending through all the ages of Christian history. The House of Bishops is the counterpart of the Upper House of Convocation in England. The body of clerical deputies represents the Lower House of Convocation, while the body of lay deputies continues the function of the British Parliament insofar as it has ecclesiastical jurisdiction, and goes back to earlier centuries in England in that, where Parliament no longer consists of representatives who are Churchmen, the House of Deputies does. The House of Deputies in General Convention, and the American Congress, divide between them the functions of the British House of Commons.

Neither is the precedent for General Convention confined to England alone, for there were conventions of bishops, priests, and laymen at many epochs of European history, though never in a continuous legislative body in precisely the form with which we are familiar in this country.

In the coming General Convention there will be gray-haired deputies who have long been members of that body. As the bishops sit by virtue of their office, while the deputies are elected from convention to convention, it might be thought that many of the former house would have had continuous service much beyond any in the House of Deputies. In point of fact there is only one such bishop. Bishop Tuttle has sat in every General Convention since 1868. Bishop Garrett has been entitled to a seat since 1874, in which year he was a member of the House of Deputies and was consecrated bishop in the following December. But since, we think, Bishop Garrett has been absent from one or more sessions, Bishop Tuttle alone has had longer service in General Convention than the senior members of the House of Deputies, who entered in 1877.

The bishops not only come from all the dioceses and missionary districts in this country but from our foreign districts as well and from our island possessions and Alaska. They are a body of men second to none in this country in influence and ability.

Senior in the House of Deputies on the clerical side is the Rev. Dr. Battershall of the diocese of Albany, and among the lay deputies the Hon. L. Bradford Prince of New Mexico, both of whom have served in every convention since 1877, this being, therefore, the fourteenth convention of each. Dr. Battershall has for several sessions been chairman of the Committee on Amendments to the Constitution. The Rev. Dr. Leffingwell of Quincy also began his service in 1877 and has served continuously since except in two conventions. Other deputies of exceptionally long service are Col. Z. D. Harrison of Atlanta, a member since 1883; Mr. Joseph Packard of Maryland, Judge Miles F. Gilbert of Springfield, and Mr. A. D. Parker of Colorado, each of whom has served since 1886; and Mr. George E. Copeland of Milwaukee, who has served continuously with the exception of one convention, from the same year.

A remarkable character among the deputies is Judge Charles Andrews, LL.D., of the diocese of Central New York, who is eighty-nine years of age. He began his service in the House of Deputies in 1898, and has been a very influential member of that body, serving on some of its most important committees. Judge Andrews was for more than a quarter century a judge and latterly chief judge of the New York State Court of Appeals. His associates are hoping that he will be able to attend this session and to resume his accustomed activity.

In the House of Deputies there are many other men of distinction. The President of the House, the Rev. Alexander Mann, D.D., is successor once removed from Dr. Phillips Brooks in the rectorship of Trinity Church, Boston, and is among the best known of the New England clergy. Washington returns the Rev. Dr. R. H. McKim, who served as president of the

(Continued on page 804)



## Divorce for Causes Arising Before Marriage

By the Rt. Rev. LEWIS W. BURTON, D.D.

Bishop of Lexington

AS stated in connection with my signature to the report of the Joint Commission on Holy Matrimony, I was unable to give my approval to the proposed amendments (i) and (ii) to Section III. of Canon 40.

I shall now state my objections to the second of the proposed amendments, which reads as follows:

"Where it is claimed that the divorce has been granted for causes arising before the marriage, satisfactory evidence touching the facts in the case, including a copy of the court's decree and record, if practicable, with proof that the defendant was personally served, or appeared in the action, shall be laid before the ecclesiastical authority, who shall thereupon take counsel with his chancellor or other legal adviser. Where this claim is established by the record, the ecclesiastical authority shall declare in writing that such a divorce, being in fact a decree of annulment, is no bar to the marriage of either party."

Section III. of Canon 40 now relates only to divorce "for any cause arising after marriage." I have never heard of an instance of such action under the present canon; but it is conceivable that a Minister might satisfy himself that a certain divorce had been for a cause existing at the time of the marriage, and that therefore neither of the parties thereto was subject to the prohibitions of the canon. I am in favor of legislation that will govern just such a case.

It is a remarkable fact, running through all history, that, whenever a Church decreed the absolute indissolubility of marriage, it began, by casuistry and legislation, to invent and multiply the causes, often petty and frivolous, for which marriages might be declared void *ab initio*. There has been a certain, though frequently either a ridiculous or an immoral, consistency in this action. For where there has never been a marriage, of course, there is no question of a remarriage.

Our Commission deserves credit, in its proposed legislation with reference to causes existing at the time of marriage, for undertaking to conform itself to the civil laws thereto pertaining. But I am convinced that it has failed in its purpose in proposing, as an amendment, subsection (ii).

### *The Radical and Vital Error*

With reference to the point I am about to make, I have the entire approval of the chancellor of this diocese, Mr. J. T. Shelby, than whom there is no abler lawyer in our state. Another chancellor, upon the appellate bench of a large state, has volunteered the same objection.

There are certain causes existing at the time of an attempted marriage, recognized in practically all states, which are legal impediments to the actuality of that marriage, only as between the two parties seeking it, as, for example, their consanguinity or affinity. If their marriage was void *ab initio*, the cause therefor may be considered no bar to the remarriage of either of them to other parties respectively. But there are other causes existing at the time of marriage, and recognized by many states as sufficient cause either for annulment of the marriage or for divorce from the bonds of matrimony, which, in all legality or social righteousness, or in all common morality, are or ought to be a bar to the remarriage of at least one of the parties to a former marriage. Such are insanity, idiocy, physical incapacity for marriage, prenuptial unchastity on the part of the wife for which there is *prima facie* evidence, and bigamy.

It may be claimed by the others of the Commission, that the ecclesiastical authority and his chancellor are supposed to have some common sense in the administration and application of this proposed amendment to the marriage canon. Then the amendment ought specifically to give them a carefully guarded discretion which, as reported, it certainly does not. It may be claimed that, when the proposed amendment reads "Where this claim ('that the divorce has been granted for causes arising before the marriage') is established by the record, the ecclesiastical authority shall declare in writing that such a divorce, being in fact a decree of annulment, is no bar to the marriage of either party," the meaning is that the divorce, merely considered as a divorce, is no bar; that the divorce,

*quoad* divorce, is no bar to remarriage. But in the cases above mentioned the decree of the court is practically a public declaration that the persons in that condition or state, so long as they continue therein, are not fit to be married or at least cannot be legally married. The very divorce, *quoad* divorce, if you please, is in certain instances a condemnation to non-marriage so long as the impediment continues. One might as well claim that a verdict by a jury and a sentence by a judge, *quoad* verdict or sentence, are no bar to the exercise of the suffrage by a citizen.

In Kentucky and many of the states certain causes existing at the time of the marriage make the marriage "criminal;" that is, subject one or both of the parties to punishment, *e. g.*, in cases of bigamy or miscegenation. Nevertheless, if these marriages are declared void, there is in such a history, according to the proposed amendment, "no bar to the marriage of either party"; and, if called upon to do so, the ecclesiastical authority must declare that fact in writing.

An attempt at least should be made to provide legislation on this subject which is capable of a reasonable, literal interpretation, and which does not have to be argued about in an effort to discover or disclose its spirit or intention. But, if we are to interpret the proposed new canon literally and as mandatory, is there not a gross inconsistency revealed in it? The schedule at the end of my article will exhibit most of the causes, existing at the time of a marriage, for which the latter may be annulled or from which a divorce may be granted, and in spite of which each of the parties will be permitted by this Church to remarry, if the proposed amendment carries. Some of them are very grave; others are proportionately trifling. In comparison with either of these extremes, it is unreasonable to deny remarriage to the innocent party in a divorce for breach of the Seventh Commandment after marriage.

### *Incorrect Phraseology*

The chancellor of this diocese, Mr. J. T. Shelby, has made clear the original error in applying the term *annulment* to a marriage declared void *ab initio*, as annulment should not be predicated of that which never had any actual existence. To annul is properly to make that which existed to exist no longer. But the usage has become so common in statutory law, that the *Century Dictionary* distinguishes between the annulment of a marriage and the granting of a divorce. The uniform divorce law proposed by the National Congress on Uniform Divorce Laws clearly distinguishes between annulment of marriage and divorce of every kind. So that the clause of the proposed amendment, to the effect that a divorce for causes existing at the time of marriage is "in fact a decree of annulment," is not correct.

So also has been obliterated the primary distinction, pointed out by Mr. Shelby, between cases where, on the one hand, it is decreed that no marriage has ever existed between certain parties, or that what has seemed to be a marriage has always been a void thing, and those cases where, on the other hand, a court dissolves what has been, up to the time of the decree or the time fixed in the decree, a legally existing marriage by divorcing the parties from the bonds of matrimony. The U. S. Census Office Report on Marriage and Divorce 1867-1906 (a most valuable compilation and digest) states, on page 185, that the statutes frequently grant the relief of a divorce on the grounds that would render a marriage void or voidable.

This point is very important to those whose desire is that the Church should stand for the indissolubility of marriage. It does not follow, because the marriage was illegal, that divorce from its bonds is a merely formal decree of invalidity. The Census Office Report says that even "a criminal marriage is not necessarily invalid."

Sometimes no decree or other legal process is necessary, as, for example, in the District of Columbia and in Michigan. In such cases the requirements of proposed amendment (ii) could not be complied with; perhaps would not be necessary. In other statutes as, for example, those in the District of Columbia, the marriage is void only from the date of the decree. So that in cases of this kind the divorce would not be



"in fact a decree of annulment," in the sense that the marriage was void *ab initio*. The court has practically recognized the marriage as valid up to the date of the decree and that for such serious causes as idiocy and lunacy, force and fraud, physical incapacity and non-age.

Nearly all the chancellors who have replied to my questions have practically repudiated the expression, "causes arising before marriage." Surely it needs no argument to prove that the proper phrase would be "causes existing at the time of the marriage." This is the wording used by the Census Office Report, as well as recommended by several of the chancellors.

The schedules appended to this article will make it clear that the suggestion made by one or more of the chancellors should be adopted, viz., in the first line of (ii) read: "where it is claimed that a marriage has been annulled or a divorce granted," etc. It is also recommended that, in the last paragraph in (ii), before the word "divorce" (omitting "a"), should be inserted the words "an annulment or." Or, as has been suggested, the word "judgment" might be substituted for the word "divorce" in the last paragraph. The clause "being in fact a decree of annulment" should be omitted. It is urged by some of the chancellors that, for example in case of a bigamist, it is too much to require personal service or appearance, as constructive service, and the fact that the defendant was properly and legally before the court, would probably be all that could be obtained in such a case and would be enough in justice to the innocent victim.

The Census Office Report, on page 25, explains the difficulty in determining the exact legal cause for which a divorce is granted. Some of the chancellors therefore urge that in every case the evidence and testimony should be required.

#### Schedules

That I might have the widest and most accurate information and advice on the proposed amendment (ii), I have sent out a questionnaire to all the diocesan chancellors listed in the last *Living Church Annual* and to a few additional legal authorities. I am indebted to the majority of them for replies, which, in their courtesy and painstaking presentation of the law in their several states, have added considerably to the respect which I already had for the office of chancellor. In laying before you the results of my inquiries, I must frankly declare that I cannot guarantee the completeness or accuracy of my information. All of the states have not been represented. I must be understood as using terms broadly, without taking account of all the qualifications, exceptions, and limitations which the statutes contain. And certain exact legal terms in this connection have to be expressed in circumlocutions for the sake of the proprieties.

#### I.

States which provide only for the annulment of a marriage for causes existing at the time of marriage: District of Columbia, Arkansas, California, Delaware, Iowa, Louisiana, Michigan, Montana, New York, New Jersey, Nebraska, North Dakota, South Carolina, South Dakota, Texas, and Wyoming.

#### II.

States which provide only divorce from the bonds of matrimony for causes existing at the time of marriage: Arizona, Colorado, Florida, Georgia, Illinois, Missouri, Pennsylvania, Tennessee, Washington, and West Virginia. In Colorado and Washington annulment proceedings can be had. In Illinois the marriage as such is admitted and recognized. In Tennessee, even in so serious a case as that of pre-nuptial unchastity, the marriage is considered legal; it is not annulled by the decree. *Per contra*, a court in Tennessee may, in its discretion, pronounce a marriage null and void from the beginning, for a cause having no existence at the time of the marriage.

#### III.

States which provide annulment in the case of some and divorce in the case of other marriages, and both for causes existing at the time of marriage: Alabama, Indiana, Kansas, Kentucky, Maryland, Massachusetts, Mississippi, Nevada, North Carolina, Utah, Virginia, and Wisconsin. In most of these states the distinction is made clear between declaring certain attempted marriages absolutely void *ab initio* and dissolving what has been theretofore a legal marriage. For example, the causes existing at the time of marriage for which such a divorce is provided by the State of Kentucky are physical incapacity,

loathsome disease, pre-nuptial unchastity. In Mississippi the distinction is observed between void and voidable marriages. The latter are not considered invalid, but voidable at the option of the aggrieved party. In other words, room is left for the aggrieved party to condone the fault of the other or for both of them to agree to live together. Indeed, in nearly all states, suit to break a marriage contract for causes existing at the time of marriage is lost, if it can be shown that, after the cause was removed, there was by the parties a practical ratification or consummation of the contract.

#### IV.

With the same caveat as before with reference to completeness, accuracy, and exactness, I have made up the following table of causes for annulment or divorce, existing at the time of marriage, recognized by statutes in the District of Columbia and in the states from which I have information. (The figures refer to the number of states providing for each cause)

(1) Where each party might marry some one else: Non-age, 19; not legally solemnized, 2; mistake, 2; want of consent, 3; consanguinity and affinity, 24; miscegenation (where not criminal), 8.

(2) Where the one in whom exists the impediment should marry no one till the impediment is removed.

(a) Not necessarily involving moral questions. Advanced tuberculosis, 1; chronic epilepsy, 1; idiocy and lunacy, 22; physical incapacity, 31.

(b) Involving immorality in all probability. Force and fraud, 21; conviction of felony or infamous crime, 4; abduction, 1; common drunkard, notoriously licentious, or habitual criminal, 3; loathsome disease, 3; bigamy, 33; pre-nuptial unchastity on wife's part with *prima facie* evidence, 12.

I venture to assert that any one looking over the foregoing schedules will agree with me that only after the most painstaking study of the statutes of all our states can a satisfactory amendment to our present canon be drawn up in place of subsection (ii). And surely both the ecclesiastical authority and his chancellor will have to be versed in the intricacies of very variegated marriage laws, if the divorce or annulment is secured in one state and the application for remarriage is made in another. And it is possible that the parties married with any one or all these impediments existing at the time of their marriage may have been united in holy matrimony with all the sanctions and vows of the form set forth in the Prayer Book, the binding character of which is so properly asserted.

THE CHURCH, I mean the church building in which you worship, can never mean what it ought to mean to you until you have in some measure identified yourself with it, until you have built some part of yourself into its fabric. The ancient and beautiful custom of beautifying the church with memorials of the departed, and with thankofferings for present and past blessings, is one of which every one ought to avail himself. There are so many ways of doing this. Think how much more the altar would mean to you if it bore some token of your own personal giving to the service of God; some bit of linen or silk which stood for some joy or sorrow of your life, and which, every time it was used, would make you feel more deeply your part in the worship of the Church; a book perhaps in the clergy or choir stalls bearing on its cover the name of one whom you had loved and lost, or the date of some great joy which God sent into your life; a window or a tablet on the wall, or even a tile in the floor, which meant that you yourself personally had helped to build God's House into a place of beauty worthy of His service. Do not rest content until you have done something, small or great, to make yourself a part of this church, in a way a stone in the great edifice which is consecrated to God. There are so many things which are really needed and people need usually only to be reminded of the privilege of such giving. What associations might be yours—the Sundays on which the vestments that you had made or given are in use, the day that you see *your* flowers on the altar, or hear the service read from *your* book, or a sermon preached from the pulpit you have built, or God's Word read from the lectern you have placed as an expression of thanks to God. Bring then, of the abundance of your means, or out of your scant store, some individual and personal offering to God's service, that you may with truthful love speak of this place as *my* Church, a place of comfort and of holy memory, a home for each one of us, where each one of us will see something that once was *his*, and now belongs to God.—S. A. C.

LIFE IS NOT to the Christian a cheerless waste, nor is death to him the King of Terrors. When he sees the shadows of evening fall around him, he knows it is only because this must be so, ere he can come to the glory of the next day's unclouded brightness.—Rev. T. V. Fosbery.



## THE REPORT OF THE JOINT COMMISSION ON THE LECTIONARY

THE Joint Commission on the Lectionary, with various changes in its personnel, has been in existence a number of years, but at the last General Convention was specifically authorized "to consider the practicability of daily lessons following the ecclesiastical year, to prepare a table of such daily lessons, if they deem it expedient, and to report at the next meeting of the General Convention." "Under this resolution, the Commission has considered the advisability of so remodeling the Lectionary as to arrange the daily lessons according to the ecclesiastical instead of according to the civil kalendar, and is of the opinion that such rearrangement is for many reasons both practical and desirable."

"In arranging these tables it has seemed advisable to the Commission to provide a full set covering a period of two years, with separate courses of lessons for the morning and evening."

Four reasons are assigned for the adoption of the two year's course: "First, because only in this way has it been found possible to include in the tables all those passages of Scripture which are suitable for public reading; second, because this plan enables us to make use of both methods of reading the Holy Scripture which are in common use, viz., the continuous reading of entire books and the reading of passages topically arranged, as well as to retain the distinctive advantages of each method; third, because we find it possible in this way to bring the week-day lessons into much closer accord with the Sunday lessons and with the seasons of the Church Year; and fourth, because it is possible in this way to apply the important principles recognized in the older Lectionary of the English Prayer Book, and—unfortunately, as we think—abandoned by the American Church in preparing the Lectionary of 1790, of using not only Old Testament prophecies, but also Old Testament history as a fitting background of the great redemptive acts of our Lord as commemorated in the great festivals, all of which fall in the first half of the Church year."

"Our Lord's life was fore-shadowed and prepared for by the whole history of God's dealings with man before the Incarnation and especially by the history of Israel in Old Testament times. The Old Testament lessons therefore are planned to trace out that history during a period of two years, beginning at Advent of the first year. First year lessons extend from the beginning of Genesis to the division of the Hebrew kingdom at the close of Solomon's reign; the second year lessons from the division of the kingdom to the close of Old Testament times, including lessons from the Apocrypha to cover the period between the Old and New Testament."

"This two-year Old Testament course runs through the mornings of both years. On Sundays appropriate New Testament correlations have been provided for the second lessons of the same service, while on week-days provision has been made for the consecutive reading of entire books of the New Testament, arranging them, so far as possible, suitably to the seasons of the Church Year."

The above provides for morning of two years. For the evening of the first year a New Testament historical course is given. "From Christmas to Easter these lessons follow the history of our Lord's life from His birth to His resurrection, using for the purpose the best passages from all four Gospels. From Easter to Whitsunday the lessons in this series deal with topics appropriate to our Lord's risen life and His teaching concerning the kingdom of God. From Whitsunday to Advent the theme is the work of the spirit of the Risen and Ascended Lord as recorded in the Acts and Epistles."

"This New Testament historical course is accompanied on Sundays by suitable Old Testament correlations for First Lesson, and by the consecutive reading of entire books of the Old Testament on Week-days."

"At evening prayer during the second year of the course the Sunday lessons from both Testaments are arranged to harmonize as far as possible with the teaching of the chief topic of the Altar service of the week as expressed in Collects, Epistles, or Gospels."

While it is not possible to please everybody, the Commission has tried to give recognition to every legitimate point of view and hence, we have arranged that alternative Old Testament lessons of a prophetic or didactic character should be given whenever the lesson provided was of a purely historical character. It has also arranged "to give a canonical alternative which

may be used if preferred in place of the lesson from the Apocrypha when such is provided for the regular lesson."

"One of the questions confronting your Commission was the amount of freedom in the choice of lessons which should be allowed the officiating minister. Some had urged that every minister be left free to select his own lesson. It is, however, undoubtedly right and the duty of the Church in fulfillment of her teaching function to see that such selections shall be read as shall give congregations an adequate knowledge of the contents of the Bible. This can only be secured by well ordered general plans. On the other hand some latitude of choice ought to be allowed in view of local circumstances and conditions; for liberty within the law is of the very genius of the Anglican Communion."

The Commission therefore, while proposing the general plan of reading outlined above, offers rubrics in connection with the same, allowing the minister on any Sunday to read the lessons appointed for any one of the six week-days following instead of those appointed for that Sunday; also that the present rules providing that when both morning and evening prayers are not said, the minister may read the lessons appointed either for morning or evening prayer, and that upon any day for which no proper lessons are provided the lessons appointed for any day in the same week may be read in place of the lessons appointed for the day, and that when the order for the Holy Communion cannot be used upon a Holy Day, the minister may read the Scriptures appointed for the Epistle and Gospel for the day in place of the lessons appointed, should be retained. It is also proposed that a rubric be added to the tables providing that at the completion of the two years' course and at the end of every two years thereafter, the use of the tables shall be reversed morning and evening.

The Commission concludes this discussion by saying, "it will be seen that if the tables are adopted with rubrics proposed, every passage in the Bible which the Commission has considered suitable for public reading will have a chance to get read in the course of time on Sunday, before both morning and evening congregation, and in its true relation to the Christian year without any further change in the tables themselves. Such a provision for wide range in use of Holy Scripture combined with a well ordered liberty in the reading thereof, we believe that no Lectionary has ever before provided."

## THE GENERAL CONVENTION OF 1916

(Continued from page 801)

House in three General Conventions and declined to stand for the honor again three years ago. Dean Grosvenor of New York, Dean Rousmaniere of Massachusetts, Dean Vernon of Maine, Dean Craik of Kentucky, Dean Massie of Lexington, and Dean White of Western Michigan are at the head of Cathedrals in their respective dioceses and among the leading clergy in each. There are clergy distinguished as theologians, as sociologists, and as parish priests. There are distinguished educators both among the clergy and among the laity.

The lay deputies are invariably men of distinction in their various communities. Judge E. G. Bradford of Delaware has for many years presided over the United States Court of that state, and the list of judges from other dioceses is a long one. Francis Lynde Stetson of New York, George Wharton Pepper and Francis A. Lewis of Pennsylvania, Charles G. Saunders and W. V. Kellen of Massachusetts, with many others, are distinguished at the bar. Mr. Lewis has for some years acted in the House of Deputies on behalf of the "steering" committee on despatch of business, in the difficult and delicate duties of which he has given complete satisfaction. Richard H. Dana of Massachusetts, Samuel Mather of Ohio, with others, have taken leading parts in civic work. Justice Vernon M. Davis of the Supreme Court of New York, who sits in this Convention for his first term, has been president of the Society for the Prevention of Cruelty to Children, a member of the Society of Medical Jurisprudence, and of various associations of lawyers, as also of the Academy of Political Science and the New York Historical Society. He is a vestryman of Trinity Church, New York. H. D. W. English of Pittsburgh has been president of the Chamber of Commerce and in the forefront of civic workers in his city for many years. George Gordon King of Rhode Island is the well-known treasurer of the Board of Missions. William C. Sturgis of Colorado is a distinguished scientist, particularly in botany. Many other deputies are distinguished well beyond their communities.



## Notes on the Report of the Commission on Revision of the Prayer Book

By the REV. WALKER GWYNNE, D. D.

**S**URELY "Matins" (not "Mattins") and "Evensong," which are found in all the Books of the Anglican communion except our own, should have a place in the American Book. Conciseness, as well as historical reasons, makes this most desirable. They might stand, as in the English Book, unobtrusively in the Kalendar. Moreover, "Evensong" is peculiar to the reformed Book. It was first printed in 1549 instead of "Vespers," the word of the unreformed Portuary which was the ordinary title in England for the Breviary, or daily office. It was the proper English word long before that year, as evidenced by the familiar proverb, "Be the day short or ever so long, At length it ringeth to Evensong."

2. To the Black Letter Days (pp. 7-8) add, out of deference to our good step-mother, the Scottish Church, Kentigern or Mungo, as in the Scottish Book, in addition to Hilary, on January 13th; and, in respect for the long-suffering Armenians, of whom we have many citizens, Blasius of Armenia, as in the English Book, in addition to the Scandinavian Ansgarius. Why not also Crispin and Crispian, shoemakers, out of respect to honest labor, on October 25th? Surely, also, the names ought not to stand bared of all description, as in the Report, but as given in the Scottish Book.

3. In the musical rendering of the *Benedicite* (20), with the approval of the Ordinary, permission should be granted to unite into a single strophe two or more of the invocations, the refrain, "Praise Him," etc., being repeated only after each combination. To sing it as printed is not to edification, but sung thus it becomes a most inspiring hymn. Moreover, the employment of the ordinary *Gloria* here is a mistake both rhythmically and musically, besides being contrary to ancient usage. The ancient form freely translated is as follows: "Let us bless the Father, and the Son, and the Holy Ghost; praise Him and magnify Him for ever."

"Blessed art thou in the firmament of heaven; praised and glorified and magnified for ever. Amen." (See Maskell *Monumenta Ritualia*, II: 20, note, for the original: *Benedicamus Patrem et Filium cum Sancto Spiritu; laudemus et superexaltamus eum in Saecula. Benedictus es Domine in firmamento coelo; et laudabilis et gloriosus et superexaltatus in saecula.*) The ordinary *Gloria* does not seem to belong to the Hymn in any way, and comes like an unpleasant bump at the end.

4. While the proposed changes in the use of the Psalter (p. 45) are somewhat of an improvement on our present system, it is a cause of regret that, so long as consecutive recitation is retained, the almost perfect method adopted by the Scottish bishops in June of last year has not been adopted by the Commission. It may be had from the Cambridge (England) University Press.

5. There is a contradiction between the new title for the Eucharistic Office on pp. 13 and 49. Which is intended? Moreover, "Administration" is not in keeping with "Eucharist." The Scottish Liturgy expresses the distinction with great exactness. It says, "The Celebration of the Holy Eucharist, and Administration of Holy Communion." Why not make the title, "The Divine Liturgy, being the Order for the Celebration of the Lord's Supper or Holy Eucharist, and the Administration of Holy Communion?"

Holy Communion, as a *title* for the Sacrament, has no authority in Scripture, and little if any in the early Church. The First Book of 1549 expressed the distinction accurately when it said, "The Supper of the Lord, and (not, or) the Holy Communion." Our people need to be taught that the first purpose of the Sacrament, as the Catechism teaches, is "for the remembrance of the sacrifice," and that to *partake* of the Holy Communion is only one-half, and the second half, of their duty.

6. The Proper Prefaces (pp. 61, 62). Should not the feast of the Incarnation (the Annunciation) have its Proper Preface, as well as that of the Nativity? Why not also the Apostles and Evangelists, the Epiphany, the Purification, All Saints' Day, and the Ordination Offices, as provided for in the Scottish Book?

I regret to see that the evident typographical error ("or" instead of "of") in the Preface for Trinity Sunday (to which I called the attention of the Commission in 1889-92) has not been corrected. Why should the ultra conservatism of a state-bound Church, which retained "strain at a gnat," instead of "strain out," for three hundred years, be any guide to the first Church in Christendom to be free from state control?

The original in the Sarum Use, which is that also of the Sacramentary of Gelasius in the fifth century, is "Quod enim de Tua gloria revelante Te credimus; hoc de Filio Tuo, hoc de Spiritu Sancto *sine differentia discretionis sentimus.*" (See Maskell, *Ancient Liturgy of the Church of England*, p. 268.) This is manifestly "without difference of inequality," that is, without such difference as would constitute inequality. For difference between the Divine Persons there unquestionably is. All are equal, and of "the same Substance," but, as the Athanasian Hymn warns us, we must "neither confound the Persons nor divide the Substance." Our continued mistranslation of this ancient Preface comes perilously near committing us to the Sabellian heresy. Must we remain the slave of the printer for another century, as the English Church has remained the slave of Parliament? It may be better to delete the whole phrase as unnecessary.

7. The Prayer of Humble Access (p. 62). May there be no hasty and uninstructed deputy in the coming Conventions to cry out against the change to its original and rightful place, as there was in the Convention of 1892, when an appeal was made to the *odium theologicum* on the score that it was all in the interest of non-communicating attendance! After passing both Houses in 1889, and the Bishops in 1892, the resolution was lost by a single vote in Committee of the Whole in the House of Deputies.

8. The Exhortation in the Baptismal Office (pp. 88, 174). I sincerely hope that the form on p. 174 will be adopted instead of that on 88. The short form is very abrupt, and the teaching of the longer is sadly needed; witness the decreasing number of baptisms of Infants, and the growing indifference and disregard of the Sacrament among the Protestant sects.

9. The Exhortations in Holy Communion (pp. 65, 66). Why should it be necessary to give "warning" of the Holy Communion *always*? A "warning" and a "notice" are not synonymous terms. The English Book shows this clearly. The place for the "notice" is after the Creed. But the "warning" is to be read "after the sermon." As the Holy Eucharist, or the Breaking of the Bread, is the normal service for every Lord's Day at least, it is not intended even in the *present* Book that either notice or warning *must* be given every Sunday, but only "if occasion be," as it is said in the rubric after the Creed. It is to be remembered also that the whole rubric before the Exhortations (which are plainly only intended for special occasions), begins with the word "When," which governs everything that follows. (See Dearmer's *Parson's Handbook*, pp. 317, 318; and Blunt, *Annotated Pr. Bk.*, p. 176.) So full and clear, however is the teaching of these "Exhortations," and so rarely do our clergy exhort or teach their people about the Holy Communion (as they are distinctly required to do in the first rubric in the Communion of the Sick), that I should be glad to see their obligatory use extended even beyond the three great feasts.

10. "Cannot perform them" (p. 103) conveys very little idea of the child's mind, *me teste*. "Cannot fulfil these requirements," or "these things," would be better, though far from perfect. In the answer to this question, "Sureties" (unused before this, and after) should be changed to "Sponsors."

The brief much needed additions, concerning the Church and the Ministry, adopted some years ago by the Lower House of the Convocation of Canterbury, are worthy of careful consideration. They contain nothing that could possibly be objected to, inasmuch as they are in the very words of the Prayer Book, and add nothing, and change nothing, doctrinal.

11. In the Office for the Solemnization of Matrimony (pp. 110, 176, 177, 178) there is need of correction of the present rubric, which directs that the man shall be "on the right hand,



and the woman on the left." But on whose right hand? The ambiguity is removed by reference to the Sarum rubric, which is perfectly plain: "the man on the right hand of the woman," etc. *Vir a dextris mulieris, et mulier a sinistris viri.*

Reference also to the original form of the vows, which were of course necessarily in "the tongue understood of the people," throws much light on the much criticized word, "obey." In the ancient Salisbury Manual it is to be "bonour and buxum," that is, gentle, as in the French *debonnaire*, and *boughsome*, or pliable. In the York Manual even the word "buxum" does not occur at all, and some Manuals added the qualifying clause, "in all lawful places." (See Blunt, *Ann. Pr. Bk.*, p. 267.) It is to be remembered, moreover, that each party promises undivided allegiance and love, making the promise of obedience needless. For where these exist, obedience to the "headship" of the husband (Eph. v. 23) can never prove irksome.

"Yet the light of a whole life dies  
When love is done."

Bishop Jeremy Taylor sums up the whole matter in a single sentence: "The man's authority is love, and the woman's love is obedience." (*Sermon on the Ring*.) "Obey" should be deleted because it adds nothing to what is implied in "love" and "honour." It suggests a possible state of conflict, and thus needlessly becomes the little grain of sand that creates the "hot box," and stops the matrimonial train. "Obey" never occupied any place in the old English Manuals, and in its modern harshness of tone it by no means represents the earlier word, "buxum."

No omissions should be made from the Exhortation on p. 277 of the Prayer Book.

Would it not be well to restore the beautiful benediction of the Ring as it occurs in the Sarum Manual? "Bless, O Lord, this ring which we bless in Thy Name, that she who wears it may abide in Thy peace, continue in Thy favour, live, go on, and grow old in Thy love, and may be increased with length of days; through Jesus Christ our Lord." To propitiate "tender consciences" the blessing might well be left optional, but I believe it would meet with no appreciable opposition.

The words, "The Espousal," should be indented in the first question on p. 278 of the Prayer Book, or else inserted in the rubric preceding. (The word is incorrectly used in the Report p. 177, where "The Betrothal" is meant.) "Espousal" in the ancient equivalent of "Engagement" in liturgical and scriptural use. See S. Luke I, 27. The former custom was to make it in the church porch. See Chaucer, *Prologue to the Wife of Bath's Tale*. It was frequently made years before. "The Betrothal" should be introduced in a similar manner on the following page, as signifying the nuptials or marriage proper, of which this public act of consent is the essence. What follows is only the "Solemnization." (Dr. Hart says that M is a printer's mistaken emendation for N, which stands for the Christian name of both the man and the woman.)

12. I would suggest that the salutation of "Peace" in the Visitation Office be reserved until entrance to the sick man's room, or else left to the discretion of the Priest. How utterly inappropriate to stand in the hall and give the salutation in presence only of a maid or a butler! My own custom has been to say the words, with right hand uplifted, before the antiphon, "Remember not," etc. In this way it is more deeply impressed on the sick person that this is no mere friendly call, but the visitation of the physician of the soul, bringing the great message of Peace from the Lord of all life.

13. In the Order for the Burial of a Child (p. 141 of Report) add Rev. xxi. in 6th line, and Rev. xv. in last line.

14. As "this Church" has declared that she "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship" (Preface to Prayer Book), surely it is only just and right that the great Athanasian Hymn, that "calm breathed warning of the kindest love," as Keble calls it, should have a place at least equal to that of the Articles of Religion, and, as also in their case, not for public recitation, but for information and instruction. This does not mean that the anathemas should be printed. These form no part of the Hymn. The Nicene Creed had a similar anathema attached to it, but no one dreams of printing it, much less of uttering it. The revised Irish Book prints the so-called Creed, retaining the warnings, but makes no requirement for its recitation.

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WAR WILL never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ.—W. E. Channing.

## REPORT OF THE JOINT COMMISSION ON MISSIONARY ORGANIZATION AND ADMINISTRATION

THE Commission on Missionary Organization and Administration, appointed at the General Convention of 1913, with instructions "to investigate and consider the whole question of missionary organization and administration and to report to the next General Convention," herewith respectfully submits its report, together with a draft of canons and resolutions embodying its conclusions.

### I. ORGANIZATION

Four fundamental changes are recommended.

*First.* That the General Convention shall recognize and assume its inherent responsibility for the missionary work of the Church.

*Second.* That the Presiding Bishop, so soon as the office of Presiding Bishop become an elective office, shall be the active and responsible head of the Missionary Society.

*Third.* That the work of the Board of Missions, the General Board of Religious Education, and the Commission on Social Service be coördinated and unified.

*Fourth.* That the provision that the Board of Missions be composed of an equal number of bishops, presbyters, and laymen be annulled.

The reasons for these recommendations would seem to be so obvious as to require but few explanatory words.

*First.* The Church itself is the Missionary Society. Every baptized member of the Church is a member of the Society. The General Convention is the representative body of the Church. It is the Church in Council. As the first duty of the Church, that for which it exists, is missionary—to proclaim and extend the Kingdom of Christ its Lord—so the first duty of the General Convention is to provide for and to direct the missionary undertakings of the Church. Under our present system, the responsibility that belongs to the whole body is transferred to a small body, designated by the unfortunate title "Board of Missions," which is popularly supposed to be the originator of the missionary policies of the Church and the arbitrary authority in demanding funds for the carrying out of its policies.

In the judgment of the Commission, the Board of Missions should give place to an executive board, whose duty it shall be to execute the will of the Church as clearly and definitely expressed by the General Convention.

*Second.* When the Church elects a Presiding Bishop, he should become the chief executive of the Church and should therefore be the responsible head of every agency created for the prosecution of the work for which the Church as a whole is responsible.

*Third.* Since the work of education and of social service is as much missionary work as that of evangelization, there would seem to be no reason for the existence of three separate "Boards," each appealing to the Church for its own needs and each having an organization of its own.

The Commission is convinced that greater unity of action and better results will be attained by the recognition of all these agencies as missionary in character and as rightly demanding the support of the whole Church.

*Fourth.* For membership in the executive board, the best men available—experts in different lines—should be chosen without regard to their ecclesiastical status, whether bishops, presbyters, or laymen.

### II. ADMINISTRATION

1. The following changes in Administration are recommended. That certain work, whether in dioceses or missionary districts, be recognized as constituting a responsibility of the whole Church, as, e.g., work among the negroes and non-English speaking peoples, and in student centres:

2. That a bishop who receives help from the Missionary Society for such work be regarded as representing the whole Church, and that the special work in question be administered by the bishop and the Board of Missions in coöperation, as in the case of foreign missions, and not by the bishop and his diocesan authorities.

3. That the Board of Missions should have the right to pass upon the credentials of any missionary whose salary is paid in whole or in part from the general funds of the Church.

4. That each bishop who requests aid from the Missionary Society should present first to the synod of his province and then to the Board of Missions a complete budget of his needs



(classed as Evangelistic, Educational, Hospital Work, with such subclassifications as may be necessary) and that the synod should tabulate the requests in the order of their relative urgency or importance and forward their recommendations to the Board of Missions.

5. That appropriations to the domestic field be not limited to the payment of salaries but include plant and equipment and all other items for which appropriations are now made in the foreign field.

6. That the term Missionary Diocese be substituted for Missionary District, partly for the reason that District is a political rather than an ecclesiastical designation, and partly because of the confusion arising in China from the use of different terms by the American and English Missions.

7. That a domestic missionary district be given a voice in the selection of its bishop, either through its convocation or through the provincial synod.

8. That a pledge towards the support of the bishop be required from all domestic missionary districts, the amount to be determined by the diocese in consultation with the Board of Missions.

9. That the missionary districts of Alaska, Porto Rico, the Hawaiian Islands, the Philippine Islands, the Canal Zone (if it be erected into a missionary district), and all other districts beyond the coast line of the United States be classified as foreign missionary dioceses and administered as such.

10. That, for the information and inspiration of the Church, missionary bishops and any other missionaries whom the bishops may appoint, shall give their services for a definite period each year, under the direction of the Board of Missions, in promoting the missionary cause, and that the Board shall so arrange for the assignment of such speakers as to provide the entire Church with information, no part being omitted and no part over-solicited.

11. That the work of the American Church Building Fund Commission be coördinated with that of the Board of Missions.

12. That a uniform system of accounting be inaugurated and enforced in all missionary dioceses, including all funds received for use in the diocese in question, whether received by the bishop, by trustees (whether incorporated or unincorporated), or by any local fiscal officer, and whether received through the Board of Missions or from any other source.

13. That the Board of Missions shall make annually to the Church by publication a full report of its work, a complete exhibit of all trust funds and other resources of the Society, a detailed account of receipts and expenditures including an item showing the aggregate amount of salaries paid to all officers and employees; and that it shall make a triennial report to the General Convention.

The Commission would further recommend that the two Houses of General Convention adopt a resolution suggesting to the Board of Missions the advisability of having secretaries for special work, as, *e.g.*, domestic missions, foreign missions, negroes, Indians, and for the securing of workers for the mission field. This is in accordance with a resolution adopted by a conference of the domestic missionary bishops.

JOSEPH M. FRANCIS, *Bishop of Indianapolis, Chairman.*

EDMUND S. ROUSMANIERE, *Secretary.*

F. R. GRAVES, *Bishop of Shanghai.*

SAMUEL C. EDSALL, *Bishop of Minnesota.*

CAMERON MANN, *Bishop of So. Florida.*

THEODORE D. BRATTON, *Bishop of Mississippi.*

ERNEST M. STIRES.

W. MACCORMACK.

S. P. DELANY.

G. W. PEPPER.

J. H. DILLARD.

B. RANDALL.

W. A. ANDERSON.

#### MORAL ISSUES

IN ALL that tends to obscure and confuse, men are beginning to see moral issues more clearly; that all issues are moral. Every commercial and industrial question is moral. Huge gains no longer blind us to the methods by which they were made. The philanthropy of the giver no longer sanctifies the rapacity of the gainer. In all the whirl and confusion, the dust and the uncertainty of the hour, the eclipse is passing from the ten commandments and the golden rule. Good ethics is good business. We are getting down to the bare foundations of the universe, and find that the stones are hewn from the quarries of Sinai.—MARION D. SHUTTER, D.D., in *Universalist Leader*.

#### FOR CHRIST AND HIS CHURCH

By THE REV. JOHN S. LITTELL, D.D.

A VERY unorthodox Congregational minister of my acquaintance recently said to me, "I don't think of Christ now as I used to." I asked him if he had ever read Liddon's Bampton Lectures on the *Divinity of Our Lord*. He had never seen them. There are certain standard works as well as certain new ones that ought to be before the thinking people who surround every parish even when they do not belong to it. If I were Pope the one thing I should order on pain of death is that every priest should own and operate a parish religious library. If I were Mr. Carnegie or some one else of wealth I should start five thousand parish libraries with a free copy of Dr. Smith's *Religious Education*. If I were a parish priest who smoked, I should stop it until my parish had a dozen other books, one of which should certainly be Mr. Davey-Bigg's *Russia and Reunion*.

Our town Unitarian minister, who reads nothing but American Unitarian Society books, tells me that all intelligent persons have long ago given up believing what I hold as my religion. He says there is no longer any orthodox scholarship. I think I will let him see (as also some of my people to whom he has repeated his formula above) some of the English books, as well as Dr. Hall's *Being and Attributes of God*, and President Powell's *Christian Science*. Dr. Powell has given us a fascinating bit of all-round scholarship as interesting as it may be useful, and a profound credit to younger American Church scholarship.

As to other books, it is hard to tell what to get for parish circulation. One of my best of laymen told me he considered Holden's *The Holy Ghost the Comforter*, the best book he had ever read. I presume that is the estimate of a peculiarly spiritual-minded man. I should wish to circulate marked chapters of Russell's *Household of Faith*. I should have copies of Jessopp's *Penny History of the Church of England*, Dearmer's *Everyman's History* of the same, and of course Wakeman. I should have Bishop Hall's *Confirmation* in the Oxford Library of Practical Theology, and Bishop Whipple's *Lights and Shadows of a Long Episcopate*; Mr. Conover's *Memories of a Great Schoolmaster* (for certain men and for certain mothers); Abraham's *The Position of the Eucharist in Sunday Worship*, and Dr. Butler's *How Shall We Worship God?*

#### COMFORT IN TEMPTATION

TEMPTATION comes to every man, woman, and child. It came to all the saints and just men made perfect. The fiercest temptation on record is that of our Lord in the wilderness. No one is exempt from the tempter's power. The conditions of human life make temptation unavoidable. It is an ever-present factor in life. Temptation may be said to produce the battle and the bitterness of life, but it is also the road to holiness. The salutary effect of the hour of temptation has often been shown by the hour after temptation. Many who have fallen into "manifold temptations," have been led to "count it all joy." It is the trial of faith that reveals the nature of faith. Trial is the only safe test of character. A man tells me, "I am a Christian," but I do not know it, until he has been tried in the crucible of temptation, as the gold is tried in the fire. Temptation is not sin. Yielding is sin. We do well to remember this. Timid Christians, who keenly feel the presence of the Evil One, are apt to conclude that they must be very bad because of his frequent assaults upon their souls. They forget that this is the best proof that the Christian is faithful unto the Lord. Grace is stronger than sin, and the battle with Satan need not be hopeless. The grace of God is able to deliver in every hour of trial. "He is my refuge and my fortress; my God, in Him will I trust."—*Reformed Church Messenger*.

DOWN IN THE DARK, damp earth, under the snow, under the withered leaves, the little seeds are sleeping. Little brown seeds! If we could look into the ground, they would seem to us dry and dead. But

"— where man sees but withered leaves,  
God sees the sweet flowers growing."

If we could watch, we should see, by and by, a swelling of the little brown husks, as the spring sunshine warms the earth and the spring rain waters it. We should see tiny shoots peep out of their little prisons, and grow up into the light and air. Then we could stand beside them in the sunshine, and see the bundles of soft green leaves unfold, and dainty buds form; and sweet blossoms burst into beauty. Is it not wonderful, this work of God? And shall we not love Him who made all these things to give us pleasure, and to make us think of Him?—*Selected*.





CLINTON ROGERS WOODRUFF, EDITOR

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

ROMAN CATHOLIC WORK AMONG ITALIANS

FROM a Roman Catholic monthly bulletin I cut the following highly significant paragraph concerning a Philadelphia parish:

"The Rev. Thomas Barra, D.D., pastor of an Italian parish, who finds his children (six hundred in number) attending public school and ignorant of their faith, many of them unbaptized, the majority of the young people without First Holy Communion, and 80 per cent. of his adults negligent of Mass, has a difficult, yet not unusual, problem among Italians to meet.

"One of the means that occurred to him as an aid to quicken the sympathy of his people is the Social Week given over to a consideration of the economic problems of the working people. Lectures will be given eight consecutive evenings on Occupational Diseases, The Workings of the Compensation Act, The Abuse of Liquor, Church and Labor, Industrial Education and Good Government, etc.

"This is an excellent plan, and deserves imitation. It is not secularizing religion. Protestantism relegates to the scrap-heap most of the sacred beliefs, such as miracles, original sin, the atonement, the divinity of our Lord, etc., etc., and turns to social service to justify its continued existence. Catholicism, on the other hand, holds firmly to the specific Christian doctrines and endeavors to Christianize social service. Sin is the fundamental social problem. Catholicism weeds sin out of the human heart, and upon this basis only is willing to discuss social service."

PROBATION OFFICERS AND POLICE COURTS

Praise for the probation officer system in connection with police court work, which now is at the close of its first year's trial in Spokane, was accorded by Police Judge Witt of that city. The system was installed chiefly through the efforts of Commissioner—then Mayor—Fassett and Judge Witt, on Sept. 1, 1915. On that date the Rev. J. N. Barry, then working independently and without pay in the interest of unfortunates who drifted into court, was placed upon the city payroll and given greater powers. Judge Witt now says:

"The system has been a success in every way. It makes less work for the police court, less trouble for petty offenders, and works for better citizenship.

"The system has worked splendidly in settling small neighborhood quarrels. Take a case where somebody's child throws a brick, and somebody else's child retaliates. Parents on both sides get into the mix up and the result in many cases, before the probation officer was at work, was that the principals on both sides, with cohorts of witnesses, would appear in court and spend half a day fighting it out. They wasted our time and their own and nothing was settled. The injured party nursed a grievance, which the victorious side generally managed to take advantage of. Nowadays the probation officer investigates all quarrels of this nature.

"We have realized that putting a first offender in jail to associate with hardened criminals is a successful method of making a criminal out of him."

TRAINED WOMEN IN COLORADO MINING CAMPS

On August 1st, a corps of trained women workers along medical, social, and domestic lines were put to work in the coal and iron mining camps, Colorado, and in the steel plant of one of the largest industrial concerns. The experiment is the outcome of conferences between the Young Women's Christian Association, John D. Rockefeller, Jr., and this Colorado mining concern. If it is found a success, the system will be extended. For a beginning five of these trained young women, each an expert, will take up their labors in the field.

The nurses at the dispensaries will be available whenever needed for cases of illness or emergency operations. They will also visit the homes of the miners, make the acquaintance of the women and children, and give them sound advice on matters of cleanliness, hygiene, and housekeeping. Among other things, they will supervise the care of the teeth of the children. They also will encourage regular bathing. The first indications of contagious disease will be watched and quarantines imposed where necessary. In this way it is believed that the possibility of epidemics in the camps will be further reduced. The nurses

also will direct their attention to home sanitation, including garbage disposal.

WAYS OF IMPROVING HOUSING CONDITIONS

Here are four lines of activity suggested by the National Housing Association to those interested in improving housing conditions of their locality:

(1) That they immediately get into personal touch with the health officer and help him in any way in their power.

(2) That they then outline a programme of things that they wish to accomplish. This programme would include such important matters as securing an adequate number of inspectors and a sufficient appropriation; of getting laws to compel the removal of privy vaults, if their laws do not now make this possible; of getting laws that will do away with dark interior rooms, though it would be far better to do all these things under existing laws unless there is some doubt as to the powers of the health department to do so.

(3) To agree with the health officer upon a plan of newspaper publicity, and then to organize a campaign of this kind.

(4) To call a local housing conference of all people in their community who are interested in this subject or who would be interested, viz., tuberculosis organizations, doctors, social workers, business men, women's clubs, etc.

GOVERNMENT TREATMENT OF VENEREAL DISEASE

The English County Council Association passed a highly suggestive resolution at its late meeting to the effect "that this association regards the treatment of venereal diseases as an object deserving the coöperation of the local authorities with the central government, and would therefore recommend the county councils to give all reasonable facilities for the provision of free laboratory facilities, with a view to the diagnosis, prevention, and treatment of venereal diseases . . . but they do not consider that any portion of the cost of dealing with such a national matter should fall upon the rates."

It was stated that the Local Government Board, which is the national body, was proposing to issue an order making it compulsory on local authorities to undertake the treatment of this disease, a draft order having already been prepared.

WOULD APPORTION WELSH COMMON LANDS

The South Wales Garden Cities and Town Planning Association has given publicity to a proposal that the extensive stretches of common land existing in Wales, which now support only a few ponies, cattle, and geese, could easily be converted into small holdings colonies at a fraction of the cost of acquiring existing farm holdings and compensating tenants. The Association says: "There are, of course, weighty objections to the enclosure of commons by individuals; to the acquisition and use of commons by the state. However, especially when such land is provided for the use of men who have sacrificed much for the nation, little exception can be taken." It is suggested that Bishopston Common, of over two thousand acres, should be converted into small holdings.

JEWISH SOCIAL SERVICE AND THE INDUSTRIAL SITUATION

The Independent Order of B'nai B'rith, a well-known Jewish philanthropy, is organizing a social service committee. The industrial situation will be its chief concern. In commenting on this move, the editor of *Jewish Charities* said: "Israel ever honored labor and the artisan, but in America the Jewish people have fallen short of our historical ideals. All too many strikes have occurred in which the majority of the employers and strikers have been Jews. Why should not this Order, in which are enrolled both employers and workmen, do something to prevent strikes, bloodshed, and even loss of life?"

THE REV. CANON PHILIP SCHUYLER of the Portland Cathedral has been made chairman of the Social Service Commission of Maine.





## CORRESPONDENCE

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

### THE BISHOP OF NORTH CAROLINA AND THE RACIAL EPISCOPATE

To the Editor of *The Living Church*:

WILL you kindly allow me space in which to reply very briefly to my brother, the Bishop of North Carolina, who has written you at some length concerning the minority report of the Joint Commission on the Racial Episcopate?

First, as to the facts. He asserts that the council of the diocese of South Carolina "gave a very emphatic negative" to my proposal to give the negroes a suffragan bishop of their own race. I wish to say that at no council of my diocese was the plan of a suffragan bishop voted down, nor did my clergy and laity ever at any time put themselves on record as opposed to the plan. At Beaufort in 1912 council simply deferred action, saying "it was not expedient at this time to elect a negro suffragan bishop for South Carolina." At Greenville in 1914 council by a large majority in both orders passed a resolution approving the suffragan plan, and appointed a committee to consider what changes in constitution and canons of the diocese would be necessary, and to report back to the next council in the event of its final adoption. Before the next council could convene the negro clergy of the diocese met and decided to withdraw their request previously made for a suffragan bishop. I have it upon the authority of the negroes themselves that such pressure had been brought to bear upon them, by the advocates of the Racial Episcopate without the diocese, that they had come to believe that after all a suffragan bishop was not what they wanted, as they had been told he would be a mere "puppet", "a tool in the hands of the white man". So that the chief responsibility for the failure of my diocese to adopt the suffragan plan must rest upon the negroes themselves, and their friends and advisers without the diocese. My experience has convinced me that it would be useless for any southern bishop to attempt to put through the suffragan plan as long as the General Convention continues to hold out hope to the advocates of the Racial Episcopate by appointing joint commissions on this vexed question to consider and report. What we of the minority are asking for is that the general Church would show enough faith in its own carefully considered remedy, which (the Bishop of North Carolina to the contrary notwithstanding) was undoubtedly the suffragan plan, to allow those of us who are willing to try it, time in which to educate our own people, white and colored, up to the point of adopting it. When we consider the prejudice which this question has roused in the South; the misinformation which has been scattered broadcast, through the secular press, and by printed pamphlets; and the ignorance of our own people as to what would be involved, if the plan should be adopted, you can readily see that it will require more time than we have had here in South Carolina in which to inaugurate it.

My contention is that the General Convention should have let well enough alone, and, after recommending the suffragan plan, should have kept hands off, until something could be done. But what did the Convention do? No sooner had the suffragan plan been recommended in Cincinnati than three years later in New York, before any of us had had time in which to instruct and educate our people in so important a matter, the question was reopened, the Constitution was amended in the House of Bishops, and the Convention appointed a Joint Commission to consider and report further.

No one expects or desires to shut off discussion of this matter in the Church press, but it is one thing for an individual or a group of individuals to continue to agitate the question of a separate racial district for negroes, and quite another thing for the General Convention to encourage such agitation by giving it its official endorsement.

But my brother of North Carolina, as it seems to me, unwittingly cuts the ground from his own position when he says that the Racial Episcopate is "professedly an expedient for an extraordinary necessity". He had previously admitted that the rule of one bishop over a diocese as the spiritual head of the family of God had been the law and practice of the Church from the beginning, and yet he is willing to surrender it on the grounds of expediency to meet an "extraordinary necessity". I do not see how a man can surrender a principle on the grounds of expediency. The unity of the Family of God under one spiritual head is as fundamental a thing as we have in the Christian Church. Nothing could be more vital or fundamental. This law and practice of the Church, which has stood the test of all the centuries, it is proposed now to surrender on grounds of expediency within fifty years of the Civil War, and in the face of divided counsels from southern bishops and the negroes themselves in the Province in which it was proposed to erect this separate racial district. The Bishop suggests that the House of

Bishops and the dioceses concerned "could revert at any time to more ordinary methods." Does my brother of North Carolina really believe that, if once the racial episcopate in the South were established, there could be any turning back? Does not everyone familiar with conditions in this section know perfectly well that if once such a step should be taken it would become irrevocable? Or, as one of those who signed the minority report aptly put it when discussing the plan, "I don't like to drive into a place where I can't turn round." No one ought to vote for the plan of a separate racial district with the idea in his mind that there will be any "turning round." Let us understand clearly what we are doing. Let us dismiss as unworthy of so great a question the thought of "expediency." We have no right to abrogate a law of Christ and this Church on grounds of expediency. Special legislation is always unfortunate, but when it deals with a fundamental principle of our religion it becomes dangerous and pernicious in the extreme. I prefer to let well enough alone, and to hold in trust for posterity the great Catholic ideal of the unity and integrity of God's Family under one bishop, which has been the rule and practice from the beginning.

Sincerely yours,  
WILLIAM A. GUERRY, *Bishop*.

Charleston, S. C., September 27, 1916.

### LIGHTS AND GRADINES

[ABRIDGED]

To the Editor of *The Living Church*:

IT was with deep gratification one read Dean Grosvenor's defence of altar lights and the use of only two of the same. It naturally led to Mr. Ball's excellent letter defending the abolition of gradines and the placing of the two lights directly upon the altar according to true Catholic use, to say nothing of English use. It is a joy indeed to see signs of intelligent interest in such matters.

But equally disappointing was the editorial on the same subject in this week's *LIVING CHURCH*, alongside of your masterly discussion of Reservation in the editorial on Prayer Book Revision. One fears that, in defending such principles as you set forth for the governing of ceremonial, you are helping to spell defeat for the principles you so unanswerably set forth in regard to Reservation.

You base Reservation on primitive grounds, on laws of the Church which if the American Church has not re-affirmed she at least has not abrogated. You commend the House of Bishops for condemning the practice of Benediction, a development of the use of the Blessed Sacrament not sanctioned by the Catholic Church, but found only in parts of one communion. Here is solid ground, but to say in another connection that American Churchmen have "the right to develop ceremonial further and on rather freer lines than can be lawfully done in the Church of England," and that "nothing is more Catholic among us than the gradual development of our ceremonial," is to cut away the very ground you have been defending. We can indeed, by the lawful means of Prayer Book revision, change and enrich, modify or add to, and develop our ceremonial as we have done, but to say each priest may introduce what he happens to like, apart from lawful authority, is only to leave the Church open to the private judgment and vagaries of individual taste. You acknowledge that "whatever use can be established as having prevailed in England in the second year of Edward VI is lawful in the American Church, as a part of the common law ecclesiastical which we have inherited from the Mother Church," and by the same principle it seems plain that until other laws are set forth we are bound to that us. We claim a like principle as to the practice of Reservation.

However, setting aside the question of our being bound by the common law ecclesiastical, is it true that the use of six lights or more, and gradines, is the outcome of "the gradual development of our ceremonial, by a process of the survival of the fittest, into a living use for to-day"? It looks very much more like "a mere copy of a use that was current in another land," yes, and in another communion in our own and in many other lands. One fails to see where the development came in. In these and in many other points of ceremonial, at the time of and following the great Church revival of the nineteenth century, instead of standing on lawful ground and restoring what was our very own by right both in England and in America, we floundered about in darkness, and ignorantly copied foreign ceremonial. It was no wonder, and it is no wonder to-day, that our brethren of the other wing should be alarmed and accuse us of Romish tendencies and practice.

And it is just here that all this bears on questions like Reservation. In some places (few, we may be thankful) where Reservation is practised, the Benediction of the Blessed Sacrament has been copied from a foreign communion, just as the six lights, gradines, lace



"danglers," and other things have been copied, and it casts suspicion on the rest of us who stand for Catholic use both in regard to Reservation and ceremonial on lawful grounds. It is probable that the majority of our clergy who use six lights and gradines, etc., have given no thought to the matter, and have simply continued what they found in their churches as introduced by others who before them gave it no thought, beyond the fact that many were introducing them. One should be far from asserting that all those who use six lights, gradines, etc., also want Reservation for the purpose of Benediction or other excessive devotions. But to defend six lights, etc., on the ground that we have the right to introduce and develop our ceremonial *ad lib.*, is only one step short of saying we have the right to introduce and develop devotions in connection with the Reserved Sacrament.

It is sometimes said if we make our altars and our ceremonial like those of the Church of Rome we will further the cause of Christianity. A greater mistake would never be made. Where Rome is true to her best self, her use approaches far nearer to the English use than to modern Roman customs. The trend among the scholars and artists of the Roman communion to-day is towards the old ways, and the casting aside of the stiff and square modern Roman chasuble, gradines, lace frontlets, unvested altars, pinnacled reredoses, and the like. One of their artists is quoted as saying words to this effect: "When Rome goes back to the real Roman and therefore Catholic use of former days, her altars will look less like glorified soda fountains." To follow and copy these things is not only foolish in itself and destructive of art, but it will bring us to find ourselves, one day, further from Rome than we are to-day. If we stand by our traditions we will find a far surer way to Christian unity, as well as a greater readiness among our own brethren of the other wing to believe in our honesty in desiring what is truly Catholic in faith and practice.

Roxbury, Mass., September 23, 1916      FREDERIC W. FITTS.

[But if the "scholars and artists of the Roman communion" are justified in exercising their own discretion, why should a like liberty be denied to the scholars and artists of the Anglican communion? And if, as our correspondent shows in his final paragraph, no uniformity is enforced among Romans, why is it to be assumed that uniformity must be expected among us?—EDITOR L. C.]

[ABRIDGED]

To the Editor of *The Living Church*:

REFERRING to your article in your issue of the 23rd inst., and to Mr. T. R. Ball's letter, also to Dean Grosvenor's letter in *THE LIVING CHURCH*, of the 9th inst., all on the subject of Altar Lights, it would seem that the matter has arisen in consequence of a letter printed in the *Church Standard* of Australia, the writer of which has in some way been misled as to the practice adopted at the Roman Catholic Cathedral at Westminster, England.

The authorities at the Cathedral referred to evidently have not "adopted the Anglican simplicity of two lights on the altar." I have in my possession two excellent photographs of the high altar at Westminster, one showing it with its temporary dossal, the other showing it under the magnificent baldachino recently erected. In both instances the six tall lights and the crucifix are shown, standing on the rear of the mensa and are the only altar ornaments: no gradine is in evidence, neither do I discern the two smaller lights, which, I believe, are common in all Roman churches on the mensa, at time of performing mass.

I have noticed in past numbers of *THE LIVING CHURCH*, in your Answers to Correspondents, that "nothing but what is essential to a proper celebration should be placed upon the altar, and therefore the two lights should stand one at each end of the gradine." Now, essential means "necessary, indispensable, something that cannot be done without." I therefore respectfully submit that if the meaning is strictly applied, it opens up a dangerous question; for can it be said that the missal-stand, the altar-cards, the burse, the purificator, the corporal, etc., are *essential* to a proper celebration? Would a celebration be invalid without them? Would it not be better to say, that nothing should be placed upon the altar (mensa) but what appertains to a proper celebration? The two Eucharistic lights are appertainments in every sense: they are significant that Christ is the true Light of the world: they are symbolical of His two-fold nature, the human, and the divine, also of the two-fold nature of the Sacrament. All this significance and symbolic meaning are lost when the Eucharistic lights are placed upon the gradine, mingled with other minor lights which have no significance.

In secular life, we decorate our homes with many lights, in honor of some friend whom we wish to entertain; and it is customary on the occasion of any national rejoicing to illuminate our streets with numerous lights. The sanctuary and altar in a church are the especial locations, more particularly at the time of Holy Communion, towards which we direct our honor and reverence. How, then, can it possibly be wrong or inappropriate, to make them and their surroundings as bright and glorious as we can, by the use of many lights?

The six tall individual lights used in very many of our churches, are, we know, of Roman introduction, but what matters that? So

also is the Three Hours' service on Good Friday, and other things adopted in the Anglican Church. There is no rule laid down as to the exact number of lights we may use on and around the altar, but there is Scriptural precedent for the use of many lights. There were the ten candlesticks in Solomon's Temple, "five put on the right, and five on the left of the holy place," and these were in addition to the seven-branched candlestick commanded by Moses. If the Jewish sanctuary was thus worthy of being adorned by many lights, how much more worthy is the Christian sanctuary of being similarly adorned?

Portland, Ore., September 25, 1916      FREDERICK TOWNSEND.

To the Editor of *The Living Church*:

READ your editorial in to-day's *LIVING CHURCH* with the greatest interest. While stating that the reversion to the mediaeval custom of placing but two candles on the altar would be justifiable on historic grounds, you assume that those who favor this course are also eager "to reproduce slavishly the pre-Reformation English use." Such, however, is not the case. On the contrary, it is impossible to study the history of religious ceremonial without realizing the immense importance of gradual development and its far-reaching effects.

Undoubtedly the omission of the Ornaments Rubric from our Prayer Book gives us a freedom in the development of ceremonial impossible in the English Church. But what development there is should be on a logical basis, and in the present chaotic state of ceremonial in the American Church it would be well to look beyond the Catholic movement in this country before adopting or continuing a custom of doubtful value or authority.

To take the case of the antependium or altar-frontal. The custom of veiling the altar is of great antiquity. It is universal in the Orthodox churches of the East. It is ordered by the Roman Missal. In the Church of England the use of a frontal is enjoined by the Ornaments Rubric and by Canon 82 of 1604. This custom of veiling the altar is then ancient and all but universal. It is of great artistic beauty, and, varying as the frontals do with the festivals, fasts, and seasons of the Church year, they are of great practical teaching value. Why then should not the American Church follow the precedent of the whole Catholic Church?

And what of the gradine? Its use is unknown in the Eastern churches, not allowable under the rubrics of the English Prayer Book, and though permitted is not favored by the more conservative Roman churches and not contemplated by the rubrics of the Roman Missal. Artistically it is bad, and from a practical point of view it is unnecessary. Why then should it be adopted by the American Church?

The question of altar lights is more complex. There is no universal tradition as with the altar-frontal. The practice of placing candles on the altar itself is not ancient, and indeed until the latter middle ages frequently the only light was one held by the server. The general custom during this period was for two candles to be set on the altar and lighted during the service. They were, however, removed immediately after the service together with the altar-book and its cushion or desk. As Mr. Comper has said, "They were there as a part of the ceremonial, rather than as forming the decoration of the altar." In England the custom of placing but two candles on the altar stayed on, and even in Roman Catholic chapels the use of more than the two was unknown until the early nineteenth century. In Spain at the present day only two candles are to be found on many an high altar. But if we are to adopt the Roman use of six lights let us be sensible about it, lighting two candles for a low celebration of the Holy Communion, and at a high celebration lighting only the six and not two "Eucharist" lights as well, as I have often seen done in a New York church well known for its elaborate ceremonial.

New York, September 23, 1916.      THOMAS RAYMOND BALL.

[ABRIDGED]

To the Editor of *The Living Church*:

THE recent articles and letters in *THE LIVING CHURCH* on Lights and Gradines open up an interesting subject.

In some of the English calendars a page is devoted to the use, meaning, origin, and number of lights with explanations, just as a similar page is given over to the sequence of colors (in use in most of our American churches) with their symbolism, etc.

In the second edition (just issued) of my proposed new Calendar, following this old English use, I have undertaken to give day by day in these columns next to the color for the day, the number of candles to be lighted to denote the service of the day according to the Church year, and for consistency's sake.

This is not done to mark any particular brand of Churchmanship; it is not a question of ritualism or ceremonial, but of the "beauty of worship," uniformity, decency, and order.

If most of our churches are willing to follow the Roman sequence of colors why not be willing to follow the English order of lights as to number and location? Surely two on the altar itself as found at Westminster Abbey, the Cathedral of Westminster, and many American churches, with a cross in the center and a vase of fresh



flowers on either side, is far more artistic and dignified than the Christmas tree effect one sees at many of our churches.

Two, four, or six additional candles, in pairs, known as standards, riddel posts, or credence-table lights, *about* the altar can be placed and lighted to denote the service as before, and further emphasize the day of the Church year.

I know full well there are far weightier matters before the Church of God than uniformity in lights and calendar reform; but let the Church express herself on such subjects so that we may authoritatively teach the coming generations of Church people something more definite.

HERBERT PERCY JAMES.

New York, September 25, 1916.

## REVISION OF THE PRAYER BOOK

[ABRIDGED]

To the Editor of *The Living Church*:

HERE are several points of minor detail in which the report of the Prayer Book Revision Commission shows an apparent lack of careful proofreading and of thorough comparison of the various recommendations with one another. For instance:

In Resolution II, page 19 of the report, the latter clause of section (10) is evidently transposed from its proper place in section (9); and the first clause is useless, in view of section (11) following.

In Resolution III (4), page 26, the *second* occurrence of the words *Gloria Patri* is no doubt intended, and it should have been so stated.

Sections (2) e, of Resolution I, page 4, and (18) of Resolution IV, page 40, are inconsistent.

Resolution VIII (8), in providing collect, etc., for the Second Sunday after Christmas, should add, "and that the rubric on page 69 be omitted." Similarly, to section (12) f, of the same resolution, should be added, "and that the present rubric on page 188 be omitted."

The adoption of Resolution XIII (10 and 11) will necessitate some change in the fourth rubric on page 275 of the Prayer Book.

In Resolution XVII (6), the titles, to be accurate, should read, "*Notum fac mihi*," from Psalm 39, and "*Domine, refugium*," from Psalm 90. Likewise with the new selections (8), from Psalms 27 and 46.

In the last line of the Committal, page 141 of the report, "subdue" should read "subject" to agree with the reading suggested in Resolution VIII (12) e, page 73.

The Form for Setting Apart of Deaconesses (which would better, I should think, be left for the Book of Offices anyway) contains no provision for the Lord's Prayer. It should have been inserted after the second rubric on page 159 of the report.

Several questions are suggested by a perusal of the Commission's recommendations as to the Kalendar and Tables, Resolution I, sections (6) and (7), pages 7-9 of the report.

Why insert Faith (October 6th) and Cecilia (November 22nd), and not likewise the other virgin-martyrs of the English Kalendar, Prisca, Agnes, Agatha, Margaret, and Lucy (especially as the last governs the winter Ember Days)? There were in 1909, according to an article in your columns, twenty-seven churches in this country dedicated to St. Margaret and fourteen to St. Agnes, with only one to St. Faith and none to St. Cecilia.

St. Osmund being commemorated, doubtless, for his work in the development of the Sarum Rite, why not give him the Sarum date, July 16th, instead of the Roman, 17th?

January 13th, St. Hilary, is of course the date in other Kalendars; but would it not be well, as suggested in *A Prayer Book Revised*, to make it the 14th, as it would naturally be in practice anyway, translated because of occurrence with Epiphany Octave?

Are not Holy Cross Day (September 14th) and The Name of Jesus (August 7th) more worthy a place in the Kalendar than some of the Commission's proposed additions?

Evidently by oversight, in Table II of the Precedence of Holy-days, page 9 of the report, the Nativity of St. John Baptist is omitted.

JAMES R. SHARP.

Nashville, Tenn., September 27, 1916.

[ABRIDGED]

To the Editor of *The Living Church*:

WHETHER are we drifting? Are we to have three Prayer Books, English, American, and Canadian, for the one Anglo-Catholic Church? Will this promote Church unity? The glory of the Book of Common Prayer, and the praise of the men of the sixteenth and seventeenth centuries, is that out of a number of individual uses there was evolved one Prayer Book suitable for all. What is it now proposed to do? Nothing short of decomposing the Book back into a number of uses. For such is the principle underlying the revision movement: there is no gainsaying it. It is proposed, for local reasons of an entirely hypothetical importance, to undo the constructive synthetic work of the sixteenth century, and to substitute for the one Book of Common Prayer an English use, an American use, and a Canadian use—with, doubtless, other uses to follow.

This is not progress: it is reaction: a halt should be called to

the movement. This is not to say that the Prayer Book cannot be improved. But who is to do this work? Surely the Church as a whole, and not parts of the Church, working independently of each other.

A council or conference of representatives of the whole English-speaking Church should be summoned to deal with the subject in a broad, catholic way. Reasons may be urged against this plan, but no reason that can be urged will be accepted by posterity as sufficient for discordant action at the beginning of a century which is to be illustrious for ecclesiastical concord.

There are men in authority on this continent, discerning enough and big enough to move that the head of the Church in England be memorialized that he invite a general conference on the subject of revision. It would be a statesmanlike proceeding. In her present chastened mood, the Church in England would probably accept many of the American suggestions, perhaps some of the American phraseology. Even in England there are "them that" prefer "those who."

Westfield, N. J., September 18, 1916.

SYDNEY CROSS.

To the Editor of *The Living Church*:

IT is obviously impossible that the able and elaborate report of the Commission on Prayer Book Revision should be intelligently considered and acted upon at the approaching General Convention. Probably no one expects that it can be. We want no such hasty legislation in the Church as we have recently had in our national legislature. These proposals of change are very extensive, and many of them are of far-reaching importance. They must be carefully weighed and considered by the whole Church. Therefore, inevitably the report must go over to the next General Convention. It covers 178 pages, whereas the report of the Joint Committee on Prayer Book Revision appointed in 1880 covered only thirty-six pages of the Journal (larger pages this time). Yet that Huntington Revision (so modest compared with this *project*) occupied the labors of the General Convention for no less than twelve years—from 1880 to 1892.

Must we then anticipate a similar long period of gestation before some of the valuable suggestions of this report come to birth? This would be a discouraging prospect.

But is there not a more excellent way? Is not something in the way of revision possible at the approaching Convention?

With the greatest diffidence I venture to suggest that our commission might select from the report certain specific proposals for discussion and action at St. Louis, which might, if adopted, be enacted into law at the Convention of 1919.

Should the entire report be put upon its passage, not a few of the proposals would rouse very earnest opposition, especially those which disturb the doctrinal balance of the Prayer Book; but it will be recognized, I think, that some of its suggestions would be at once generally welcomed and might be adopted without prolonged debate.

Some preliminary revision is certainly possible at this Convention: and that on points of great practical importance—such as the greater liberty suggested in Resolution I on page 5 as to special services; and again on page 7 relating to the liberty of the minister to select the lessons on "special occasions."

Then there is the enrichment provided for in the addition of the admirable prayers under Resolution IV (pages 28-41), and the Good Friday collect on page 72.

Again there are the excellent proposals under Resolution VI for changes in the use of the Psalter (pages 45-48), which meet with admirable judgment one of the greatest practical difficulties in our present use. To these may be added the service for the burial of a child and that for the admission of deaconesses, as proposals which probably could be adopted without much debate, and which would supply a real need.

RANDOLPH H. MCKIM.

Washington, D. C., September 22, 1916.

To the Editor of *The Living Church*:

BEG to make the following comments, in skeleton form, in Prayer Book revision:

1. That the following, since they appear elsewhere in the Prayer Book, should not be printed in the order for Morning and Evening Prayer; and that where it is desired to continue their use as now provided permissive rubrics take their place.

Reasons for the recommendations are: (a) The omissions would enable us to "enrich" the book without increasing its bulk, inasmuch as the space now used in repetitions would be used for the enrichments; (b) The offices would be more intelligible to the stranger, though at first sight the contrary might seem true.

In Morning Prayer: The *Jubilate Deo*. Psalm c. The Nicene Creed and the shorter absolution, I believe, have been provided for in this way.

In Evening Prayer: The *Gloria in excelsis* after the Psalms; the *Cantate Domino*, Psalm xcvi; the *Bonum est confiteri*, Psalm xcii; the *Deus misereatur*, Psalm lxxvii; the *Benedic, anima mea*, Psalm ciii. (The Nicene Creed and the shorter absolution as above.)

It seems far better not to have alternatives for the *Benedictus* in Morning Prayer and for the *Magnificat* in Evening Prayer, inasmuch as these are, in their respective offices, the memorials of the



Incarnation, the foundation stone of the faith, which we cannot stress too much.

The distinction between the Communion office and the choir offices should be strictly maintained; *i. e.*, the Nicene Creed, the shorter absolution, the *Gloria in excelsis*, being peculiar to the Communion office, should not be used in the choir offices. Their value and meaning are adulterated by this confusion and loose use.

2. The Thirty-nine Articles might better be bound, *not* with the Prayer Book, but with the Constitution and Canons.

Manitou, Colo., September 23, 1916. SETH C. HAWLEY.

### ALL SOULS' DAY

To the Editor of *The Living Church*:

IS it too much to hope that the General Convention will restore to us All Souls' Day? Surely we cannot shut our eyes to the fact that human nature always asserts itself, and from the reaction that Roman abuse caused concerning prayers for the dead, and money graft connected with masses, etc., there has come to be felt among Christians of all names a yearning desire for a restoration of services of commemoration, and what service can possibly take the place of our Blessed Lord's own service of the Holy Eucharist? This desire has obtained to such an extent, among us, that there is scarcely a parish in the land that does not make some reference to the brethren and sisters of its congregation who have departed hence, on All Saints' Day, thus completely befogging the doctrine of the Communion of Saints which emphatically differentiates between the "spirits of just men *made perfect*" and the faithful departed who have not yet been made perfect, and for whom the commendatory prayer in the office for the Visitation of the Sick distinctly prays that the soul of our dear *brother*, "being purged," and the defilements it may have contracted "done away," "it may be presented pure and without spot" before God.

All Saints' Day was set apart for those who, having been washed in the blood of the Lamb, are now enjoying the Beatific Vision, while All Souls' Day was set apart for those who are passing through the perfecting process of the intermediate state.

And the result of robbing us of this day has been the making of All Saints' Day, a day of *white requiems*, something unheard of in the Christian Church.

And because we have been robbed of All Souls' Day, and proper prayers for the faithful departed; and because we will not forget our loved ones "lost to us awhile," cults have sprung up, and our people have rushed to embrace spiritualism, theosophy, Christian Science, Swedenborgianism, and what not, because they have made much of the future existence of departed members and bring them in touch with the living, the whole thing being but an abuse of the Catholic doctrine of the Communion of Saints.

I pray that the Blessed Spirit may move the hearts of our legislative body to restore to us All Souls' Day, with its proper collect, epistle, and gospel, and so enable us to commemorate with authority our brethren and sisters, and our relations and benefactors who have passed away, in a comforting and helpful service of the Holy Communion.

HARRY HOWE BOGERT.

Birdsboro, Pa., September 22, 1916.

### "HATH THIS CHILD BEEN ALREADY BAPTIZED, OR NO?"

To the Editor of *The Living Church*:

MAY I encroach, for the last time, upon your space to answer the four replies that have been printed to a letter written by me concerning the omission of the words, "Hath this child been already baptized or no?" The replies bring out some interesting facts, but I still hold to my opinion.

No such answers could have been given at the font as are found in those letters had sufficient enquiry been made by the officiating minister beforehand. We surely make a practice of getting a child's full name, and other data, before the baptism; why then do we not ascertain beforehand whether it has been baptized or not? This saves incongruity of conversation at the font and renders the question unnecessary; and the service surely would be more beautiful if it began with the exhortation.

No such question is asked prior to private baptism, nor has it ever been asked so far as I am aware. Is the matter of finding out whether the child has been already baptized any less important in private baptism?

Your correspondent lays stress upon the effects of Protestantism upon baptism. In the Prayer Books of 1549 and 1552 the same question was asked. Was Protestantism to blame then for the necessity of the question?

I agree, of course, with all your correspondents that there can be no re-baptism, but I cannot yet see any reason for the retention of the question in our Prayer Book, unless our ministers are so careless that they do not know beforehand, which, in this age, seems incredible.

Faithfully yours,

WALTER W. REID.

[Discussion of this subject in this department is now at an end.—ED. L. C.]



### EDUCATIONAL

*Schools of To-morrow.* By John Dewey and Evelyn Dewey. New York: E. P. Dutton & Co. Price \$1.50 net.

*Democracy and Education.* By John Dewey. New York. The Macmillan Company. \$1.40 net.

Every educator is aware to-day of the tendencies towards greater freedom and the identification of school life with environment and outlook and—more important still—the recognition of the proper function of education in democracy. These tendencies are really guide posts on the road of progress. They are ignored only by those who neither know nor care whither we are going.

Professor John Dewey has long been in the vanguard of educational progress. Lately he has come close to actual leadership. Not only has he a great mass of followers; there are also many who regard him as easily first with perhaps no second.

His two latest books are his most important. *Schools of To-morrow* is a study of recent educational tendencies in the concrete. He does not develop in this book a complete theory or review "systems" or view educational personalities. He describes representative schools which, in the main, Miss Dewey visited, in which definite educational ideals have been worked out with intelligence. By visualized description he has made some theories living realities to the reader. Only in the last chapter is there any considerable generalizing. The book as a whole is an accurate and inspiring study, unsurpassed—if indeed equalled—in many years, of conditions and tendencies that face definitely forward.

To *Democracy and Education* one turns for generalization, and not in vain. This book is hard reading. Not a sentence can be skipped. The thought is closely knit; the style compact. But the book repays the most exhausting reading. It is the wisest book, the strongest book, of the most fertile thinker of the time in education. The author has a definite theory of knowledge, in the light of which he reestimates educational ideals long current and acceptable. He has no new schedule to suggest; no fads to promulgate. He builds up on that common sense which underlies the various expressions of it in all human vocations and avocations a truly democratic concept of education. He definitely connects the growth of democracy with the sciences and industry and government and deftly indicates the changes thus made necessary in all education. It is precisely the sort of book to which no one can reply except in kind, a book which swings wide open the doorway both to those who preach and those who practise in all education.

LYMAN P. POWELL.

*God's Love.* By the Rev. Charles C. Bell, M. A., Canon Residentiary of York Minster and Canon-Missioner of the Diocese. Wells Gardner, Darton & Co. 1916.

No introduction or foreword gives clue to the occasion or immediate purpose of these instructions. They are sent out broadcast to speak for themselves.

By a cumulative method Canon Bell leads us on from the initial presentation of Love as the greatest fact and force in human experience just because it is divine before it is human, through successive steps up to the consideration of the Fellowship and then the Vision of God's Love—all in the sphere of the normal human life. The Foes of Love—the devil, the world, self, and sin; the Boundlessness of God's Love as His own essential Being and towards man; and its Manifestation, both through His Son and in the development of directly human conditions which Christ's life has made possible in the world, are all so set forth as to prepare for the treatment of the Fellowship in the Church by means of her ministry, her Sacraments, and her Worship.

The Vision is the inward and personal knowledge and experience of God's Love by each single soul. Penitence, Illumination, Union, are thus developed as the climax of the writer's unique but simple treatment of his great theme. Nothing is unfamiliar, but the treatment is fresh and arresting, always moving from the objective to the subjective. Trenchant utterances of recognized facts catch the mind at various points—*e. g.*, "There is no truth more mysterious than the truth of God's Love." "Jesus Christ is the gathering point of the whole human clan."

"In our Worship we offer to God His own worth. \* \* \* The Cross stands, and therefore Christian Worship stands, for God offering Himself to God—Holiness offering Itself to Holiness."

The volume may well serve as a valuable help to the prayer of contemplation, God having already been found in experience.

C. B. C.



*The Meaning of Personal Life.* By Newman Smyth. New York: Scribners. Price \$2.00.

This book, we are told, is the result of studies of the meanings of nature and life, which the author has pursued since the publication in 1902 of his Lowell Lectures, *Through Science to Faith*.

With a wide familiarity not only with the whole field of philosophy, but with physical science as well, Dr. Smyth has gone to the very foundation of life in his study of personality. He seeks always a meaning. Proof is by its nature often impossible of attainment, but he rests upon the ineradicable conviction of each one of us that we ourselves and the world from which we have sprung are purposeful. From the chemical elements with their significant powers of combination, from protoplasm with its infinite possibilities of development, to the crowning achievement of personality in Christ, the author traces the unfolding and growing significance of personal life.

The reader will be inclined at points, doubtless, to deprecate the fulness with which Dr. Smyth has pursued his subject, but will follow him with the comforting assurance that he has left no significant facts unweighed, no significant authorities unexamined.

#### HISTORY

*The Centennial History of the American Bible Society.* By Henry Otis Dwight. Two Vols. The Macmillan Company. Price \$2.00.

The story of one hundred years of the work of the distribution of the Holy Scriptures throughout the world is sketched with fulness of detail in these two volumes. Interesting as is the record it is not without irritating defects from the point of view of a well informed Churchman. To speak of Bishop Hobart as of "Albany" is an inexcusable blunder. Unwittingly doubtless, the author has done a grave injustice to the memory of that staunch champion of Evangelical truth and Apostolic order. He states that Bishop Hobart "took opportunity . . . to announce his disapproval of a partnership of Episcopalians with other denominations in religious work, and especially in dissemination of the Bible, which he regarded as a prerogative of his Church and clergy." The last clause is a grotesque misrepresentation of facts. The New York Bible Society was not established until 1816, and at that time the New York Bible and Common Prayer Book Society had been at work for seven years distributing the Bible and the Book of Common Prayer. With the exception of the Philadelphia Bible Society, which only preceded it by two or three months, this was the first organization in the United States to undertake the free distribution of the Holy Scriptures. Bishop Hobart never dreamed of asserting an exclusive prerogative in this work for his Church and clergy. What he did was to urge that Churchmen should give their support to their own society, which circulated the Bible and the Book of Common Prayer hand in hand. It is a matter for regret that these volumes should be marred by an injustice to the memory and work of a man who labored unceasingly for the larger knowledge of the Bible. Neither is it just to suggest, as the author does, that Bishop Hobart's opposition to the Bible Society was the outcome of his famous controversy with the Rev. Dr. Mason on Episcopacy. With the Bishop it was a matter of principle. The Prayer Book was the commentary of the ages on the Bible and should go out with it.

E. CLOWES CHORLEY.

*A History of the University of Chicago.* By Thomas Wakefield Goodspeed. Chicago University Press.

When it was predicted in 1892 that in a few years the number of students at the University of Chicago would exceed those of Yale or Harvard the best informed were sceptical. Events proved the truth of the prophecy. In this well printed volume, Dr. Goodspeed tells in considerable detail and with unflinching interest the story of the most remarkable development of a University in modern times. Beginning with the founding of the old College of Chicago in 1856, and its hopeless struggle against financial reverses which resulted in the ultimate sale of the property, the inception of a new and larger institution is unfolded. A well deserved tribute is paid to President William Rainey Harper, who went from Yale to establish the new College which later developed into the great University. To Dr. Harper we owe the adoption in America of University extension lectures; the summer term of study; a University Press and the emphasis on research. He also was the creator of the modern graduate school. Suitable mention is made of the princely benefactions of Mr. John D. Rockefeller, who has contributed about fifty-four million dollars to the University. It is satisfactory to note that Mr. Rockefeller has scrupulously abstained from any semblance of interference with the educational policy of the institution. The book is well worth the careful study of all who are interested in the development of the modern American University.

E. CLOWES CHORLEY.

Do YOUR BEST loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; He will direct your paths; He will accept your efforts, if they be faithful.—*Dean Farrar*.

#### FOR BABY SAVING

By J. A. STEWART

THEY were standing in front of one of the big statistical charts at the exhibition for the Prevention of Infant Mortality.

Every ten seconds as they stood there, a little electric bulb flashed red, indicating the death somewhere of an infant under one year of age. The big chart told the sad story in detail of over three million little babies dying annually in all parts of the civilized world, one half of whom could be saved if ignorance were removed!

It was to aid in the banishment of this deplorable ignorance that the exhibit was made by the American Association for the Study and Prevention of Infant Mortality which had its beginning in Baltimore in 1909 (and holds its 1916 meeting in Milwaukee from October 19th to 21st).

The Association now enrolls doctors, nurses, social workers, philanthropists, and parents in every part of the United States, in Canada, and the Philippine Islands, no less than three hundred affiliated societies being enlisted in the great work of saving babies. Six of these are in Milwaukee, nine in Philadelphia, a dozen in Boston, and over twenty in New York City. The helping groups include hospitals, nurses' and babies' dairy associations, milk committees, child-welfare societies, public health departments, anti-tuberculosis associations, and the like.

Beginning in a small way, this great American association for saving babies has now thoroughly organized its forces in standing committees on eugenics, nursing, social work, pediatrics, obstetrics, vital and social statistics, public school education, etc., each being commanded by experts of national fame for the work in hand.

Government activities in relation to infant welfare are in charge of a committee headed by the health officer of the national capital. And among the one hundred directors of the association is Julia Lathrop, chief of the United States Children's Bureau, whose beneficial work is already felt in the work to secure general and uniform birth registration in all states; in the issue of pamphlets of practical directions to parents for the physical care of infants; in calling public attention to the deprivations of child-bearing women in the rural districts, etc.

A valuable feature of the association's educational work is that which promotes coöperation between public and private hospital service and public school education in high schools, vocational schools, colleges, and university extension work; the education of the mother along the lines of prenatal care; the emphasizing of the baby-clinic work before the college classes in dietetics, etc.

The sending out of its traveling exhibit is not least among the splendid social service activities of the association. Through this object lesson, thousands are annually taught and warned in an impressive way. When a parent reads: "Don't use these harmful remedies," "These are prominent baby-killers," the attention is held and the list of baby poisons is studied: morphine, chloroform, hydrochlorid, heroin, cannabis Indica, cocaine, and the like being used in "dope" medicines brazenly warranted "infants' friends," "syrupcordials," "children's comforts," and the like.

"Don't use any soothing syrup for children; most of them contain harmful and poisonous drugs and they may put your child into its last sleep," is the wise decree.

"Oh, the pity of it! Some one did not know! A little extra care—a single protecting drop in each eye at birth and they might see to-day!"

These pathetic words are under the pictures of blind children—"needlessly blind"—because their parents or attendants did not know that a single drop of two per cent. solution, nitrate of silver, in each eye at birth, will prevent and cure the germ of the dread *ophthalmia neonatorum*, and will not hurt the eye if healthy.

"Do not let your baby have the measles just to get over it," "Keep your baby away from whooping cough," are among other needed warnings.

When it is remembered that 250,000 babies under a year old die annually in the United States, the impression is deepened that "my people perish for lack of knowledge," and gratitude is aroused for the beneficent work of the organized baby saving agencies.

THEY WHO dare to ask anything of a friend by their very request seem to imply that they would do anything for the sake of that friend.—*Cicero*.



## Church Kalendar



- Oct. 1—Fifteenth Sunday after Trinity.  
 " 8—Sixteenth Sunday after Trinity.  
 " 15—Seventeenth Sunday after Trinity.  
 " 18—Wednesday. S. Luke.  
 " 22—Eighteenth Sunday after Trinity.  
 " 28—Saturday. SS. Simon and Jude.  
 " 29—Nineteenth Sunday after Trinity.  
 " 31—Tuesday.

### CALENDAR OF COMING EVENTS

- Oct. 4-8—B. S. A. Conv., Cleveland, Ohio.  
 " 11—General Conv. opens at St. Louis, Mo.  
 " 15-17—Convention Daughters of the King (national), Church of the Holy Communion, St. Louis.  
 " 31—Chicago Spec. Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.

## Personal Mention

THE Rev. THOMAS B. A. ALLISON becomes rector of Sherwood parish, Baltimore county, Maryland, on October 1st, with residence at Cockeysville.

THE Rev. ALBERT AUNE has accepted a call to the rectorship of Christ Church, Brownsville, Pa., and took charge of the parish on Sunday, September 24th.

THE Rev. D. C. BEATTY has resigned his curacy at St. James' Church, Chicago, to take effect on October 1st.

THE Rev. HENRY B. BRYAN has accepted duty in Trinity Church, Buckingham, Bucks county, Pa.

THE Rev. J. SCOTT BUDLONG has accepted a call to St. Mark's Church, Hastings, Nebr., and will assume his duties as rector on Sunday, October 8th.

THE Rev. J. MORRIS COERR has resigned the rectorship of Holy Cross parish, Kingston, N. Y., and is resident at 83 Post avenue, New York City. Christ Church School, of which Mr. Coerr was rector, will not reopen this fall.

THE Rev. SAMUEL R. COLLADAY, Dean of St. Mark's Cathedral, Salt Lake City, has resigned and will accept the rectorship of St. James' Church, West Hartford, Conn., beginning October 1st.

THE Rev. J. H. DARLING of Walsenburg, Colo., will be in temporary charge of services at the Cathedral in Salt Lake City, and will afterward assume care of the city mission work, with services at the Emery House, St. Mark's Hospital, and St. Peter's Mission.

THE Rev. L. CURTIS DENNEY has resigned the rectorship of St. Alban's Church, Silver Creek, N. Y., and on November 1st becomes rector of St. Matthew's Church, Enosburgh Falls, Vt.

THE Rev. E. H. ECKEL, Jr., has resigned the rectorship of Christ Church, Warrensburg, Mo., and accepted a call to the curacy of the Church of St. John the Evangelist, St. Paul, Minn. He will assume his new duties on Sunday, November 19th.

THE Rev. HOWARD W. GERNAND has resigned St. James' Church, Moores, Pa., and will take duty in Newark, N. J.

THE Rev. PERCY GORDON, who recently resigned the rectorship of Grace Church, New Bedford, went to St. Bartholomew's Church, New York, on October 1st to assist Dr. Parks.

THE Rev. LEWIS CARTER HARRISON, rector of St. Matthias' Church, East Aurora, N. Y., is resigning his present cure in order to become rector of St. David's Church, Austin, Texas.

THE Rev. JOHN DOWS HILLS, D.D., clerical deputy to the General Convention from the diocese of Pittsburgh, will be unable to go to St. Louis. His place will be taken by the Rev. Joseph Speers of Wilkesburg.

THE Rev. OSCAR HOMBURGER, D.C.L., rector of the Church of the Advent on West Logan boulevard, Chicago, has resigned. The parish is one of many where foreigners are crowding out the English-speaking people.

THE Rev. JOHN CHARLES JACKSON is now at work as vicar of the Church of St. John-in-the-Wilderness, Goldfield, Nev., with charge at Rhyolite and Beatty.

THE Rev. WILLIAM POYNTELL KEMPER becomes missionary at Gillette and Moorecroft, Wyo., with address at Gillette.

### SIXTEENTH SUNDAY AFTER TRINITY

St. Luke 7: 15—"He delivered him to his mother."

Compassion, then, is godlike! Pity with power!  
 Vainly the Buddha sends in quest of seed  
 From home unvisited by death. The hour  
 Of triumph dawns for love in direst need!  
 What destiny awaits the favored one,  
 Returned from reading in death's secret lore?  
 No other, mark we, than the widow's son  
 Found in his mother's arms in days of yore.

While youth's ambitious feet at human ties  
 Fret and urge on their solitary way,  
 The Christ renews the old felicities,  
 Gives back old love in Heaven's eternal day.  
 Oh, may we prize the bonds by Nature given,  
 And find earth's joys restor'd complete in heaven!

HERBERT H. GOWEN.

THE Rev. GEORGE WOODWARD LAMB of Trinity Church, Rochester, has received and accepted a call to the Church of the Advent, Jeanette, Pa., and will begin in his new field on November 1st.

THE Rev. BURDETTE LANSLOWNE has resigned the rectorship of St. Anne's Church, North Billerica, Mass., and will be succeeded by the Rev. W. H. DOGGETT, who has been in charge of a parish at West Acton.

THE Rt. Rev. HARRY S. LONGLEY, Suffragan Bishop of Iowa, preached at the opening service of the college year at St. Stephen's College, on Sunday, September 24th. The Bishop was entering his son as a student at his own alma mater, where he himself was a freshman exactly thirty years ago.

THE Rev. H. R. NEELY, formerly assistant at the Church of the Ascension, Chicago, has accepted the rectorship of Calvary Church, in the same city, and commenced his new duties, October 1st. His address is 3171 West Monroe street. He succeeds the Rev. George M. Babcock, now Archdeacon of Fond du Lac.

THE address of the Rev. LUTHER PARDEE is changed from 5001 Blackstone avenue, Chicago, to 4064 Oakenwald avenue, Chicago.

THE Rev. W. M. PURCE, general missionary of the diocese of Nebraska, should be addressed at 1005 Koenigstein avenue, Norfolk, Neb.

THE Rev. M. W. RICE has resigned the directorship of Emery House, at the University of Utah, and will take charge of the missions at Garfield, Magna and Arthur.

THE Rev. HARRISON F. ROCKWELL has become curate at Trinity Church, Bridgeport, Conn., and should be addressed at 224 Washington avenue.

THE Rev. RUSH R. SLOANE, Dean of All Saints' Cathedral, Indianapolis, has been made curate to the Rev. Cameron J. Davis, rector of Trinity Church, Buffalo, N. Y.

THE Rev. O. F. R. TREDER, who succeeded Dean Moses as Dean of the Cathedral at Garden City, L. I., entered upon his new duties September 1st.

THE Rev. ALFRED WILLIAM TREEN was instituted rector of St. Alban's Church, Highland Park, Mich., on the Fourteenth Sunday after Trinity by Bishop C. D. Williams, diocesan.

THE Rev. J. WESLEY TWELVES has been placed in charge of St. Paul's Church, Vernal, Colo., and of a number of preaching stations in neighboring villages. Mrs. Twelves will act as directress of St. Paul's Lodge, operated by the Girls' Friendly Society for young women attending school in Vernal.

THE Rev. CLAYTON E. WHEAT, for several years rector of the Church of St. John the Evangelist at Hingham, Mass., has resigned to accept a position in a military school at Sewanee, Tenn. He enters upon his new duties early in October.

THE Rev. JOHN HENRY WILSON has resigned the rectorship of St. Mark's Church, Candor, N. Y., with the two missions at Spencer and Van Etten.

THE Rev. A. OSMOND WORTHING has taken charge of St. Paul's parish, Minersville, Pa., and should be addressed at St. Paul's Rectory.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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.

### RETREATS

CAMBRIDGE, MASS.—A retreat for priests, at St. Francis' House of the Society of St. John the Evangelist, 88 Winthrop street, will begin on Monday evening, October 23rd, and end on Friday morning, October 27th. Conductor, the Rev. Spence Burton, S.S.J.E. Names should be sent to the address above not later than October 20th.

RALSTON, N. J.—A retreat for women will be held at the Convent of St. John Baptist, Ralston, Morris county, N. J., beginning Thursday evening, November 2nd, ending Monday morning, November 6th. Conductor, the Rev. Selden P. Delaney, D.D. For information address the ASSISTANT SUPERIOR.

### MARRIAGE

CROSBY-STALEY.—The Rev. KENNETH O. CROSBY was married to Miss MARY HELEN STALEY, at Christ Church, Joliet, Ill., on Saturday, September 30th, at 8 A. M. Miss Staley is the daughter of Mr. and Mrs. John R. Staley of Joliet. Bishop Sumner officiated, assisted by Dean Bernard I. Bell, the Rev. Charles H. Young, and the Rev. T. De Witt Tanner.

### DIED

DALLY.—In Seattle, Wash., on the 28th of September, MARY A. S. RUTTER DALLY, widow of the late Samuel Dally, in her eighty-sixth year.

FRANK.—At her home near Hookstown, Beaver county, Pa., diocese of Pittsburgh, September 23, 1916, ROSANNA, widow of Solomon FRANK, and daughter of the late John and Charity (Walters) Cristler, in her ninety-seventh year.

GROFF.—On September 23rd, HARRIET E., wife of the late William B. Groff. Funeral services, old Trinity Church, Swedesboro, N. J. Interment, Lake Park Cemetery.

MOREHOUSE.—Entered into rest at her home in Wauwatosa, Wis., on Tuesday evening, September 26th, LYDIA EMMA, widow of Linden H. MOREHOUSE, in the seventy-fifth year of her age.

Grant to her, O Lord, eternal rest!

PALMER.—Entered into Life Eternal from her home in Brooklyn, Conn., on Monday, September 25th, FRANCES M. PALMER, widow of John Palmer. Burial services at Trinity Church, Brooklyn, on Thursday at 2 P. M.

RAMSDELL.—Suddenly at Kenilworth, Ill., on Sunday evening, September 24th, while returning from a trip to New York, Mr. HORACE D. RAMSDELL, senior warden of the Pro-Cathedral at Portland, Ore., and a deputy to General Convention.

SHEPARD.—At New Haven, Conn., on September 23rd, Mrs. MARY N. SHEPARD, widow of the Rev. Peter Lake Shepard, aged 86. Funeral services in Grace Church, Saybrook, Conn., on Monday, September 25th, the Rev. Dr. Samuel Hart officiating, assisted by the Bishop of Colorado. Interment in old Cypress cemetery at Saybrook Point.

VAN PELT.—In Philadelphia, on September 18th, Miss ABBY TURNER VAN PELT, daughter of the late Rev. Peter Van Pelt, D.D., LL.D., and Mrs. Abby Ann King Turner Van Pelt. Funeral service and interment at the Church of St. James the Less.



MEMORIAL

EXCERPT FROM THE MINUTES OF THE FACULTY OF THE GENERAL THEOLOGICAL SEMINARY

Upon motion of Professor Edmunds the following resolution was unanimously adopted by a rising vote:

"The faculty of the General Theological Seminary desire to put on record, at the first meeting of the academic year, their sense of the loss which has come to them and to the seminary in the death of the Rev. WILLIAM JONES SEABURY, D.D. He has gone to his rest after a long life of faithful service to his Master and to the Church. Of his seventy-nine years fifty were spent in the ministry, and forty-four as instructor and professor in this institution. Six of the present faculty were undergraduate students under him. The member next in seniority is his academic junior by thirty years. To many of our alumni he has been the single representative of former days, while to his colleagues he has been able to recall precedents and happenings in the past which have shed light on the problems of the present.

"He has been known in the Church—as became the bearer of his illustrious name—as the staunch upholder of its principles and order. He has placed on record from the authentic and abundant sources open to him the stories of events connected with the beginnings of the American episcopate. He has been the wise counsellor of perplexed bishops and priests. He has occupied places of honor and usefulness on the governing boards of many institutions. Everywhere he has been held in esteem and regard. But to his colleagues of the faculty have been given a closer contact and a privileged intimacy. They know in a special degree the vigor and clearness of thought, seen in these later years when they might have been lessened by age; the humor, always kindly, which banished dullness and sometimes perhaps prevented differences of judgment from becoming too sharp; the firm convictions combined in a wonderful way with a readiness to recognize new viewpoints and to accept changed methods; the consistent courtesy as of a Christian gentleman; the unflinching sympathy and good will in all personal relations; the genuine humility, the perfect sincerity, the true devoutness, which marked his character. They will miss him greatly as counsellor and as friend, and his name will be carved deep, not only on the stone tablet near the altar where he delighted to officiate but also on their hearts. May he rest in peace."

Attest:

CHARLES N. SHEPARD, *Secretary.*  
September 27, 1916.

WANTED

POSITIONS OFFERED—CLERICAL

CLERGY WANTED.—I have four vacancies that I desire to fill. (A) Parish in city of 20,000 population. Church, parish house, parsonage. Salary \$1,200. (B) Parish in city of 8,000. New church and parish rooms. No parsonage. Salary \$1,300. Unmarried priest wanted. (C) Parish in city of 6,000. Salary \$1,000. Unmarried priest wanted. (D) Mission for which deacon is wanted. Salary \$800. Active and progressive men of consecrated life are required, to occupy the above fields, where there is a splendid promise of an abundant harvest. Apply with references to GENERAL MISSIONARY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

DR. CYRUS TOWNSEND BRADY is at liberty to undertake special preaching, regular or occasional. Refers by permission to Dr. Seagle, rector of St. Stephen's Church, New York, where he has been special preacher during the last two years. Address DR. BRADY, 22 Edgecliff Terrace, Park Hill, Yonkers, N. Y.

CLERGYMAN wants parish. Prayer Book Churchman; good reader and preacher; hard-working visitor. Fair stipend and rectory. Best references. Address PARISE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED in city work, desires position as locum tenens or assistant for winter months in city or suburb, East or Middle West. Address URBS, care LIVING CHURCH, Milwaukee, Wis.

MISSION PREACHER, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER wanted; Middle West; male choir; choral Eucharist every Sunday. Salary \$600. Address GAMBA, care LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER wanted for a rectory in Pennsylvania. Experience with young children necessary. For particulars address DRAW, care LIVING CHURCH, Milwaukee, Wis.

LIBERAL SCHOLARSHIP in a Church school is offered to first violinist. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN: Organist and choir director will be at liberty after October 16th, to make contract for Church position. Capable of developing Churchly music, and furnishing recitals. Near New York preferred. References. Address Rev. J. T. LODGE, Rector St. John's Church, Montclair, N. J.

JOINT POSITION as choirmaster and organist wanted by man and wife; experienced; communicants; now engaged in denominational churches. Satisfactory references. Small salary and good teaching field required. Address L. E. L., care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION wanted by experienced organist and choirmaster. Cathedral trained. Recitalist, and recognized authority on choir-training and choir work. References. Communicant. Address ORGANIST, Box 35, Helena, Ark.

REFINED NORTHERN CHURCHWOMAN desires position as housekeeper, chaperon, or companion to elderly lady. Highest references. Address Mrs. B., 209 S. West street, Orlando, Fla.

CHURCHWOMAN, experienced organist and choir director, wishes work. Highest references from present position. Address YELDA, care LIVING CHURCH, Milwaukee, Wis.

COMPANION, experienced, well educated young Canadian woman, desires position, city, country, or traveling. References. Address NYDA, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN desires position as companion to lady going West for winter. Experience. Good references. Address RUTH, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, experienced and trained, desires work in Catholic parish. Address ANCELLA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The CHOROPHONE is a complete and deal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

THE GO-TO-CHURCH BAND is a practical and easy method of gaining the willing attendance of young people and children at the preaching service. Information and sample cards mailed free at request. CLINTON ALVORD, Worcester, Mass.

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

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

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 830 Amsterdam avenue, New York, N. Y.

FLORENTINE CHRISTMAS CARDS. Calendars, etc. 65 cents and 95 cents dozen, assorted. P. O. Box 4243, Germantown, Pa.

MISSION CHURCH in Newark, New Jersey, desires pews or chairs. Address PEWS, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by Southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

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

ROOM with breakfast and dinner in a private house, within ten minutes of Metropolitan Museum; business woman preferred; references exchanged. P. O. address 22 E. Thirty-third street, care S. M. T.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

HOME OFFERED—GEORGIA

BEST HOME, on Georgia Coast, combining advantages of private home and sanatorium for convalescent, nervous, or elderly persons. Splendid climate. Terms moderate. References exchanged. Address GRADUATE NURSE, Meridian, Ga.

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MIAMI BEACH, Miami, and Dade County. In our diversified conditions you can find what you need in this mild climate and rapidly developing county. Miami Beach for homes all the year or winter; Miami City for business; Dade county for vegetable raising, oranges and grape fruit. Dade county is noted for its excellent oiled roads. Send for booklet or for any information to LUMMUS INVESTMENT CO., Miami, Fla.

TRAINING SCHOOL FOR NURSES

THE SEWICKLEY VALLEY HOSPITAL offers a three-year course of training for nurses. For full information address SUPERINTENDENT, Sewickley Valley Hospital, Sewickley, Pa.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of denite prayer and personal service.

The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

EVANGELICAL EDUCATION SOCIETY

The fifty-fourth annual meeting of the contributing and life members of the Evangelical Education Society will be held on Thursday, October 19, 1916, at 3:15 P. M., in Room 11, the Church House, Twelfth and Walnut streets, Philadelphia, Pa., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON, *General Secretary.*  
Philadelphia, September 25, 1916.



## APPEAL

## THE GLEBE HOUSE IN WOODBURY, CONN.

The American Church has two shrines which belong to its members, wherever their homes are located. One is the historic tower at Jamestown, the other is the glebe house in Woodbury, Conn., in which the first bishop of the American Church, Samuel Seabury, was chosen.

The Jamestown tower was repaired and put into condition to be permanently preserved some years ago. A great exposition was held there, to which thousands of tourists were attracted, and contributions toward the preservation of this ancient relic of the Church were freely forthcoming. All this was certainly as it should be.

The historic glebe house, in Woodbury, Conn., is situated in one of those old New England towns which, until within a few years past, were not easily accessible by travel routes. No railroad passed very near to it; the stage ride from the nearest station was not a very easy or desirable one, and the old house was known to but few, comparatively speaking. But as the years went by, and interest in things Colonial grew, the value of the glebe house became more and more apparent. Enough people became interested to buy the house and present it to the late Bishop Williams of Connecticut, and it was turned over, by him, to the missionary society of the diocese. After awhile the trolley road was built to Woodbury, making a visit to this shrine of American Churchmanship an easy matter. When the Rt. Rev. Anthony Mitchell, Bishop of Aberdeen and Orkney, successor of one of the consecrators of Bishop Seabury, visited this country a few years ago, he made a pilgrimage to Woodbury and inspected the house, and stood in the very room in which the election was made, away back in the eighteenth century.

A commission was chosen to investigate the condition of the glebe house and determine the possibilities of putting it in shape for permanent preservation. This investigation has been carefully made, and, were the funds for it available, the work would be done at once. The house stands at the foot of a hill, below the old church and cemetery, on low ground. Proper drainage of its site would be one of the first things to be done. It would not require a very large sum to do all that is necessary to insure the permanent preservation, in its original form, intact, of this house, which should be dear to the heart of every member of the American Church, from New England to Texas, or to the Pacific coast. If the commission had in hand the sum of \$3,000, they would go ahead with the work at once—for it is something that should not be long delayed. Even the stout oak timbers of colonial buildings will succumb in time, and, once gone to ruin, the glebe house cannot be replaced.

It was a comparatively easy matter to raise a much larger sum than \$3,000 by 10-cent contributions, when a little girl started the building of a battleship. The whole country became interested, and money flowed in, like water, in all directions. Why should not men, women, and children, members of the American Church, join in contributing toward a fund to save the glebe house and insure its preservation as a historic shrine for the years to come? Few can give large sums—many can give the nickel, the dime, or even the dollar. Every bishop of the American Church is the successor of Samuel Seabury, who was chosen to the bishopric in the glebe house. Every Churchman and Churchwoman has a direct personal interest in the preservation of the very house in which the little band of clergy met for his election. Will it not be to the everlasting shame of the Church in this country if nothing is done to preserve the cradle of its episcopate? There are men and women within its communion who are possessed of great wealth and who give liberally to less important objects. Can they not spare something from their abundance for the glebe house?

The Rev. John N. Lewis, rector of St. John's Church, Waterbury, Conn., will be glad to give to any who desire information regarding this ancient structure, and to receive any contributions for its preservation.

## AN APPEAL FOR MUSIC

As the musical library of the Church of the Holy Cross, Paris, Texas, was totally destroyed by the recent disastrous fire, and as the parishioners themselves must husband their resources in order to complete the erection of the building itself, aid from outside would be much appreciated. If any churches have music which they do not wish to keep, or are willing to contribute, such as the *Te Deum*, *Venite*, etc., the Church of the Holy Cross would be thankful to receive it as a donation. About \$1,200 was given the parish from outside parties to help in the reconstruction of the building, but the necessary amount is not yet raised, and the parishioners most inclined to give were large losers by the fire. The Rev. J. K. Black is the rector of the parish.

## HOME SOUGHT FOR ORPHANS

Will some kind Church people help four unfortunate children to get an education? Mother

left with five bright, happy children. Some schools are making good offers, yet more help is needed. Oldest boy wishes to go into ministry. For further particulars address HOPE, care LIVING CHURCH, Milwaukee, Wis.

## A MEMORIAL FOR ARCHBISHOP NUTTALL

The late Archbishop of the West Indies and Bishop of Jamaica, the Most Rev. Dr. Nuttall, had many friends in the United States. It is proposed by the diocese of Jamaica to endow the episcopal fund of the diocese as a memorial to the Archbishop. This was an object which he greatly desired and worked for during his life, and which is peculiarly appropriate as his memorial. No doubt many of these friends of the Archbishop will be glad to honor his name and to help this cause. It would be a fitting tribute paid by the American Church to a man who by his wide outlook and human sympathies rendered conspicuous service to the religious and social life of a large portion of this Western Hemisphere, in whose welfare the United States is so deeply concerned. Their gifts will be greatly valued and they may be sent to Dean Grosvenor, Cathedral of St. John the Divine, New York, who is the commissary of the Bishop of Jamaica.

## INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## THE LIVING CHURCH

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

## NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
A. C. Lane, 57 and 59 Charles St.  
Smith and McCance, 38 Bromfield St.

## SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

## PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neier, Chelton Ave. and Chew St.

## WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.  
Woodward & Lothrop.

## BALTIMORE:

Lycett, 317 North Charles St.

## STAUNTON, VA.:

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## TROY, N. Y.:

A. M. Allen.  
H. W. Boudey.

## BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.  
Otto Ulbrich, 386 Main St.

## CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, 56th St. and Blackstone Blvd.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

## LOUISVILLE:

Grace Church.

## LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications 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 obtained of The Young Churchman Co., Milwaukee, Wis.]

## Longmans, Green, &amp; Co. New York.

*A Shepherd of the Sheep.* The Life-story of an English parish-priest told by his wife, Mrs. Edward Liddell. With a preface by the Rev. Henry Scott Holland, D.D., Litt.D., Regius Professor of Divinity and Canon of Christ Church, Oxford. And a portrait. \$1.00 net.

## Macmillan Co. New York.

*Isabel Carleton's Year.* By Margaret Ashton. \$1.25 net.

*Multitude and Solitude.* A novel. By John Masefield, Author of *The Everlasting Mercy*, and *The Widow in the Bye-Street*; *A Mainsail Haul*, etc. \$1.35 net.

## Houghton Mifflin Co. Boston.

*The Romance of the Martin Connor.* By Oswald Kendall. \$1.25 net.

*Bonnie Scotland and What We Owe Her.* By William Elliot Griffis, Author of *Brave Little Holland*; *Belgium: The Land of Art*; *China's Story*, etc. With illustrations. \$1.25 net.

*Living for the Future.* A Study in the Ethics of Immortality. By John Rothwell Slater, Ph.D., Professor of English in the University of Rochester. \$1.00 net.

## Dodd, Mead &amp; Co. New York.

*The Tutor's Story.* An Unpublished Novel. By the late Charles Kingsley. Revised and completed by his daughter Lucas Malet (Mrs. Mary St. Leger Harrison). \$1.35 net.

*Watermoads.* A Novel. By Archibald Marshall. \$1.50 net.

*The Wrack of the Storm.* By Maurice Maeterlinck. Translated by Alexander Teixeira de Mattos. \$1.50 net.

*Damaris.* A Novel. By Lucas Malet (Mrs. Mary St. Leger Harrison), Author of *The History of Sir Richard Calmady*, *The Far Horizon*, etc. \$1.40 net.

## Sturgis &amp; Walton Co. New York.

*Fatigue Study: The Elimination of Humanity's Greatest Unnecessary Waste.* By Frank B. Gilbreth and Lillian M. Gilbreth, Ph.D. \$1.50 net.

## PAMPHLETS

## American Sugar Refining Co. New York.

*A Century of Sugar Refining in the United States, 1816-1916.*

## Gospel Committee for Work Among War Prisoners. Bible House, Astor Place, New York.

*Shall Prisoners of War Become Prisoners of Hope?*

## Longmans, Green, &amp; Co. New York.

*Association of Prayer for the Church in Canada.* A Sermon by the Right Rev. Dr. Charles Gore, Lord Bishop of Oxford, preached in St. Matthew's Church, Great Peter Street, Westminster, on Thursday morning, Nov. 4, 1915. 10 cts. net.

## From the Author.

*Why I Must Vote for Hughes.* Remarks of Charles J. Bonaparte at a meeting of the Progressive State Central Committee of Maryland, Friday, September 15, 1916.

*The Great Drama of Life.* By Charles Winston, Topeka, Kans.

*A Boy's Covenant with God and Daily Devotions.* By the Rev. Edmund Lee Woodward, M.D., Grace Church Rectory, The Plains, Va. Three copies for 10 cts.; 40 copies for \$1.00.

## Latin-American News Association.

1400 Broadway, New York.

*The President's Mexican Policy Presented in an Authorized Interview by Secretary of the Interior, Franklin K. Lane.* Reprinted with permission of the New York World from Sunday World, July 16th, 1916.



*A Reconstructive Policy in Mexico.* By M. C. Rolland.  
*Manifest Destiny.* Excerpts of Speeches delivered by General Venustiano Carranza.  
 Eclectic Publishing Co. 93 Nassau St., New York.  
*The Historical Interpretation of the Book of Common Prayer. The Catholic Creeds.* Tract No. 1. 20 cts. per doz., \$1.25 per 100, postpaid.  
*The Historical Interpretation of the Book of Common Prayer. The Confirmation Rubric.* Tract No. 2. 20 cts. per doz., \$1.25 per 100, postpaid.

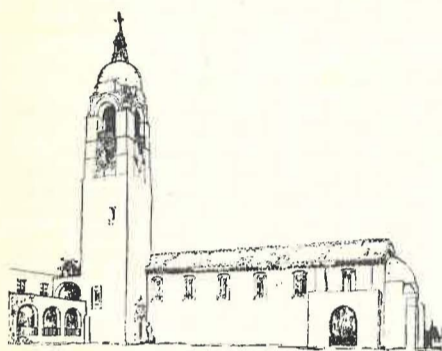
*The Historical Interpretation of the Book of Common Prayer. Reformation Methods.* Tract No. 3. 20 cts. per doz., \$1.25 per 100, postpaid.  
 George W. Jacobs & Co. Philadelphia, Pa.  
*Is the Episcopal Church Catholic or is it Protestant?* An Address delivered in the Church of the Saviour, Philadelphia, Sunday, February 26, 1916, in answer to the Challenge of Bishop Anderson and Bishop Kinsman. By the Reverend Randolph Harrison McKim, D.D., LL.D., D.C.L. 10 cts. each; \$1.00 per dozen, postpaid.

MUSIC  
 Boston Music Co. Boston, Mass.  
*Organ Folio of Compositions.* By Ethelbert Nevin. \$1.00 net.  
*Legend.* By René L. Becker. 50 cts.  
*Sabbath Reverie (Mélodie lyrique).* By Marcus H. Carroll. 50 cts.  
*Scherzo, in G min., Op. 12.* By Elias Blum. 60 cts.

# THE CHURCH AT WORK

## NEW CHAPEL AT LA JOLLA

ON THURSDAY, September 21st, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the diocese of Los Angeles, assisted by the Rev. Ellis Bishop, priest in charge of St. James'-by-the-Sea, laid the cornerstone of the chapel connected with the Bishop's School at La Jolla,



CHAPEL AT THE BISHOP'S SCHOOL FOR GIRLS, LA JOLLA, CAL.

Cal. This chapel, to be known as St. Mary's Chapel, is the gift of Mrs. Joseph H. Johnson as a memorial to her mother, Mrs. Isaac Davis.

The building will be of brick and tile, finished with stucco outside, covered by mission tile roof in the style of the old mission buildings, following the old Spanish colonial style of architecture. It will be one hundred feet long by twenty feet wide, and thirty-five feet high. The walls inside will be finished at present with carefully selected tiles and later with stucco, and the interior will be arranged with the nave in choir form. Back of the sanctuary is an apse pierced with windows. The altar will stand out alone and on the mensa will rest the Eucharistic lights and cross. Above it a tester will be suspended by chains, and from the back of this will be suspended a dossal pierced to admit light indirectly. Opposite the altar provision has been made for an organ chamber.

The floor of the nave is to be laid in old Spanish pottery tiles of various sizes, and foundations are being put in for the tower which will be erected after the chapel. This tower is to be one hundred and twenty feet high and will be constructed of concrete and hollow tile with stucco exterior. At the top, the ornamental work will be of carved stone and highly glazed tile. Above all there will be a dome of colored tile surmounted by a golden cross. The belfry will later accommodate a full chime of bells.

Across the front of the chapel runs the porch, resting on arches after the usual mission style.

The entire effect will necessarily follow out the scheme of the present buildings of the school, and from either the ocean or the land this building will carry with it its message of the necessary union between the intellectual and the spiritual in the uplift and development of the future motherhood of America.

The architect is Mr. Carleton Monroe Winslow of Los Angeles.

## REMINISCENCE OF BISHOP SPALDING

A MISSIONARY in Utah tells of a meeting in a frontier town a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest he said: "Bishop Spalding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, somebody is sure to bring up that sermon the Bishop preached, just when the fire is getting low and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range, is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along who explains to us all the things we have been thinking about we just sit up and listen."

## MILWAUKEE DIOCESAN COUNCIL

WHEN THE council of the diocese of Milwaukee met on Tuesday, September 26th, it followed a new plan which resulted in a saving of time for the delegates and also provided for the resumption of a missionary mass meeting at the close of the session on Wednesday evening. Tuesday afternoon, directly after organization, Bishop Webb delivered his annual address, after which the council adjourned and attended the supper given by the Church Club.

When the council assembled on Wednesday morning, its first business was to receive a resolution offered by the Rev. Arthur H. Ford of sympathy to Mr. F. C. Morehouse, whose mother had passed away at 11 o'clock the preceding evening.

The council elected its officers as follows: Treasurer, Mr. James H. Daggett. Registrar, Rev. William H. Stone. Standing Committee: Clerical, Rev. Dr. H. B. St. George, Rev. Messrs. Holmes Whitmore, A. H. Lord, and E. R. Williams. Lay, Messrs. G. E. Copeland, W. F. Myers, J. Steuart Hyde, H. N. Laffin.

Other diocesan officers were reelected. The Bishop appointed the Rev. F. L. Maryon as Archdeacon of Milwaukee, the Rev. William H. Wolfe, as Archdeacon of Madison.

Archdeacon Hood in his report laid special stress on the importance of developing centers with rectories for groups in the missionary field.

The Rev. Holmes Whitmore presented the report of the diocesan board of social service which was accepted. The council endorsed a declaration of principles which had been prepared by a committee of the provincial

board for presentation to General Convention.

The committee on canons presented a canon providing that parishes which failed to fulfill their obligations be reduced to the rank of missions. This, after desultory debate, was finally passed.

The convention accepted the invitation of the Rev. Philip H. Linley that it meet in Christ Church, Eau Claire, in 1917.

The diocese accepted for general missions the same apportionment as for last year and voted the same percentage of assessment for diocesan missions.

At the missionary service in the evening at the Cathedral the first speaker was the Rev. Dr. John Henry Hopkins of Chicago. His topic was general, dealing with the fundamental inspiration of missions. He was followed by the Rev. Holmes Whitmore and Archdeacon Hood, who spoke on aspects of the local field.

At Gimbel's Grillroom a banquet was given by the Church Club on Tuesday night to the clergy and lay delegates. Mr. Herbert M. Laffin acted as toastmaster, taking the place on brief notice of Mr. Frederic C. Morehouse, who was called to the bedside of his mother. Mr. Laffin's opening remarks were an introduction to the diocese of the Rev. Nathanael D. Bigelow, who has recently entered upon the rectorship of St. John's Church, Milwaukee. The latter responded briefly.

Mr. Richard P. Cavanagh of St. Matthew's Church, Kenosha, told of the successful campaign in that parish in behalf of the Church Pension Fund. Without the aid of any wealthy members, the 480 communicants of the parish in a few days' campaign had pledged \$5,700—nearly \$12 per capita.

The Rev. Frederick S. Penfold was announced for an address, subject not given. After a light introduction, the speaker turned to a discussion of General Convention. He felt that any individual had the right to be both astonished and disappointed at the result of the great meeting, which was not to be the expression of any clique or party or faction, or the megaphoned voice of any individual, but rather the voice of the Church herself, speaking for herself under guidance of the Holy Spirit. The General Convention was a place whose function, perhaps, was to thresh out purely academic questions for the gradual evolution of the Church's policy.

Mr. William Dawson of Madison, field secretary, told of methods and ideals behind the campaign to raise \$250,000 for the University Episcopal Church Fund. His statement, strong and convincing in itself, was reinforced by the Bishop in his brief address at the close of the banquet.

The final speaker on the programme was Canon St. George of Nashotah House, who spoke on Prayer Book Revision, being himself a member of the Joint Commission. He credited the laymen with some of the most important and valuable of the suggested changes. He told of the methods of the Commission—a scientific following of the rules of



liturgies—and at interesting length described some of the salient points of revision.

#### CONSECRATION OF CHURCH IN DOVER

ST. THOMAS' CHURCH, Dover, N. H., was consecrated on Sunday, September 17th. Built in 1891, its consecration was delayed by the existence of a large indebtedness which has now been removed through the efforts of parish societies added to a bequest from Mrs. Frances Woodman. Bishop Parker was the consecrator, and the sermon was preached by the Rev. Dr. Floyd W. Tomkins. Other clergymen assisted in the service, one of these being the Rev. Charles H. Collett, who was that day ordered deacon.

During the service a tablet placed in the chancel by the family of the late Rev. Ithamar W. Beard, recently deceased, was unveiled by his son, Mr. I. M. Beard. The Rev. Mr. Beard was rector of the church from 1876 to 1898, and during his rectorate the church now dedicated was built. He was to have preached the sermon at the consecration, and had actually prepared it before his last illness. This sermon, with certain historical data prepared by the vestry, was distributed at the service.

Mr. Collett, the newly ordered deacon, grew up in the parish where he was ordained. So the day was doubly one of rejoicing in St. Thomas' parish.

#### FACTS FROM FLORIDA

THE BAGGAGE ROOM in the union station in Jacksonville, Florida, was burned in January. A Chicago woman lost sixty trunks of French dresses in the blaze. She was enroute to a point in Florida where the combined church properties would not equal in cost the contents of one trunk of her Parisian finery.

Two winters ago a New York woman lost \$200,000 at a single sitting in the card-room at one of the Florida East Coast winter resorts. She died in her rolling chair as she was being wheeled back to the hotel. The loss was nothing; only an incident in her life. The excitement of the play caused death.

A Washington woman stopped several weeks at The Breakers, Palm Beach, Fla. Her bill, for herself and her companion, was \$3,500 a week. When she was leaving her only remark was that she had been treated fairly well. The salaries of the ministers of all the churches there will not total \$3,500 for the year.

#### CHURCH PENSION FUND

THE YEAR 1916 has been signalized by the largest financial undertaking of the American Church—the campaign to raise the \$5,000,000 reserve of the Church Pension Fund.

On October 1, 1916, the trustees of the Fund had received in cash and in valid pledges two-thirds of the required sum. It is confidently expected that the remainder will be raised by March 1, 1917, and the pension system started on that day.

All of the dioceses and nineteen missionary districts, had formally adopted the pension system by June, 1916.

The Fund is intended by General Convention to be the sole agency of the Church for assuring support to the aged and disabled clergy, and to the families of deceased clergymen. Through the initial reserve and through the legislation of the diocesan conventions laying an assessment upon each parish and other salary-paying organization in the Church of seven and one-half per cent of the salaries paid, a comprehensive pension system, covering every case, will go into effect on March 1, 1917. After that

date there will be no other contributions expected, or appeals made, on behalf of the aged or disabled clergy or the dependants of the clergy.

The year 1916 has therefore seen the largest part of the labor which will solve completely this great and long-continued problem of the Church. In a short time, if all Churchmen coöperate, the American Church will have one of the most carefully constructed pension systems in the world, a system absolutely sound financially, and can turn the energies hitherto used in struggling with the support of the aged clergy into other forms of Church activity.

#### CENTENNIAL OF ST. PETER'S, ASHTABULA, OHIO

CONTEMPORANEOUS with the organization of the diocese, whose centennial will be observed next year, five parishes in the diocese of Ohio had their beginnings, St. Peter's, Ashtabula; Trinity, now the Cathedral, and St. John's, Cleveland; St. Paul's, Medina; and Christ Church, Windsor Mills. St. Peter's, Ashtabula, was organized September 26, 1816, and was the first of this group of parishes to keep its centennial. With services and music uplifting and reverent, Holy Eucharists of marked solemnity, memorial gifts and offerings, the presence of the Bishop of the diocese and a dozen or more of the other clergy, a great outpouring of the people at all the services and parish functions, the celebration extended over three days, from Sunday, September 24th, to the 26th. While the first steps towards the formation of the parish were taken on September 26, 1816, the organization was not completed until the following February, after the arrival from Connecticut of the Rev. Roger Searle, the parish's first rector. After a ministry of seven years he resigned in 1824 to care for the several other congregations which he had gathered in meantime, and was succeeded by the Rev. John Hall, known on the Western Reserve as "Parson" or "Father" Hall, who enjoyed a rectorship in the aggregate of twenty-eight years.

The services of Sunday were made the occasion of the meeting of the Lake Region, which brought together not only all the clergy of the region but many laymen, both men and women. The speaker at the morning service was the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Seminary, a grandson of the Rev. John Hall; at the afternoon conference of the Lake Region, the Rev. H. W. Jones, D.D., Dean of Bexley Hall, Gambier; and at the inspirational service, in the evening, Bishop Leonard, each of whom preached an historic sermon of great interest and value. The order for Monday was luncheon for the students of the old parish school, founded by the Rev. Mr. Hall in 1850, one of the last of his many noble services for the parish, and Teace's Cantata, *The Kingdom of Heaven*, rendered by the parish choir in the evening. The services of Tuesday, the centennial of the organization of the parish, consisted of the Holy Communion, at which the Bishop of the diocese was celebrant, and an historical sermon by the Rev. L. P. McDonald, D.D., rector of Christ Church, Warren, also a grandson of the Rev. Mr. Hall.

The bodies of the Rev. Mr. Searle and the Rev. Mr. Hall are both buried in the beautiful Chestnut Grove cemetery at Ashtabula, and the Tuesday programme included a pilgrimage of clergy and congregation to their graves. But on account of rain this became a service of commemoration in the church, at which Bishop Leonard and the Rev. Dr. Hall each made a brief address. Dr. Hall announced the projection of a plan which had been suggested and taken some form during the centennial services, to exhume the bodies of the Rev. Mr. Searle and

the Rev. Mr. Hall, and re-inter them in a permanent vault to be erected under the chancel of the church. The centennial, one of the great events in the history of the city, was brought to a close with a parish reception Tuesday evening.

#### OPENING OF NASHOTAH

THE NASHOTAH THEOLOGICAL SEMINARY opened as usual on the festival of St. Michael and All Angels and the attendance was quite satisfactory, being about that of last year. The fact that the preparatory department has been transferred to Racine College makes the colony housed in the seminary buildings, however, much smaller than heretofore and the destruction of Bishop White hall by fire a few days previously makes little practical inconvenience at this time. The trustees informally discussed the question of what to do with the remaining foundation for the building that has been destroyed, and there is a possibility that a gymnasium may be erected upon the site. This, which is greatly needed, would be made a certainty if generous friends would contribute the amount that will be necessary beyond the insurance money, \$15,000.

#### DEATH OF A CONVENTION DEPUTY

MR. HORACE D. RAMSDELL died suddenly at nine o'clock on Sunday evening, September 24th at Kenilworth, Ill. Mr. Ramsdell, a well-known business man of Portland, Ore., was returning from New York. He was senior warden of the pro-Cathedral at Portland, and a deputy to the General Convention. His daughter is the wife of the Rev. H. M. Ramsey of the Seabury Divinity School.

#### BERKELEY DIVINITY SCHOOL

THE STUDENTS at Berkeley Divinity school met on September 26th as the missionary society, and elected officers. They were addressed on the Feast of St. Michael and All Angels by Bishop Huntington of Anking, China. He spoke at the evening service.

#### DEAN CRAIK IN AUTOMOBILE ACCIDENT

SUNDAY MORNING, September 24th, the Very Rev. Charles Ewell Craik, D.D., met with a serious automobile accident while driving from his country place to early celebration, accompanied by his son Charles Ewell Craik, Jr. Crossing the electric line they were struck by an interurban car, their machine being hurled entirely through the interurban station at the crossing and into a nearby pole. Both were seriously hurt and were hurried into the city to the Norton Memorial Infirmary. The Dean remained unconscious for seventy-two hours, the result of a fracture at the base of the skull, and the physicians also feared internal injuries.

His son's injuries included fractures of both jaw bones, the cheeks were cut, and the nose badly crushed. A successful operation was performed, however, and he is considered on the road to recovery. It is stated also that he will not be permanently disfigured. Young Craik, a student at the General Theological Seminary, was to have entered the senior class the following week.

In the Dean's case, the physicians decided that an operation would be fatal, and on Tuesday evening admitted that hope had been practically abandoned. However, the patient rallied and had intervals of consciousness, the mind being perfectly clear. By Thursday he had improved so much that his family and friends were greatly encouraged and by Saturday evening the report is that he is likely to recover.

The accident threw a gloom over the entire city, for few men in Louisville are more



universally known and beloved. Special services were held in the Cathedral on Monday morning after the accident, to pray for his recovery. The church was filled not only with members of the Cathedral and of other congregations, but many representatives of the denominational bodies and of the Jewish race, people from all walks of life uniting in their intercessions that the life of one so dearly and universally beloved be spared.

#### BISHOP MURRAY WILL ASK FOR A SUFFRAGAN

WHEN THE diocesan convention meets in Baltimore about a month hence, the Bishop of Maryland will ask for the election of a suffragan bishop. His decision is due to the increasing amount of work demanded of the episcopal head of a growing diocese, and is not due to failing health.

#### BEQUESTS

MRS. ELIZA B. SMALLWOOD, of Long Island City, who died on July 16th last, left to St. George's Church, Astoria, N. Y., \$1,000 in memory of William M. and Eliza B. Smallwood.

#### MEMORIALS AND GIFTS

A CREDENCE TABLE, with chancel chairs to match, has recently been presented as a memorial to Grace Church, Galesburg, Ill.

A TABLET to the memory of Mr. Robert M. Myers, sometime vestryman of St. Paul's Church, Rochester, N. Y., has been placed on the wall of the chantry in that church.

A PRIVATE baptismal font, communion set, and altar hangings have been presented to Christ Church, Belvidere, N. Y., from the estate of the Rev. and Mrs. Robert Horwood of South Fields, London.

BY GENEROSITY of Mrs. J. W. Wadsworth, Jr., St. Michael's Church, Geneseo (Rev. J. W. D. Cooper, rector), is being entirely re-decorated. Mrs. C. N. Rogers has given glass doors for the protection of the vestibules of the chapel and parish house.

ST. PAUL'S CATHEDRAL, Oklahoma City, is in receipt of a gift of \$1,000 for the new organ from Mr. W. H. P. Trudgeon. The men of the church have provided for the Dean's use a new model 1917 Ford car, an efficient assistant in his parish duties.

THE CHURCH OF THE EPIPHANY, Los Angeles (Rev. W. Bedford-Jones, rector), has been given a pipe organ by the Rev. Henderson Judd, formerly in charge of the parish and now chaplain to the Bishop. This is to be a memorial to Mrs. Sarah Gilbert Judd, who died a few months ago. It is a two manual organ, with an inside mechanical player attachment, built by Henry Pilcher's Sons of Louisville, Ky. It will probably be installed by November 15th. The Epiphany window over the altar, and the altar lights were also given to the church by the Rev. Mr. Judd and his wife.

THE First Regiment, Kentucky National Guard, has been given a silver Communion service by the congregation of Calvary Church, Louisville, Ky. (Rev. Harris Malinekrodt, rector). The rector is also chaplain of the regiment, and is now on duty at the Mexican border. The gift was made at his suggestion. On each piece are engraved the seals of state and diocese, with the following words of presentation:

"Presented by members of Calvary Episcopal Church, Louisville, Kentucky, to the First Regiment of Infantry, Kentucky National Guard."

AFTER EXTENDED search up and down the Pacific coast at the instigation of Mr. and Mrs. E. L. Doheny, prominent residents of Los Angeles, a number of scientists have se-

lected the diocesan Hospital of the Good Samaritan, Los Angeles, as most nearly measuring up to the required standard for the establishment of a radium institute, to be built and equipped at a cost of over \$75,000, in the immediate future. The architect is Mr. Reginald Johnson, of Pasadena, son of the Bishop. He is already at work upon the plans for the building, which will be erected on the grounds of the Hospital. A provision of this gift is that there shall be no profits involved. There shall be equal opportunity for poor and rich.

#### BETHLEHEM

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

#### Archdeaconry Meeting—Apportionment

THE ARCHDEACONRY of Reading met at St. Luke's Church, Lebanon (Rev. A. A. V. Binnington, rector), on Monday and Tuesday, September 25th and 26th. At the opening service Archdeacon Durell made an address on parochial responsibility for the missions of the diocese, while the sermon was preached by the Rev. Father Huntington, O.H.C. At the business session on Tuesday, Archdeacon Durell presented his report. The Rev. Howard W. Diller read a paper on The Priest's Equipment as a Teacher of Children. The Rev. Stewart U. Mitman, Ph.D., read a paper on The Priest's Equipment as a Teacher of Adults. At noon Father Huntington conducted the Quiet Hour. In the afternoon a paper on The Priest's Studies was read by the Rev. Walter Coe Roberts.

IT IS REPORTED that under the will of the late Eckley Brinton Coxe, Jr., Leonard Hall, the associate mission at South Bethlehem, will receive an addition of \$50,000 to its endowment.

ON SATURDAY, September 23rd, with one week of the fiscal year remaining, the diocese of Bethlehem had contributed \$17,484.32 toward its General Missions apportionment of \$20,438. Of the amount paid, \$1,394.12 was received on the One Day's Income Plan; \$1,395.66 had been received after August 1st.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Bp. Suffr.

#### Death of Mrs. Mary N. Shepard—A New Tower—Religious Census

MRS. MARY N. SHEPARD, widow of the Rev. Peter Lake Shepard, for long years a faithful priest of this diocese, died in New Haven on September 23rd at the advanced age of eighty-six. Mrs. Shepard had been a patient in the New Haven Hospital since 1907, having by preference been taken there after she had fallen and injured her hip at her home in Clinton. The funeral services were held in Grace Church, Saybrook, Monday, September 25th. The Rev. Dr. Samuel Hart officiated, assisted by the Bishop of Colorado, who is in charge of Grace Church. Interment was in old Cypress Cemetery at Saybrook Point.

DRAWINGS AND plans have been prepared for a new tower for Grace Church, Hamden, to replace that demolished in the storm of December 26th. Funds are being raised and as soon as a sufficient amount is in hand it is hoped to build.

A RECENT religious census of Hartford made by the Federation of Churches gave Christ Church (Rev. James Goodwin, D.D., rector), 1,569 families and parts of families, and 8,081 persons calling themselves adherents or members of the parish, thus making Christ Church the largest non-Roman ecclesiastical organization in the city.

THE LIBRARY of Trinity College has received during the vacation accessions of more than four hundred volumes. More than three hundred and fifty were gifts from individ-

uals and organizations, while sixty were purchased. The total number in the library is now more than 80,000, with about 45,000 pamphlets.

ST. PAUL'S CHURCH, Southington, has recently been presented with a handsome Alms chest.

REPAIRS AND improvements have recently been made on the interior of St. Mary's Church, Hazardville, worth about \$2,000, of which \$500 has been raised in the parish. The remainder is due to generosity of the daughter and grandson of Colonel Hezard.

THE FALL conference of the Hartford archdeaconry Sunday school union will be held in St. John's Church, Hartford, Tuesday evening, October 17th.

PLANS ARE being formulated for the observance on Sunday, November 5th, of the fiftieth anniversary of the parish of the Good Shepherd, Hartford (Rev. George T. Linsley, rector). The Church of the Good Shepherd was erected by the late Mrs. Samuel Colt and was consecrated January 29, 1869.

CHRIST CHURCH, Canaan (Rev. Arthur B. Crichton, rector), celebrated its seventieth anniversary Friday, Saturday, and Sunday, September 22nd, 23rd, and 24th. The Rev. Harry I. Bodley, a former rector, was the preacher on Sunday morning and Bishop Brewster in the evening.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

#### Cornerstone Laid—Parish House

ON SATURDAY, September 23rd, the cornerstone of Garrett Hall, the new building for classrooms and natural science laboratories at St. Mary's College, Dallas, was laid with masonic ceremonies conducted by the Grand Lodge of Texas. Bishop Garrett, in whose honor the building is being erected, is past grand chaplain, and all the officers taking part were past grand masters of the grand lodge. Speeches by representative citizens testified to the affection and respect with which Bishop Garrett is regarded throughout the state.

CHRIST CHURCH parish, Oak Cliff, Dallas (Rev. Lee W. Heaton, rector), has just completed a frame parish house to accommodate a rapidly growing Sunday school and to provide a center for social service activities.

ST. MATTHEW'S CATHEDRAL (Very Rev. H. T. Moore, Dean), has just completed a

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**KENTUCKY**

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

**United Offering Service**

ON THE FEAST of St. Michael and All Angels a special service was held under the auspices of the Woman's Auxiliary for presentation of the United Offering. Bishop Woodcock made a brief address and the offering amounted to \$2,300.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

**Charity Foundation Will Build—Miscellany**

WORK HAS been started on the new buildings of the Church Charity Foundation at Albany and Atlantic avenues, Brooklyn, where the diocese will spend \$50,000. To complete the Foundation will cost about half a million. Bishop Burgess has appointed a committee to collect funds and progress is reported. The rebuilding of some buildings of the Foundation was the result of fire which damaged the property.

ST. ANDREW'S CHURCH, Bay Ridge, Brooklyn, has called as its rector the Rev. M. E. Allen, former associate rector of St. James' Church, Buffalo. Mr. Allen will enter upon his duties the first Sunday in October.

ON SEPTEMBER 6th an afternoon tea and sale were held at Lawrence for the benefit of the House of St. Giles the Cripple. A committee of ladies of the neighborhood was organized and realized \$1,500, which will be applied toward the current expenses of the hospital and home. In response to an appeal issued by the board of health, six of the children of the House volunteered to give some of their blood for serum purposes. The superintendent endeavored to dissuade them but they were insistent and an ounce of blood was extracted from each of the little ones, who all stood the operation well and were happy in the thought that they had contributed their share in the conquest of infantile paralysis.

OWING TO the recommendations of the board of health the opening of the diocesan schools was delayed until the first of October. Most of the Sunday schools did not resume sessions until the first Sunday in October.

**MILWAUKEE**

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

**University Work at Madison—Welcome to Rev. N. D. Bigelow**

A REMARKABLY SUCCESSFUL mass meeting in the interest of the university work at Madison was held on Thursday evening of last week in Grace Church parish house in that city, when the Bishops of Milwaukee and Fond du Lac, the Rev. M. C. Stone, Archdeacon Hood, Rev. R. M. Hogarth, Mr. Wm. Dawson, and a number of students and other laymen made brief addresses in regard to the new plans for carrying on this work. Mr. Dawson has entered with enthusiasm into the work of collecting funds and a preliminary canvass has now started in Madison. It will later be carried into other cities of the diocese.

A SUPPER was given in the guild rooms of St. John's Church, Milwaukee, on Thursday evening, September 28th, in honor of the new rector, the Rev. Nathaniel D. Bigelow, who has recently come into the diocese from Indiana.

**MINNESOTA**

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

**Mission at St. Ansgarius' Church, Minneapolis**

A SUCCESSFUL mission, on the Swedish plan, was held in St. Ansgarius' parish, Minneapolis, beginning September 24th. The Rev. Messrs. W. E. Harmann, G. E. Erickson, P. Broburg, P. A. Almquist, and J. W. Bagot conducted services and preached. The mission closed on Michaelmas Day. During the summer the church and rectory have been painted and the latter remodelled and renovated. It is hoped that next year the parish will have an adequate guild hall.

**NEBRASKA**

ARTHUR L. WILLIAMS, D.D., Bishop

**A Missionary Kindergarten among the Indians**

A PAROCHIAL kindergarten opened at the Indian mission at Winnebago under the direction of the Rev. W. M. Purce, general missionary, is conducted by Mrs. Nettie C. Fowler, formerly government field matron. The school opened in the rented mission rooms on Monday, September 25th, with an enrollment of eleven little ones who cannot speak or understand English, and there will be at least twenty children enrolled in a short time. The school has no kindergarten chairs or tables or charts or the means at present to purchase them. An effort is being made to build on the lots which the Indians have bought and given to the diocese. The plans are ready and \$500 in hand. This most important work has been undertaken with the hope that the Church will furnish the means to carry it on. So far Mrs. Fowler, the woman worker, has been giving her services free of charge.

**NEVADA**

GEORGE C. HUNTING, D.D., Miss. Bp.

**Mission House at Pyramid Lake Reservation—Prohibition**

A CONTRACT has been let for the erection of a home for the missionary on the Pyramid Lake Indian Reservation. It will be two stories with seven rooms and bath, and a large assembly room. It has been found in work among the Indians that a place where they may come to meet the missionary and to find some amusement is valuable. For such a purpose the assembly hall is to be provided.

THE BISHOP is sending to every postmaster in the state a letter asking him to post in a conspicuous place a notice asking for the names and addresses of persons confirmed in the Church. He hopes to find isolated Church people of whom nothing is now known.

A COMMITTEE of citizens interested in a state-wide prohibition law have drawn up a bill to be submitted to the next legislature by initiative petition. The bill will soon be in circulation for signatures. This movement was suggested by the Bishop at the last convention.



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**NEWARK**

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Suffr.

**A Joint Meeting—Brotherhood Plans**

THE ANNUAL joint meeting of the board of religious education, the social service commission, and the apportionment committee of the diocese was held at St. Paul's Church, Newark, on September 25th. After separate sessions and supper at a joint meeting in the parish hall representatives from each board presented plans for the year.

ON THURSDAY, September 28th, some twenty rectors of parishes in which there are no chapters of the Brotherhood came together at the Robert Treat Hotel, Newark, to hear Mr. Benjamin F. Finney present the plan for the "one hundred-chapter campaign" soon to be carried on in the metropolitan district.

**NEW HAMPSHIRE**

EDWARD M. PARKER, D.D., D.C.L., Bishop

**Annual Retreat**

TWENTY CLERGYMEN and candidates for orders gathered at St. Paul's School, Concord, for the annual retreat, which was this year conducted by the Rev. Floyd W. Tomkins, D.D., of Philadelphia.

**OKLAHOMA.**

FRANCIS KEY BROOKE, D.D., Miss. Bp.

**Convalescence of Bishop Brooke—United Offering—Socialists Attracted to the Church**

LATE NEWS from Bishop Brooke tells of his slow but steady improvement. But he will not be able to resume active work for some time to come.

AN ENTHUSIASTIC meeting of the women of St. Paul's Cathedral, Oklahoma City (very Rev. Frederick J. Bate, Dean), was held on September 26th to open the "Little Blue Boxes" for the United Offering. The half yearly amount was over \$70.00, bringing the total contribution from the Cathedral to over \$350. In addition the parish will have met the whole of its apportionment for General Missions, amounting to \$490.

ON SUNDAY, September 24th, the Rev. Irwin St. John Tucker, editor of the *Christian Socialist*, in a special service at the Cathedral spoke on Woman, the Gospels, and the Modern Day. The church was crowded to the doors. Many men came without coats, some in overalls, and the usual decorum and staidness of the church was broken at times by utterances of *Amen* as the speaker touched some deep chord. Twice hands were clapped in token of accord. One man was heard to say "I always thought these Episcopalians were so fond of going to the theatre, playing cards, and dancing that they did not care about the common people nor real religion. Now I know better." Mr. Tucker succeeded in convincing the socialists here that religion has a great part to play in the adjustment of conditions in the social order. The socialists have asked permission to use a chapel in the south part of the city, closed for some years, for their regular meetings, and in addition desire the establishment of a weekly forum for the discussion of educational and other subjects. The Dean has been asked to give addresses of topics of an educational and religious character. Were it possible to have an additional active priest at the cathedral a great work of a forward character could be undertaken.

**PITTSBURGH**

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

**Successful Season of Street Preaching**

THE LAST of the Sunday afternoon street services, which have been held for four months, took place on Sunday, September 24th, under the leadership of the Rev. William

Porkess. Addresses were made by the Rev. Messrs. R. E. Schulz and E. B. Andrews; and the music was furnished by a choir of one hundred men of the Brotherhood of St. Andrew. This service closed what has been the most successful series of street services in the history of the movement in the diocese. In a favorable criticism an editorial writer in the *Pittsburgh Gazette-Times* said: "You must tell the people what you offer them; you must show them your goods in order to enlist their interest. They have been schooled in this principle for so long that they do not take anything on faith alone. The open-air services that arrest the attention of the wayfarer are but samples set before the public view. They will not gain more than passing attention from the majority, but here and there one or a couple will be genuinely interested and look further into the promise held forth. In the aggregate the gleaming of souls by outdoor evangelism must be large. So the effort is worth while and this method of reaching the people by the churches ought to be more extensively copied."

**QUINCY**

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

**Tuberculosis Sanitarium—An Explanation**

THE VERY REV. W. O. CONE, Dean of the Cathedral of St. John, has delivered a number of addresses at picnics and chautauquas this summer in advocating the erection of a tuberculosis sanitarium by county tax. A bequest of \$25,000 by the late Teresa Woodruff will be used as a nucleus.

THE REV. ANDREW CHAPMAN, rector of Grace Church, and the Rev. C. G. Hagberg, priest in charge of St. John's Church, Galesburg, issued statements to their congregations on Sunday, September 24th, telling why they did not cooperate with the Chapman-Alexander revival movement inaugurated in that city. The statements, published in full in the Galesburg papers, were so clear, definite, and kindly in tone, as to create a distinctly favorable effect throughout the city.

THE REV. AND MRS. F. W. HAIST, of Henry, announce the engagement of their daughter Vivien Ethel to the Rt. Rev. Daniel Trumbull Huntington, Missionary Bishop of Anking, China. Miss Haist is a graduate of the Deaconess Training School at Philadelphia, and became a missionary worker in China in 1914.

**SOUTH CAROLINA**

WM. A. GUEBRY, D.D., Bishop

**In the Colored Field**

PREACHING MISSIONS in not less than twelve of the centers of Church work among colored people in the past conciliar year produced excellent spiritual fruit and material improvement. Eleven new missions contribute to the support of a minister. There are 2,000 colored children enrolled in the Sunday schools of the diocese, according to the annual report of Archdeacon Baskervill.

**UTAH**

PAUL JONES, Miss. Bp.

**The District Paper—Fruits of "Comity"**

THE REV. M. W. RICE has resigned the editorship of the *Episcopal Church News* and is succeeded by the Rev. W. F. Bulkley of Provo. The News will appear in an enlarged form with several pages of editorials and timely articles. This monthly paper expresses the cooperative effort of parishes and missions of the district.

IN ACCORDANCE with a "comity" agreement, the Church has been asked to take over Helper, Standardville, Castle Gate, and Kenilworth, four coal mining camps formerly in charge of a Presbyterian. To care for the



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people during the summer months, Mr. A. W. Sidders of Seabury Divinity School was placed in charge, and will be succeeded on October 1st by the Rev. George Dunlap. Mr. Dunlap leaves the missions at Garfield, Magna, and Arthur to undertake this work, and will reside in Helper.

**WESTERN NEW YORK**

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop  
Robbery—Woman's Auxiliary Classes

WHEN THE Rev. William T. Sherwood, curate of Christ Church, Corning, returned from his vacation a few days ago he found that \$200 worth of table-silver, a diamond ring, and \$25 in cash had been taken from his home. Mr. Sherwood had left the key with a neighbor who claimed that a man posing as a cousin of the curate, asked for the key and entered the house. Mr. Sherwood was so fortunate as to recover most of the silverware.

THE INTERMEDIATE department of the diocesan Woman's Auxiliary has arranged for a series of Bible study classes in Buffalo during the last week of October to be held by Miss Grace Ashton Crosby.

**CANADA**

**Diocesan Notes**

*Diocese of Athabasca.*

BISHOP ROBINS went away in the beginning of September to visit the isolated mission station at Fort Vermillion. It is without railway or telegraphic communication. The Bishop has passed a very busy summer visiting stations in the far North.

*Diocese of Calgary.*

THE DEAN gave an address at the memorial service in the Cathedral of the Redeemer, Calgary, for the late Major Stanley, who was taken prisoner and died in Belgium last June. Bishop Pinkham took part in the service.

*Diocese of Edmonton*

THE CORPORATE Communion of the Woman's Auxiliary was celebrated in the pro-Cathedral at Edmonton, September 12th, the preacher being Bishop Gray.—THE CITY clergy have been meeting in the Cathedral weekly to deepen their own spiritual life as well as that of the parishes they serve. The meetings commence with Holy Communion, and after breakfast there is a meditation and conference.—MUCH REGRET is felt at the departure of Miss Potts, who was Dorcas secretary of the diocesan Woman's Auxiliary, with a prominent place in other church activities. She goes to a position in connection with Harvard University.

*Diocese of Huron*

INTERESTING papers were discussed at the annual meeting of the Huron College alumni association, held on September 11th and 12th in Huron College. One of the subjects was The Layman's Place in the Spiritual Revival and Extension of the Church at the Present Time. The discussion was exhaustive.—A LARGE congregation was present in St. John's Church, St. Thomas, at the memorial service for the Rev. W. A. Graham, a former rector, who died recently.

*Diocese of Ottawa*

THE REV. R. H. ARCHER, rector of the Church of the Good Shepherd, Cornwall, having resigned his position on account of ill health, Bishop Roper has appointed the Rev. F. D. Floyd to the parish.—CANON READ, rector of St. Luke's Church, Ottawa, for many years, has been appointed Anglican chaplain of the Ottawa charitable institutions.

*Diocese of Quebec*

THE DIAMOND jubilee of St. Michael's Church, Quebec, was celebrated September 19th. The Rev. E. A. Dunn, son of the late Bishop Dunn, is the rector at present. The church was consecrated by Bishop Mountain, third Bishop of Quebec, in 1856.

*Diocese of Rupertsland*

A MEMORIAL pulpit was dedicated in St. Cuthbert's Church, Shellmouth, presented by the Woman's Auxiliary as a memorial to the men from the district who had died for their country.—CAPTAIN MATHESON, son of the Primate, Archbishop Matheson, has received the Military cross in consequence of his work at the Battle of the Somme.

*Diocese of Saskatchewan*

THE LATE Canon Burman, of St. John's College, Winnipeg, was the first missionary to the Sioux Indians at Oak River. He translated the Book of Common Prayer into the Sioux language. His widow has accepted the position as matron in the Mackay Indian boarding school at the Pas, which Bishop Newnham offered her, and has gone to begin her work.—EMMANUEL COLLEGE, Saskatoon, was reopened September 25th, but work there has had to be greatly restricted owing to war conditions, many students being at the front. Only about seventeen were expected present this year. "We are just holding on till the war is over," one of the staff says, but they are quite determined to keep the College in active use until better times come.

*Diocese of Toronto*

SOME OF the subjects discussed at the annual convention of the Sunday school association of the deanery of West York were the Country School and the 'Teen Problem, and Coöperation between the Home and the Sunday school—together with Some Requirements for a Successful Sunday School. The meeting was at Richmond Hill on September 28th.—A FULL choir seat and plate in memory of Archbishop Sweatman, given by his family, was dedicated by Bishop Sweeny, September 17th. A number of choir stalls, gifts from various members in memory of their relatives, were dedicated at the same service.

**DECENTLY AND IN ORDER**

**Pastoral Suggestions in Matters Official and Personal**

By the Rev. Wm. C. DeWitt, S.T.D.  
Dean of the Western Theological Seminary, Chicago

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First convocation, which represents the official resumption of work, was set for September 22nd. At noon on September 19th every room had been taken, and the enrollment was complete. At "roll-call" on the evening of the 22nd 238 names told of the successful beginning of the year. New in the faculty are the Rev. Raymond H. Baldwin, formerly of the diocese of Fond du Lac, Mr. McGrath of the University of Chicago, and Mr. Doorley of Cambridge University, England. The president's opening address outlined the work for the year in all departments. He reminded the boys that they were at St. John's "to be taught a rounded life. A man who trains himself only on one side of his complex being becomes a monstrosity. You may become physical giants, and little else; you may become intellectual devils, and the world is filled with them; you may become spiritual cranks and fanatics, and by so doing drive men away from the balanced consideration of matters religious. We wish you to be none of these, but all of these."

#### "BENEFITS FORGOT"

IN A LITTLE incident, which appears in a contemporary, many readers will recognize a familiar picture. It is that of the old minister who, after giving all of the best years of his life to the work, is at last dropped as of no more use for active service, and—utterly unprovided for.

The old preacher had served in his church exactly forty-six years. There had been days in the early part of his pastorate when other churches had urgently beckoned to him, but he had been unwilling to leave the people to whom he was devotedly attached. And his work had been efficient unto the very end. Most of the members had known no other pastor. He had buried the dead, had said the words which established new homes, had been the friend of the boys and remained their friend when they had grown into manhood, and had taken the places left vacant by their fathers. But now the end had come. Conscientiously the old man, now seventy-five, had laid down the burden.

A friend remarked to him: "Now that you have retired, of course provision of some kind has been made for your old age?"

"No, I can't say that there has," said the old minister slowly. "Somehow I have not been able to save any money."

"And we all know the reason why," laughed the other, who was a railroad conductor. "Everybody in trouble came first of all to you. Now, honestly, did you ever turn anyone away empty handed?"

"I cannot just say as to that," stammered the old man.

"Well, I can; but what I want to know is, hasn't the church or denomination made any provision for you now that you must give up active work?"

The old man shook his head and did not speak.

"That's a shame! That's a disgrace!" said the conductor. "I have been with this road only twenty-three years, and next November I shall retire, and the company will pay me a pension as long as I live."

"And I am glad," said the old man.

"So am I—for myself; but what I cannot understand is why the Christian Church, whose members sometimes find a great deal of fault with the railroads because they think they are not altogether fair in their dealings, should fall so far behind the despised corporation in dealing with the men who have served it faithfully. Do you know, dominie? Can you explain?"

The old minister shook his head as he said slowly, "Perhaps they have not thought of it in that way."

Not thought of it! We provide for our old domestic servants who have given us the best of their lives; we set aside a substantial love-

gift for the foundling we adopt; we find homes for the aged, for worn-out friends, who have been victims of misfortune. We would never turn the old family horse or even the dog out of doors. But the old pastor! Ah, yes, that is different. So we leave his case to boards and committees, and by and by we forget all about him. Could anything be more barbarous or ungrateful?—*Christian Herald*.

#### JUSTICE, NOT CHARITY

IN DISCUSSING the subject of Christian charity we must not overlook the more fundamental grace of justice. The Church must not make benevolence a substitute for justice. It is said that many of the great fortunes in America can be accounted for by the margin between what the laborers of the industry needed and should have gotten for their work and what they actually received. Expert statisticians have figured out that the average American family of two adults and three children needs at least \$800 a year to keep them in good physical condition. Yet millions of workers' families receive less than this—some under \$500, some \$300, and less. The "great captain of industry," who grows rich by keeping back the rightful pay of those who work for him, cannot square his accounts, either with God or man, by giving large sums for charitable, religious, and educational purposes. St. James has some very earnest and terrible words to say to men who have amassed their fortunes in this way in the first verses of the fifth chapter of his epistle. And perhaps the Church of Jesus, as it is formally organized to-day, has more need for this fundamental lesson of justice than it has for the advanced lesson of benevolence.—*The Christian Herald*.

#### A FEW BEAUTY HINTS

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Keep smiling; keep cheerful. Compel the light of gladness on your face to make up for any lack on nature's part.

Be thoroughly, genuinely unselfish. Don't think about how you look, but about what you can do to make other people happy.

Cultivate health. Do lots of work and take plenty of exercise. Live all you can in the open air. Use water generously inside and out.

Forget all about your desire to be beautiful. Get enthusiastic about trying to bring gladness to others. And then if you could hear what other people are saying about you when you are not near, you would find that they think you have found real beauty.—*The Christian Herald*.

YOUTH, all possibilities are in its hands.—*Longfellow*.

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