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The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—JULY 15, 1916

NO. 11

NEW YORK 11 WEST 45th STREET



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



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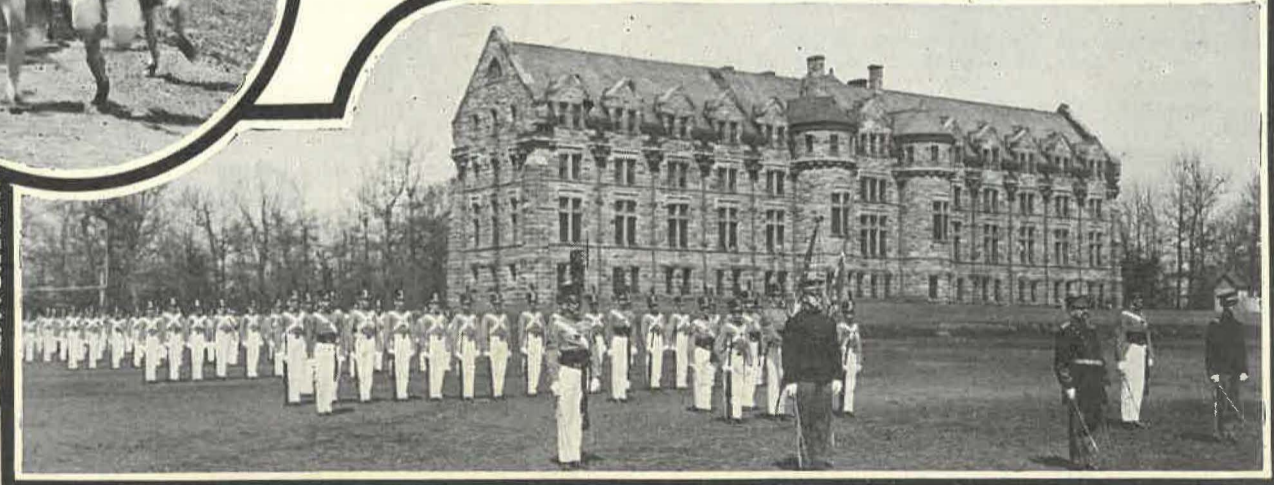
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A Weekly Record of the News, the Work, and the Thought of the Church

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

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.
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CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.
DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.
All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.
Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.
Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE BEST CURE for heart-sorrow is ministry to others. God sometimes passes us into the valley of shadow that we may learn the way, and know how to lead others through it into the light. To get comfort, we must comfort with the comfort wherewith we ourselves have been comforted. In wiping the tears of others, our own will cease to fall.—*Rev. F. B. Meyer.*

A SYSTEM of belief is, in fact, necessary for us as agents; no man was ever practically sceptical, for as Montaigne says, if he were he could converse only in interrogatives.—*Hatherley.*

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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 15, 1916

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EDITORIALS AND COMMENTS

Duty

STERN daughter of the voice of God," Duty owns no more an undisputed sway over the minds of men. To tell a man to-day that he ought to follow a certain course is to invite refusal. Nothing is more likely to arouse resentment than the yoke of obligation to perform a task. A man's instinct impels him to rebel against any form of compulsion external to himself. He claims to be the captain of his soul, and refuses to bow the neck to any yoke. Even lawful and reasonable demands we thrust aside with childish petulance.

There is a cause for this. It is the excess of revolt against absolutism. It is excessive veneration of the freedom of the individual. This is not true of all nations. Writing some ten years ago, after a humorous description of the German's docile observance of the innumerable police regulations, Mr. Jerome K. Jerome sums up the healthy English opinion of the Continental folk: "The foreigner is always good. That is why we hate him." What are rules for? The school-boy answers, "To be broken." It is said that every season Buck Ewing used to read the new rules to the Giants, always closing with the sage remark: "Now, boys, there are the rules. Let us see how we can beat them."

The same spirit extends to the municipal arena. For his political work a man expects to get a "pull" to evade certain laws. The habit of law breaking has made saloons a menace to the country. But the evil does not stop there. "Big business" is often a synonym for legalized iniquity. Smuggling and the evasion of the income tax are looked upon as signs of smartness; there is no force of public opinion sternly directed against such nefarious practices. Even to describe them in such terms sounds an anachronism, a relic of an old time, a worn-out fashion. Rules and laws are made to be broken, if it can be done with more or less impunity. Condemnation, not unmixed with maudlin pity, is reserved for those who happen to be caught.

When we see a public man in whom the sense of duty is so clearly marked that no man can overlook it, we are like to men that stand in presence of a marvel. We can scarcely credit what we see. It is a healthy sign that such men are growing more numerous. Yet it is a cause for real anxiety that their absolute numbers are so small, if it be not a greater cause for disquiet that we are so complacent under the condition. It is assumed that nine men out of ten are in public offices for what they can get out of them, and that assumption works in a vicious circle to reproduce itself in act.

Venality is accepted in politicians. It is only fair to add that much of it is thoughtless acquiescence in a bad tradition. Open bribery of the legislator has become unprofitable. A thin, conventional veneer has been spread over it. Party loyalty is an elastic term and covers up transactions in which the very actors would not fail to see the obloquy attaching to such methods were their actions private. This much at least is a step toward recovery of the sense of duty, when private ends are held subservient to the party's ends. True, it is not a high

standard of attainment. The Augean stables are not cleansed. But some sluices have been opened into them.

Mayhap the colors are too black to be taken literally in the sketch just outlined. We hail with joy the advent of a new sense of civic responsibility; yet the apathy of so many citizens shows that the battle is not yet won, that the sense of duty is not yet strong enough to carry all before it.

The old proverb warns those who live in glass houses not to throw stones. Is the sense of duty as strong among Churchmen to-day as it was a generation back? Then every boy and girl was taught the pure and undiluted Catechism. All had to learn it by heart. As a manual for children the Catechism does not conform to all the modern theories of child psychology. Its Tudor English is a marvellous compendium of theology, so compendious that only an exact theologian could lay bare all its treasures. But it has one section, of which it is not too much to say that no other sentences have ever had so great an influence upon a nation's life—that in which the Catechism lays down our duty to God and our duty to our neighbor.

All that is best in English life to-day may be traced back to the inspiration of that section of the Catechism. It is seen in every walk of life. The peer sits in the House of Lords in dignified aloofness. He is bored to death, but grimly sits out the interminable debates, goes through the routine grind, because it is his duty as a peer. Another gentleman sits long hours upon the bench to administer rural justice. He is unpaid. He feels it is his duty to be a magistrate. Another reads for holy orders, that he may take the family "living." To the casual eye he seems to have no real vocation to the priesthood. But he does his duty by his flock so far as in him lies. Another takes the King's commission and spends double his paltry salary to keep up the honor of the regiment. What other Church in Christendom asks that her bishops shall be able to spend more than their incomes from their sees? What other Church can still get priests to supplement their stipends from their private means, and do it gladly? The falling off in candidates for holy orders in the English Church is a sign that the old sense of duty among the landed gentry is on the wane.

Here we have other exhibitions of the sense of duty. We realize more practically that the laborer is worthy of his hire. We try to give at least a living wage to bishops and other clergy, to our officers in public life, to our legislators. But, even so, can we be sure that even in the Church the sense of duty is as keen as we could wish it? How hard it is to arouse a parish to the duty of supporting foreign missions, or even missions nearer home. We go to church, or stay away, with little consciousness that any duty has been neglected or performed. As a Church we do not yield implicit obedience to our own rules. The clergy themselves are not gravely concerned to follow out the directions of the rubrics. Even bishops have been known to show a fine disregard for the actual meaning of the canons they have promised to uphold. The laity show signs

of restlessness beneath the regulations of the Church. To see the various ways in which Church people observe Lent, one would suppose that, as our enemies assert, the Church has no fixed rules about it. It does not lessen the gravity of the situation that the offenders are unconscious of their infraction of the rules. Somewhere there has been a failure of the sense of duty, the willingness to incur an obligation imposed externally.

It is notorious that discipline is difficult to enforce throughout the Anglican communion. No doubt this is partly due to parliamentary interference with the English Church, especially in the time of William III. The Hanoverians only made bad worse. It was with crippled resources that the American Church began her independent course. Happily the trend away from lawlessness in the Church is unmistakable at the present time. Obedience to constituted authority is strength. It is the secret of true independence.

WHEN ST. PAUL enumerates his titles, he has none prouder to exhibit than "a slave of Jesus Christ." When the Church would name her highest privileges, she named them Sacraments in memory of the soldiers' oath of strict obedience to the Emperor. The virtue of the soldier is obedience. The service of the slave is blind obedience. But slaves and soldiers do not obey a dead machine. They serve a master. Were the sense of duty stronger, we might find a warmer devotion to the living Christ. If we could cast aside that haughty reserve, if we could be less abstract in our language, if we could treat our religion less as a philosophy, we should gain immeasurably in reality. Then we should see that duty is not following a code of morals, however excellent; it is our debt to God, a Person.

The Oxford Movement began in the common room of Oriel College. It inherited the peculiarity English fear of exuberance. But that must not obscure for us the deep personal devotion, the evangelical fervor of the old Tractarians. Musty tomes they read. They brought to bear a wealth of learning on the problems of the Church Militant, as they confronted them. But it was not the musty tomes that satisfied them. It was not to their learning that they owed their sense of duty. They were slaves of Jesus Christ, and in obedience to His living voice they found the satisfaction of their souls' desires.

But to-day we see a marked disparity between the number of communicants and the number of worshippers upon a Sunday morning. It matters not which way the excess lies. Nothing strikes a stranger more strongly than the large number on the communicant roll and the small congregations in American churches. With a roll of one hundred an attendance of thirty is considered good. On the other hand, in Canada, we are told, the number of communicants is often fifty or one hundred per cent. less than the non-communicant adherents. Either way there is a failure in duty. An obligation has remained unrecognized. These folk will admit delinquency; they would resent a charge of dereliction of duty.

This is the cause of a serious loss in the efficiency of the parish. No wonder fault is found with the Church for exercising so negligible an influence on public morality. A congregation that does not congregate cannot act unitedly. If its members forsake the assembling of themselves together, the parish foregoes its corporate witness for righteousness. It is good, if once or even thrice a year one hundred can be brought to receive Holy Communion. But it is cause for serious concern if sixty of them for forty weeks do not practise public worship, and more serious still the fact that of the sixty none feels that any serious duty has been left undone.

So also with other duties of a Christian man. We do not easily make our religion effective, as a matter of course, in our business or social life, much less in our national life. That is why Christian nations are at war to-day.

Christianity has modified the whole conception of our duty. The Latin recognized no duty to inferiors. Kindness might be shown to them, or benefits conferred upon them, but there was no sense of obligation attaching to the act. From that haughty patrician use the word has traveled far. A duty is a debt we owe. It is the recognition of the Majesty of God, and of the majesty of man made in God's own image, made in that nature which His own Son bore.

Duty is not mere conventional morality. For us it can be nothing less than what we owe to Jesus Christ and to His brethren. The sense of duty is well worth recovering—and when it is recovered can a Christian ever let it go?

ONE of the newer features in the world of education is the extension of the functions of secondary schools into those of junior colleges. Such extension has been earnestly recommended by many leading educators, notably those at the head of the great state universities. The great number of students at the latter institutions who are weeded out during or at the end of the freshman year indicates a glaring defect somewhere. In very many cases it denotes simply that the student is not yet sufficiently mature to do himself justice in the independence of college life. In other cases the crowded condition of freshman classes and the great numbers gathered in the university are deterrents to serious work. In still other cases moral obliquity results from the lack of supervision.

The junior college may easily be the cure for much of each one of these evils. By carrying the student up to the junior year of the college curriculum the secondary school performs a great service to him, to the university, and to the state.

We believe it will soon become necessary for most of our Church boarding schools to expand in this way. Racine is to make the experiment next autumn, the preparatory department at Nashotah being transferred to the former as a nucleus, thus returning to the earlier ideal of Racine as, in part, a feeder for the ministry, and thus giving also to the preparatory students a much broader preliminary education than could be given them at Nashotah prior to their entrance into the theological seminary. Racine can also perform a like service for other seminaries.

We shall be interested in watching the development of the plan.

SEVERAL correspondents, writing on the subject of the priest's position at the altar during the reading of the epistle and gospel, seem to us to have missed the point. It is not of grave importance which way the priest faces at that time; but yet those who assume that the practice of facing the altar during the reading is merely a return to a custom that arose from the fact that the service was in a "dead" language singularly misinterpret the spirit of the liturgy.

Contrast the reading of the lessons in the daily offices with the reading of the epistle and gospel. For the former the priest proceeds to the lectern and reads to the people, for their instruction. But for the latter he stands at the altar and leads the people in their liturgical meditation for the day. To face them is to confuse them, for it conveys the idea that he is instructing them. He is not. He begins to instruct them upon the subject matter of their meditation when, after the gospel, he goes to the pulpit and preaches—facing them, of course. Prior to that the people, with the priest as their spokesman and leader, are performing the spiritual and intellectual exercise of *meditating*. It is a part of their worship. For that reason, distinguishing the epistle and gospel from the lessons, the Church prints in the Prayer Book the full text of the epistle and gospel, so that the people may use them and not merely hear them, while the lessons are simply read to them. For that reason also the people stand during the reading of the gospel, while they sit during the lesson, though it may be the same chapter for which they had stood at another service. The spirit of the liturgy is much better realized where the priest, reading the epistle and gospel, does not face the people. And here is a test of the misconception which is innocently conveyed where the priest reads these toward the people, according to the practice that had become general until a few years ago: was not the distinction between the purpose of the lessons and the purpose of the epistle and gospel, in fact, lost? Did not the latter become, in common estimation, simply lessons?

Why are the epistles and gospels printed in the Prayer Book when the lessons are not? Why do the people stand for the liturgical gospels but not for the gospels when read from the lectern? For the same reason that the priest faces the altar to read the former.

It is not a serious matter; but it is well to know that the practice, once obsolete but now coming into vogue, is founded upon good liturgical principles and is not due to the unintelligent following of a foreign use.

WANTED! About a thousand dollars to be distributed among the Church chaplains who have been called into military service, for use in providing equipment for them.

The government provides chaplains—on a meagre scale—

but gives them no allowance with which to purchase equipment.

The quartermaster, the surgeon, the paymaster, are each provided with funds sufficient to enable them to perform their respective duties. The chaplain has nothing.

He is expected to promote the spiritual welfare of the men and to conduct services for them. He is expected to amuse them. He is expected to serve as postmaster—an imposition which ought to be removed. But he is supplied with no equipment to assist him in these capacities.

The Church ought to put at least a thousand dollars immediately at the collective disposal of those chaplains who are of her ministry, permitting each to draw upon the fund for his portion of it.

In connection with this we may say that The Young Churchman Company is issuing a new edition of the *Service Book for Use in the Army and Navy* which was found so generally useful during the Spanish war. With its contents taken from the Prayer Book and Hymnal it supplies, in small compass, what is needed for field services of every description. Bound in stout manilla, with a flag, in colors, on the cover, it is sold at 5 cts. a copy or \$40.00 a thousand.

But where will the chaplains find the \$40.00 with which to provide these—or any other material—for their regiments?

Wanted! A thousand dollars as a special fund for the use of the Church chaplains!

TWO letters received last week tell of the relief work of the Church in Rome and express deep appreciation for the assistance given by THE LIVING CHURCH WAR RELIEF FUND. One of the letters is from the Hon. Thomas Nelson Page, United

States Ambassador to Italy and a well-known Churchman of Virginia, who has spent a few weeks in this country and is now about returning to his post. The other is from the rector of the American Church in Rome, the Rev. Walter Lowrie. Both agree as to the value of the work that has been accomplished with the assistance of this fund, and Mr. Page speaks most highly of the work Mr. Lowrie is accomplishing in Rome. At the time of the earthquake, more than a year ago, Mr. Lowrie made several visits to the stricken district and finally took charge of the construction of the houses which were put up through the generosity of Americans. The Ambassador also appointed Mr. Lowrie as a member of the Executive Committee of the American Relief Clearing House of Italy, which has its headquarters in Rome and of which Executive Committee Mr. Louis M. Iddings is the chairman. This committee is the representative in Rome of the American Red Cross. "Our people," says Mr. Page, "do not understand how much suffering has been entailed on Italy by this war, and I am often surprised to find how general is the misapprehension that Italy is an exception among the warring countries both as to her part in the war and as to the effects of the war within her borders. Her people seem to have kept to themselves the suffering which the war has entailed upon them, but you may well believe that it is very great."

Mr. Lowrie's report is largely a financial statement of the work of the parish during the fiscal year which will end October 31st next, calculating the probabilities for the summer. The church will be closed during three months, when Mr. Lowrie will take a much needed rest in the mountains of north Italy, it being arranged that the English churches in Rome shall be kept open and thus make ample provision for services for English-speaking people. The relief work will also be kept up. Mr. Lowrie states that the amount received during the present fiscal year from THE LIVING CHURCH FUND has amounted to 6,209.10 lire, of which about half was appropriated to the support of the church and the other half distributed in part to poor relief and in part to the maintenance of the Gould Home. The latter is a charity for boys, mentioned more than once hitherto in these columns, and from which the choristers of St. Paul's Church are drawn. The war has materially reduced the ordinary gifts for that work and also very greatly increased the cost of maintenance, and therefore the Church has been obliged to come to its rescue on a considerable scale, partly to insure the support of their own choristers and partly as specific relief work. "The number of boys there has lately been reduced from sixty to fifty, and in spite of that, the monthly bill for food has increased from 1,500 lire to 1,700 lire and even with that the boys are not well fed. Here in Italy the increased price of food is not griev-

ous to the well-to-do, since it affects chiefly the staples; but these boys who live chiefly on bread and macaroni are hard hit by high prices. I have been very much concerned lately to learn that our choir boys complain frequently of pains in the stomach as a result of a too exclusive diet of beans. Macaroni is too expensive for them now, meat has been reduced to infinitesimal quantities, and fruit cut out entirely. I have had a conference with the director, and he assures me that for an additional three hundred lire per month (or ten lire a day, which means in our currency something less than four cents per boy) he can restore the diet to normal. I promptly pledged that amount up to the end of this calendar year—a total of 2,090 lire. This is a need, of course, which comes very close to us, inasmuch as fifteen of these boys are in our choir and there is no way of providing that they shall be adequately fed without feeding the others."

Mr. Lowrie states that it will not be necessary to use additional amounts for the support of the church during the present fiscal year, but he is hoping that THE LIVING CHURCH FUND will give much assistance toward the increased pledge above mentioned. Certainly it will be our endeavor to do so. "There are also," says Mr. Lowrie, "a number of cases of poverty which naturally look to this church for relief, and I have nothing left to help them with. The women have done a very considerable work here in the way of preparing supplies for hospitals at the front, and they have done it without any outside help except for 576.25 lire which came from you. Incidentally they have helped the poor by giving them sewing to do; but for all such relief as could not be given in this way I have had at my disposal only 6,473.30 lire, and there is nothing now left of that. In normal years our poor fund amounts to about 8,000 lire, and it is deplorable to have it so much reduced when the need is so much increased."

Our long silence from Germany is broken by a card from Archdeacon Nies at Munich dated April 24th and received on July 10th. "Matters with America look troubled," he says, and adds that he is just starting on another trip of inspection of British prisoners in the camps, and will write further on his return.

The following are the contributions for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 10th:

The Presiding Bishop	\$ 100.00
Mr. Francis Lynde Stetson, New York City	250.00
"From a Priest"	20.00
A. A. H., Hartford, Conn.	1.50
Mr. and Mrs. W. T. Picard and daughter, Jackson, N. C.	7.00
Unrecorded floater	5.00
Florence J. Harmon, Woodhaven, L. I., N. Y.	2.50
Miss H. P. Lawrence, Philadelphia, Pa.	5.00
St. Mark's Church, Clark Mills, N. Y.	2.58
F. G. F., Washington, D. C.	2.00
A member of St. Clement's Church, Philadelphia, Pa.	1.00
H. S. V. Hubbard, Minneapolis, Minn.	5.00
St. Paul's Sunday School, Coffeyville, Kan.	3.00
A member of St. Andrew's Church, Big Rapids, Mich.	1.00
M. T., Vermont†	1.00
Mrs. Richard R. Graham, Norwich, Conn.†	5.00
St. Paul's Church, Concord, N. H.†	2.00
"A Canadian reader"‡	5.00
Total for the week	\$ 418.58
Previously acknowledged	26,027.18
	\$26,445.76

- * For Belgian relief.
- † For relief of French children.
- ‡ For work in France.
- § For work in Paris.

[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 forward contributions for other relief funds.]

ANSWERS TO CORRESPONDENTS

R. C. S.—The English law as to tithes is so intricate and covers so many phases that we can hardly state it in a few words. In general it is an amount payable on the basis of a tenth of the value of the product of the earth, but commuted, in modern times, into money payments. Except for the usual dictionaries we do not recall a popular work in which the subject is explained.

X. X.—Macaulay, the historian, was exceedingly inaccurate and untrustworthy in matters relating to the Church. We cannot say whether he was a Churchman.

INQUIRER.—We know of no instances of communion in one kind in our churches except in particular cases of illness. The practice would, ordinarily, be unlawful.

X. Y. Z.—(1) Laymen may not be tried for heresy.—(2) That the Jesuits teach that "the end justifies the means" is repudiated by them.

A. B. C.—English bishops are named by the King on the nomination of the Prime Ministers. Irish bishops are elected by their dioceses.

H. W.—The *Chi Rho* is an abbreviation or symbol for the word *Christ*.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

HERE is a bona fide letter, just received, which attests the need of a revived Franciscan spirit, and of the *pauperes Christi*. Apart from that, what answer can reasonably be made to this demand?

"From the pulpit and in printed articles on the subject of religion the duty is urged of a life of self-sacrifice, devoted to good work if necessary, of giving up everything one has, even life itself. These ideas are doubtless in accordance with the Christian ideal, but suppose one is ready to give up one's life in a good cause—except in the rarest cases, what chance is there?

"So many times I have seen or heard emphasis laid on the idea of giving up all one's worldly goods—and I have wanted to ask this question: Suppose a person really did this, then what? He would be left a pauper—what possible chance would he then have to serve Christ or to be of any further use in the world (until he acquired more goods?). You will surely admit that a person without sustenance is of no use in the world (while he remains in that condition.) The theory of giving up all one possesses for Christianity is pleasant enough, but, like so many theories, it can't be joined with practice.

"I know a young woman who has for years been anxious to devote her life to good work: she is single and perfectly free to do so, but is debarred—and why? She lacks worldly goods. There is no opening for her, simply because she is obliged to unite self-support with whatever else she does. Her education is better than the average, she is highly intelligent, and earnest, yet the way is closed to her. Had she the means, she would make her own opening and go ahead—she does not lack for ideas or ability. The world has great need of such as she; earnest workers are few in comparison to the need: what a pity that any should be turned away! Yet you must admit that there is no chance for one in such circumstances, and without special influence.

"Those who wish to serve evil have plenty of chance, and may acquire wealth and often fame thereby. But the chance to devote one's life to good work seems to be a privilege of the wealthy or very well-to-do, or at least to require considerable influence in some quarter. We may not, unless specially favored, choose in this matter—but the service of the evil one is open freely to everyone. What a commentary on our so-called Christian civilization! It makes me feel badly to realize this, but the facts are undeniable."

MANY POEMS of childhood have found their place on this page: few more touching than these, out of the *Commonwealth*. I think of Ruth and Josephine as I read.

"DE MORTUA QUADAM

1

"How young, how virginal,
And with what air of trustful waiting
For an assured recall
Thou liest, that wert old but yesterday,
As though Death were a wizard, re-creating
E'en here the bloom of May!

2

"Ah, see! old age is dead!
And here a child lies innocent a-sleeping.
Pass by her with soft tread—
The weary day of fret and suffering
Is over, and she'll know no further weeping.
Life's end is this fair thing.

3

"Before love came to her,
Before she read the tale of this world's sorrow,
As now in midsummer,
Through the still watches of the night she lay,
Till the light fragrant treading of the morrow
Revealed the joy of day.

4

"Ah, Death! Ah, Death, that stayed
With one light touch her heart's uneven beating,
Who can thy stroke upbraid,
That was so gentle with thy fingers cold,
And in the stroke didst make this picture fleeting
Of a fair child grown old?

5

"Death! Thou but makest young!
Is it not proved by this beloved token?
Her infant soul is sprung
To heaven as childlike as her body here!
What sights they see, what words above are spoken,
She hears as children hear.

6

"There shall she grow, there thrive,
Taking of heaven's substance for her framing;
She that was once alive
In this old robe of earth that lies forlorn,
There smiles she in the joy of her new naming,
Bright heaven's latest born."

—W. J. Ferrar.

"IN MEMORY

(1)

"INTO THE EVERYWHERE

"Well, Marion!
My little brown-eyed romp, my merry maid,
You are no more;
And yet I have you with me all the day,
I'm rich—and poor.
You wound yourself about your father's heart
In three short years;
And now of all I know you are a part:
Then why these tears?
You look at me from all the soft brown eyes
Along the street;
Adown the garden path and in the house
I hear your feet;
Wherever little children laugh and play
I hear your voice;
Where God's own little children laugh and play
You do rejoice.
Yet tears unbidden to my eyes will spring
At thought of you,
My little brown-eyed romp, my merry maid,
Because you grew
Never to woman's wonderful estate
So near the Angels—
But went to them straight!

(2)

"THE MESSAGE

"I looked for Heaven in lovely lands to be
And prayed for revelation from on high
Of those fair fields where light eternally
Dwells on the flowers that nevermore will die:
The answer came:—An innocent and gay
Young maiden Mary (It was good to see
Those lips that ever held a kiss for me)
Told me she loved me, then she went away.

"Now wondrous Heaven is in no distant lands,
She knew its joy throughout her sinless years,
Its light was in her, brighter than the sun,
Shining about me—

"Now her work is done:
I see at last (though bruised my heart) through tears,
That one pure soul may hold it in her hands."

—Aidan Clarke.

THE DUTCH CHURCH at Jamaica, L. I., has, unfortunately, a bar room for a neighbor—so the papers say—and by way of warning has posted this sign on its own property:

"The saloon is sometimes called a bar—that's true.

"A bar to hope, a door to hell,
Whoever named it named it well.
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride, and fame.
A door to grief and sin and shame.
A bar to home, a bar to prayer,
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joys that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell.
Whoever named it, named it well."

It was learned that one of the young men of the church, with the sanction of the church authorities, placed the sign where it is.

LONDON'S MEMORIAL SERVICES FOR
LORD KITCHENER

Distinguished Representatives of Nations Take Part

THANKSGIVING FOR NAVAL VICTORY

News of the Church in Central Africa

MEMORIES OF W. J. BIRKBECK

The Living Church News Bureau }
London, June 19, 1916 }

THE chief "memorial service" for Lord Kitchener was held in St. Paul's on Tuesday last at noon. The King and Queen and Queen Alexandra and other members of the royal family were present. The royal house of Russia was represented by the Grand Duke Michael, in cavalry uniform. Among those present of the diplomatic service was Mr. Page, the United States Ambassador. Among other personages present were his Majesty's Minister of State, members of Parliament, representatives of the Army and Navy, and of the Egyptian Army. India was represented by eminent native chiefs. The Armenian Archbishop was present in the chancel with the Archbishop of Canterbury and the Bishop of London. The King and Queen were met at the great west door by the Dean and Chapter and conducted to their places at the head of the nave, facing the high altar. The King wore khaki and the Queen was in deep black.

Before the service the band of the Royal Engineers (of which Lord Kitchener was Colonel Commandant) and the drummers of the Irish Guards (of which he was Colonel), who were stationed on the choir steps, played Chopin's *Funeral March* and other music. The service began with the singing of "Abide with me," said to have been Lord Kitchener's favorite hymn. This was followed by the Lord's Prayer with versicles and responses. Then followed the *De profundis* (Psalm 80), so familiar at Vespers of the Dead, and *Dominus regit me* (Psalm 23), with the antiphon, "I am the Resurrection and the Life," sung to the old setting by Croft. After the Lesson from the Burial office Handel's *Dead March* was played by the military band. Then was sung the impressive Russian Kontakion of the Faithful Departed, which begins: "Give rest, O Christ, to Thy servant with Thy saints: where sorrow and pain are no more; neither sighing, but life everlasting." The inspiring Christian sentiment both of the words and lovely melody (Kieff chant) must have been a welcome relief to many present after the profoundly sombre and somewhat cold and formal music of the *Dead March*. After prayers and a hymn the Archbishop pronounced the apostolic benediction. Upon the congregation rising from their knees the "Last Post" was sounded by the buglers of the Irish Guards, stationed high up at the west end of the Cathedral, and then was sung the national anthem.

The Archbishop of Canterbury received the following telegram from the Holy Synod of the Church of Russia conveying their tribute to the memory of our illustrious departed hero-soldier and Secretary of State for War and their sympathy with our nation in its great loss and sorrow:

"The Holy Synod, deeply affected by the news of Lord Kitchener's death, expresses in the name of the Russian Orthodox Church the feelings of warm sympathy with the heavy grief of England, who has lost in the deceased statesman a great patriot and an indefatigable fighter against our common foe. Continually addressing our prayers to the Almighty Lord for the success of our allies, we now pray Him that He might support the British people in this new trial."

It was signed by Vladimir, Metropolitan of Kiev; Pitirim, Metropolitan of Petrograd; Sergius, Archbishop of Finland; Tichon, Archbishop of Lithuania; Innokentius, Bishop; and Alexander Der-nov, Archpriest of the Clergy of the Imperial Court.

The Archbishop sent the following reply:

"We gratefully appreciate the brotherly and affectionate sympathy of the Holy Synod in the sorrow laid upon us by the death of our great soldier and leader while on his way to visit Russia.

"We value deeply the assurance that the prayers of the Russian Church and people to Almighty God are united with our own, and we share the firm belief that, by the blessing of God, the Allies will be enabled, through the untiring exertions of the sailors, the soldiers, and the statesmen of our countries, to secure the attainment of the sacred purpose to which our sacrifices are devoted, the maintenance of honor and truth between nations, and the establishment of the principles of Christian liberty, righteousness, and peace."

On Wednesday there was another great public service in St. Paul's and a so-called "memorial service," but one of an entirely different character from that of the previous day for Lord Kitchener, and happily the Church's own kind of me-

Memorial Service
for the Navy

morial service—an offering of the holy Eucharist, with music, for the souls of the officers and crews who fought to the end so intrepidly in the battle won by our Navy on May 31st off the coast of Jutland.

The *Requiem* was preceded by the Litany, and the Russian Kontakion of the Departed (from the Litany of St. Chrysostom) was sung before the close of the service. The Bishop of London was present and gave the blessing. There were many eminent naval officers and retired officers in the large congregation, among whom was the captain of one of the battle cruisers that were engaged in that memorable action. There were also present little groups of wounded soldiers. One of them, a sergeant, is reported to have observed after the service, "We'll have more of the Eucharist when the war is over," and adding, "The war has made many of us at the front love it, and we find it brimful of comfort."

The *Church Times* publishes some interesting notes concerning Lord Kitchener and his family as Church people which have not appeared elsewhere in the press, so far as I know. It is not generally known, it says, that Lord Kitchener was for seventeen years a member of the English Church Union. He joined in 1874, the year of the Public Worship Regulation Act (the fatuous and unsuccessful Prastian attempt to put down the Church's traditional ceremonial), and dropped out of membership in 1891, when he had been abroad for some years on foreign service.

Although born in Ireland, Lord Kitchener was an Englishman by descent. At Lakenheath, in East Anglia, parish registers and the old gravestones in the churchyard "tell the story of the family from the later years of the seventeenth century. His ancestors moved into Suffolk in 1663, and his father married a Suffolk lady, Miss Frances Chevallier, daughter of the Rev. John Chevallier, of Aspall Hall, a member of an old Suffolk family of high position. Aspall Hall is still occupied by a Chevallier. There are thirteen graves of the Kitchener family in Lakenheath churchyard. The tablet in the church tower says that the fourth bell was hung during the time Thomas Kitchener was churchwarden. The house in which the family resided is still standing and is known as The Rookery.

In the June number of *Central Africa* the editor expressed the hope that the friends of the Universities' Mission would show their sympathy with the Bishop of Zanzibar "in his ceaseless anxiety and distress," and with those "whom the doors of silence have shut in for more than eighteen months," by doing their utmost to attend the services and meetings of the anniversary on June 8th. No one could read the Bishop's letter in the annual report unmoved. It forced them to realize "the intense gravity of the present situation." Never were help and friends more wanted, "never was it more necessary to beseege Heaven with our prayers."

The anniversary did not indeed find any of the numerous friends and supporters of this grand Catholic Mission wanting in response to this appeal so far as it was possible for them to be present. There was the customary solemn Eucharist at St. John's the Evangelist, Red Lion Square, and the sermon was preached by the Rev. E. F. Russell, one of the clergy of St. Alban's, Holborn.

The afternoon meeting in the great hall of the Church House, Westminster, which was very largely attended, was presided over by the Bishop of Winchester. His Lordship said that with the exception of the islands of Zanzibar and Pemba, the whole Zanzibar diocese (in German East Africa) was out of the reach of its Bishop's pastoral care. He could get very little news, and realized that at least temporary ruin must overtake all that had been so laboriously built up on the mainland. It appeared from a cablegram of May 26th that twenty at least of the native workers of the northern archdeaconries, imprisoned long ago, had died under the hardships inflicted under German rule. The Bishop of Northern Rhodesia gave an account of what had been done in his diocese since he went out two years ago.

Archdeacon Glossop of Likoma told how a Mohammedan emissary of the Germans, sent to preach a "holy war" among the natives of Nyasaland, and incidentally to attempt to blow up the mission steamers, was foiled in the first instance by the native chiefs themselves out of their good will to the mission. It was highly encouraging to know that the commission appointed by the Government to inquire into the native rising at Blantyre in 1915 came to the conclusion that as regards mission work the kind of religion the African needed was such as the Universities' Mission stood for—namely, the full Catholic Faith with its organization of fellowship and discipline. Referring to Mohammedanism, the Archdeacon did not hesitate to declare that as it was known in Central Africa there could be only one sound opinion about it: it was hopelessly insufficient to save the African from the world, the flesh, and the devil.

The Rev. A. D. Swainson of Zanzibar, who has lately had to oppose an apologist of Islam in the correspondence columns of the *Church Times*, also dealt with the problem connected with this false religion. He firmly believed that the time had come, or would come

after the war, when the Mohammedans in Zanzibar would seek after God, and to find Him they must look to Christianity. To have a strong base of Christian teaching at Zanzibar was absolutely essential, because Zanzibar was the center of Mohammedan propaganda for the whole East Coast of Africa.

The Rev. Dr. Scott Holland of Oxford presided as usual at the evening meeting. He said the issue of the war would inevitably mean great changes in Africa, and also entail great changes in the work of the mission. Referring to the "perils of Kikuyu," they could only be disposed of by ourselves facing the problem which the Kikuyu Conference "crudely tried to solve." The Bishop of Zanzibar was perfectly prepared to face it. He had shown in his pamphlet how much could be done by federation and coöperation. He had himself drawn up an important scheme, and had asked for our prayers on its behalf; and we must all the more do our part in the Church's own way, and perceive the value of what we hold by, and will never resign.

Mr. W. J. Birkbeck, whose departure hence is keenly felt both here in England and in Russia, was truly a great Churchman; one of that group of Catholic laymen of intellectual attainments, high position, and great influence in the Church of whom Lord Halifax may be regarded as the most distinguished representative. He belonged to the old Quaker family of that name in Norfolk, but his father became a Churchman. Members of the Society of Friends, when converted to the Catholic Faith, or their descendants, are apt to make enthusiastic and devout Churchmen, as in the case (in addition to that of Mr. Birkbeck) of Mr. Shorthouse, the author of *John Inglesant*.

William John Birkbeck, who was born in Norwich in 1859, was educated at Eton and Magdalen College, Oxford. At Eton, together with his congenial schoolfellow and ever after attached friend, Athelstan Riley, he came early under the influence of the saintly Canon Carter of Clewer and of the church which he founded there, St. Stephen's, the pioneer Catholic center of the whole Windsor district. Through these devout Church boys others at Eton were drawn to an intelligent apprehension and firm grasp of the Catholic Faith and the sacramental religion of the Church, and they all formed themselves into a guild, as did the Wesleys and other first "Methodists" at Oxford in the eighteenth century. Among the twelve members were the present Bishop of Truro (Dr. Burrows) and Canon Adderley. Then at Oxford Mr. Birkbeck was instrumental with Mr. Riley and others, including Canon Randolph of Ely, and warden of the Wantage Community, and the late Father Maxwell, S.S.J.E., in establishing a private debating society named after St. Thomas of Canterbury.

At Oxford in after years he held in turn the Ilchester Lectureship, while in 1914 he was appointed to the Birkbeck Lectureship in Ecclesiastical History at Trinity College, Cambridge, which had been founded by his family. Mr. Birkbeck's great work in life, to which he seemed specially called of God and for which he was preëminently equipped, was in connection with the great and noble cause of intercommunion between the Churches of England and Russia. He attended Dr. Creighton, when Bishop of Peterborough (afterwards Bishop of London), on the august occasion of the Coronation of the present Tsar at Moscow in 1896, Mr. Birkbeck being present by special command of his Majesty. He attended also the Archbishop of Finland at Queen Victoria's Diamond Jubilee in 1897. He was present at the nine hundredth anniversary of the baptism of the Russian nation, and its admission into the Christian comity, in the river Volga. He was a personal friend of Father John of Cronstadt. In 1895 he published the very interesting correspondence between Mr. William Palmer ("Palmer of Magdalen") and Mr. Khomiakoff on the subject of reunion in 1844-1854. A correspondence on the same subject between Archbishop Benson and the chief Metropolitan of the Russian Church was also brought about through Mr. Birkbeck. He also visited Rome with Lord Halifax and had more than one "audience" with Pope Leo XIII.

Mr. Birkbeck was something of a musical genius as well as gifted and accomplished in other ways. He was a first rate authority on Plainsong and one of the editors of the *English Hymnal*. He also took a profound interest in Russian Church music. It was he who translated and adapted the words and music of the now familiar Kontakion of the Departed from the Liturgy of St. Chrysostom. He possessed an astonishing memory for music. Some years ago he lectured in Norwich on the music of the Greek Church. In proposing a vote of thanks to the lecturer the speaker incidentally said he understood that if the music of the more familiar Beethoven quartettes were to get lost Mr. Birkbeck was one of the few Englishmen who could be relied upon to reproduce all the parts from memory.

The funeral took place at Stratton Strawless parish church, near Norwich. The English Church Union was represented by Lord Halifax, Mr. Athelstan Riley, and Mr. Hill (the secretary), who were also personal mourners. May he rest in peace and hope and rise in glory!

J. G. HALL.

HE THAT kept the fire's rage in the hot burning oven from the three children that praised His name, cannot He keep the fire's flaming blasts from among His elect?—*Hakluyt*.

NEW YORK HOSPITAL SHIP FOR CHILDREN MAKES FIRST TRIP

Is Gift of the Late Mrs. Helen C. Juilliard

DEATH OF DR. A. H. MESSITER

New York Office of The Living Church }
11 West 45th Street }
New York, July 10, 1916 }

THE *Helen C. Juilliard*, the new floating hospital of St. John's Guild, just constructed with \$100,000 contributed by the late Mrs. Juilliard, made her first trip down the harbor on Wednesday, July 5th, with her decks crowded with sick babies and their mothers, besides a number of children who needed the fresh sea air to bring the color back to their white faces.

Leaving the foot of East Twenty-fourth street, the vessel went down the Bay and through the Narrows and anchored off the Seaside Hospital at New Dorp, Staten Island.

The *Helen C. Juilliard* carries a staff of doctors and nurses to look after the little ones so that they get medical treatment as well as pure food and ozone on the daily trip on the water. The vessel is 240 feet long, equipped with an operating room and a quarantine ward, and is ready for all hospital emergencies.

Mrs. Juilliard died on April 2nd. For many years she had been actively interested in the work of St. John's Guild.

On Sunday evening, July 2nd, Arthur Henry Messiter, Mus. Doc., died at his late residence, 20 Hamilton Terrace, in his eighty-third year. Funeral services on Wednesday morning were private.

Death of
Dr. Messiter

Dr. Messiter was one of the best known and highly esteemed Church organists in this country. After serving as organist and choirmaster at old Trinity Church, New York, for thirty-one years, he retired in 1897 on account of infirmities. He was born in Frome, Somersetshire, England. After receiving his early education from private tutors he devoted his undivided attention to music during 1850-5. His honorary degree of Doctor of Music was received from St. Stephen's College, Annandale, N. Y.

Besides *Messiter's Church Hymnal* and varied separate compositions, Dr. Messiter was the author of several works on music, among which were *History of the Choir and Music of Trinity Church*, which was published here in 1907. He married Miss Margaret Gladdis, daughter of Jacob Bergen Gladdis of Jersey City, in 1871.

Christ Church, Suffern, N. Y., was well filled on Sunday afternoon, July 2nd, when a memorial service was held for the late rector emeritus, the Rev. Romaine Stiles Mansfield.

Memorial Service
in Suffern

A shortened form of Evening Prayer was used, in which Psalm 146 was read after the opening sentences from the Burial Office were said. The lesson was Revelation 7: 9. Appropriate hymns were sung. Addresses were made by the Rev. John N. Sayre, rector of the parish; the Rt. Rev. Dr. Charles S. Burch, Bishop Suffragan of New York; the Rev. Dr. W. George W. Anthony, Trinity parish, New York City; and the Rev. Dr. Henry Lubeck, rector of Zion and St. Timothy's Church, New York.

Affecting references were made to Mr. Mansfield's modesty, self-sacrifice, community service, constant friendship and love for his brethren. The eloquence of the several addresses was amply augmented by the presence of the large number of parishioners and neighbors of the rector emeritus.

The executive committee of the associate alumni of the General Theological Seminary held a special meeting on Monday afternoon,

Associate Alumni
of G. T. S.

July 3rd, to make preliminary arrangements for the triennial reunion at St. Louis during the General Convention. Among other matters, it was unanimously voted to solicit the attendance of the Presiding Bishop of the American Church, the Rt. Rev. Dr. Daniel S. Tuttle (class of 1862), on that occasion as the guest of honor.

The quarter-century of the graduation of the class of '91 of the General Theological Seminary was celebrated with a reunion and dinner at the Inn, Forest Hills, Long Island, on Wednesday evening, June 28th, ten men attending. Men of prominence whom the

class has given to the Church, besides the late lamented Bishops Edward Jennings Knight and Franklin Spencer Spalding, the Rev. Dr. Johnson, Bishop-elect, and Canon Swett of the Cathedral, Long Island, already mentioned, are the Very Rev. William O. Cone, Dean of the Cathedral, diocese of Quincy; Archdeacon John Chanler White, diocese of Springfield; the Rev. Frederick F. Kramer, D.D., Warden of the Seabury Divinity School; and the Rev. William Samuel Bishop, D.D., sometime Professor of Dogmatic Theology in the University of the South.

At this reunion the class effected a definite organization, the secretary being requested to get in touch with all the scattered members and learn, as far as possible, all that might be of general interest or service. The Rev. Rowland Stuart Nichols was elected president,

the Rev. George Frazier Miller, secretary, and the Rev. William Northey Jones, treasurer.

Work has started in the Cathedral of St. John the Divine upon the installation of the Bishop Potter memorial pulpit, erected by Mrs. Russell Sage. The temporary pulpit has been moved to the north side, and the new pulpit, to be the most elaborate in America, will be west of the chancel arch, on the Epistle side of the sanctuary, with space between it and the arch for the choir to go in procession. The memorial will be in place within a few weeks.

Carved in relief around the upper part are four representations of The Nativity, The Crucifixion, The Resurrection, and The Supper at Emmaus. Between these subjects are statues of St. Jerome, the Bible translator; St. Gregory, St. Peter, St. Paul, Latimer, Bossuet, and Phillips Brooks.

Surmounting the stair newel posts are statues of St. John the Baptist and Isaiah. On the base are carved emblems of the four evangelists. The material is pink Knoxville (Tenn.) marble. The sounding board is of quartered oak, elaborately carved.

When Union Theological Seminary opens in September the Rev. Dr. Frederick John Foakes-Jackson, of England, will take up his duties in the new Charles A. Briggs professorship of Christian Institutions.

Dr. Foakes-Jackson comes here from Jesus College, Cambridge, England, of which he was fellow and dean, and honorary canon of Peterborough Cathedral. He is a clergyman of the Church of England. He has been in this country for some months and has lectured at Union Seminary. At first he was appointed a professor for a year, but now his office has been made permanent.

As a result of the Church advertising conference of the Associated Advertising Clubs Convention held in Philadelphia last week, a Department of Church Advertising and Publicity has been formed. The organization will have an executive board of twenty-one and a general advisory board of one hundred. This larger committee will include men from all parts of the country.

Dr. Slattery has issued in attractive form a booklet for his parishioners of Grace Church entitled "A Summer Letter." He narrates the work of the parish during the spring, stating that on Easter Day 4,802 people were present at the services in the church and on Good Friday there were even more. He tells of the really large amount raised for many purposes within the parish, among which is \$362,890 for the Pension Fund. With respect to the summer, Dr. Slattery states that Bishop Lloyd will be the morning preacher during July, Bishop Gailor during August, and Bishop Brent during September, the latter including the evening services as well.

COMPENSATION

Too many people curse God and revile all who are apparently more fortunate than themselves, when their misfortunes are really their own fault. The sooner they find out how they are treating themselves, find who is out of harmony, who lacks balance, and proceed to correct their own faults and put the past behind them, the sooner will they realize the beneficent Law of Compensation.

Every person comes into the world owing the world a debt of gratitude.

You have heard it said that "the world owes us a living," but, as a matter of fact, no one can be normally born without being under obligations to those who have preceded him as well as to Nature herself.

The Law of Compensation is so ingrained into the fabric of the Universe, that we cannot escape it.

You know many a man finds that the world defers to him in his days of prosperity, and turns from him in the days of his adversity.

You hear a person say, "I did thus-and-so for that man, and now that I haven't a dollar in the world he does not know me."

All this might seem to give the lie to the Law of Compensation. Where is the Compensation? What is the recompense?

One who did something for some one else was repaid in the doing; if he did it for that other person, he needs no gratitude. If he did it to win the other's gratitude, as a temporary or perpetual reward, he was gambling; and those who feel that they cannot afford to lose shouldn't gamble.

You cannot buy or bargain for gratitude; you may win it sometimes, but to play for gratitude is a game in which you cannot beat.

If your "kind acts" are done for material recompense in kind, better put them immediately on a business basis, with a definite understanding in advance.—JOHN HORACE LOCKWOOD, in the August *Mother's Magazine*.

CONFERENCE FOR CHURCH WORK CLOSES

Cambridge Sessions Inspire Plans for Permanent Home

MASSACHUSETTS MILITIAMEN DEPART FOR MEXICAN BORDER.

The Living Church News Bureau } Boston, July 10, 1916 }

ON Saturday, July 8th, after a fortnight's session, the Conference for Church Work, held at the Cambridge Theological School, ended. It has been a conference remarkable for its spirit of enthusiasm, devotion, and inspiration. It has filled all who attended with new knowledge and new zeal and new eagerness to do Church work. One thing to be profoundly thankful for is that almost without exception the conference has been permeated with true devotion to Church principles. These have been lovingly and definitely stated by preachers, teachers, and lecturers, and have no doubt done much to strengthen the stakes and to lengthen the cords of Churchmanship in the hearers. One cannot forget the inspiration, to select one example from many and with no desire for invidious distinctions, of an address by Dean Vernon at a "Sunset Service." Out on the lawn, under the widespreading branches of a venerable tree, the Dean addressed the congregation on Worship, Prayer, and Meditation. The churchly meaning of those words and what they imply was forcibly and eloquently expressed and aroused a spirit of thankfulness for what we possess and a resolve to make better use of our glorious birthright. In the last letter it was erroneously printed that "fully 350 persons were enrolled." It should have read "nearly 300."

An interesting suggestion has been made by one of the bishops, namely, that the conference collect money wherewith to buy and equip quarters for itself, at some future time. For its members look forward to a steadily increasing sphere of usefulness and long life for the conference. And all Church people may well say Amen.

The hearts of all of us have been moved this last fortnight or more by the departure of our militia for duty at the Mexican frontier.

Militia Movement

It is a long time, one may say confidently, since the people have been so stirred, because the thousands who have gone have of course many thousands of kinsfolk and friends and because of the youth and unpreparedness of these boys. Three priests of the Church have gone as chaplains from this diocese, as follows: The Rev. Lyman H. Rollins, rector of St. Michael's Church, Marblehead; the Rev. H. Boyd Edwards, rector of St. Michael's Church, Milton; the Rev. Murray W. Dewart, rector of the Church of the Epiphany, Winchester. Among Church laymen who have gone to the frontier in the militia are Chilton R. Cabot, whose father is senior warden of Trinity Church, Concord, and Captain Edward B. Richardson of Brookline and Magnolia. It has not, so far, been possible to ascertain the names of other Churchmen in the militia.

Summer has fairly arrived at last, though its advent has been very much delayed this year and many an outing has been interfered with by cold and rain. The City Mission reports that the Mothers' Rest, at Revere Beach, was opened the first week in June, and that despite cold and gloomy weather many tired and disconsolate women have found rest and cheer there. Mrs. Groves, the cheery matron, sees to it that all goes well, even if she cannot commandeer unlimited sunshine. As last year there are two tents on the grounds for boys and two for girls, where twelve boys and twelve girls a week come from the different mission churches for the joys of a week's camping out. Daily excursions bring down hundreds of children from the city's streets to the sands of Revere, where they can play and bathe in the surf. In town the mission has nine play-rooms, where from a thousand to twelve hundred children a day play under the care of about fifty expert teachers.

Vacation Work of City Mission

The Rev. D. B. Matthews, rector of St. Paul's Church, Brockton, notes in his parish paper the progress of several missions in the district surrounding Brockton. He says: "The Rev. John Matteson, with his large experience and sterling character, is making his influence much felt in Whitman and Rockland, and the future of these missions promises well. The Rev. Warren Bixbie is doing a splendid work at Randolph and North Easton. . . . The Rev. Mr. Pugh is in Stoughton, . . . and we are constantly hearing glowing accounts of his fine constructive work there. There is also a new mission in Abington, under Mr. Matheson. The stronger the Church becomes in towns around Brockton, the stronger the Church becomes in Brockton. We are anticipating that the diocese will organize a mission in Montello in the autumn. . . . Brockton ought to have

Mission Work Near Brockton

more than one Episcopal Church, and we look for the day when it will have several."

At the Cathedral a patriotic service was held on the evening of Sunday, July 2nd, at half after seven. National hymns were sung and the Rev. E. T. Sullivan preached on Abraham Lincoln. Last summer's custom

At the
Cathedral

of hymn-singing on the porch, for a quarter of an hour before the 7:30 P. M. service on Sundays, is being continued this season and with good effect, to judge from at least one letter recently received:

"Just a note to express my sincere appreciation of the splendid service at St. Paul's on last Sunday evening. From the corner of Beacon and Park, near the State House, I heard singing. The volume of voice carried. It was a great attraction to see and hear that splendid choir on the porch singing hymns. A blessed testimony to the hundreds standing and passing. One man standing next to me was greatly interested and we went in together after the invitation. We both enjoyed the service and took part. At the close this gentleman said to me, 'I live in St. Louis. I am an Episcopalian, but I don't go to church as often as I should. When I heard the choir singing outside, it made me think of my boyhood days, and filled me all up with emotion. I am glad I came.'

This is just one little incident to show what a blessing these services may be to hundreds. May God richly bless the great work of the Cathedral."

The following item, from the Cathedral weekly kalendar, brief though it is, is of interest and significance: "At the close of the later Evensong on Sunday, June 25th, Dean Rousmaniere formally admitted Gregory Chase Prior to be a server in the Cathedral. He had just completed his year of probation." J. H. CABOT.

PATRIOTISM AND PREPAREDNESS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CONNECTICUT]

AT this time it were ill to forget loyalty to the things whereof our flag is symbol. Patriotism may have sometimes been "the last refuge of a scoundrel," as religion is the primary pretence of a hypocrite. But, as we pray for the increase of true religion, so we may cherish a genuine patriotism. This is quite in line with that internationalism many of us are now looking for in hope. Said Marcus Aurelius: "As Antoninus, my city and country is Rome, but as a man, the world." That personal life is rooted in one's own home, does not prevent love of the whole country. Even so love of country need not limit one's outlook and sympathy. To be an American need not mean a single heart-beat less of fellow-feeling with democracy and freedom fought for in France, or make one less aspire to be a citizen of the world. It were well for the Church of Washington and Patrick Henry, of Madison and Jay, to inculcate the high patriotism which means to be not recreant to those ideals for which the fathers of this country so devotedly stood, and also to be not blind to shortcomings of the nation to-day.

With the continuance of the war, there threatens a grave peril. When there is so much of unspeakable suffering beyond the seas, accomplishing its stern work of chastening, we in America have need to beware of the peril of deterioration. It is for us to pray against that fate of smooth and comfortable ease, to pray for uplift and for vision, that we on our part, lest we become ignoble, may somehow fill up that which is lacking of strenuous discipline and that this people may turn to the sources of the reverence and self-control and righteousness which alone make nations great.

If this wicked war, so wantonly begun, shall at last end in the triumph of the cause of right and humanity and liberty, it will be a new and a different world. May God prepare us for what He is preparing for us! In Him is the true preparedness.

It were well not only to strengthen the national defenses but also to set our house in order. Not to be neglected is the preparedness that lies in the quality of citizenship and the character of public opinion, in deepened popular convictions of right and justice between man and man and between nations, a steadfast stand against the devastating march of ignorance and greed and against their consequent evils, renewed loyalty to, and reliance upon, the family as the unit of society, the ending of the present rate of infant mortality, the conserving of child-life and adequate training of youth, the welding of these incoming folk of all kindreds and tongues into a worthy citizenship, the attainment of finer relations between man and man, the reconciliation of clashing classes and the reintegration of society through the realization of a truer social organism, by the people, and for the people, bound together by the bonds of a real brotherhood, as the Kingdom of God comes upon the earth. Here lie manifold tasks for Christian men and women, tasks wherein the Church of the Son of Man is to be not without interest and share, as an instrumentality of that Kingdom of God.

PHILADELPHIA MINISTERS AND THE STONEMEN'S FELLOWSHIP

Attempt Is Made to Modify the Ritual

SANE CELEBRATION OF THE FOURTH

The Living Church News Bureau }
Philadelphia, July 10, 1916 }

THE Stonemen's Fellowship was the subject for discussion when three hundred ministers of Philadelphia met in a centrally located Methodist church last week. The meeting was called to recommend that the Stonemen's Fellowship adopt a "new ritual which will be acceptable to all branches of the Protestant Christian Churches." At this meeting a committee, which had been appointed some months ago, made its report. The committee stated that certain modifications had been made in the "degrees," in accordance with the recommendations of the committee, by the Rev. H. C. Stone. It also reported that Mr. Pepper had resigned his position in the Fellowship, and that Bishop Rhineland had given it his approval. The first two of these reports are incorrect. There has been no modification of any kind in the ritual. It is also quite doubtful if Mr. Pepper has any intention of resigning his office. The committee further made four recommendations which were adopted by the ministers and sent to the Fellowship. The first of these related to the debated question of the third degree; the second to the management of the Fellowship by one or two men, instead of a representative body appointed or elected; the third to the wisdom of the Fellowship so shaping its life as to appeal to all Christian bodies instead of a single one; and the fourth requesting that the meetings be held at a time which would not interfere with services and meetings in the various denominations on Sunday.

These recommendations were discussed by the Rev. G. Woolsey Hodge, D.D., in a local paper last week. He pointed out that it is impossible for any hope of unity of the Christian bodies along the lines suggested by the ministers. He also defends the right of the Fellowship to arrange its affairs after its own liking, and the Bishop for endorsing it and its work.

There seems to be as little hope of reconciliation with the Fellowship among these men to-day as there was at the beginning of its history. In the meantime Mr. Stone and all concerned are making no replies to their critics and attempting no answer to any of their questions.

The Fourth of July celebration in this city was the best and most sane in its history. There were no deaths and less than two hundred accidents. While there was considerable noise, the celebrations were chiefly patriotic exhibitions on the part of the school children and merchants. In about one hundred centers the day opened with parades and athletic sports. Later in the day orations were delivered, followed by music. In the evening elaborate fireworks were displayed by committees appointed for the purpose. The celebration in Independence square was unusually attractive. The city was disappointed in not securing either President Wilson or the Hon. Charles E. Hughes for the speaker. Instead, however, Congressman Simeon D. Fess, of Ohio, was the chief speaker. He aroused great enthusiasm among the great mass of people which filled the square to its limit. In old Christ Church, as usual, a service of patriotic character was held in which the speakers were ministers of three bodies which took a prominent part in securing national independence. The descendants of the signers of the Declaration of Independence attended the service in the church, after which they went to Independence Hall. Each year the religious element is entering more and more into the celebration in this city.

The Church of St. Luke and the Epiphany has discontinued its city services for July and August, and St. Matthew's parish has closed its church, but will have services in the parish house. In both churches extensive improvements will be made. The services of St. Luke and the Epiphany will be held on a farm in the suburbs of the city. For some years it has been the custom of the rector to have afternoon services there. Members of the congregation go out to the farm either on Saturday evening or Sunday morning and remain for the service. The children under the care of the Rev. W. Arthur Warner are taken out in vehicles and they also take part. Quite an elaborate musical programme is rendered each Sunday.

Many congregations among the denominations in this city combine to hold services during the summer months. All except one church is closed each Sunday and the congregations in the neighborhood attend that one. Each church in its turn has the service.

As a result of the meeting of the Advertisers' Convention in this city an organization of the ministers was completed last week for the

(Continued on page 389)

SOCIAL SERVICE IN CHICAGO

Diocesan Commission Plans Religious Civic Bureau

CHILDREN OF ST. MARY'S HOME GO TO KENOSHA

The Living Church News Bureau }
Chicago, July 10, 1916 }

MR. W. C. GRAVES, chairman of the Social Service Commission of the diocese, made a speech at the last convention dinner of the Church Club, which was thought so important in its matter and so impressive in its tone that it was ordered printed by the convention. The address in its revised and completed form has just been issued and will be interesting to all Churchmen concerned with social service in the Church. The most important part of the extensive plans being made by the diocesan commission is the initiation of a Religious Civic Bureau, which, if the hopes of the leaders of the commissions are realized, will be devoted to the collection and dissemination among constituent bodies and throughout the community of accurate information on moral questions of civic import, particularly those affected by public administration.

"It is the plan of the proposed Religious Civic Bureau," said Mr. Graves, "if the proper cooperation can be secured, to act as the connecting link between the skilled and organized social service of the community, as represented by the Central Council of Social Agencies with its affiliated bodies, and the religious people of Chicago.

"For instance, a vital question arises regarding commercialized sexual vice. The Committee of Fifteen, on the job day and night, is in a position to give the provable facts. But the Committee of Fifteen lacks the facilities to investigate the correlated social issues involved and the means to bring home the resulting information to the body of people most interested, namely, the people with religious ideals. The investigation of the other social issues correlated and intimately connected with particular social problems may be made, however, under the plan now being developed, through other agencies connected with the Central Council of Social Agencies. The total information thus collected may then be coordinated and analyzed jointly by the Central Council and Religious Civic Bureau and distributed to the various religious organizations that represent, let me say, the conscience of Chicago.

"The Bureau as now planned should cost but little in money. For the dissemination of the indicated knowledge needed for meeting local and state problems the use of secular and particularly religious journals would be free, and as extensive as the value of matter submitted and the exigencies of space would permit. We plan to issue a bulletin from time to time, as required, like those bulletins of the Chamber of Commerce of the United States of America, with which business men are familiar. These are to be distributed widely to the constituents of the Bureau for their information.

"Prophecy sometimes is a dangerous thing, but, perhaps, if the Bureau furnishes coordinated, reliable information to the religious organizations of Chicago, thus gaining their confidence, some great moral question arising, the Bureau could mass the good people of Chicago like soldiers in an army to march upon and rout the forces of evil. Perhaps such an outcome of the small beginning we have in mind is more than a dream. Perhaps many of us here will see it realized."

Since this address was delivered the executive committee of the Central Council of Social Agencies has appointed a subcommittee to meet with representatives of religious organizations, invited to form the Religious Civic Bureau, to discuss a programme of cooperation. It is expected that after the vacation season the organization of the Religious Civic Bureau will be attempted and, if this is accomplished, active work will be begun. The subcommittee is composed of the following social experts: James Mullenbach, chairman, chairman Trade Board, Hart, Schaffner & Marx; W. T. Cross, Secretary National Conference of Charities and Correction; E. T. Lies, General Superintendent United Charities of Chicago; Prof. Graham Taylor, President Chicago School of Civics and Philanthropy.

The practical aims of the Social Service Commission for the coming year are: The introduction of increased social education into the Sunday schools of the diocese; a constant stirring up of the social spirit in the churches; a strong campaign for social insurance and other social legislation in the State of Illinois in 1917; the organization, both in Chicago and other communities of the diocese, of the social idealism of the churches with the practical work of social agencies into a comprehensive, continued, and united campaign for social welfare.

Through the kindness of the Northwestern railway and the Bureau of Charities, the Sisters of St. Mary have taken the children from the Home in Chicago, as they have for many years—a large family of one hundred and fifty—to the summer cottages in Kenosha, Wis.

St. Mary's Home
for Children

A number of friends sent their automobiles in Chicago to take the children to the train, and the same kindness was extended in Kenosha. Among other conveyances, the Jeffrey Company kindly sent an immense motor truck, which was hailed with delight by the older children. Notwithstanding the chilliness of the weather and many showers, the children seemed to enjoy everything thoroughly, and the fresh cool air only seemed to whet their appetites. A hundred and seventy-five loaves of bread disappeared rapidly the first day of arrival, and as many more have been consumed each following day. All have had many walks, beside the boating inside the breakwater in the *Lydia B. Second*, which will hold about eight girls. They are hoping every day for warmer weather, so they may bathe.

The Rev. Frederick G. Budlong, rector of St. Peter's Church, Chicago, announced to the congregation on Sunday morning, July 2nd, that the mortgage of \$5,500 resting on the parish had been paid by the junior warden, Mr. Johnston R. Bowman, as a thankoffering for his recent recovery from illness.

This leaves the parish free for advance work, which has already been energetically begun. Since the initiation of the new rectorship on February 1st, the income of the parish has been increased, with the help of additional pew rents and an every-member canvass, from \$4,500 to \$11,000, and more than \$2,000 has been pledged for missions.

The Rev. George Dudley Barr, the new curate, will be in charge of the parish during the summer. The Rev. E. A. Bazett-Jones will be the special preacher during July and the Rev. Julius A. Schaad of St. Paul during the month of August. The summer congregations are breaking all previous records.

H. B. GWYN.

THE CHANGING VIEWPOINT

IT WAS IN the pioneering days in Montana, the days of the stage coaches. One very cold snap the only passengers were a mother and her babe. Every wrap available was given to these; but the mother gradually became numbed. The stage driver saw her swaying in half unconsciousness and waning strength as she clutched her child. He stopped and tenderly took the little one from her and put it, wrapped in furs, snugly under a seat. Then he roughly seized the mother, pulled her out of the coach and, with a shake and cross words, made her stand in the road. He slammed the door, sprang into his seat and drove on. The mother at once awakened to her senses and to the horror of the situation. With desperate efforts she ran after the coach, crying out, "My baby! My baby! Oh, my baby!" Soon her sluggish blood began to flow freely in her veins and life was restored to her half-dead body. When the driver felt that the danger was past he stopped, gently assisted her into the coach, put her babe in her arms and fastened the robes about them. Presently shelter was reached and all were safe. The viewpoint of the mother had changed. Instead of cruelty she saw a kindness, which had saved her in the only possible way. Thus often God arouses those that sleep the sleep of self, or that are "at ease in Zion." Hereafter He shall receive His meed of praise. . . . When we have done all we can do, then we can rest assured that God will overrule all events for wiser ends than we can plan. We know that He has on His programme a more beautiful life for us than we can yet know, and that He only knows the very best way for perfecting that life in us. We continually make mistakes, but Christ can remedy them, as we leave ourselves in His Hands. In His own way He will prune and shape our character. "In quietness and in confidence shall be your strength"; and in unbounded faith we may "present our bodies a living sacrifice, holy and acceptable unto God, which is our spiritual service." Luther beautifully rendered Psalm 37: 7: "Be silent unto the Lord and let Him mould thee."—*Sacramento Missionary*.

PROBLEM OF THE POOR

AN INTERESTING prophecy was recently made by Bishop Gailor at St. Louis, in which he declared that in fifty years private charities will have been supplanted entirely by municipal charities. When the rapid strides of organized charity during the last half century are considered, this appears quite possible.

The poor are always with us, and the care of the helpless poor is everybody's business. In a large measure responsibility for poverty lies with the whole people, not with a few individuals. There seems to be no valid reason for a system which permits individuals and private organizations to assume the care of a certain part of the country's population. Our social customs are such that we care for the old, and in a measure for the mentally and physically deficient. Scientific study of economic problems will undoubtedly obviate many of the causes of poverty, but there will always be poverty.

The governmental industry and industrial government are visions of a far distant future, and until that time arrives any steps which are taken to make the community responsible, as a whole, for its helpless poor will be steps forward in civilization.

When private charities go out of existence, and municipal, state, or federal charities deal with the problem of the poor thoroughly and scientifically, then will the sufferings of the unfortunate be reduced to the minimum.—*New York Press*.

Sons and Daughters

From the Council Address of the Rt. Rev. W. T. CAPERS, D.D.,
Bishop Coadjutor of West Texas

"That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the Temple" (Psalm 144:12).

THE Psalmist is contemplating the past mercies of God, and in such contemplation he realizes that under every circumstance of his life, God has been the inspiration and the strength of his achievements, and that the future holds promises of further good only as the sons and daughters of the nation are obedient to the will and purpose of the Eternal God. He conceives of the young men under the figure of a plant, and of the young women under the figure of polished corner pillars or columns. I shall attempt to amplify the figures here used and make practical application of each.

No thoughtful and reverent citizen can speculate upon the highest development of his community in the next generation without immediately taking account of the surest assets of his community, namely, the boys and girls. This is just as true in the life of the nation as it is in the life of the smallest settlement. Our boys and girls, our young men and maidens, hold the welfare of the nation in their lives; therefore the subject that is of the gravest moment must be the care and culture of the young. When we parents think of our boys and girls and look forward many years ahead for them, we do not definitely enough associate the present culture of mind and heart with the future that we would guide them into. To-day this is imperatively necessary because of two marked tendencies, namely: first, to divorce religious culture from intellectual training; second, to specialize learning in such a way as to reduce it to mere professionalism on the one hand, or to commercialism on the other.

The truth touching the first tendency is attested by the fact that wealth is ready to endow educational institutions only upon their abdication of a religious creed. The truth touching the second tendency is attested by the fact that the question of real culture of mind and soul seems to be a secondary one. The impatience of the world with a man or a woman who is not fully equipped with all the modern paraphernalia, luxuries, and accessories of wealth is the despair of the youth of to-day. Victory, in the mind of the world, is only in the hands of those who can transmute knowledge, or social position, or political power, into actual cash. Christian character is not the desideratum of the present standard of life. The popular fetish among the standards of life to-day is "make good"; it is the end of all means.

This thought was very practically expressed to me the other day in a conversation that I had with one of our successful business men. In speaking of another successful business man he said, "He was crooked until he became successful enough to be straight." In other words, his standards are not changed; but his wealth has given him a certain freedom from crooked methods, which nevertheless lie in his heart and mind as poison in the fangs of the adder. The world has not condemned him and hence he feels guiltless. However, there does come into his conscience a certain self-respect because necessity does not demand former business practices by which he succeeded.

The ascendancy of money over brains and culture is the logical result of the development of the world's resources at the expense of the careful culture of the individual in his three-fold nature: body, mind, and soul. In order to justify myself against the charge of sensational and superficial statements, I solemnly declare that university professors, and also parents whose sons and daughters are attending the universities, have confessed to me, time and again, that the specializing of knowledge has deprived the average student of a culture that was characteristic of the graduate some fifty years ago. . . .

Now, the earnest prayer of the Psalmist is for the culture of the youth as the safe-guard against the pure materialism of his day. And his prayer conceives of youth as a plant. Upon first thought, this may seem a strange figure of speech under which to describe the development of sturdy and reliable young manhood, and yet, when the figure is carefully considered, it sets forth the true culture of manhood most aptly and instructively. The plant here spoken of represents carefully nursed and cultured life. It is not at all necessary for us to determine whether it refers to the trees that were studiously planted round about the Temple, or to the grain that was labor-

iously and wisely cultivated, or to the vine that had been pruned and dressed and enriched; for in every instance the figure brings us back logically to four essential ideas, namely: First, Life; second, Life under personal, loving culture; third, the Church, the conservator of that life; fourth, the adequate returns from such cultured life. . . .

LIFE

You and I take Life for granted. We sow our grain and reap our crops and fill our barns, but the mystery of life makes little or no impression upon us. We give answer to the question, What is life? in some scientific formula and then proceed upon our material thought of the world. How can we persistently do this without paying the price? And the price is to reduce the thought of life to terms of dollars and cents. Our daily papers are filled with quotations from the stock market. Hay and hogs are "up" or "off." Nobody associates God with either. If they fail to produce profit, God is no longer in the world and the logical deduction is simply this, that the God of America to-day is the dollar mark. The superscription on our coin is "In God we trust," but there is a practical denial of our faith in the surrender of some of the essential ideals upon which our Government was founded. This statement is justified in the desecration of the Lord's day, and the forsaking of the church on Sunday by fifty per cent. of the avowed membership.

Again this tendency is witnessed to by the desertion of the prayer meeting to the camps of the financier. It is seldom that the Church grows out of prayer meeting now-a-days. Frequently it is in the hands of the moneyed element of the community. The final test of a man's ability to serve on the vestry is often reduced to the question of his bank account. The riches of St. Peter have ceased to be the qualifications of Church officials. You will remember what he was enabled to do in the beginning of his apostolic ministry. The lame man lying at his feet implored him, and his answer was, "Silver and gold have I none, but such as I have give I thee." The gift of St. Peter was drawn out of the riches of his faith and love and absolute consecration of his life to the purpose of the Church. The impotent man stood upon his feet in the strength of a new life and in the glory of a new revelation. In my humble judgment the blight upon the Church's life to-day is that she has forgotten the power of prayer in her adoration of material force. And this condition proceeds out of the materialism of this age, for materialism takes not into account the mystery of life. True education begins in the contemplation of God as the source of all life. . . .

LIFE UNDER PERSONAL, LOVING CULTURE

Life is indicated by change. There is no life in stone, for there is no power of the stone to affect its environment nor to be affected by it. But there is life in the mollusk and in the lichen because they both act upon their environment and are also changed by it. Here we see life in its simplest form, and as we ascend the scale of life it becomes manifest that man is the highest expression of pure animal life, and that his intellectual, moral, and spiritual endowment is an absolute bestowal from the character of God as his Father. This can be expressed in the language of the scientist or of Scripture; it is immaterial. The fact remains that in the image of God man has been made, and therefore the highest environment of man is that environment which is created out of God's love and personal oversight.

How beautifully and yet how simply this truth lies within the figure of the Psalmist: "That our young men may be as plants grown up." Is it not evident from a calm reflection upon life and upon the highest manifestation of life as exhibited in the spiritual life of man, that the creative power in the formation of character must be the consciousness of God's personal love? I ask, is this creative and elevating power recognized and appealed to to-day? I answer that I cannot believe that it is. It seems to me that material power has taken the place of spiritual power. And is not the world learning its lesson to-day? Materialism is at war; materialism is slaughtering the sons of God upon the battlefield. But do we believe it? What is the ambition of the average parent for his son or

daughter? Is it that he or she may realize the power of God in his or her life? But rather, is it not that the things of the world may be their heritage? . . .

THE CHURCH, THE CONSERVATORY OF LIFE

After nearly two thousand years of experience we have not been able to get beyond the ideal that Jesus Christ set before the world when He held out His hands with the loving invitation: "Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God." He was speaking out of His own experience. His life was the nurtured and cultured life of the home and of the synagogue and of the Temple. His experience never led Him beyond having His learning and His knowledge interpreted for Him through His religious instruction. How different to-day! Intellectual training and spiritual culture have been divorced, the Bible has been tabooed in the public schools, and in many instances so-called Christian institutions of learning are playing fast and loose with the worldly spirit of extravagant and undisciplined social life. Alas! alas! what is to become of our sons and daughters? Can we commit them to the schools of to-day where family devotions are neglected, and our allegiance to the Church is divided with the world, and then expect anything but sorrow and disaster for them and for us?

Brethren, I solemnly charge you to "think upon these things." I affirm that the Church is the only conservator of man's spiritual life. It may be well for us to have an understanding of what the Church is. It is not a human institution devised for social purposes on the one hand, or for the culture of religious ideas on the other, but it is the very Body of Christ. I can find no more explicit definition of the Church than in the words of St. Paul: "So we being many are one body in Christ, and every one members one of another." "I, Paul am made a minister . . . for His Body's sake which is the Church." "Which is . . . the fulness of Him that filleth all in all." The ministry of the Church represents Him in service, and the sacraments of the Church give to the recipients His life. It is the Church then that creates and nourishes the spiritual life of man. "For by one spirit are we all baptized into one body and that body is Christ." "The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The Bread which we break, is it not the Communion of the body of Christ?" . . .

THE CHILD AND ITS FATHER

THE influence of a man's companionship in a child's life is usually a larger, less detailed thing than that of a woman, but it is for this very reason the more needed. The child is eager to enlarge his own world; he is, if he is normal, growing and outgrowing—he is longing to step out of his own little circle into the larger one of men and affairs in which he knows his father moves. I think I may say I do not know a single child and I very much doubt if any one else does, who would not willingly give up his play at the offer of half an hour's companionship with a grown man whom he can trust and who really understands him. And when the grown man is the child's father, the response is just so much the more ready.

You notice I have said whom he can trust and who really understands him. And in those two conditions are implied all the obligations as well as all the rewards of fatherhood. If a boy cannot trust his father or if his father does not understand him, it is likely enough he will prefer his toys; and I cannot help feeling that he shows wisdom in the preference.

It is a pitiful commentary that so many children given the chance to be with their fathers, to sit beside them, to go for a walk with them, to hear them tell of this or that, will jump at the chance, not because the companionship is so complete and satisfying, but because it is a rare treat, a real novelty.—LAURA SPENCER PORTOR, in the August *Mother's Magazine*.

COME YE who find contentment's very core
In the light store
And daisied path
Of poverty,
And know how more
A small thing that the righteous hath
Availeth, than the ungodly's riches great.

—Coventry Patmore.

NOTHING IS more common than our anxiety to reform other people, while we do not even make a beginning on ourselves.—*Thomas à Kempis*.

FIVE YEARS AFTER

BY THE REV. LYMAN P. POWELL, D.D., LL.D.,

President of Hobart College

FIVE years ago public opinion was inclined to believe that colleges were blasting at the Rock of Ages. In the interest of THE LIVING CHURCH and *Good Housekeeping* I visited many colleges East and West to watch and to report the blasting process. There was none to report.

Some colleges were scarcely awake to their religious obligations. Many were wide awake. Some were making earnest efforts to discover ways and means of building up the better life in students.

Now nobody who knows anything about the situation pretends to believe that any institution is actively engaged in blasting. Individual professors here and there may be indifferent. But no institution dares to call itself irreligious. The General Education Board, long erroneously believed to be opposed to grants to religious institutions, is giving where all influences combine to ensure the best results. There is no discrimination evident on religious grounds. Four of the eight institutions receiving help last year have even "close denominational relations." The one test is the "usefulness and high educational ideals of an institution."

With Mr. John Jay Chapman now openly avowing that learning "mixed with piety is a great need of our country," there is not likely to be more blasting, blazoned to the world, at the Rock of Ages. Building, not blasting, is now going on. It is good building too—after five years.

Not long ago the professors of history, mathematics, and sociology in a famous institution once regarded by some as irreligious presented profound arguments from their respective points of view for the validity of religion. They gave several days to public discussion of the subject. It was impressive.

Five years ago the faithful rector of the Church at Madison was doing what he could to minister to town and gown. Some thought that nothing worth while could be done. The task seemed amorphous, unapproachable, unpromising. It was earnestly attacked. Now a priest of the Church gives all his time to the university. A chapel and guild hall are to be built. A special agent has been designated to raise funds for the work.

College buildings are used as never hitherto for religious purposes. Student conventions meet at various institutions in rotation. Those who have talked to group sections—like the Vassar and the Syracuse delegates at the Hobart convention—and have felt the spiritual pulse of academic life know whether colleges are irreligious. The buildings at Sewanee, Gambier, Hobart, Cambridge, Faribault, are the resort of summer students come especially to study the problems of personal religion.

What can be done from the Churchly point of view? Real experimentation is going on East and West. Amherst, North Carolina, Illinois, Michigan, are all worth studying. St. Stephen's, which fits men for the theological seminary, was never more alive than now. Hobart—of which I know most—is making much of its Anglican chapel and endowed chaplaincy. The chaplain preaches on Sundays, conducts the daily services, adds with success to the number of early celebrations, visits students as their pastor, keeps open house to them (especially on Sunday nights), advises and directs the various religious activities. Visiting clergymen come and speak the helpful word, and plans are being made for a college preaching mission this next academic year.

No, the blasting is done. The building now goes on. Only the beginnings possibly are yet. But after five years the religious development of student life is almost everywhere so wholesome and so vigorous as to be noticeable, unescapable, and full of promise.

PHILADELPHIA MINISTERS AND THE STONEMEN'S FELLOWSHIP

(Continued from page 386)

purpose of advertising the churches. A committee was appointed at the meeting to arrange for a meeting in October, when all the ministers of the city will have returned from their vacations. A plan suggested for the fall and winter is to have weekly meetings at which speakers of experience will present advertising ideas and their results. All advertising is to be done for the general good of all the churches and none shall be advanced to the detriment of the others in the neighborhood. Great enthusiasm prevailed.

EDWARD JAMES MCHENRY.

"Selling the Goods"

By A PHILADELPHIA LAYMAN

THE Church Club of the diocese of Pennsylvania, at two of its club nights the past winter, discussed a two-sided question. One night the subject was: "What is hindering the greater advance of our diocese—is it the attitude of the laity?" A few weeks later the subject was: "What is hindering the greater advance of our diocese—is it the attitude of the clergy?"

At the latter meeting, those asked by the committee in charge of the meeting to make addresses were the Rev. Dr. Carl E. Grammer, the Rev. Dr. William H. van Allen, and George Wharton Pepper, Esq. In addition to these appointed speakers, the Rev. Dr. Robert Johnston also read a paper. It is needless to say that the viewpoint of the four speakers did not coincide.

After listening to the ably presented remarks on that evening, the writer felt that there were certain facts within his knowledge which brought to his mind a train of thought other than that presented by any of the speakers. These thoughts, perhaps crudely expressed and in no way intended as a criticism of our clergy, follow.

Apparently all four of the speakers forgot the beginning of the old English cook book recipe for making hare soup, "First catch your hare."

This is a commercial age. And I trust, if I use the language of commerce, I will not be accused of talking of serious things in a flippant manner.

The National City Bank of New York, the largest bank in America, perhaps one of the largest banks in the world, has established a school for the commercial training and the training in languages, particularly Spanish, of young men. This is not in order that the scholars may read the works of Cervantes in the original, but that the business which it is hoped may come from the countries south of us may come through the National City Bank. Before a man is engaged as a salesman in the National Cash Register Co., he must go to Dayton, Ohio, and there spend one or two months in a school where he learns to sell cash registers. Other commercial houses are doing the same thing; they are training men to sell their goods.

It seems to the writer that the goods the Church has to sell are as important as deposits in a New York bank, or as the use of cash registers; but our clergy (who ought to be our chief salesmen) have not been taught to sell the goods.

Two cases have been brought to the writer's attention which have happened simultaneously in widely separated cities, and in parishes of different types of Churchmanship.

Case One: A number of months ago, a young married couple, each brought up in a Church family, and each a communicant, took a residence near the center of the city. They attended service at no particular church, but at a number of different churches. No one ever extended a welcome to them. An older man, interested in them, gave their names and address to the rector of a large parish. Within a month of that time the rector called, as the gentleman that he is would of course do, but unfortunately both husband and wife were out. That was something over two months ago, and no additional call has been made. Suppose that instead of asking a clergyman to call, this friend had suggested either to Jones & Smith, or to Robinson & Co., that here was a new household in the city whose patronage they might be able to secure. Would either of those up-to-date grocers have waited for a month to call, and then not called again? Of course the rector referred to is a very busy man, but he has one or more curates. The grocer would have camped on the front step until he had an opportunity to see the family, and incidentally would have learned of a serious illness which occurred therein. Could not the curate have done the same, and, beside securing the interest of the family, have kept the rector from feeling hurt because his call was not returned? The question now arises, Is the grocery order of more value than the spiritual condition of this family? In my humble opinion, the matter is that that rector does not know how to sell goods.

Case Two: Last summer a young man and young woman of my acquaintance were married. Among the replies to the wedding invitations was a most sincere letter from a bishop of our Church, who congratulated the bride's parents upon getting such a son-in-law. This young man was the son of dear friends of the bishop, and neighbors of his for many years in his see city. He had seen the young man grow up and knew of his sterling worth. Now let us note the lack of interest that was taken in

this young man. He had gone for a number of years to a Church school. From there he went to a large university in a town where there was a very strong Episcopal church, having an especially strong man for rector. After his four years there, he went to another town where a great corporation has what might be called a school for training the young men who come into its service, in its technical mechanical branches. In this town, the Church records show that there is a parish having over seven hundred communicants. During all the years that boy was at the Church school, at college, and receiving his subsequent training, no effort was made to insure that the clergyman in charge of the school, or the rector of either of the parishes mentioned, kept that boy in the Church. After his marriage, he took his wife to a city at a distance from her old home. They became regular attendants at the nearest Episcopal church. They have been regular attendants at this church for over six months. There was a preaching mission in this church last winter. A relative of the wife, happening to know the missionary, asked him to call the rector's attention to this new family, and also asked the missionary to visit them. The missionary called, and he is the only clergyman who has been at that house during these six months. The young man became a member of the Confirmation class, not because of any action on the part of the rector, nor because of the preaching mission, but because his wife talked to him seriously on the subject. After the Confirmation, a few Sundays ago, the class was asked to remain. Our young friend remained, and his wife remained with him. They both thought that now some welcome would at last be given them. But not at all. The members of the class were handed Confirmation certificates and were dismissed with as much ceremony as if they had bought a newspaper from a boy on the street. A relative of the young woman, hearing of this, has advised her that she must not allow any failure in duty on the part of the clergy to make her or her husband lax in their duties to the Church. "It may be an excuse for such laxity, but it is not a reason for it." Can the trouble be that the rector and the two younger clergy connected with the parish do not know how, or do not care, to sell the goods? The young wife says that this action of our clergymen is very different from the way another young bride has been treated in a neighboring Presbyterian church; is it a wonder that our little bride has joined a Bible class in the Presbyterian church?

I trust that these two cases are unusual, but I fear there are many thousands of similar cases. The letter of the man who wrote to the *Churchman* (New York) some months ago of his nineteen years' experience in a Brooklyn church suggests that such cases are not unique.

Some years ago the writer was in the habit of reading *St. Andrew's Cross*. Each autumn I noticed, not requests, but the strongest kind of appeals to the clergy to send to a central committee of St. Andrew's Brotherhood the names of boys from their respective parishes who had left home for school or college. Month after month these appeals were repeated, with the statement that the committee was not getting the names. Again the clergy were failing to sell goods.

Mr. Pepper the other evening said that he hoped that any criticism of the clergy he might make would be a "criticism of less than four per cent." I also hope that the facts related apply to less than four per cent. of the clergy. The Church Pension Commission tells us that there are 5,700 clergy in the United States. Four per cent. of that number is 228. Can it be possible that young men from but 228 parishes with inattentive rectors left home for school or college during the years of these appeals of the St. Andrew's Brotherhood to which I have referred? I am afraid that many more than 228 clergy were not complying with the request of the Brotherhood.

At the Church Club meeting, one of the speakers referred with evident satisfaction to having had in his classes in Baptism and in Confirmation young men prominent in student life in the University of Pennsylvania. Were it not so serious, this statement would be amusing when one realizes that this rector does not deserve the credit for getting those men into his classes. There is at the University of Pennsylvania a Christian Association managed by a committee of four ministers and seventeen laymen, representing many different denominations, which em-

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CLINTON ROGERS WOODRUFF, EDITOR

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

IDLENESS AMONG NEGROES

THE Social Service Commission of the diocese of Pennsylvania has been considering the subject of Idleness among Negroes, in response to the request of the Rev. Dr. Jeeter of Newport, R. I., with a view to arriving at some means by which idleness and its attendant evils might be relieved through co-operate religious action. A sub-committee, of which Dr. Burton Chance was chairman, sought information by consultation with Archdeacon Phillips; various workers of our own Church like the Misses Dallas and Bartholomew, Mrs. Leaf, Mrs. Pharo, the Rev. Dr. Tomkins, and the Rev. Eliot White, and by further conference with other workers among the negroes in Philadelphia, including Miss Norris and Mr. Manley, two negroes.

This committee learned much by these conferences, but felt incapable of devising any single line of action towards the relief of the idleness, because, it became evident, the roots of the question extend deep into the ground under the personal, political, economical, industrial, social, and religious activities of the white and black races as they now exist in America. Whites do not wish to be near blacks; the negro is exploited politically in every state; industries are closed to the blacks by the rules of the labor organizations, which prevent the black from working and force him to degenerate, even though once he may have acquired a trade or become skilled in an occupation. And, while the negro may be considered to be essentially religious, the adversities under which he lives are so great and so pernicious that his religion cannot fortify him against inevitably sinking into viciousness, and, too frequently, criminality. In presenting this indictment, the committee would have it borne in mind that it was considering the *idle negro*. The relief of these conditions lies within the power of the Christian Church and should be solved by the whites and the blacks working together.

The industrious negro asks for a fair chance to make good. He asks to be employed and not turned away because he is black. He asks for equal consideration with the white laborer when his equipment and capacity equal the white man's. Certain of us, if not all, hold that proper housing, in shelters which are something more than walled pens scarcely fit for animals, would go far towards maintaining the stimulus to persistent labor. The problems affecting the negro, as seen by whites, require an understanding of the ethnic and physiologic nature of the African, who should not be considered simply as a colored white man. It should be hoped that the means for honorable and decent marriage at an early age might be provided, because the promiscuity of their sexual relations is a source of racial ill-health, which illness of itself generates idleness, and is besides a menace to the health of the community.

The children should be trained in occupational rather than intellectual pursuits solely. Of what use is compulsory intellectual schooling if practical employment is not available at "graduation"? The friends of the negro should without delay merge the individual with a united body of workers rather than to continue to teach him, to pet him, and to dole out to him what each organization selfishly fancies to be his needs. The negro has ceased to be a "distressed and persecuted woolly-headed darkey," but has become a Problem with a big P. His life therefore should be met at all points by an intelligent, far-seeing, understanding effort on the part of the Church and charitable workers. White co-religionists must seek to impart religion to the young not only that they may learn to praise God but also that they may in their youth be fortified against evil. This is offered not as a platitude, but rather as a command that these too must be gathered into the fold, and that the gathering shall be by methods suitable to the nature of the people as a race.

It was conceded by all that one way to hasten the solution is by the pastors of the Church urging that employment be given to the negro more than has been urged in the past, not only in domestic service, but in such arts and crafts as those in which it is now known that he has become skilled.

It has been impossible for the committee to inquire into the economical and industrial conditions which it regards as

serious causes underlying the present problem. It is to be hoped, however, that what has been reported may be understood as an indication of a line of action for others seriously engaged in maintaining the rights of the negro.

A DREAM REALIZED

Camp Roger is a social activity of St. Mark's Pro-Cathedral, Grand Rapids, Mich. The camp was born out of an idea casually expressed by Dean Francis S. White after a summer's experience with the choir camp at one of the numerous Lake Michigan resorts. At a meeting of the men's club, held early in the fall of 1912, and after the noon-day luncheon, the Dean was called upon by the president of the club, Dr. Alexander Campbell, for a few remarks. After outlining his ideas of how the club might be made a more effective factor in the Church life by making itself a clearing house of ideas as related to social service and welfare, the Dean proceeded to express the hope that sometime the Church might get possession of a piece of property, not too far from the city and convenient to some small body of water, but far enough from the usual attractions which surround the ordinary summer resort and which solicit all the spare change of the "resorters," which property might be devoted to the use of the people of St. Mark's as a camp for recreative purposes. It would be necessary, he thought, to have the camp far enough away to preclude the possibility of any child or person becoming disgruntled over the discipline and packing up to go home in pique, and at the same time it should be near enough to make the problem of transportation as light as possible. At the conclusion of his remarks, which were at that time merely the expression of a dream and a hope which held the possibility of future achievement, Mr. William H. Anderson rose to his feet, and said that he and his wife owned about forty acres of woodland which lay eighteen miles from the city, and if the Dean would care to have this piece of property for the purpose he had mentioned they would be glad to deed it to St. Mark's; and thus the dream was realized and has ever since been a source of help and inspiration to the boys and men of St. Mark's.

There are a good many lessons in this, not the least important of which is that our social workers must dream more dreams and must take their friends and co-workers into partnership within their dreams.

FREE COUNTY EMPLOYMENT BUREAU

The South Dakota Social Service Commission has sent a letter to the clergy in which it points out that at the last convocation it was the will of the clergy that an attempt to organize free county employment bureaus be made.

"This is a new departure," the letter declares, "and its success will depend upon our initiative as individuals in the community in which we live.

"The idea is to create a head to the problem of rural employment and to correlate these county headquarters with some state bureau. You will know best how to proceed in your field. At Flandreau (where the chairman, the Rev. W. H. Talmage, lives) as an illustration, the chairman has arranged with the local papers to boom the project, and with the policemen who usually have attended to the drifting class of laborers, to cooperate with the plan. At other places it might require cooperation with the Commercial Club, the bankers, etc.

"This work should be attended to at once if we get in shape to be of practical service this year. I therefore urge you to get the idea clearly in the minds of the farmers of your community, and in the minds of all persons in general, to the end that menless jobs and jobless men may get together with a greater degree of facility.

"Each state and county should have headquarters established where reliable information might be had by those who want to hire labor and those who want to work."

The letter then proceeds to give details as to how to proceed, giving blank forms and other suggestions.

AN AWAKENED democracy will take care of itself, no matter what awakens it.



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.

FUNDS FOR GENERAL MISSIONS

To the Editor of *The Living Church*:

WE have entered upon the last quarter of our year for collecting the income for our General Mission work, and hard work must be done to enable the Church to have its debts paid on September 30th. The appropriations make an obligation of the most serious character, and a deficit would mean that the Church had been unwilling or unable to meet its promises for the support of the missionaries and their work. We all know that we are well able to meet the obligations, and we ought to be willing. Nothing which has happened should stand in the way of the support of our nearly three thousand representatives in the mission field, bishops, priests, teachers, doctors, nurses, native helpers. The main question is not the support of the Board of Missions, which is made over every three years, but the unfaltering support of the missionary work of the Church which is its main business, the neglect of which makes every diocese, parish, and individual Christian poorer. It is a question in this year of grace for us whether we heed the command of our Blessed Lord to preach the Gospel to every creature, or not. The appeal is for the great Cause for which He came, lived, and died, that the world might be saved, and there is no hope for the Church which is not fulfilling His command and doing its best to draw men unto Him. If we could only get the great Cause back upon the minds and hearts of our people and lead them to look upon missionary giving as a privilege and a way of meeting the Master's appeal to everyone who bears His name, we should lift the Church above the thought of the Apportionment as the payment of a tax, measuring the maximum of obligation.

An appeal which comes to me with special power is from Church people in little parishes and mission churches who have a hard time working for the existence of their churches, who are sending in their offerings representing much self-denial, assuming that all the rest of the Church is interested, and giving as they are. There came just now an offering for the One Day's Income Fund from a mission in New Mexico. The letter said, "There are but a few of us, only eight communicants," but the desire was expressed to be represented in the great missionary undertaking of the whole Church. Just now a letter comes with an offering of several dollars from the secretary of a Woman's Auxiliary in a mission church in Virginia, saying, "We wish that it were a larger sum, but it is all that we are able to contribute at this time. Hoping that your appeal is meeting with a general response." Thirty-seven communicants are reported in that mission. These are but examples of the messages which come from little companies of people all over the Church. Those of us who are in larger parishes, with the struggle to maintain the Church less severe, ought not to leave such people to be disappointed, and to learn in the autumn that the great Church has not stood with them. Surely it ill becomes those of us who have larger liberty for giving, to withhold missionary offerings, when there are so many out of their small means giving generously into the Lord's Treasury, supposing, and having a right to suppose, that the rest of us are doing likewise.

Very respectfully yours,

EDWIN S. LINES,

Chairman of Committee on
Raising the Apportionment.

Newark, N. J.,
July 4, 1916.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

THE long and interesting letter of Bishop Hall on the subject of Marriage and Divorce, in your issue of June 24th, invites the Church, which is the witness and keeper of Holy Writ, to expunge words which have come down to us through all the Christian ages as the very words of Christ Himself, upon the ground of the conjectural criticism of a little group of modern critics. Is not this a very hazardous business?

The Bishop brushes aside the verdict of the most illustrious scholars of the nineteenth century upon the ground that they were not "preëminent in the sphere of higher criticism." The question here, he thinks, is "not one of textual but of literary criticism." Exegesis therefore must stand aside, and these illustrious men were primarily exegetical scholars.

Now, Mr. Editor, I propose, with your permission, to take up one of Bishop Hall's authorities, the Rev. Stuart L. Tyson, and subject his criticism to an analysis sufficiently searching to convince any fair minded reader that it is quite inconclusive.

And first I direct attention to the fact that Mr. Tyson's critical argument is brought forward to confirm a conclusion he has previously reached. *Exegesis* has convinced him that this is not a

genuine saying of Christ, which stands in the text of St. Matt. 5: 32 and 19: 9. *His critical argument is a device to explain how it got into the record.* As to the main issue, viz., "Is this a genuine saying of Christ?" Professor Tyson makes his appeal to exegesis. It follows, therefore, that his argument is to be compared with the argument of the great exegetes of the nineteenth century. He does not deny that the greatest biblical scholars in the Church of England in the latter half of that century gave an exegesis of these passages in St. Matthew radically different from his own. And, as no new principles of interpretation have been evolved, the case resolves itself into this—it is the exegesis of Professor Tyson against the exegesis of Lightfoot and Ellicott and Westcott and Pusey and Creighton and Bright and Wordsworth and the Lambeth Councils of 1888 and 1897.

Your readers will please observe, therefore, that, according to Bishop Hall's own chosen witness, the question is primarily one of exegesis, and those illustrious scholars, so cavalierly dismissed from the case by the Bishop, come trooping back and demand to be heard!

I turn now to a critical examination of Professor Tyson's argument.

Observe at the outset that he frankly concedes that the words found in St. Matt. 5: 32 and 19: 9, "saving for the cause of fornication," are an integral part of the text. He says, "There is no uncial, cursive, or Latin version which omits the exceptive words in 5: 32 or in 19: 9." Thus he continues, "the fact remains that, by the indubitable witness of antiquity, the right of a man to divorce his wife for a single cause was definitely recorded by the compilers of the First Gospel." It is also to be noted that Professor Tyson holds that Christ (if correctly reported in St. Matt. 19: 9) allowed the right to remarry in the excepted case, and that whether the words "and marrieth another" be omitted or not.

With equal clearness our essayist maintains that *πορνεία*, in the two passages named, refers to post-marital sin.

I come now to the Professor's exegesis of these two St. Matthew passages. On page 53 he reaches the conclusion that the exception "throws the context (of St. Matt. 5: 32 and 19: 9) into utter confusion," and is "in direct antagonism to three independent writers of the New Testament," viz., St. Mark, St. Luke, and St. Paul. In this he follows the lead of Dr. Allen in his *Commentary on St. Matthew*. This is the main thesis of the essay, and it is elaborated with no little skill (pp. 18-53). In these conclusions I find myself unable to follow Professor Tyson.

1. In the first place, I cannot accept his translation of St. Matt. 5: 32. He urges that "the participle without the article used as it is here properly denotes any woman divorced for any cause whatever."

Space does not permit the discussion of the point of Greek grammar involved in the anarthrous use of the participle. I will only say, with Dean Mansel, "The logical sequence is lost if the second clause (of the verse 5: 32) is made more extensive than the first." That great company of scholars comprising the Revision Committee so understood it. Their rendering is, "Every one that putteth away his wife saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." Meyer says, "that by *ἀπολελυμένην* a woman who is dismissed illegally, consequently not on account of adultery, is intended . . . according to the first half of the verse." Indeed, it may be confidently stated that the weight of scholarship in the latter half of the nineteenth century was overwhelmingly in the scale of this interpretation; so that one is bound to say, though with regret, that Professor Tyson's statement on page 47, that "there is a patent contradiction between the two halves of this verse, which only a desperate and unnatural harmonizing can eliminate," is quite without foundation.

Ellicott and Lightfoot and Westcott and Wordsworth and Trench and Mansel were not men to resort to "desperate harmonizing." The same can be said of Tholuch and Meyer. Their honesty was as unquestionable as their Greek scholarship was exact. It is by the laws of the Greek language that this translation is to be judged; and one cannot but ask, Where are the Greek scholars to-day whose opinion on such a question is weightier than theirs?

2. Again, one must take exception to the dogmatic assertion of our author that our Lord's statement in St. Mark 10: 2 ff. "obviously admits of no exception" (p. 21), and "by all laws of human language can admit of no exception" (p. 23).

Now it happens that we have a statement of St. Paul just as positive as that of our Lord. In Rom. 7: 1 ff. he refers to the Jewish law of marriage, and says, "The woman that hath a husband is bound by law to the husband while he liveth. . . . So then, if while the husband liveth she be joined to another man, she shall be called

an adulteress." But we know (and St. Paul knew) that there was an exception to this statement. The law bound the woman to her husband as long as he lived, *except when he gave her a bill of divorce*, and then she was free to marry again.

Here, then, is a clear and undeniable example of a sacred writer stating the rule very positively and omitting the exception which nevertheless he knew existed. That illustrious scholar, the late Canon Bright, says, "A writer cannot be said to witness to the principle that nothing but death can dissolve marriage because he gives the general prohibition of divorce without noticing the one exception. For to state a rule is not equivalent to setting aside an exception."

In illustration, let me observe that the pages of Dr. Hugh Davey Evans and of President Woolsey abound in broad statements of the indissolubility of the marriage tie, though both held that adultery dissolved it.

I add another illustration from Origen. He says: "The woman is an adulteress, though she seems to be married, if her former husband be alive" (*Commentary on Matthew*). Yet Origen elsewhere carefully and repeatedly acknowledges adultery to be a justification of divorce. In this place then he is laying down the general rule, irrespective of the one exception.

But why should the exception, given by St. Matthew, be omitted by St. Mark, in his account of the same interview? I answer with that great scholar Heinrich Wilhelm Meyer: Because "Mark has not the original form of the question. He follows a defective tradition, which in this particular is completed and corrected in Matthew" (*Commentary on Mark*, p. 128). Alford long ago acutely pointed out that the "omission by Mark of the words *κατὰ πᾶσαν αἰτίαν* carries with it the omission of the exception."

The fact that there is approximately a consensus among recent New Testament critics that St. Mark is the oldest of the Gospels—though such scholars as Zahn and F. Godet reject the supposition—does not necessarily require us to conclude that St. Mark is always more accurate than the Gospel which bears the name of St. Matthew, for the compiler of the latter is believed to have used not only St. Mark but also that collection of discourses called "Q" which is supposed to represent St. Matthew's tradition. This last is believed by Harnack to be older than St. Mark, and, if by St. Matthew, it must have an even higher authority. It is therefore open to us to conjecture that the compiler of the First Gospel corrected and completed the account of this interview by the report of it he found in "Q."

As the narrative stands in our St. Matthew, it is clearer, fuller, more natural, than the narrative as given by St. Mark. The confusion and self-contradiction of the St. Matthew narrative so much insisted on by Professor Tyson appear to me to be due to his erroneous translation and exegesis.

But, in any case, the supposed compiler of the First Gospel is believed by Professor Tyson to have had in his hands and used the Gospel of St. Mark. Did he consider that in introducing the exceptive clause he was contradicting St. Mark? Would a Jewish Christian deliberately contradict a tradition which had behind it the authority of St. Peter?

In a second paper I shall, with your permission, continue my criticism of Professor Tyson's argument—for the matter at issue is of grave importance.

But, reverting to Bishop Hall's letter, I beg to ask how he can reconcile the language he uses with the undeniable historic fact that the Roman Catholic Church is the only Church in Christendom which has ever undertaken to uphold the absolute indissolubility of marriage, even in the case of adultery. Her failure is another fact writ large on the page of history.

RANDOLPH H. MCKIM.

July 3, 1916.

To the Editor of *The Living Church*:

STRICT theists are agreed that indissolubility is contained in the idea of matrimony; matrimony being the reciprocal surrender of two persons, not things, there can be no time-limitation; such limitations were clearly a degradation of personality to the level of the venal or divisible. The religions of the great Aryan peoples all recognized the indissolubility of marriage. Euripides tells us: "To love *one* woman, not many as the barbarians do, is Hellenic custom" (*Andromache* 177); Homer's testimony is too well known to be quoted. According to Confucius matrimony is a parable of the covenant betwixt Heaven and earth and the third of the five fundamental duties binds together husband and wife. The Egyptians recognized indissoluble monogamy as an ideal when they required it at least of their priests. The Persians held marriage to be indissoluble. Tacitus' testimony as regards the "strictness" of marriage among the Germans is explicit (*Germ.* 17-18). The Christian religion maintains the indissolubility of matrimony as a corollary of its sacramental character—death only parts, and God. But this sublime idea as to the indissolubility of matrimony is realized with varying degrees of strictness; in the Protestant Church quite inadequately; in the Greek and Anglican Churches the severance of the marriage tie is permitted in the case of adultery; in the Roman Catholic Church this ground is not recognized.

The Greek (and Anglican) appeal is to the words of the Sermon on the Mount: "It was said also, Whosoever shall put away his

wife, let him give her a writing of divorcement; but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 31-32). "Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marries her, when she is put away, committeth adultery" (Matt. 19: 8-9). For, since the penalty provided for adultery was death, the party guilty of adultery could be regarded as legally dead and thus the marriage as parted by God; just as the Roman and Greek Churches hold entrance into the religious life to be a spiritual death.

It is to be observed, in the first place, that the difficulty presented by our Lord's words is solved not by the cheap method of casting suspicion on their authenticity, nor by the subterfuge that the two passages in question must be interpreted in the light of Mark 10:11 and Luke 16: 18, which make no mention of any exception. The rule of interpretation stands fast, according to which the more specific statement must be held to throw light on the more general; and on the other hand the more general statement must never be allowed to neutralize any other statement whatsoever.

It is to be observed, in the second place, that there is no exegetical tradition which would avail to decide the controversy respecting the interpretation of these two sayings of Christ. The "traditions" of the East and West, indeed, began very early to diverge, so soon as the rigorism of the first era was past.

Athanasoras declared second marriage to be respectable adultery (*Log.* 33), likewise Clement of Alexandria (*Strom.* 2: 23). Tertullian says God alone has the authority to dissolve the marriage tie (*Cf. de Monogamia*, 9. 10); in his controversy with Marcion, who claimed that the Mosaic law (permitting divorce) and that of Christianity (forbidding divorce) were antagonistic, Tertullian knows of no cause of divorce from the marriage tie, neither adultery, nor idolatry, nor apostasy. At that time, a time when they were of daily practical significance, the words of Christ in Matt. 5 and 19, as of Paul in 1 Cor. 7, were understood as applying only to dismissal, but not to the severing of the marriage tie. Origen declares separation in certain cases to be permissible but of remarriage he says it is adultery in every case (*comp. Com. in Matt.* t. 14 n. 24). He reports, indeed, that several bishops gave permission to remarry in order to prevent worse evils, but this, he adds, runs counter to the original law and to Scripture (*l. c.*, n. 32). The *Apostolic Constitutions* (6: 15) lay down the strict law of indissolubility and that on the ground of the primitive law, not as a special consequence of the Christian Sacrament.

The Greek Church's interpretation, which came to practise separation from the marriage tie on account of adultery, cannot be demonstrated from the great Doctors of the Orient, but neither can it be refuted. There are witnesses to the strict teaching (as Basil, *ep.* 199 *Ad Amphil.* c. 21; John Chrysostom, *de lib. rep.* 1; Epiphanius, *haer.* 59: 4. 6); but there also is a certain tolerance as regards the remarriage of the divorced, at least of the innocent party; *comp. Basil, ep.* 188 *Ad Amphil.* Even Augustine, whose writings (*de bono conjugali, de nuptiis et concupiscentia, de adulterinis conjugis*) became decisive for the indissolubility of marriage, says with reference to Matt. 5 and 19 that he errs pardonably (*venialiter*) who teaches the dissolubility of matrimony on account of adultery; *comp. de fide et operibus* c. 19 n. 20. Even the Synod of Arles (A. D. 314) only seeks so far as possible to hinder the innocent young husband from remarrying during the life of his adulterous spouse; the declaration of the nullity of such marriage one misses painfully. *Comp. Syn. Elv.* c. 9-11. Again, the Synod of Vennes (A. D. 465), can. 2, and two Spanish Synods of the sixth and seventh centuries permit of remarriage, *as does the Greek Church from that time onward*. The civil legislation of the Christian emperors Constantine, Theodosius, and Charlemagne recognized adultery as a cause of dissolution of marriage.

Hence tradition is a poor means for solving the difficulty presented by our Lord's words in Matt. 5 and 19; rather, its differences, uncertainty, and the final opposition between the Eastern and Western practice, is, clearly enough, the effect of the difficulty presented by those two sayings of the Lord—in conjunction with the increasing consideration for man's weakness and hardness of heart, more especially since the whole population had become Christian, a fact by which Christianity had exchanged the distinction of being the religion of a determined, personally and enthusiastically devoted minority for the distinction of being the dominant religion of the state.

Not as though the word of Christ was in itself ambiguous! Divorce as such, *i. e.*, the annulment of life in common, is permissible only on account of adultery or of fornication and similar weighty causes (as perhaps murder, blasphemy, attacks on faith); but remarriage is excluded, because the marriage tie continues to exist. Whoever severs the life in common, for reasons less weighty than adultery, exposes the party dismissed to moral dangers and invites guilt thereby; but remarriage always is adultery. Thus our Lord has most clearly drawn the distinction between the idea of dismissal or divorce as annulment of life in common while the marriage tie remains inviolate, and the idea of the dissolution of the marriage tie itself. This distinction is the true basis of ecclesiastical doctrine

and practice respecting matrimony. This, however, does not mean that the theory and practice which regards the marriage tie as severed through adultery is heretical. Even the Council of Trent carefully refrained from bringing that charge against the Greek Church, and contented itself with safeguarding its own stricter doctrine against the charge of error. *Comp. Sess. 24, can. 7.* The writer himself believes that our times require the adoption of the stricter doctrine by this Church.

ANTON A. MÜLLER.

THE CHURCH, ENLISTMENTS, AND CATHOLICITY

To the Editor of *The Living Church*:

I WAS very much impressed with the statement, in your issue of last week, showing the comparative number of enlistments from the Anglican Church, the Roman Catholic, and the denominations, in Canada. This bears out the ratio shown in the United Kingdom, and all parts of the British Empire. It is a showing of which any Anglican Churchman, British or American, may well feel proud. This statement also bears on a condition with which you may not be familiar, and which has come to my notice through my connection with the Training Camp Bureau. This is that almost the same ratio obtains with regard to the volunteer army of the United States, taking this as made up of the National Guard of the States, the American Legion, and the men enrolled for the various training camps. It applies both to the rank and file and to the higher command; but is particularly true of those having to do with the initiation of these movements.

Does this not signify something? May it not be taken to mean that the Anglican Church is just what it is called, in the Communion office—Christ's Church Militant? It has always seemed to me that, with regard to our own country, the only Church that has an ordained prayer for the President, "and all others in authority," must, by reason of that fact, be elevated to a higher plane of patriotic relation; and be moved by a deeper sense of national devotion. Signs point to a great searching for *real* things, when the awful burden of the Great War shall have been lifted, and men can go about putting into effect the things they feel. We stand in the best position to reap the harvest of this revival.

It stands us in hand, therefore, to emphasize the *catholic* spirit as well as the *Catholic* spirit, of our great Church. I would encourage, rather than discourage—or, at least, rather than *gag*—intelligent discussion; but I would draw attention to the fact that this discussion was the best possible proof of the catholicity of the Church. These discussions have, mainly, to do with questions of liturgy, or of polity; and bitter controversy can easily be avoided, if this underlying motive be emphasized. I told a good, earnest woman, who was contemplating Baptism—and who was, subsequently, baptized and confirmed, but who was at sea about the terms "High Church" and "Low Church"—that the difference was, essentially, much as between those who dressed for dinner, and those who did not; that the Creeds were the same and the Prayer Book the same. I meant no irreverence; and still maintain that I was right. Even if one—or some—were to use the Edward VI Book of Common Prayer, I fail to see that this would weaken the force of my argument, since belief in the self-same things is daily avowed by all.

The increased emphasis placed on the Sacrament of Holy Communion as the distinctive mark of our Church, and as its central motive and its rallying-point, must be the rock on which we shall build, enduringly, a larger, greater, more vital Church; and this has come to us as a direct result of intelligent discussion, and daily example. No amount of preaching, no amount of reading, could, by themselves, have brought this about. It is the fruit of the holy tradition, the solemn beauty, the awful significance, of the office itself.

I would favor the use of the word "catholic," in its broad sense, in Church papers, wherever its use was indicated, or was made possible by rules of good diction. I have a high hope that some means may be devised to make possible the carrying out of the suggestion, made in your columns some time ago, of providing a popular edition of the Prayer Book, for sale in book-stores; as I think this would be a means of greatly stimulating the growth of the Church by spreading a knowledge of her traditions, and the beauty of her Liturgy, and its applicability to any condition of life.

St. Paul's, Indianapolis.

ALEXANDER HAMILTON.

LETTERS OF TRANSFER IN CITY PARISHES

To the Editor of *The Living Church*:

I WOULD like to call attention to a matter little thought about, I imagine, yet detrimental to the spiritual welfare of many Churchmen, a financial loss to the Church, and the cause of many empty pews; that is, the practice of some of the clergy, in the larger cities at least, of refusing to give letters of transfer to parishioners moving to another parish in the city, however distant or inaccessible to that particular church, even upon request, begging them to let their names remain on the parish register and giving them a dispensation to attend church when they could. Such clergy cannot realize what they do, I am sure. Unless such persons are very loyal, through time and lack of interest they are apt to be lost to the Church. They feel that they have been released from the duty of church attendance so long as they are unable to attend their own church, which may

not be often, and they become Episcopalians in name only, usually proud to be styled thus. If the clergy knew this I am sure they would be more punctilious in giving letters of transfer to any of their parishioners moving out of the parish, and notifying the rector of the parish in which they were to reside.

Should not the Church be just as solicitous for her children as large business concerns having branches throughout the city are for their customers moving to another section, transferring their account to the nearest branch and a representative of that branch meeting them upon their arrival?

On account of changing conditions surrounding some churches, is it so important to keep these churches up to their old standard, even if the whole Church should suffer in consequence? For the apparent motive behind such refusals is to keep a large communicant list. Keep the churches open by all means and let the diocese bear some of the expense if needs be, but it would seem better to curtail the work rather than that one soul be lost.

Many who proudly proclaim themselves Episcopalians, if approached to contribute to any worthy object in the parish in which they live, refuse on the ground that they belong to such or such church and are giving to the extent of their ability; but if you were to ask the rector of that church about them the chances are he would tell you that they seldom came to church and gave practically nothing. The steel has entered their hearts, and this is the sequel of the letter of transfer sought after but never obtained.

How different it might have been—yes, how different it probably would have been—had their rector seen to it that they had been given a letter of transfer upon removal from the parish, also notified the rector of the parish in which they were to reside. A little attention to impressing the all-important thing of church attendance would no doubt have produced better results.

As the average length of residence in New York City apartments is two years one can readily realize the loss there must be to the Church under the present methods of not keeping in touch with her children.

CHAS. A. DICKERSON.

New York City, June 29, 1916.

ECCLESIASTICAL MUMBLING

To the Editor of *The Living Church*:

WHO are the "mumblers"? I must confess that I am surprised to find a leader in your paper devoted to them—and that outside the "silly season." Now, if you had given your attention to the "shouters," it would seem that you should be doing something on the side of greater reverence and devotion.

I have attended the early Eucharist in many churches, where, no doubt, by some the charge of "mumbling" might be made, but by taking a place near the front (as you suggest) the service was clearly and distinctly heard throughout and with a peace which passeth all understanding.

I have attended services in chapels, in size about twenty by forty feet, where the words were shouted at us with the intensity of Apocalyptic "thunderings and voices." One longed for the wings of a dove to flee into the wilderness and be at rest. One might have "worshipped from afar" in the vacant lot across the street and heard the "words as mumblings" with edification. And the sustained effort had such dire effect upon Boanerges that when the "storm was over-past" he was found as hoarse as a crow and ready for the ambulance. As an old innkeeper in New Hampshire is reported to have said after such a service, "Seems to me Elder made a big fuss 'bout mighty little."

I should like to offer two considerations.

1. A happy mean between the two extremes. This, I believe, most men who celebrate often during the week aim at securing. One great value of the early week-day Eucharist is the calm and quiet—the stillness of soul—it brings to the poor mortal whose earnest desire is to walk the day with God. Life becomes clothed with an atmosphere in which the light and sounds and influences of the Holy of Holies linger. To go forth to worldly tasks with such a benediction is, as St. John says, to "abide in Him" and "dwell in love."

2. The fostering of a devotional spirit. This we all admit so many of our people (clergy as well) sadly lack. How are we to gain it? Apply the test ever so roughly, where is the spirit of devotion usually found? With the "mumblers," so-called, or with the "shouters"? Is it not true that some go to church to pray and some (poor things!) to be prayed at? We all know the sort who "sit under" the "shouters." They are the despair of all who try "in quiet ways to bring the soul in touch with God, to taste His graciousness."

I should deal gently with the "mumblers," so-called, if I were you, for they are developing a race of praying men and women who see God face to face and hear His Voice.

CHARLES LEV. BRINE.

"THE GOSPEL OF GOOD WILL"

To the Editor of *The Living Church*:

IN President Hyde's Yale Lectures on Preaching under the above caption we have, as I suppose, the last word that can be said for the "dynamic theory" of the preaching function—which has

hitherto largely dominated even progressive thought, and restrained the natural rights and liberties of the Christian pulpit.

Dr. Hyde contends throughout (though not consistently) that the great business of the preacher of the Gospel is to inspire men with the spirit of good will—that “the wise Christian preacher will not as preacher become the mere partisan on one side or the other of disputed questions of political, social, and moral reform; but will commend such good, will and condemn such evil will as there is on either side.”

But the great business of the preacher of the Gospel is to preach the Gospel; and the Gospel is not the Gospel of Good Will, but the Gospel of the Kingdom of God. Now the Kingdom of God does not consist merely of good will, but of good will *plus* its proper application—its proper programme. (Imagine a world full of well meaning people but with no knowledge of what they ought to do!) Therefore the great duty of the Christian preacher is to preach the spirit of good will plus the *programme* of good will. Eventually it will be recognized that the great failure of the Church has been due to the failure of the pulpit to perceive and preach the proper programme of good will.

There is not one least little item of detail in the programme of good will that does not logically fall within the proper function of the Christian preacher as such—which, should necessity require, it would not be his bounden duty to advocate—“a sewer over in the third ward,” for example, the health of the community demanding. As a rule, of course, the Christian preacher will deal with the general principles of the Gospel programme; because they are fundamental and vital; because no man is sufficient for all matters of detail; because there is not time for more; because, finally, it is not necessary to insult the intelligence of his hearers. “Woman Suffrage,” however, “Prohibition,” “Socialism,” etc., are not mere matters of detail.

Dr. Hyde’s book, despite its radical error, is still a great book, and should be read by all preachers actual or prospective.

July 4th. C. C. KEMP.

SURGICAL DRESSINGS NEEDED FOR AMERICA AND EUROPE

To the Editor of The Living Church:

LAST summer you kindly published an appeal for funds to help in my work of surgical dressings for the wounded abroad. Through the kindness of your readers, I received almost \$125. Later on, through the generosity of one of our prominent business men here, who promised (and kept his promise!) to give \$25 monthly for the work, the “committee of one,” having grown to a committee of eight or ten, was enabled to enlarge its circle of activities, and to send up to date over sixteen thousand surgical dressings and articles to headquarters in New York for distribution abroad with an expenditure of almost \$600.

Will you allow me to make another appeal (one for 1915, a new one for 1916)? This time it is not only for the work in which we are already engaged, and which *must be kept up*, but also for our own wounded soldiers in Mexico. “Charity begins at home.” As it was, “home” did not need it. Would to God it did not now! but, if it does, we are ready to do our share, ready to work for our country and her soldiers, without, however, forgetting the awful sufferings and the dire need abroad. Time, workers, and the free use of the large Ascension Church parish hall I have; strength, God, ever mindful of His own promise, “As thy day so shall thy strength be,” gives day by day. Will His children help in the work which He calls us to do for our own, and for the tens of thousands wounded in the Armageddon battlefield of Europe? In His Name I send this appeal: Help us, that we may continue to help them, that we may (you and I, dear reader) hear His words of welcome: “Well done, thou good and faithful servant—as ye have done it unto the least of these My brethren, ye have done it unto Me.”

MARIE J. BOIS.

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

“NATIONAL HONOR”

To the Editor of The Living Church:

IN these troublous times, when war with Mexico seems to be hanging in the balance, we hear much about national honor. It is even gravely asserted from Washington that “questions of national honor cannot be arbitrated.” What incredible rot! How about Vera Cruz, not so many months ago; is that all forgotten? But the decision went against the United States of America, then. What is “honor,” as the term goes? What is it but fear of the imputation of cowardice? What is the difference in morality and common sense between the cases of individuals and nations?

The Church rejoices, and prides herself, that she has, in most countries, practically done away with private war and duelling. But if she tolerates and approves of public war why is not this condoning a ten thousand times greater crime, because on so much greater scale?

If questions of “honor” can be settled by the courts and arbitrators, in private cases, so they can in public, and must be, before this world of ours is truly civilized and Christian.

THE LIVING CHURCH, some weeks ago, editorially declared that it took no stock in the aphorism, “My country right or wrong.” Let us remember that well seasoned sentiment in times of martial excite-

ment. All wars result from exaggeration of devotion to the national idea. Of course we should love our country first, but only as part of the Brotherhood of Humanity. What is mere nationality, beside membership in the human race or the fellowship of the baptized? Is not the life and soul of a Greaser in the sight of God just as precious as that of a Gringo?

F. A. STORER.

SUMMER VACATIONS AND CLOSED RECTORIES

To the Editor of The Living Church:

A CORRESPONDENT in a recent issue refers to closed rectories in the summer time. It is always well to get behind a fact to the reason of it. Sometimes summer closing is necessitated. I personally have been criticized for this very thing. The explanation was that the stipend (\$1,000 per year) granted the rector of my then parish was not sufficient to run the expenses of the rectorate, so I usually closed my home late in June, sent my family to the mountains where good wholesome accommodations were cheap, and roomed in the rectory and grubbed in restaurants until late September. By this system I had less to make up by pen and other outside work in order to meet the fiscal charges of the rectorate. Sufficient money is the needed solution of most clerical irrationalities. I have known rectors’ wives to run vacation homes for a like purpose of supplementing an insufficient income.

OSCAR WOODWARD ZEIGLER,

Sometime Rector of St. Mark’s Church, Baltimore.

Baltimore, July 4.

MAINTENANCE OF THE EASTWARD POSITION

To the Editor of The Living Church:

AS a “retired” Sister of one of the first Sisterhoods of the Church in the United States, I want to thank the Rev. W. M. Purce for his letter on the “unjustified use of the eastward position” and you for allowing its publication in THE LIVING CHURCH. It is a question which has arisen in the minds of many “old fashioned Church people.” I asked one clergyman why he turned his back to the congregation when reading the Epistle and Gospel. His answer was, “It is considered more reverential.” Why? Are they not meant for the people?

SISTER HANNAH,

Denver, June, 1916.

Sisterhood of St. John Evangelist.

“SELLING THE GOODS”

(Continued from page 390)

employs a number of “secretaries,” in some cases with the financial assistance of a particular denomination, to get the boys into the churches of Philadelphia. It is a great satisfaction to know that these boys are being well looked after when they reach that destination. But, if the rectors in the home parishes were doing their duty, our clergy would have gotten at these boys before the Christian Association had a chance at them.

Dr. van Allen referred to the necessity “for keeping the water in the reservoir pure.” Of what benefit would a reservoir of pure water be if there was nobody to use the water? An aqueduct from the everlasting snows of Ararat would not be of great benefit to the dead city of Nineveh. In the Church papers of a few weeks ago, I took the trouble to see if I could find any record of any definite effort being made to gather people into the Church, or to serve them after they got there. I found a number of interesting items of what might be called diocesan history all over the country, and I found many pages of controversial articles. I found one or two records of preaching missions. I did find, however, that Archdeacon Nies was devoting himself at considerable physical effort to the British prisoners in Bavaria. I found no other definite statement of any attempt to sell goods.

While making this investigation, I happened upon a copy of the C——, containing an account of a meeting that had recently been held in Holy Trinity parish house. I found that the C—— highly commended the rector of the parish of which my young friends in the distant city are members, for his share in that conference. Perhaps the editor of the C—— is right in giving him that commendation; but, to my mind, he had better stay home and sell goods.

If he and the other belligerent clergymen of any and of all parties continue to fight as they are doing, instead of endeavoring to spread the Kingdom of God, within a couple of generations there will be no Church left to fight over.

“Son, go work to-day in my vineyard.” The very word “Son” displays a bond of tender sympathy. “Go work.” Inactivity is not permissible in the service of God.—“To-day.” This is always the time God fixes for our service. The present is ours, the future is not.—“My vineyard.” In every direction vineyard work may be found. Look at self. It requires culture. Those bound to us by ties of nature call for our attention. In short, there is no place where Christian effort can be put forth to which we are not directed by these words.—*Dixon.*

SARAH S. PRATT, EDITOR

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

A VERY charming and original club paper was the subject of our discussion, a paper in which certain old singing games had been described, also some quaint songs. It was when one of these was quoted that Jennie ceased to eat the black-heart cherries, holding the seeds tensely in her hand while she uttered a nasal disapproval:

"Umph!" She made this adenoidal sound, at once a protest and a question. And this is what called forth the "Umph": I was telling her of an old dialogue song wherein the lover entreats his mistress ardently, and she replies that she objects to his religious views—he evidently being Church of England:

*"Must I then give up my religion?
Tum-tum-tum-tum-tum
Must I be a Presbyterian?
Tum-tum-tum-tum-tum."*

"You see that he didn't want to give up his religion," I said. Jennie ate a cherry, reflecting:

"I bet he *did*. What does the song say?"

"He *did*." Reluctant was the admission. "But no doubt he went back to it afterward."

She laughed: "You are so sure of yourselves, you Episcopalians. You don't know that he went back—he may have stayed a Presbyterian the rest of his life. Still you do seem to be in the background of everything, somehow. I might as well tell you that I have just found out that my ancestors belonged to your Church."

"That is surprising, considering what a Presbyterian your father was," I said. "Do you remember how he always said, 'It is the will of God,' when anything happened?"

"He must have branched off in Pennsylvania—before he came out here."

"I don't see how he ever got a chance to branch off in Pennsylvania—that is a strong Church state," I said. "How did you discover this?"

"Because I have found out—" She put aside the cherries as too trivial to accompany her talk. "I have found out that I am a Bull of Parkeomink—a Bull of Parkeomink. Did you ever see a private genealogy?"

"Yes," I answered, remembering the Dudley book in the Washington Library, the size of an unabridged dictionary. "A Bull of Parkeomink, are you? I suppose hereafter you'll do a lot of roaring."

"I *might* have roared if I had not discovered that the original Bulls were all members of your Church. That somehow disappointed—"

"You should roar more than ever. Were these Bulls Pennsylvania stock?"

I brought an illustrated article on some old Pennsylvania churches and among them was one mentioned in her genealogical pamphlet.

"Do you mind that old leaf in our Bible?" (Jennie always says "Do you mind?" I find it is Shakespearean). "That leaf was lost. A man came from England to see that leaf. It had a coat of arms—and who knows? Pa might have been Lord—Lord—well, either, East, West, North, or South—I forget which point of the compass he might have been—but as Pa would have said, 'It is the will of God.' Not long ago the postmaster in our village had a note, asking if a person of my name lived in the town, and then this book was sent me."

She produced a paper book, most interesting with illustrations of homesteads and churches and wise-looking clergymen in cassock and band, going back to Ann Bull, the original American ancestress, wife of John Bull, intense American despite his name. Her home was occupied, or invaded rather, by General Howe and some of his staff. She retired to the remoter part of the house. The British dressed in her clothes—this was probably the female Britisher—and "some they fitted well," says the chronicle. A large clock stood in one corner and one of Howe's aids went to open it. "Let that alone!" commanded the General. In the bottom of this clock Ann Bull had thrown hurriedly two

hundred pounds of hard money. After numerous impositions General Howe said to her: "Is there anything I can do for you, Madam?" Ann Bull said: "Deal by me as you wish God to deal by you." He lowered his eyes. "Madam, there shall be nothing further done."

When the British army left, Ann discovered that a fire had been kindled in her cellar, evidently with the intent to burn the house. She put the fire out with a bag of salt. Relieved of the presence of her enemies, yet discouraged and very sad, she went out of doors and threw herself at the foot of a big tree. There she prayed to Almighty God that if He took from her everything in the world, He would not take away His love and favor. She said that, if anyone had spoken to her, she could not have heard more distinctly these words: "I will be a Father to you; you shall be a daughter to Me, saith the Lord God Almighty."

As we read these simple lines and closed the book Jennie said hesitatingly, "Oh, I don't mind it much. Your Church—must have *something* good in it. Such a woman as Ann Bull—it must be all right—of course Pa—"

"Thank you—thank you, Jennie!" I said joyfully. For this concession from Jennie meant real Christian grace.

NOW IS THE HIGH TIDE of the year and the holiday houses of the Girls' Friendly Society are beginning to live up to their meaning, while some of them wish that their walls were expanding so that more weary girls might enjoy their comforts and delights. A list of these for 1916 comprises White Lake, N. Y.; Glenn, Michigan; Blue Jay Inn, Buffalo, Colorado; Canaan, Hartford, Connecticut; Wrightsville Beach, East Carolina; Milford, New Hampshire; Massachusetts and Western Massachusetts; Clairbourne, Maryland; Pine Lake, Pontiac, Michigan; Green Lake, Wisconsin; Island Heights, New Jersey; Huntington, Long Island; Mentor-on-the-Lake, Mentor, Ohio; Cape May, New Jersey; Plum Beach, Rhode Island; Sullivan's Island, South Carolina; Clermontville, Ohio; Silver Lake, Utah; Sandy Spring, Md.; Canadaigua and Lake George, N. Y.

AT A RECENT MEETING—the semi-annual—of the Auxiliary of Minnesota, in discussing what gifts the woman of small means can bring to the Auxiliary, Mrs. Remington of St. Paul felt that such a woman should be made to feel the value of her brains, her executive ability, her capability in using her hands, her prayers. All of these were of greater value as a "cheque of large spiritual proportions," than a mere cheque of large financial proportions. Indeed the women of small means could and should be considered the back-bone of the Auxiliary. A regular use of the Blue Mite Box, with its constant thank offerings for joys and special privileges, increased the gifts more than any other method. Every method worked back to knowledge and self-sacrifice. The Birch Coulee Indians had sent \$50 and hoped to have \$50 more by September, an example of self-sacrifice.

THE COMMITTEE APPOINTED to consider the subject of the co-operation of women in the work of the synod of the Province of the Mid-West presents hearty commendation of the methods of the California House of Churchwomen and believes that the establishment of some such institution in its own Province "would meet a real need in the Church, would give a great impulse to the life and work of the Church, and would give the faithful women the recognition and position which is justly their due."

IF IN REFITTING her summer home any woman may have a few yards of cretonne or some simple curtains she does not use, a Churchwoman who is interested in assisting in the brightening of a ranch home will be glad to receive them. Please send to 1535 Monroe street, San Diego, Calif., care Mrs. Minnie M. Cleveland.

Church Kalendar



July 1—Saturday.
 " 2—Second Sunday after Trinity.
 " 9—Third Sunday after Trinity.
 " 16—Fourth Sunday after Trinity.
 " 23—Fifth Sunday after Trinity.
 " 25—Tuesday. St. James.
 " 30—Sixth Sunday after Trinity.
 " 31—Monday.

Personal Mention

THE Rev. AMBROSE H. BEAVIN has taken charge as rector of Emmanuel Church, Cumberland, Md., whither he will at once take his family.

THE Rev. FREDERIC EVENSON has returned to Rapid City, S. D.

THE Rev. WALTON S. DANKER, rector of St. John's Church, Worcester, Mass., and Dean of the convocation of Worcester county, has gone with his regiment, the Second Massachusetts Infantry, of which he is chaplain, to the Mexican border. He is now in camp with the regiment at Columbus, New Mexico.

THE Rev. SAMUEL GROVER DUNSEATH recently accepted a call to old St. Paul's Church, Jersey City, N. J., but will not take up his duties there until the middle of next September, as he has enlisted in the naval training cruise to Tangier Sound.

THE Rev. JOHN FREDERICK HAMBLIN has entered upon his duties as minister in charge of St. Mary Magdalene Church, Newark, and St. Paul's Mission, North Arlington, N. J., as of July 1st. His address for the present is General Theological Seminary, New York City.

THE Rev. LEWIS HARNER HUBER has been relieved from the charge of Trinity Church, Jersey Shore, Pa., and placed in charge of St. James', Bedford. He will begin his work there about the 15th inst.

THE Rev. ARTHUR D. JONES has accepted invitation to be curate at Holy Trinity Memorial Church, Philadelphia, under the Rev. J. Ogle Warfield, and will enter upon his new duties August 1st.

THE Rev. FRANK A. JUHAN of Sewanee, Tenn., has accepted the rectorship of Christ Church, Greenville, South Carolina, made vacant by the resignation of the Ven. Alexander R. Mitchell to become archdeacon of the Charleston convocation. Mr. Juhan expects to take charge of the parish on September 1st.

THE Rev. WILLIAM P. S. LANDER should hereafter be addressed at St. Mary's Rectory, Wyoming avenue, Dunton, L. I.

THE Rev. F. L. MARYON has resigned the post of chaplain to Kemper Hall School, Kenosha, Wis.

THE Rev. JOHN R. MATTHEWS was operated upon in Dr. Howard Kelly's hospital in Baltimore on June 30th. He is recovering rapidly.

THE Rev. F. H. MILLETT, for two years one of the clergy of St. James' Church, Milwaukee, has accepted the rectorship of Trinity Church, Wheaton, Ill.

THE Rev. F. R. NITCHIE, late assistant minister at St. John's Church, Georgetown parish, diocese of Washington, has resigned and has taken charge of St. Matthew's, Seat Pleasant, and All Saints', Benning, as from July 1st.

THE Rev. W. C. PUGH, rector of St. Matthew's, Sunbury, Pa., accompanied by his wife, has gone on a trip to the Pacific coast. He will be absent through the month of July. The Rev. F. T. Cady of Kulpmont, Pa., will supply Sunday mornings at St. Matthew's until the rector's return.

THE Rev. DR. RICHEY of New Castle, Del., has removed to 2300 Boulevard, Wilmington, Del.

Summer Addresses

ARCHDEACON HERBERT D. CONE of Erie, Pa., will spend the summer at Southport, Maine, where he is the summer rector of All Saints'-by-the-Sea.

THE Rev. PERCY DEACON is spending the month of July as supply priest at the Church of the Intercession, Stevens Point, Wis. In August he will take up work at St. Paul's Cathedral, Fond du Lac.

THE address of the Rev. L. CURTIS DENNY during the month of August will be Trinity Clergy House, 61 Church street, New York City.

ALL mail intended for the Rev. EVAN ALEXANDER EDWARDS, secretary of the diocese of Kan-

FOURTH SUNDAY AFTER TRINITY

St. Luke 6: 38—"Good measure."

How God confounds with bounty! Laps us round
 With love till love o'erwhelms, and melts the ice
 Which holds the heart in bondage! Deems no price
 Too high for Love to pay for life unbound!
 So floods the liberal sun with lavish light
 Our planet, pouring on the void its rays;
 So fragrance fills the fields and woodland ways,
 And beauty's wealth outstrips too feeble sight.

Lord, in our grudging souls such love awake
 To pour, as Mary pour'd, the precious nard,
 Nor spare one fragment of the costly shard,
 That all may offer'd be for Thy dear sake.
 Our narrow heart's capacity shall grow
 As more and more Thy boundless love we know.

HERBERT H. GOWEN.

sas, should be sent to Cable, Wis., until September 1st.

THE Rt. Rev. S. M. GRISWOLD, D.D., for the summer is at Richard's Landing, St. Joseph's Island, Ontario, Canada.

THE Rev. LLEWELLYN B. HASTINGS, rector of St. Alban's School, Knoxville, Ill., is spending the summer in Chicago, supplying at the Epiphany and Calvary. All mail for the school should be sent to 553 North Central avenue, or to the Stratford Hotel, where office hours are to be kept on Wednesdays from ten to twelve, during July and August.

THE Rev. S. J. HEDELUND of Fergus Falls, Minn., will be in charge of the Church of the Holy Communion, St. Louis, Mo., from July 23rd to August 20th.

THE Rev. WILLIAM CLEVELAND HICKS, secretary of the Province of Washington, should be addressed at Marlton, Mass., until further notice.

THE Rev. JESSE HIGGINS should be addressed at Forestport, N. Y., until further notice.

THE Rev. IRVING P. JOHNSON, D.D., Bishop Coadjutor-elect of the diocese of Colorado, will be at Calvary Rectory, Summit, N. J., after July 19th.

THE Rev. MERCER P. LOGAN, D.D., will be in Sewanee, Tenn., for the months of August and September.

THE Rev. W. T. METZ, priest in charge of Springfield and Armour, S. D., will have charge of the services at All Hallows', Wyncote, Pa., from July 16th to August 6th, inclusive. His address will be Beach Haven, N. J.

THE address of the Rev. J. THOMAS MURRISH, D.D., rector of St. James' Church, Cedartown, Ga., for the month of July will be P. O. Box 602, Mackinac Island, Mich.; after that Cedartown, Ga.

THE Rev. HARWOOD STURTEVANT, associate rector of St. Alban's School, Knoxville, Ill., will supply at Emmanuel Church, La Grange, Ill., during July and August. During the week he will be in residence at Delavan, Wis.

THE Rev. E. REGINALD WILLIAMS, rector of St. Mark's, Milwaukee, accompanied by his family, is spending the summer on Cape Cod, where his address is Box 191, Hyannisport, Mass.

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.

ORDINATIONS

PRIEST

MINNESOTA.—On July 6th, in Emmanuel Church, Rushford, the Suffragan Bishop of Minnesota advanced the Rev. F. A. FOSTER to the priesthood. The Rev. G. H. Ten Broeck was preacher and presenter, while the Rev. Dr. J. J. Hillmer and the Rev. G. S. Keller assisted in the service.

PENNSYLVANIA.—At the Church of the Incarnation, June 2nd, the Rev. JOHN KNIGHT SHYROCK was advanced to the priesthood by the Rt. Rev. Philip M. Rhineland, Bishop of the dio-

cese. The rector of the parish, the Rev. Norman V. P. Levis, preached the sermon. Mr. Shyrock has decided to go to China as missionary.

DEGREES CONFERRED

UNION COLLEGE, SCHENECTADY, N. Y.—The degree of Doctor of Divinity upon the Rev. EDWARD C. JOHNSON, rector of St. Peter's Church, Minneapolis, Kan.

MARRIED

LADD-TAYLOR.—On the 17th June, at Cumnor Parish Church, Oxford, England, by the Rev. A. D. Wilkinson, the Rev. WILLIAM PALMER LADD, Professor of Church History, Berkeley Divinity School, Middletown, Conn., U. S. A., to ALICE MARY (AILSIE) TAYLOR, of 46 Penywern road, S. W., eldest daughter of Col. E. T. Taylor, A.Q.M.G., Rawal Pindi, India.

RETREATS

CHAMPAIGN, ILL.—The annual retreat for the clergy of the diocese of Springfield, and any others who may wish to join them, will be held at Champaign, Ill., September 5th to 8th. Information may be had from and names sent to the Rev. J. M. PAGE, 1007 South Wright street, Champaign, Ill.

CHAMPAIGN, ILL.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 8th to 11th, conducted by the Bishop of Springfield. Application should be made to MISS BLOOMFIELD, Elizabeth street, Springfield, Ill.

DIED

CHRISTIAN.—MRS. HARRIETT CHESTER CHRISTIAN entered into rest on July 2nd, at Brookline, Mass., at an advanced age. She was a native of Lexington, Ky., and was the daughter of the late Rt. Rev. Benjamin B. Smith, Bishop of Lexington, and formerly Presiding Bishop of the Church.

R. I. P.

DEAN.—In Windsor, Conn., after an illness of three years, the Rev. WILFRED HINE DEAN, rector emeritus of St. James' Church, Glastonbury, Conn. He is survived by a wife, a son, and a granddaughter. Funeral services in Grace Church, Windsor, Conn. Interment in St. James' Cemetery, Glastonbury.

JUDD.—At the Hospital of the Good Samaritan, Los Angeles, Cal., on June 9th, SARAH GIBBERT, wife of the Rev. Henderson JUDD. Funeral from the Church of the Epiphany, and interment in Hollywood Cemetery.

McCONNELL.—At Madison, Wis., CLARA EUGENIA, eldest daughter of Mrs. Robert J. McCONNELL, on July 6, 1916.

MEMORIALS

FRANK WEST ROLLINS

At the last meeting of the corporation of St. Paul's School, Concord, N. H., the following was unanimously voted, and ordered spread upon the records:

The corporation of St. Paul's School desire to express their keen and profound sympathy with those to whom the death of our fellow member, FRANK WEST ROLLINS, has brought sorrow and bereavement.

It is not our place to speak in detail of his notable service to New Hampshire and to the country in both State and Church, though we desire to record our sense of the honor of having

so public spirited an American as a member of our board.

We can best express our sympathy by putting on record our sense of personal loss in the death of one whose cheerful fellowship, and devoted loyalty to St. Paul's School, were characteristic of his service as a member.

A man prominent for executive and business ability, he gave careful attention to the small details of school business, and the investment of trust funds, and the systematizing of methods of office accounting.

His effective cooperation with the rector, business manager, and the finance committee of the corporation has given what professional auditors call the model system of school accounts, and a varied and sound series of investments which safeguard the endowment funds of our trusteeship.

It is voted that this minute be spread upon the records of the corporation and that a copy of it be sent to the family of our late associate.

A true copy.

FRANCIS HENRY APPLETON,
Clerk of the Corporation
of St. Paul's School.

1916.

REV. GUY P. BURLESON

At a meeting of the vestry of St. John's Church, Auburn, N. Y., held Friday, June 9th, the following resolution was unanimously adopted: WHEREAS, It has seemed best to our Heavenly Father to take unto Himself the soul of our beloved rector, through his death by drowning in Owasco Lake on the 30th day of May, in the year of 1916; and

WHEREAS, The Church at large and especially the parish of St. John's, in which he labored so earnestly and well, have suffered irreparable loss; be it

Resolved, That, realizing our own frailty and failure to understand and submitting to the will of the divine Author of our Faith, we recognize, though bowed in sorrow, that all things are by Him ordered for the best; and be it further

Resolved, That these resolutions be spread upon the minutes of this vestry and that copies be sent to the publications of the Church.

(Signed)

HERBERT J. FOWLER,
CHARLES A. WRIGHT,
ROBERT A. MARLAND,
Committee for Vestry.

WANTED

POSITIONS WANTED—CLERICAL

ASSISTANT-PRIEST or Priest-Organist: position desired by Christmas. Graduate in honors two universities; exceptional preacher, lecturer, musician, and athlete. Choir-training and boys' clubs specially desired. Single. California or other western diocese preferred. Highest references. Moderate Churchman. Rector, Hotel Walton, De Funiak Springs, Fla.

APRIEST in the missionary field with first-class credentials wishes to obtain work for the later end of July and month of August. Change of climate is necessary for him. Address LEIGH, care LIVING CHURCH, Milwaukee, Wis.

PARISH wanted by energetic priest; conservative Churchman; married (no children); exceptionally good speaker; college and seminary training; small salary acceptable. ABILITY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CORRESPONDENCE INVITED with young, single teacher who is studying for holy orders. Help in studies in return for help in parish. Teaching in September according to salary agreed. Address REV. CANON HOLORAN, Collegiate School for Boys, Wolfe Hall, Denver, Col.

WANTED.—COLLEGE GRADUATE who will enter theological school in the fall, to instruct in Preparatory Greek. Attractive offer. State qualifications. Address the Rev. FREDERICK F. KRAMER, Faribault, Minn.

REFINED WOMAN wanted for mother's helper; one experienced with children preferred. References. Address 145 WEST SPRINGFIELD AVENUE, York, Pa.

EXPERIENCED ORGANIST and choirmaster wanted for Church school. Good disciplinarian. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted for Trinity Church, Miami, Florida. Good field for teaching; full particulars from the Rev. JAMES COPE, rector.

POSITIONS WANTED—MISCELLANEOUS

AS MATRON in school, orphanage, working boys' or girls' home, hospital, prison, or institution of any kind where an optimistic, dependable, motherly woman is needed. Might consider private family. Widow; middle-aged. Highest references. Address "ADVERTISER," 1401 Elmwood avenue, Evanston, Ill.

CHOIRMASTER-ORGANIST desires removal, August or September. Skilled with large organs. Preference, mixed. Dependable in Churchmanship, experience, discipline, credentials. Address PITTSBURGH, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SECRETARY, qualified young woman, literary and general usefulness, would like position as companion or secretary-helper during August at seashore. Address SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, experienced, work with children a specialty, thorough instructor, desires work beginning in fall. Remuneration moderate. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN LADY of education and refinement desires position as companion and housekeeper. Highest references. Address SOUTHERNER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires appointment. Ten years' experience in choral service. Churchman. Please address DORIAN, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED organist and choirmaster seeks engagement. Best references to well-known rectors in New York. Address F. S., care LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN desires position as companion or housekeeper; highest references. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER, experienced art teacher, desires position in Church or public schools. Address STAR, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The CHOROPHONE is a complete and ideal 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.

ALTAAR and Processional Crosses, Alms Basons, Vases, Candlesticks, 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.

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

YOU CAN AFFORD One Hundred Church Hymns with Music for Sunday School, Mission, or Summer Chapel. 10 cts. a copy; 50 copies for \$3. Makes hearty singing. PARISH PRESS, Fort Wayne, Ind.

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will be prepared to make inexpensive vestments after September 15th. Address Miss E. L. LARRABEE, 1133 N. La Salle street, Chicago.

ECCLIASTICAL EMBROIDERY of every description made to order. Fair linens a specialty. Prices moderate. C. HUBBARD, Baldwin Place, Westchester county, N. Y.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 128 West Ninety-first street, New York.

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. For particulars of the Special (Oxford) light weight Cassock and Surplice see displayed advertisement on an-

other page. 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.

FOR RENT—NEW YORK

EXCEPTIONAL opportunity—rectory to rent. Rector of parish about thirty miles from New York City would be glad to rent his rectory of nine rooms, bath, steam heat, water, with barn and grounds, on easy terms, to married Churchman, with whom the rector could board. R. R. station, three minutes walk; high, healthy location, attractive scenery. Full particulars on application to "A. T.," care LIVING CHURCH, Milwaukee, Wis.

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.

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address "SUMMER BOARD," The Mission, Nashotah, Wis.

EDUCATIONAL

THE VEN. ERNEST N. BULLOCK and his wife, AMY H. W. BULLOCK, A.M., Ph.D., will receive into their home in Albuquerque, New Mexico, a limited number of girls over fourteen years of age, to tutor and care for. Instruction in high school and college subjects combined with the advantages of home life and the winter climate of the Southwest. Mrs. Bullock may be seen by appointment in New York until June 1st, and in Boston until July 1st. Address Mrs. E. N. BULLOCK, Church Missions House, 281 Fourth avenue, New York, or College Club, 40 Commonwealth avenue, Boston.

LITERARY

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

PERSONS INQUIRING for copies of *Before the Tabernacle* please address SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

MUSIC

WRITE US for particulars regarding renting choral works. We purchase and rent used scores of Cantatas, Oratorios, and Operettas, WESTERN MUSIC LIBRARY, Room 7, 334 Wabash avenue, Chicago.

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 definite 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.

APPEALS

FOREIGN MISSION

CHURCH OF ENGLAND, BRITISH GUIANA.—Will anyone send a little money to enable priest in charge of Demerara River Missions to buy a motor boat? Over 100 miles of this river to visit. Six mission stations and five of these to be visited monthly. Full particulars given to anyone interested. *Send over and help us*—cheques; Royal Bank of Canada, Georgetown, B. G.—Money and Postal Orders: Wismar P. O., B. G. Rev. G. V. SALMON, priest in charge, Wismar, Demerara River, British Guiana.

OLD MAGAZINES WANTED

Will someone be kind enough to send the *Holy Cross Magazine* for September, 1913, and March, 1914?—and greatly oblige Rev. G. D. CHRISTIAN, Juneau, Alaska.

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.

BOOKS RECEIVED

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

B. W. Huebsch. New York.

Culture and War. By Simon N. Patten. 60 cts. net.

Edwin S. Gorham. New York.

Roy in the Mountains. By William S. Claiborne, Archdeacon of Tennessee. \$1.00 net.

Engineering Magazine Co. New York.

Industrial Preparedness. By C. E. Knoeppel, Author of *Maximum Production in Shop and Foundry*, and *Installing Efficiency Methods*. Industrial Management Library. \$1.00 net.

E. P. Dutton & Co. New York.

Action Front. By Boyd Cable, Author of *Between the Lines*. \$1.35 net.

University of Chicago Press. Chicago, Ill.

Principles of Money and Banking. A Series of Selected Materials, with Explanatory Introductions. By Harold G. Moulton. \$3.00 net, postage extra, 3 lb. 1 oz.

Wells Gardner, Darton & Co. London.

So As By Fire. Notes on the War. Second Series. By Henry Scott Holland, D.D., D.Litt., Regius Professor of Divinity in the University of Oxford and Canon of Christ Church.

PAMPHLETS

University of Wisconsin. Madison, Wis.

Commercial Fertilizers. What they Contain and their Uses. By W. H. Stroud. Bulletin 265, May, 1916.

Facts for the Feed Buyer. By W. H. Stroud. Bulletin 267, May, 1916.

Miss Edith Beach. 211 State street, Hartford, Conn.

Two Messages from the Woman's Auxiliary of the First Province. Soldier and Servant Series. Publication No. 104, July, 1916. 25 cts. net.

Henry Ford. Detroit, Mich.

The Case Against the Little White Slaver. Volumes I, II, III, and IV.

Girls' Friendly Society. Louisville, Ky.

Annual Report of the Girls' Friendly Society of the Diocese of Kentucky, including the Fourth Annual Report of the Girls' Friendly Inn.

Carnegie Foundation. New York.

A Comprehensive Plan of Insurance and Annuities for College Teachers. By Henry S. Pritchett, President of the Carnegie Foundation. The Carnegie Foundation for the Advancement of Teaching. Bulletin Number Nine.

Tenth Annual Report of the President and of the Treasurer. The Carnegie Foundation for the Advancement of Teaching.

Ossining School. Ossining-on-Hudson, N. Y.

Catalogue.
Catalogue the Ossining Lower School.
Stray Quills.

From the Author.

Forty-Five Years of Boone University 1871-1916. By Archie T. L. Tsen, Dean of Boone Preparatory School (Boone '06 and B. S. Columbia '12). Reproduction of an article with slight alterations originally written for the *National Review*, Shanghai (January 28, 1916), in the series of The Universities of China.

American Booksellers' Association.

Official Report of the American Booksellers' Association. Sixteenth Annual Convention held at the Congress Hotel, Chicago, May 16th, 17th, and 18th, together with an Account of the Sixteenth Annual Banquet held at the Congress Hotel, Chicago, on the Evening of May 18, 1916.

CHURCH MUSIC

From the Composer.

The Nativity. A Sacred Song. Composed by G. M. Guernsey, 1236 Udell St., Indianapolis, Ind.

YEAR BOOKS

Year Book 1916, St. Mark's Church in the City of Minneapolis, Minnesota.

THE CHURCH AT WORK

NEW CHURCHES OPENED IN OHIO

ON SUNDAY morning, June 25th, the new church at Alliance, Ohio, was formally opened with a service of benediction by Bishop Du Moulin, who preached the sermon and confirmed a class presented by the rector, the Rev. Rob Roy Remington. In the afternoon there was a regional service, at which the Rev. L. P. McDonald, D.D., was the preacher. The new church at Alliance marks an epoch in the history of this mission, the consummation of years of hard work, loyalty and devotion of a few people. The building has a seating capacity of 175, is constructed of tapestry brick, in the mission type of architecture, the furnishings being simple and in harmony with other interior appointments.

On the afternoon of the same day, the new church of St. Andrew's Mission for colored people, Cleveland, Ohio, was formally opened with a service of benediction by Bishop Leonard, assisted by the rector, the Rev. B. W. Paxton, and several other clergy of the city. Brief addresses were made by the Bishop, the rector, and the Rev. Walter R. Breed, D.D. The land, located in the center of the colored population of the city, consists of two large lots on which there were three dwellings, one of which was razed; another, a large double house, moved to the rear and fitted up for, and now occupied as, a parish house and shelter for homeless colored girls; and the third retained as a rectory. The building is of perpendicular Gothic style, the material brick, and the seating capacity 300. There is also a nicely finished basement available for general

auditorium purposes. The cost of the church building was \$20,000, and the entire property about \$32,000.

A PENNSYLVANIA COUNTRY CHURCH

IN THE LAST few months St. Joseph's Church, Pleasant Mount, Tioga county, Pa., diocese of Harrisburg, has been completed and opened for service. This is one of the purely country churches on the diocese, of



ST. JOSEPH'S CHURCH, Pleasant Mount, Pa.

which there are too few. This church provides for a large extent of country. A number of church families and a number of other families are interested in it and attend the services. The Rev. Frank Ramsey Allison, who lives at Mansfield, gives services here on certain week day evenings, having also in charge St. James', Tioga, and St. John's, Lawrenceville. He is one of the five dioc-

esan missionaries with automobiles, which in his case is of great use. This building, well made and entirely paid for, stands on a half acre lot which is the gift of Mr. Charles Hughes and wife.

ONE DAY'S INCOME

THE CLOSE of the first week in July finds the One Day's Income Fund up to \$46,000. Many parish offerings are coming in, and some individuals are giving the second time.

A newspaper reporter in the Middle West writes: "I send my one day's income, same as last year, and intend to keep this up annually. It's a good thing, a democratic way of distributing the high cost of evangelizing the world."

An old soldier says: "I am pleased to be allowed to make this small offering. I am rather past earning much and have only what our great generous government gives her old soldiers for their past services."

With a gift of \$17 came the information that "while I live it is my hope to send to the Board of Missions the gross earnings of my birthdays." Many people have pledged annual gifts, but the setting aside of birthday earnings seems particularly appropriate. The same thought was expressed in several dioceses on Whitsunday—the Church's birthday.

One parish in Porto Rico has sent over \$80. From the district of Shanghai comes nearly \$100 from the missionaries, with a promise of more to follow.

MEMORIAL WINDOW IN HOWE SCHOOL

ON SUNDAY, July 9th, a memorial window was unveiled in St. James' Chapel, Howe School, Howe, Ind. It was the gift of Mrs. Florence Couthouli Scott, in memory of her sister, Miss Jessie Couthouli, who was for years a patron and benefactor of the school.

Designed and made by Charles J. Connick of Boston, the central grouping of this window represents the Epiphany. The composition is so arranged as to occupy the upper part of the two center panels, while angels of praise are shown in the two outside panels.

The figures of the angels and the center composition are in deep and lustrous pure

ively started by each member of the vestry contributing a small amount each month. In one of the larger parishes, another communicant, to spur the local committee's work, has promised to give dollar for dollar for all that is subscribed in the parish.

Judge Robert J. Peaslee of Manchester is chairman of the committee in New Hampshire.

The work in the diocese of Virginia will not be lessened during the summer months. A committee has been formed in every parish in the diocese, and an educational campaign is being carried on by the committee, of which W. Meade Addison is president. The dean of each convocation has been requested to secure a prominent layman to visit each congregation

fall campaign starts, it is planned to arrange a meeting, at which it is hoped many of the active workers will be present.

DEATH OF REV. W. H. DEAN

THE REV. WILFRED HINE DEAN, rector emeritus of St. James' Church, Glastonbury, Conn., died at his home in Windsor, Conn., Monday evening, July 3rd, following an illness of nearly three years. Born in England in 1832, Mr. Dean when a young man came to this country. Graduating from Bexley in 1869 he was ordained deacon and advanced to the priesthood in the same year by Bishop McIlvaine of Ohio, filling positions in that diocese for a number of years. His ministry included, amongst other pastorates, the rectorships of Connecticut churches at Woodbury, North Guilford, Norwich, Bridgewater, and Glastonbury. About nine years ago he became rector emeritus of St. James' Church, Glastonbury, since which time he has resided in Windsor. Mr. Dean leaves, besides his wife, a son by his first wife, the Rev. Ellis B. Dean, rector of St. Andrew's Church, Wellesley, Mass., and a granddaughter, Mrs. George Barnes of Toronto, Canada. The funeral services were held in Grace Church, Windsor, Thursday afternoon, July 6th, and the interment was made in St. James' cemetery, Glastonbury.

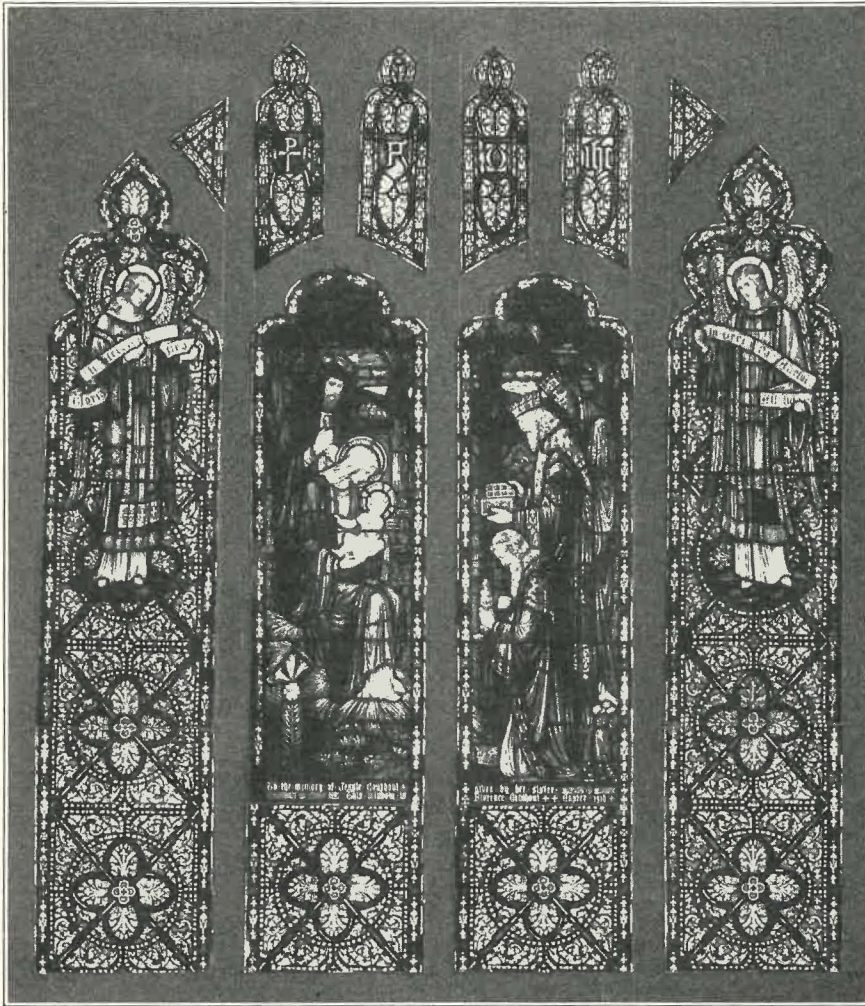
PLAN TO HELP COLORED PEOPLE IN ARKANSAS

THE ANNUAL report of the Ven. D. E. Johnson, D.D., Archdeacon for Colored Work in the diocese of Arkansas, was so suggestively valuable that Bishop Winchester requested its publication for distribution among the diocesan clergy.

In his summary of conditions the Archdeacon says there are five church buildings, two rectories, and two building sites provided for the colored field, but that naturally this is a totally inadequate provision for the spiritual needs of half a million people. He tells of the various schools and colleges which have entered the field under the auspices of the Roman and Protestant bodies, while we have nothing of the kind to offer. He says the lack must be made good, else the children of our own families will be taken from us.

It is unthinkable, he declares, that the Church should have no message for these people. The problem is merely as to how this message should be delivered. It is not a question of finance. He asks no money. "He who has no money is very, very poor, but he who has nothing to give is indeed impoverished." There is that in Arkansas which the poor and ignorant need more than they need money—they need sympathetic instruction. "Such as you have give unto them."

He makes an appeal for help in teaching the little children the Catechism. In slave days he and his wife learned that because their owners were Christian. What has been done can be done again. "Your children would revel in the sweet service, and the little colored children would delight you with their aptness. Our parents would smile when now they sigh. It is a mistake to think they do not feel the difference between interest in and exploitation of. If the clergy would but mention it occasionally, and the laymen follow in the footsteps of their forbears, the next diocesan council would report many thousands of colored people who know the Catechism. Believe me, many servants will gladly learn the Catechism from you and your children at home. It would dawn upon the negro that you are interested in his religious and moral development and bring forth a loving service in return; whereas now he thinks he is exploited, and renders therefore a stunted and enforced service. Some of your young men,



WINDOW IN ST. JAMES' CHAPEL, HOWE SCHOOL, HOWE, IND.

color, while silvery grisaille, shot with spots and bands of pure color, forms a glowing frame for the central feature.

This use of grisaille in connection with single figures and with figure composition in full color recalls the aisle windows in York Minster and the equally beautiful ones in Merton College Chapel, Oxford, while the lustrous depth of color is characteristic of the jeweled windows of Chartres and Bourges. There has been no effort on the part of the artist to copy the work of any of the Old Masters, but it is evident that he has been inspired by them.

CHURCH PENSION FUND

F. W. PAYNE of Duluth, Minn., has been appointed by Bishop Morrison as chairman of the diocesan committee in Duluth. Mr. Payne's committee will begin immediately to organize local committees in preparation for a vigorous campaign in the fall.

Local committees in the diocese of New Hampshire will work in the various parishes and missions throughout the summer in cooperation with the general diocesan committee. In a very small parish in this diocese, with limited resources, the work has been act-

during the summer, to present the claims and plan of the Fund.

The diocesan committee in Missouri will devote the summer months to an educational campaign. In the fall, under its chairman, W. C. Stith of St. Louis, the active solicitation of subscriptions will be started.

So completely organized is the diocese of Maryland, that it is confidently expected that, when the active campaign begins in the fall, not less than \$200,000 will be raised. The result of the spring campaign in this diocese has given this assurance to Mr. Randall's committee.

The Massachusetts committee, under Mr. J. Grafton Minot, chairman, is keenly alive to its responsibilities and opportunities, and, although there will be no regular meetings of the executive committee during the summer months, the educational campaign will be continued in the various parishes.

In Connecticut it is hoped to reach every parish and every individual in the diocese during the summer with information and educational matter. Several archdeaconry committees already have sent out letters to the rectors of parishes, asking them to appoint a layman, preferably a member of the vestry, to conduct the parish campaign. Before the

if encouraged by you; would teach a community of them our beautiful, simple service and read them sermons from a book. This would have a tendency to awaken their hearts toward the ministry. The Church is the great conservative force which is to save my people from infidelity upon the one hand, and from a blinding superstition upon the other.

"Will not the rectors and missionaries encourage the lay folk to try the experiment? I will gladly cooperate in every way, because I believe, in the circumstances, this is the most effective way for the Church in this diocese to deliver its message."

DR. JOHNSON ACCEPTS

THE REV. IRVING P. JOHNSON, D.D., accepted on July 1st his election as Bishop Coadjutor of the diocese of Colorado. The congratulations of the Church at large will go both to the diocese and to the Rev. Dr. Johnson.

DEATH OF BISHOP SCRIVEN

GREAT SORROW is felt in the Canadian diocese of Columbia at the unexpected death of the Bishop, the Rt. Rev. Augustine Scriven, on June 21st, at the age of sixty-three. He was consecrated to the see less than a year ago, in Christ Church Cathedral, Victoria, August 24, 1915, at the hands of the Bishop of Caledonia assisted by other members of the Canadian episcopate. Ordered deacon in 1875 and priest in the following year by the Bishop of Manchester, he served in England till in 1884 he became Archdeacon of Vancouver and Canon of Christ Church Cathedral, Victoria, and remained in connection with the diocese until his death.

THE BROTHERHOOD CONVENTION

THE COMMITTEE on programme for the convention of the Brotherhood of St. Andrew, to meet in Cleveland, October 4th to 8th, has practically completed its duties. Among the speakers who have accepted are the Bishop of Chicago, George Wharton Pepper, Edward H. Bonsall, Robert E. Speer, J. Campbell White, the Bishop of Fredericton, Canada, Dean Rousmaniere, the Rev. Irving P. Johnson, D.D., Bishop Coadjutor-elect of Colorado, and other well-known men. The convention will begin with an all-day session of the National Council, and in the evening there will be a Churchmen's dinner at which the Bishop of Chicago will be the speaker.

THE FACULTY AT SEABURY DIVINITY SCHOOL

THE VERY REV. H. M. RAMSAY, Dean of St. Stephen's Pro-Cathedral, Portland, Oregon, has been elected to the chair of New Testament Exegesis at the Seabury Divinity School which was left vacant by the death of the Rev. Prof. Lofstrom, and he has accepted the election. The successor of the Rev. Dr. Johnson has not been announced for the chair of Ecclesiastical History, Polity, and Canon Law.

NEW PARISH HOUSE IN DETROIT, MICH.

ON TRINITY SUNDAY, June 18th, services were held for the first time in the new St. Matthias' parish house, Detroit, Mich.

This parish, started just twenty years ago as a mission in the northwestern part of Detroit, disposed of its property three years ago, as the rapid growth of the section and the city caused new streets to be opened beyond the boulevard which originally encircled the city. A most beautiful and strategic corner, half a mile north of the old location, was ob-

tained at the focus of streets from six different directions, where Grand River avenue cuts the boulevard and Vinewood and Dexter also meet it. At this point, facing the Northwestern Playground of forty-two acres, with its fine group of educational buildings, it is proposed to erect a worthy Gothic church, plans for which are already completed by the architect of the parish house, Mr. Frank L. Molby, late of Washington, D. C.

Services will be held temporarily in the hall on the second floor of the parish house, which accommodated 450 people at the service when the building was dedicated by the Rt. Rev. Charles D. Williams, preceding the annual confirmation. The Rev. William A. Atkinson celebrated at the same time his tenth anniversary as rector of the parish. His only predecessor was the late Rev. William S. Wat-

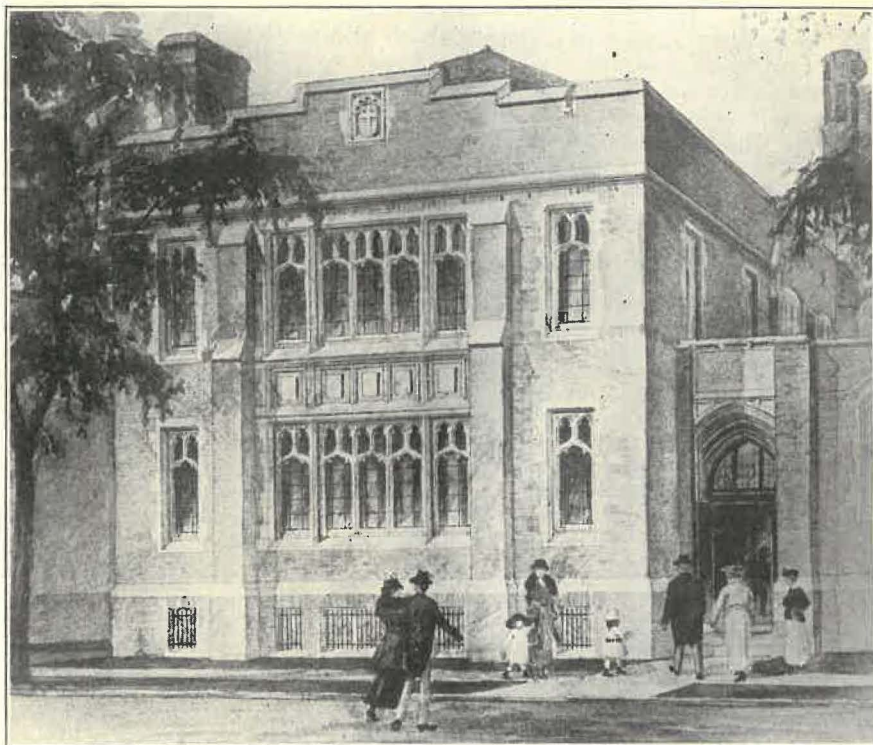
rectory having been loaned the parish without interest for a period of ten years.

Before breakfast on Monday morning following the dedication, the rector was called to arms, and is at present in camp with the Michigan National Guard, at Grayling, Mich., as chaplain of the Thirty-first Regiment.

BEQUESTS

BY THE WILL of Miss Elizabeth Shepard, who recently died in Lyons, N. Y., the Sunday school of Grace Church of that town receives the bequest of \$50.

BY THE WILL of Mr. John Black, the prominent Maryland financier and Churchman who died June 25th, the following bequests are made: To the Domestic and Foreign Missionary Society, \$50,000; to the con-



ST. MATTHIAS' PARISH HOUSE, DETROIT, MICH.

son, who entered Life Eternal last December.

The parish house, English Gothic throughout, is built of buff tapestry brick with stone trimmings, and finished in fumed oak, with iron and marble stairways. The hall contains a stage with most approved modern lighting in colored effects. There are thirty windows and three entrances. The chandeliers are of specially designed Gothic pattern. Connecting with the hall, at the front of the building, is the ladies' parlor, furnished in brown reed, with tapestry upholstery. There is a fire-place flanked by book-cases in this and in the room below, which will be used as office and men's room. On the first floor also is a large guild room, opening from the entrance hall through French doors, and a kindergarten room looking out on the rectory garden at the rear. An ambulatory extends the length of the building, which will adjoin the chancel of the church. A dumb-waiter makes it possible to serve refreshments on any of the three floors, the kitchen being in the front of the basement, beyond which are dining-room, boiler-room, and an apartment of three rooms and bath for the sexton at the rear.

The rectory, a substantial brick house, adjoining, purchased and remodeled about a year ago, and since occupied by the rector and his family, is number 2012 West Grand boulevard. The parish house faces Vinewood avenue, with an alley along the south side, and the church will be erected on the corner between, as soon as the present indebtedness of \$15,000 is cleared away. There is no other encumbrance upon the property, the money needed for the

convention of the diocese of Maryland, for the benefit of the Cathedral Foundation, \$50,000; to the Protestant Episcopal Theological Seminary and High School in Virginia, \$60,000; to the Church of the Ascension, Baltimore, with the recommendation that the money be invested and the income used for the support of the church, \$50,000; to the Church Home and Infirmary, Baltimore (a diocesan institution), upon the condition that it maintain a room and also a bed for such patients as may be designated from time to time by the rector, wardens, and vestry of the Church of the Ascension, \$15,000; to the Johns Hopkins University, \$50,000. The residue of the estate is also to be divided equally among the Church of the Ascension, the Theological Seminary and High School in Virginia, the convention of the diocese for the Cathedral Foundation, the Domestic and Foreign Missionary Society of the Church, and the Johns Hopkins University. This, it is said, will give the residuary legatees about \$200,000 each, in addition to the specific legacies to them.

MEMORIALS AND GIFTS

A NOTABLE gift has recently been made to the district of New Mexico by a member of St. John's parish, Albuquerque, who has contributed \$1,000 towards the endowment of the episcopate.

AT THE June meeting of the El Paso (New Mexico) branch of the Woman's Auxiliary \$50 was voted toward the purchase of

an automobile for the missionary at Farmington and an equal sum towards the purchase of a stereopticon for the missionary at Gallup.

St. JAMES' CHURCH, Theresa, and St. Peter's, Redwood, N. Y., both have new communion services of silver, with chalice, paten, ciborium, cut glass cruets, and brass missal stand. In each case they are gifts paid for by special offerings made at the early celebrations of the past year.

St. JOHN'S CHURCH, Pine Meadow, Connecticut (Rev. George M. Stanley, rector), has recently been presented with a fine American flag by the Edwin R. Lee Relief Corps of New Hartford. The flag is given in memory of Mrs. Mary I. Hayes, a member of the corps, a state president of the organization, and for many years its state treasurer.

ANOTHER splendid gift of property has just been received by Bishop Howden from the Massachusetts Indian Association. The property consists of a well built cement house with outbuildings and eight acres of land overlooking the San Juan River in San Juan county, N. M. It is planned to enlarge the present buildings and start an Indian mission and hospital for Navajos and Apaches, whose reservations are close by.

A SUBSTANTIAL and ornate font bracket has recently been presented to the Church of the Epiphany, Los Angeles, Cal., by Deaconess Evelyn Wile, in loving memory of her brother, Delmont R. Wile, who entered into Paradise in September, 1901. This was made, as have been most of the furnishings of the church, by a member of the parish, and accompanies the baptistry window given by the same donor as a memorial of her father, Zera E. Wile.

ON WHITSUNDAY there was unveiled in Christ Church, Hudson, Ohio, by the rector, the Rev. Francis McIlwain, a beautiful window, 'The Good Shepherd, presented by the children of John and Anna Cary in memory of their parents. St. Andrew's Mission, Youngstown, has also recently been made the recipient of a handsome Bible lectern by Mrs. Thomas Booth, and a brass receiving alms bason by Mrs. S. A. Burt. The rector of Trinity Church, Tiffin, has recently blessed a new paten, given by Mrs. Van Tine in memory of Mrs. A. B. Hovey, and a white corded silk chalice veil, burse and pall, gifts of the altar guild.

ATLANTA

C. K. NELSON, D.D., Bishop

New Atlanta Parish—East Point—Preparedness Parade

A NEW PARISH or mission is planned in the Ansley Park section of Atlanta, one of the best residence districts of the city, located on the north side. A meeting of interested Churchmen was recently held in the assembly hall at the Woodbury School for Girls, at which Bishop Nelson appointed Mr. E. C. Lyle chairman of a committee on ways and means. He will search for a suitable site. Meanwhile Sunday afternoon services will be conducted by Dean Johnston of St. Philip's Cathedral.

St. PAUL'S MISSION, East Point, a suburb of Atlanta, has been placed under the pastoral care of the Rev. L. B. Richards, rector of the Church of the Incarnation, Atlanta, the nearest parish. He will administer the sacraments and act as pastor to the congregation. He will have the assistance of an experienced lay reader, Captain H. G. Fear.

THE PREPAREDNESS PARADE on Independence Day was said by the Atlanta *Constitution* to have been the greatest patriotic demonstration ever seen in the South. The ministers of Atlanta marched as a body forming the sixth section of division four, under the leadership of the Rev. G. Sprole Lyons, D.D.,

pastor of the First Presbyterian Church and president of the Evangelical Ministers' Association. In the section were the Greek priest, three Roman Catholics, four of our own clergy, one of whom, the Rev. R. F. De Belle, is a Confederate veteran, and ministers of all the leading Protestant bodies. The parade was led by veterans of the gray and the blue. The only military organization was the Atlanta Old Guard, all the state troops being in the mobilization camp at Macon.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Diocesan Journal—Mission Fields—Proposed Rural Survey—Society of Mission Priests

THE NEW secretary of the diocese of Central New York, the Rev. Walter E. Jones, has made a remarkable record in the publication of the *Journal*, which comes from the binders just one month after the adjournment of convention. It is a volume of over three hundred pages, including, besides the usual reports, etc., many valuable addenda. The summary of statistics shows a slight decrease in baptisms, due perhaps to the failure of several parishes, including the largest one in the diocese, to send in a report to convention in time for printing in the journal. The value of church property, exclusive of general homes and hospitals, is placed at \$4,097,153.54, with a total indebtedness of \$207,013.92. The total investment in permanent funds of the diocese is \$261,005.13. The retirement of several of the older clergy now leaves Archdeacon Cooke as the oldest priest in the diocese in point of service. He was made deacon May 20, 1880, and advanced to the priesthood May 18, 1883, and the entire thirty-six years of his ministry have been passed in this diocese. Of the confirmations, the Bishop had 900 (since May 1, 1915); the Bishop Coadjutor (since November 1st), 366. Forty-one persons were received formally, without confirmation, from the Roman Catholics. The largest class was at Trinity Church, Syracuse (Rev. A. A. Jaynes, rector), where seventy-nine were confirmed and four received.

THERE IS not a "silent" church in the diocese now, the Bishop Coadjutor having reopened several chapels where services had been discontinued for some time. Bishop Fiske and the Archdeacon have, with the aid of the Deans, rearranged the field in a number of the rural districts, and by a combination of country parishes have given better salaries and permitted more effective work. In one of the new fields (Marathon and Whitney Point) the Rev. T. Raymond Jones, a newly ordained deacon, is in charge. The Rev. George H. MacNish, another of this year's deacons, is at Union Springs and Cayuga. Another of the deacons, the Rev. A. T. Doughty, has added McLean to his field. Other churches are in charge of lay readers until such time as clergy interested in the rural work can be secured. The Bishop now has three rural districts, recently rearranged, awaiting clergy who are willing to do country work under the new conditions. One of these will center at Chadwicks, another at Willowdale, and a third at Cleveland.

THREE MORE convocations have now appointed committees to make arrangements, under the direction of the Bishop Coadjutor, for a rural survey. The First District, at Theresa, planned a survey of Jefferson and Lewis counties. The Second District has a committee appointed to perfect plans, with the Rev. Dr. Applegate, of Grace Church, Utica, as chairman. At their convocational meetings on June 27th the clergy nominated the Rev. J. K. Parker, of Waterville, as Dean, and the election was confirmed by the Bishop. The Fourth District met in Syracuse June 28th and made similar plans.

THE REV. A. A. JAYNES, rector of Trinity

Church, Syracuse, and chaplain of the Third Infantry, N. Y. N. G., received many gifts from his parishioners before leaving with his regiment for the Mexican border. A purse of gold from the men of the parish, a pair of riding boots from the women, and medicine cases and first aid supplies from the guilds were given him on Sunday, June 25th, when he held his last service at the church before his departure. A son of the Rev. D. D. Waugh, of Theresa, is among the cavalry called out, and many parishes have young laymen in the ranks.

St. ANDREW'S CHURCH, Durhamville, a mission in charge of the Rev. Wm. R. McKim, rector of St. John's, Oneida, has been greatly improved. It has been redecorated in excellent taste, and the whole property put in splendid condition. Since Mr. McKim took charge some years ago the number of communicants has doubled.

THE SOCIETY of Mission Priests of the diocese, an organization which did good work for a time, but has been inactive since the removal of a number of its members from the diocese, has been reorganized to conduct spiritual conferences and preaching missions in the rural parishes. At a recent meeting in Oneida the Rev. Wm. R. McKim was elected director. The Bishop is superior general *ex officio*, and the Bishop Coadjutor is chaplain.

THE LOCAL ASSEMBLY of the Daughters of the King in the dioceses of Albany and Central New York met at St. John's Church, Oneida, June 29th and 30th. On the opening day the Rev. Jesse Higgins, rector of St. George's Church, Utica, gave the meditations at a quiet hour. In the evening at the opening service the sermon and charge were given by Bishop Fiske. There was a splendid attendance.

St. JOHN'S Church, Clayville, is being improved by the enlargement of the chancel. The east wall has been removed and extended for the alteration.

CONNECTICUT

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

Social Service—Anniversary—Old Candlesticks Replaced

MANY FRIENDS of Professor Ladd of the Berkeley Divinity School are offering congratulations on his marriage to Miss Alice Mary (Ailsie) Taylor of London, which took place on June 17th in Cumnor parish church, Oxford, England. Professor and Mrs. Ladd will be at home in Middletown after October 1st.

THE DIOCESAN Commission on Social Service and Social Research, referring in their annual report of social conditions in Connecticut, especially in regard to law breakers, defectives and dependents, state that they have reached the same conclusion which all investigators along this line must reach, namely, that the very foundation of a successful constructive work must rest on the proper treatment of children. A large majority of dependent children in the state are being taken care of in country homes. It is evident to the commission that these homes are not fulfilling the principal object for which they were created, which was to be receiving homes for children until they could be placed in suitable families. The fact is that they are becoming more and more permanent homes, while the placing out agencies are inadequate and inefficient. The importance of reforming these country homes is emphasized, and the commission here joined with the State Conference of Charities and Corrections in urging such amendments to the law as will remedy existing conditions in respect to these homes.

JUNE 1st marked the twentieth anniversary of the Rev. J. Frederick Sexton's

rectorship of St. James' Church, Westville. The day was fittingly commemorated by the transfer of the deed for the new lot at the corner of West Elm street and Marvell road, the site of the new church, parish house, and rectory, work upon which it is hoped will soon be begun. The St. James' building fund amounts now to about \$8,000. The rector of St. James is well known throughout the state. He has been chaplain of the senate for three different seasons in 1909, 1911, and 1914. Immediately after his ordination in 1886 he was called to St. Peter's Church, Cheshire, where he remained for ten years. During this time he built a parish house and chapel and improved the church by the addition of a large tower. He also had charge of the mission in Southington and built a church (St. Paul's) there. He became rector of St. James' June 1, 1896.

A NOTABLE OCCURRENCE in the old parish church of St. Peter's, Hebron, was the return to use upon the altar on Sunday, May 7th, of the two antique wooden candlesticks. These candlesticks, dating back to pre-Revolutionary times, were in use in the old church on Godfrey Hill prior to 1825, and probably not since then. They were found among rubbish in a closet in the present church building by Frederic P. Bissell, longtime warden of this parish, and gilded by him; then passed into the hands of his son, S. Clarence Bissell, of Hartford, who again had them renovated, this time in antique oak, and has now returned them to the old church whence they came.

THE RECENT mission held in St. Luke's Church, Darien (Rev. Hiram Van Kirk, Ph.D., rector), by the Suffragan Bishop brought a great uplift to the parish and obtained a good hearing from the outside. His discourses based upon the Parable of God's Love (St. Luke 15) reached the hearts of all classes, especially the young men.

THE COMMITTEE of the Hartford archdeaconry appointed to help raise Connecticut's share of the \$5,000,000 Pension Fund have started out on an active campaign. A circular letter to every clergyman in the archdeaconry asks him to appoint a local committee of three to cooperate.

A NUMBER of the clergy of the diocese are in attendance this month at the Silver Bay Conferences.

DULUTH

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

Prohibition—Deanery Meeting

AS STATED in the convention report, Bishop Morrison strongly advocated prohibition. In a recent special election in the city of Duluth the dries won out by over five hundred majority. The saloons will be closing one after another from now on until July 1, 1917.

AT A RECENT meeting of the Red River Valley deanery held in Duluth at the time of the convention, the Rev. D. J. Gallagher of Detroit, Minn., was elected secretary-treasurer of the deanery.

FOND DU LAC

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

Ripon Notes—Progress at Mosinee

BISHOP WELLER has gone to his summer cottage at Green Lake, where he will remain for two months, and should be addressed care of the Spring Grove House, Ripon, Wis.

THE VACANCY of over a year at St. Peter's Church, Ripon, has been filled by the acceptance of a call to the Rev. George Carlton Story, for the past year assistant priest at St. Paul's Cathedral. Mr. Story enters upon his new duties on the third Sunday in July.

THE MISSION at Mosinee (Rev. Alexander

Pflaum, priest in charge) has made arrangements to sell its property to a local bank and use the money for the buying of another site and the erection of a building. Sufficient money was obtained to replace the tumble-down church edifice with a proper building.

HARRISBURG

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

Kulpmont Church in Social Service

THE KULP MEMORIAL CHURCH OF THE ASCENSION, Kulpmont, has recently organized a troop of the Boy Scouts of America, with the rector, the Rev. Frank T. Cady, as scout master. The troop has fifty boys in uniform. On the Fourth of July it held a field day on the athletic grounds of the church. The rector of this church is holding on each Tuesday at noon a short service for the employees of the silk mill, with a large attendance of both the girls and men. The service is held in the edge of the woods near the mill, where the girls eat their lunch on that day. Two hymns are sung in which all heartily join, a prayer is offered, and a short address is made. As a third activity the Rev. Mr. Cady is trying to spread the influence of the Church among the many young people in town who have no decent place to spend their leisure time. On a plot of ground rented from the coal company a baseball diamond has been laid off and a tennis court made. A great number of young men spend their evening hours playing ball, and a number of young ladies and men compose the tennis club. Provision is also made for pitching quoits, and in time they will have golf links and a basket-ball team.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

New President of National Federation of Women's Clubs—Death of Mrs. Henderson Judd—Confirmations at County Farm

MRS. JOSIAH EVANS COWLES, president of the Woman's Auxiliary of the diocese of Los Angeles for several years past, and who has recently been elected president of the National Federation of Women's Clubs in America at New York, was greeted on her return to her home in Los Angeles by a remarkable civic demonstration on June 26th. Several hundred club women at the station showered Mrs. Cowles with flowers as she passed from the train to her automobile. She was welcomed by the chamber of commerce, the mayor, and by other officers of the Auxiliary. Headed by the municipal band, a parade was formed which included several hundred automobiles, many of them lavishly decorated with flags and flowers, which escorted Dr. and Mrs. Cowles to their home. The guild of St. John's Church, of which Mrs. Cowles is a member, had decorated the automobile with flags and Shasta daisies, and on arriving at the family residence an informal reception was held at which many friends and fellow Churchwomen expressed their congratulations to Mrs. Cowles on the signal honor conferred upon her, upon California, and the diocese. On the following day, a monster demonstration was held at the club rooms of the Ebell Club in Mrs. Cowles' honor.

THE DIOCESE has lately been moved with deep sympathy by the death of Sarah Gilbert, wife of the Rev. Henderson Judd, the Bishop's chaplain and one of the oldest clergymen in the diocese. Her death occurred at the Hospital of the Good Samaritan on June 9th. The funeral services were held in the Church of the Epiphany (Rev. William Bedford-Jones, rector), with the Bishop and many of the clergy in attendance, the interment being in Holywood Cemetery. The Rev. Mr. Judd was priest in charge of this parish in 1894-5, and both himself and his wife were held in affectionate regard by all the members old and young, as they both have kept up a kindly

solicitude for the parish welfare ever since their active participation ceased. Many floral tributes from the various parish organizations were placed on the casket and the full vested choir rendered the musical portion of the service.

FOR THE past seven years services have been held at the county farm, at Los Angeles, every second and fourth Sundays, and, while there have been acknowledged results, the first official outcome of the ministrations to the aged and indigent, from whom no financial return can be secured, came when on Sunday, June 25th, Bishop Johnson administered Confirmation to a class prepared and presented by the Rev. Isaac Holgate, priest in charge of the parish at Sawtelle. This work has been carried on by the Rev. Messrs. Marshall, Murphy, and Norman Badger, all of whom are remembered with affection by the older members of the community. After Mr. Badger's death two years ago, Mr. Holgate took upon himself this additional labor, and this confirmation is a testimonial to his faithful and tender ministry. Five persons were confirmed.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Successful Auxiliary for Boys and Young Men

THE BOYS' AUXILIARY of Trinity Church, Towson, Baltimore county (Rev. Dr. W. H. H. Powers, rector), has recently been highly commended for its fine record for missionary zeal and work. Some time ago boys were enrolled in the Junior Auxiliary of the church, but lost interest and kept away when they found that the chief work of the society was knitting things for the heathen. A year or more ago the mother of one of the boys of the parish suggested that there was a fine opportunity for the boys to collect clothing to be distributed at the Bishop Paret Memorial Mission at Locust Point, Baltimore, for men who had been on strike and were in need of clothing. The boys at once formed a little missionary club of their own and went to work with zeal. They collected and sent several cratefuls of clothing, and their offerings in cash and merchandise amounted to \$300. They were so well pleased with their efforts that they decided to pledge \$10 a year towards the support of a nurse in China, and also to contribute something for missions through the Woman's Auxiliary of the parish. The club now number twenty-eight members, between sixteen and twenty-one years of age, and they are planning more aggressive work for the coming year.

NEW MEXICO

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

Missionary Supply—Services for the Troops—Easter Chapel

MR. CYRIL BEDDINGTON, formerly a Methodist minister at Columbus, has been received as a candidate for holy orders and assigned for the summer as lay reader at St. Luke's Church, Deming. In September Mr. Beddington will go to the Divinity School of the Pacific to prepare for ordination.

THE REV. ZACHARY T. VINCENT, rector of the Church of the Good Shepherd, Silver City, and also chaplain of the New Mexico National Guard, is with his regiment on the border. While stationed at Columbus, Chaplain Vincent has taken temporary charge of Trinity Mission and is holding regular services for our people there, who are striving to raise funds for a church building. In view of the large number of troops stationed at Columbus and the consequent influx of civilians, a building is sorely needed. The women of the mission have organized a guild, and the fund is already well started. It is

planned to erect a chapel and guild hall combined.

BISHOP HOWDEN has recently made several visits to the border to hold services for the troops. On one of these occasions the Bishop baptized the infant son of Mr. and Mrs. Frost, who had so narrow an escape from death during the raid and who came through a storm of bullets unscathed. At this service, held in the Y. M. C. A. post building, many hundreds of soldiers were present, and the regimental band played. The Bishop was assisted by two of the army chaplains.

CHAPLAIN CHARLES FREELAND, U. S. A., is at the Bishop's request holding regular Sunday services at St. Paul's Church, Marfa, Texas, pending the appointment of a regular missionary at that place.

AS A TOKEN of appreciation of the life and labors of the Rev. and Mrs. Henry Easter, of St. Clement's parish, El Paso, the chapel on the north side of the church is to be named the Easter Chapel, and a tablet so designating the chapel will soon be suitably placed by the Sunday School.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Stonemen's Fellowship—B. S. A.—Clericus

THE REV. H. C. STONE of Philadelphia, founder of the Stonemen's Fellowship, addressed the Cleveland Church Club at Emmanuel Church, Wednesday evening, June 21st. The attendance was not large, only 125 men being present, owing to the lateness of the season and absence from the city of so many members of the club. Mr. Stone's impressive earnestness, and devotion to the remarkable movement he has organized and is leading, made a deep impression on his audience. It is proposed to ask him to return for another address when the season is more favorable. In the meantime two or three members of the club are to give some of their summer's vacation to a study of the movement on the ground at first hand. The Church Club has also appointed one of its number to go to Philadelphia for the same purpose.

THE WHEELING CLERICUS met at St. Paul's Church, Steubenville, Monday, June 12th, clergy being present from the dioceses of Ohio, Southern Ohio, and West Virginia. The subject of the day was The Graded Sunday School, upon which Miss Mary Rea Lewis, superintendent of the primary department of St. Paul's Sunday school, made a constructive address, followed by a general discussion.

THE CHURCH PENSION FUND in the diocese has reached \$200,000, pledged by forty-two persons, and the committee is now making its appeal to the diocese as a whole.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
Feast of Corpus Christi

THE FEAST of Corpus Christi was reverently observed by the Ward of the Confraternity of the Blessed Sacrament at Christ Church, Seattle, with the Holy Eucharist, the Rev. W. H. Stone, rector and chaplain, being celebrant. In the evening, Vespers were sung, the ward of St. Mark's Church being invited guests. The meditation was given by the Rev. J. G. Hatton of St. Mark's Church, Portland, Ore. At the business and social meeting which followed, the offering at the service together with other money was voted to be sent to the Rev. T. B. Campbell at Soo Chow, to assist in publishing tracts and literature in Chinese, a work he greatly desires to do. There are now twenty-one earnest members of the Confraternity in Christ Church, Seattle.

QUINCY

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

Bishop Preaches on Preparedness—Diocesan Endowment—St. Paul's, Peoria—Sermons to Masons

ON JUNE 18th, the anniversary of the building of Ft. Armstrong, on Rock Island, an appropriate service was held at Trinity Church, Rock Island (Rev. G. H. Sherwood, rector), at which the Bishop of Quincy, who is chaplain of the Fifth Regiment, Illinois National Guards, preached a powerful sermon on Preparedness.

THE BISHOP has cancelled his appointment to take service at the Church of St. John Evangelist, St. Paul, during the summer, and will spend his time making visitations in his launch *Esther*, by which he can reach most of the important places in the diocese. He expects to be busy for a time with the mobilization plans of the Fifth Regiment.

THE PERMANENT commission on diocesan endowment, appointed at the last diocesan synod, has engaged the Rev. Julius A. Schaad, of the diocese of Minnesota, as salaried secretary, to prosecute the work. The present endowment fund amounts to about \$19,000, which it is hoped to increase to \$100,000. The Rev. Mr. Schaad will enter upon preliminary work at once, engaging in an active campaign early in the fall or possibly in August.

ST. PAUL'S CHURCH, Peoria (Rev. H. L. Bowen, rector), is holding Sunday afternoon services through the summer, the first time arrangements for Sunday afternoon or evening services have been made in this parish for many years. The daily morning and evening services are also maintained throughout the summer. A bulletin board on the porch of the church shows enlarged pictures illustrating mission work in Whirlwind, Oklahoma, and in Shasi, China, supported by the parish. On the bulletin is the caption, "A Corner of Our Parish." St. Paul's supports this work entirely, in addition to meeting its apportionments.

ON SUNDAY, June 25th, the general missionary, the Rev. J. M. D. Davidson, D.D., preached on "The Holy Saint John," to Masonic bodies assembled in the parish churches of three separate cities; viz., at Rushville in the morning, at Lewistown in the afternoon, and at Canton at night. The services at the two last named places were conducted by the Rev. H. A. Burgess, priest in charge.

RHODE ISLAND

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

Sunday School Suffers from Poison at Picnic—Cornerstone Laid at Tiverton

THE PEOPLE of St. George's parish, Newport, who attended the annual picnic at Lawton's Valley, Portsmouth, on June 29th, had a terrible experience and a narrow escape from death by poisoning. The day was a perfect one and a large party of about two hundred went on the excursion to the picnic grounds twelve miles from Newport. After the luncheon several children complained of feeling ill; then some adults, and soon over forty had fallen to the ground and over one hundred felt ill. Ambulances and doctors were sent for and as soon as possible the patients were carried either to the Newport Hospital or their homes. The rector, the Rev. Geo. Vernon Dickey, was stricken but managed to get home on a trolley car and after medical treatment was soon pronounced out of danger. While the condition of many was serious no case proved fatal. Investigations conducted by the state and city boards of health seemed to determine that the poisoning was due to the ham sandwiches, which were provided by the parish. As these

were made carefully by ladies of the parish, the presence of poison is a mystery.

AT TIVERTON on July 5th the rector and members of the Holy Trinity parish gathered to lay the cornerstone of the new church which they have so long been laboring and praying for.

The service was conducted by Bishop Perry assisted by a large company of the clergy, from the nearby towns, and from Providence, Fall River, and Newport. Bishop Perry made a short address. After the service the visiting clergy were served with luncheon at the hospitable rectory of the Rev. John A. Gardner, which stands near the future church.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Every-Member Canvass—New Church Building at Kinsley

HOLY APOSTLES' PARISH, Ellsworth, Kan. (Rev. Richard Cox, priest in charge), has recently concluded an every-member canvass under the direction of the Archdeacon. Pledges, now about three times what they were formerly, will enable the parish to be fully self-supporting, and to enjoy the services of a priest all the time. The people feel very happy over their own accomplishment of what, at first, they deemed an impossibility.

FRIENDS IN England of the Rev. Robert M. Botting, in charge of St. Cornelius' Church, Dodge City, and the Church of the Nativity, Kinsley, have presented him with an automobile, which will add very much to his own comfort, and also increase his power of visitation among his cures.

THE COMMUNICANTS at Kinsley, numbering seventeen, have completed a very pretty and nicely appointed little church this spring, called the Church of the Nativity. It was done entirely on their own initiative under the direction of the priest in charge, the Rev. Robert M. Botting, and without asking the Bishop for financial aid. At Dodge City, under the same missionary, a small guild hall adds much to the appearance of the church, which it adjoins as a wing.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

State Conference for Social Welfare

AT THE RECENT meeting of the Washington State Conference for Social Welfare, the Rev. C. E. Tuke, of Walla Walla, was elected president. Mr. Tuke for some years has taken an active part both in state and local social work. He was chiefly instrumental in organizing the social welfare work in the city of Walla Walla; and largely because of the agreed to do their relief work through the Associated Charities, of which Mr. Tuke was the president and main executive officer. In nearly every community where our Church is established, the minister is one of the recognized leaders in charitable and social betterment work.

WASHINGTON

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

Pinckney Memorial Church at Hyattsville—A Successful Canvass

THE CONGREGATION of the old Pinckney Memorial Church at Hyattsville, a fast growing suburb of Washington, is to be congratulated on the erection of the beautiful new church dedicated recently. The parish hall adjoining, thoroughly well equipped for all parochial activities, has cost about \$20,000 and is so situated as to command the attention of all who pass along the boulevard to and from Baltimore and Washington. In the church are several memorials—a brass pulpit to the memory of a former rector, the Rev.

Charles S. Mayo; windows in memory of Dr. Joseph Owens, a vestryman for many years; Miss Eleanor Lewin, prominent in the work of the Girls' Friendly Society; Mr. and Mrs. Arthur Carr, communicants of the parish; a brass processional cross, the gift of Mr. J. B. Burnside, a vestryman; and many other gifts. The church is erected to the memory of the late Rt. Rev. William Pinkney, Bishop of Maryland, and rector of this parish about twenty years, and who after becoming rector of the Church of the Ascension, and during the whole of his episcopate, resided in this parish of Hyattsville.

A WELL CONDUCTED canvass in a small southern Maryland parish of this diocese was undertaken in June by one of our priests. Before the canvass there were 80 people subscribing to parish expenses; after, 245; before, 27 subscribing to missions; after, 227. Before the canvass the total amount subscribed was \$639.40; after, \$1,555.40.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Pro-Cathedral Plans Sacrifice for War Relief—Vestry of Grace Church Presents Auto to Rector

AT A MEETING held June 28th in the Chamber of Commerce building, it was decided upon the request of Dean White to postpone raising the balance of the new parish house fund of St. Mark's Pro-Cathedral in order that the congregation might be able to "aid humanity's needs across the seas." The Dean said: "We may be uncomfortable and crowded oftentimes and unable to do our best work in the most effective manner—but at least we shall have postponed our action for reasons that can be called humane and Christian." He suggested that those who had pledged "give tithes for war relief regularly and intelligently."

THE VESTRY of Grace Church has presented a new Overland car to the rector, the Rev. G. P. T. Sargent.

WESTERN NEW YORK

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

Girls' Friendly Society—Bishop Walker's Condition Improves

THE TRAFTON cottage on Canandaigua Lake has been rented again for the Holiday House of the Girls' Friendly Society of Western New York and was opened on Saturday, July 1st. The house, which is supported by the members and associates, has a permanent fund started in 1911 by a gift of \$1,200 from Miss Mary E. Clarkson. Other gifts have been added since then. The names of 101 guests are in the visitors' book for the season of 1915.

ON ST. PETER'S DAY the Bishop of the diocese celebrated his seventy-seventh birthday as well as fifty-fourth anniversary of his ordination to the diaconate. Although confined to his room by illness and an enforced rest from his active duties for the present, Bishop Walker enjoyed the pleasure of receiving congratulations from his people in the form of flowers, telegrams, letters, and messages from those who called at the house. While the Bishop is still compelled to exercise care and rest his condition is greatly improved.

CANADA

Synod and Missionary Notes

Diocese of Columbia

ST. BARNABAS' CHURCH, Victoria, was beautifully decorated to celebrate its twenty-fifth anniversary, the Rev. J. W. Clinton and the Rev. W. Baugh-Allen being the preachers at morning and evening services.

Diocese of Huron

THE WOMAN'S AUXILIARY of the deanery of Grey has been revived, after an interval of

nine years, and a very large meeting was held in June, when seven congregations were represented. It was decided that the annual meeting should be held in connection with the deanery chapter.—SPEAKING of war conditions in his charge to the diocesan synod, Bishop Williams stated that members of the Anglican Church number over 47 per cent. of all the enlisted soldiers in Canada.—AS TO changing the time for closing the financial year the feeling of the synod seemed to be in favor of making it coincide with the close of the calendar year, but the matter was left over for the executive committee to report on later. The synod decided to print and distribute ten thousand copies in pamphlet form of that portion of the Bishop's charge dealing with the subjects of compulsory military service and prohibition.

THE PREACHER at the Whitsunday ordination in St. Paul's Cathedral, London, was the rector of Ingersoll, the Rev. M. J. Perkins. Seven men were ordered priests and five deacons. The candidates were presented to Bishop Williams by Archdeacon Young.

Diocese of Montreal

THE BISHOP has made a strong plea that the second anniversary of the war, August 4th, be observed as a day of penitence, humiliation, fasting, and intercession. He earnestly desires that the preceding evening, August 3rd, shall be used as a preparation, by a special service. He wishes that there should be Holy Communion in each parish on the morning of the 4th at an early hour with special prayers for the war—afterward that such public services may be arranged during the day as may suit each parish, and that in the evening there should be a service of public confession of sin.—BISHOP FARHING was present at a meeting in old St. Stephen's, Lachine, July 3rd, when he burned the deed of mortgage on the building. The parish is now entirely out of debt, a state of affairs which in all its long history has never occurred before. The rector, the Rev. Austin Ireland, was presented with a beautiful walking stick in recognition of his services in the recent campaign to pay off the debt, and in token of the love of his people for him. The Bishop's wife was presented with a lovely bouquet of roses. Nearly two hundred members of St. Stephen's congregation have gone to the front.—THE NEW organ for St. James' Church, St. Johns, the gift of the people's warden, Mr. H. Balck, is to be installed in August. It is to celebrate the centennial of the church.

Diocese of Niagara

SERVICES WERE held in the city churches in Hamilton in memory of Lord Kitchener, June 11th. At the Church of the Ascension the mayor and almost the entire city council attended. The Rev. Dr. Renison took for his text, "Know ye not that there is a Prince and a great man fallen this day in Israel?"—THE NEW rector of St. Luke's, Hamilton, was inducted to his church June 15th, by Archdeacon Forneret, on behalf of Bishop Clark.

THE RECTOR of St. Luke's, Burlington, was the preacher at the ordination in Christ Church, Hamilton, on Trinity Sunday.—A son of Bishop Clark, who has been serving at the front as a private, was wounded in the head recently. In a few more days he could have qualified for obtaining a commission by being transferred to the officers' training class.

Diocese of Ontario

THE DIOCESAN synod opened in Kingston, June 27th. A resolution was passed at the business session on the 29th, pledging the support of the synod to the Government of Canada in whatever measures, whether by registration or otherwise, it may deem best for the defense of the country and for the support of the Empire, of which it forms a part.—THE

SERMON at the special memorial service in honor of Earl Kitchener was given by Bishop Bidwell. The service was held in St. George's Cathedral, Kingston, June 9th. A very large congregation was present, including many soldiers and cadets.

MANY CONGRATULATIONS were received by Bishop and Mrs. Mills on their return to Canada after a winter in England. The Bishop's health has been improved by his trip, but not so much as was hoped.—THE NEW archdeacon of Ontario, in succession to Archdeacon Carey, deceased, is the rector of St. Thomas' Church, Belleville, Canon Beamish, and the rector of Trinity, Brockville, the Rev. F. Dealtry Woodcock, is to be Canon of St. George's Cathedral, Kingston.—Bishop Bidwell, of Kingston, has undertaken duty for the summer at the summer watering place, Little Metis, on the Gulf of St. Lawrence.

Diocese of Ottawa

THE TABLET presented to Christ Church Cathedral, Ottawa, by the members of the Seventy-seventh Battalion, was unveiled by the venerable Archbishop Hamilton. Archdeacon Mackay read the prayers. The battalion worshipped in the church during the seven months that they were in training in the city.

Diocese of Quebec

AMONG THE number of those receiving the degree of D.C.L. at the annual convocation of Bishop's College, Lennoxville, were the Most Rev. C. L. Worrell, Archbishop of Nova Scotia, and the Very Rev. Dean Paget of Calgary.—THE BISHOP in his charge to the diocesan synod, in June, said, in speaking of his episcopal acts since he became Bishop one year and a half ago, that he had only admitted one candidate to holy orders. All the men who under other circumstances would have been ordained had gone to the war. As to the ques-

THE HIGH COST OF WAR

Brings Big Profits to a Few Americans, But Increases Cost of Living for Thousands

"Meat Takes Another Jump." This has become a familiar headline in your daily newspaper. Meat takes a jump so often nowadays, however, that a rise of one or two cents a pound astonishes no one. As a matter of fact, the steady advance in price is not confined to meat, but affects nearly all the necessities of life.

At this particular time the war is blamed for the increase in cost of everything that enters into household management. The cost of the war is a colossal burden, and American consumers must pay part of the bill in the increased cost of living.

At such a time happy is the housewife who knows something about food values. Happy is the man or woman who knows that the most expensive foods are generally the least nutritious. Happy is the person who knows that meat is not a necessity for any one in Summer. Excessive meat-eating at any time imposes a heavy burden on the liver and kidneys. Two shredded wheat biscuits will not only supply more real, digestible nutriment than a pound of beef, but its daily use tends to increase the vigor of the digestive organs and it also serves the useful purpose of keeping the bowels healthy and active.

One or more shredded wheat biscuits, eaten with milk or cream, supplies all the strength-giving nutriment needed for a half day's work at a total cost of not over four or five cents.

For luncheon or dinner an ideal combination is shredded wheat biscuit with fresh fruit and green vegetables, such as spinach, lettuce or asparagus. Such a diet in Summer is healthful and wholesome and means top-notch mental and physical efficiency.

tion of the clergy enlisting as combatants, the Bishop was strongly of opinion that unless engaged as chaplains or in hospital service the duty of those in holy orders was in their own parishes. Bishop Williams paid a high tribute to the work of his predecessor, Bishop Dunn. The work of collecting for the memorial fund in his honor is now to be taken up. It is to be devoted to work on the Labrador coast, a mission in which Bishop Dunn was always warmly interested.

Diocese of Toronto

A VERY beautiful altar cloth presented for use in St. Monica's Church, Toronto, by the Girls' Friendly Society of the parish had been embroidered by one of the associates. Those confirmed during the year presented at the same time an oak credence table. Eleven candidates were admitted by the rector of St. Monica's to full membership in the Girls' Friendly Society on Whitsunday.—EIGHT MEN were ordered deacons and ten priests at the ordination in St. Alban's Cathedral, Toronto, conducted by Bishop Sweeny on Trinity Sunday. The preacher was Canon Plumtre of St. James'.—AT THE closing exercises of Trinity College School, Port Hope, it was stated that the boys winning prizes in school work and sports had given the value of them towards the maintenance of a bed in the Queen Mary Canadian Hospital. The well-known doctor, Sir William Osler, who was first head boy in the school in 1865, had undertaken the arrangements for the use of the boys' gift. The number of Old Boys serving in the war is 400, of which eight are generals.

IT HAS been decided that the memorial to the late rector of St. Peter's, Coburg, shall take the form of oak choir stalls in the church. A pulpit and prayer desks are to be presented to the church by Mr. J. E. Boswell in memory of his wife, and of his son who fell in battle in the service of his country.

Educational

BRUNOT HALL, our Church school for girls in Spokane, Wash., has made arrangements whereby students may continue their work for two years after graduation, taking collegiate work. Its students will be received on certificate into the junior year of the State University and other institutions of higher learning within the state. In this way many girls will be able to do the first of their college work, and either stay in the school or be at home and attend the school. This arrangement can be made because of the uniformly high grade work which the school does with its students.

THE COMMENCEMENT of De Veaux College, Niagara Falls, was held on Saturday, June 24th. The day opened with the ringing of the Lewis chimes and service in St. Ambrose Chapel. In the absence of the Bishop the headmaster, the Rev. W. S. Barrows, presided at the exercises and presented the diplomas to the five graduating cadets. Representative S. Wallace Dempsey, De Veaux '80, made the address to the class. The Rev. Mr. Barrows announced the gift of an electric blower for the organ from Mr. Albert Henry Lewis of Bridgeport, Conn., an alumnus who on former occasions has given the chimes and tower clock.

THE SUMMER SCHOOL for teachers at Gladstone, N. J., was in session from June 23rd to July 1st. The opening Saturday was devoted to Missions and Social Service, with Miss D. L. Cramer as instructor on the former subject, while Mr. Stonaker of the State Charities Aid Association and the Rev. S. G. Welles of the diocesan board spoke on Social Service. The following week was devoted to lectures on Church History by the Rev. Phillips E. Osgood, on the Christian Year by the Rev. Thomas Hyde, and Manual Methods by



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Miss M. E. Vincy. These leaders also held afternoon conferences on Child Study. Bishop Matthews unfortunately was unable to be present, but Bishop Stearly held the final celebration of the Holy Communion.

A SUMMER training school for workers will be in session at Sewanee, Tenn., from August 8th to 15th. Bishop Knight is at the head of the board of managers, whose other members are the Rev. Mercer P. Logan, D.D., the Rev. Walter Mitchell, D.D., Dr. W. B. Hall, and Mr. B. F. Finney. Bishop Guerry will give daily instruction in Social Service, Miss Mabel Lee Cooper in Christian Education, Miss Emily C. Tillotson and Mrs. J. R. Cowan on Missions. There will be conferences and addresses in addition and arrangements have been made for reduced rates with the boarding houses and the railroads. The Rev. Mercer P. Logan will supply additional information. Until July 25th, he should be addressed at Charleston, S. C., and afterward at Sewanee.

ON WHITSUNDAY, the Rev. Francis M. Osborne tendered to the congregation and vestry of the Church of the Holy Comforter, Charlotte, N. C. (the Bishop Atkinson Memorial), his resignation of the rectorship, and asked that it be accepted as effective September 15th. After that date Mr. Osborne will devote himself to raising \$500,000 for St. Mary's School, Raleigh. This campaign has been launched by the board of trustees under the direction of an efficient committee which will cooperate with Mr. Osborne in appointing other committees. In September Mr. Osborne will have completed twelve years of his ministry in Charlotte. Before that time he hopes to complete the organization of St. Andrew's Chapel, up to this time an unorganized mission. Outside of his regular pastoral duties, Mr. Osborne has given much of his time to matters of local civic interest, being one of the organizers in Charlotte of the Associated Charities, the Boy Scout organization, and the Playground Movement. The Holy Comforter parish will proceed at once to elect and call a rector.

THE GAMBIER SUMMER SCHOOL followed immediately upon commencement at Kenyon College, from June 21st to 23rd. Bishop Vincent made the address of welcome on Wednesday afternoon at 3:15 and immediately after Miss Vera Noyes, the parish teacher of Christ Church, Gary, Ind., gave a most interesting lecture on the Gary Plan of Religious Education. In the evening, Bishop Thurston of Eastern Oklahoma conducted a missionary conference. Thursday morning Dr. Mercer of the Western Theological Seminary began his subject, The Archaeology of the Old Testament, by clearing the ground, and in the evening he completed the topic. The Rev. Dr. Fosbroke of Cambridge delivered a masterly address on The Priest in Study and Pulpit, and in the afternoon the Rev. H. C. Stone of Philadelphia told of the organization and growth of the Stonemen's Fellowship. On Friday the Rev. Dr. Easton delivered lectures on The Pre-Gospel Christian Community and on The Epistle to the Ephesians. It is often difficult to hold the men for the last lecture, but Dr. Easton's forceful presentation kept nearly every man to the last. The Rev. Dr. H. W. Jones, of Bexley Hall, treated one phase of the Reformation period under the head of A Drama of the Roman Controversy. About fifty attended this year, a few less than last year but about the average.

ON WEDNESDAY and Thursday, June 14th and 15th, Shattuck School, Faribault, Minn., celebrated the semi-centennial of its existence as a Church preparatory school, as well as its annual commencement. A large gathering of enthusiastic alumni in every way signified their determination to give to their school every help which they could possibly render. At the commencement exercises, the Rev. F. G. Budlong, rector of St. Peter's Church, Chi-

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cago, a former Shattuck boy, made a splendid address to the graduates and their friends on Ideals. Then the Rev. Dr. G. C. Tanner, who has been connected with Faribault and its schools from the beginning, gave a historical address replete with interesting facts and covering the fifty years of the school's life. The rector and superintendent presented thirty-three cadets to Bishop Edsall, as president of the board of trustees, to receive their diplomas of graduation. Bishop McElwain, as rector, announced the honors and awarded the prizes. Colonel Stolbrand, the retiring superintendent, addressed the graduating class, and the rector read a message of greeting from the rector emeritus, the Rev. Dr. James Dobbin, whose forty-seven years' rectorate forms such a large part of the school history. At a meeting of the board of trustees held later on Commencement Day, Mr. C. W. Newhall, for over twenty years a master at Shattuck and noted for his outstanding gifts as a teacher and disciplinarian, was elected headmaster. At the annual meeting of the board on June 27th, the Rev. Mr. Knickerbocker's declination of his election was renewed, and Bishop McElwain consented to continue as rector. By special arrangement with Bishop Edsall, Bishop McElwain will be able to give a large part of his time and effort to Shattuck School.

THE SUMMER SCHOOL for the clergy and Sunday school workers of the diocese of Bethlehem was held at Bishopthorpe Manor, South Bethlehem, Pa., from June 26th to June 30th. There were lectures in the morning, conferences in the afternoon, and addresses in the evening. All meetings were out of doors, the beautiful lawn and trees adding greatly to the enjoyment of the school. The only discordant notes sounded during the week came from the crows, who occasionally protested vigorously against some of the sentiments uttered. The Rev. George C. Foley, D.D., gave a delightful series of lectures on Prayers of Our Lord. He spoke of the five aspects of Christ's prayers—petition, pure praise, thanksgiving, a simple talk with His Heavenly Father, and, highest of all, pure communion with God. The Rev. G. Otis Mead, rector of Christ Church, Roanoke, Va., descended upon the Institute like a burst of Virginia sunshine and captivated his hearers. Mr. Mead made a strong appeal for more missionary teaching in the Sunday school and for allowing the teaching to give birth to hard work for missions. A pedagogical and psychological course in teacher training and child study was given by Miss Jane Milliken, superintendent of teacher training in the diocese of Maryland. An expert in her branch, she gave a splendid presentation. A practical series of talks on the training of motives, habits, and the will in the Sunday school was given by Miss Zettan Gordon of St. Mary's Church School, Reading Pa. Evening addresses were made by Dr. Foley, the Rev. Mr. Mead, the Rev. Mr. Peck, and Miss Canning. The last two speakers gave most vivid accounts of their work in the City Missions of Philadelphia.

THE CONFERENCE at Blue Ridge, N. C., (June 27th to July 6th) held under the direction of the Missionary Education Movement, was a significant meeting for Churchmen. Nine communions were represented and yet our own was the largest delegation (51) of any. Last year only ten Churchmen were registered, but these ten were so impressed with what the Church could contribute and, likewise, could receive from the conference that they banded themselves into a prayer-group to work for a larger delegation this year. This same little group made an offering of old silver which, converted into a beautiful paten and chalice, was blessed by Bishop Darst before use at the early Communion on Sunday, July 2nd. Bishop Darst preached the morning sermon on July 2nd, and Bishop Brown of Virginia delivered the

closing message to the conference on Thursday evening, July 6th. The Rev. C. E. Betticher's illustrated lecture on Alaska, enthusiastically received, made a profound impression upon all on account of the splendid work being done almost exclusively by the Church in a very difficult field. Miss Grace Lindley conducted a class on Mission Study Theory and Practice. The Meaning of Prayer, a study led by Miss Bertha Richards, St. Augustine's School, Raleigh, and a course on Life Work under the direction of the Rev. W. H. Ramsaur of the senior class in Philadelphia Divinity School, were of great value. Prominent leaders in the missionary work of all communions as well as missionaries on furlough did their part. No one was put in position to compromise his convictions, and yet there was abundant evidence that those who professed and called themselves Christians were drawn nearer together as they planned their part in extending the kingdom of the Prince of Peace.

THE FIRST session of the Oregon Summer School for Clergy was held at St. Helen's Hall, Portland, from June 27th to June 30th. Twenty-eight of the clergy from the dioceses of Oregon and Olympia were enrolled, and in residence at St. Helen's Hall during the session. Bishop Sumner gave the address of welcome Tuesday evening, June 27th. Dr. H. H. Gowen of Seattle followed with a lecture on The Psalter. With rare beauty and power of diction he revealed the local color of the Psalms, their force of spontaneity and their intense spiritual glow. He also classified them, and showed how they had been marred by glosses and how it is necessary to turn to the Septuagint for the purer text. Equally illuminating and scholarly were Dr. Gowen's lectures on the Apocrypha and Prayer Book Revision. Dr. Francis J. Hall of New York delivered five lectures. His presence, as well as his wonderful scholarship, was greatly appreciated, as it involved a trip across the continent and assured a great measure of prominence to the school. His audiences, which included six of his former pupils in the Western Theological Seminary, among them Bishop Sumner, found his lectures most intellectually and spiritually stimulating. Nothing having to do with the doctrines of the Church, that could compare with them, has ever been heard in Portland. On Friday evening, after the close of the session, Dr. Hall addressed a large open meeting at the Central Library, on The Road to Unity. Friendliness, love of God, desire for the truth, and stress not on what one doesn't believe but on what one does believe were principles set forth by him. Bishop Page of Spokane gave two splendid lectures on Sunday School Methods. Sunday school workers in addition to the clergy were present and all carried away a large amount of information and a heightened interest. It was decided to make Portland the permanent headquarters of the school. Bishop Page announced his intention to organize a similar school next year in Spokane. Dr. Gowen has consented to serve on the faculty of the next session, giving three lectures, one of them being on the Book of the Revelation. Great satisfaction is felt over the success of the initial session. The school was fortunate in having the benefit of the experience of the Rev. Thomas Jenkins, rector of St. David's, Portland, for several years organizing secretary of the Gambier Summer School. The enthusiastic interest and support of Bishop Sumner were also largely responsible for its success. To the Sisters of St. John Baptist, who tendered the use of St. Helen's Hall, a hearty vote of thanks was given.

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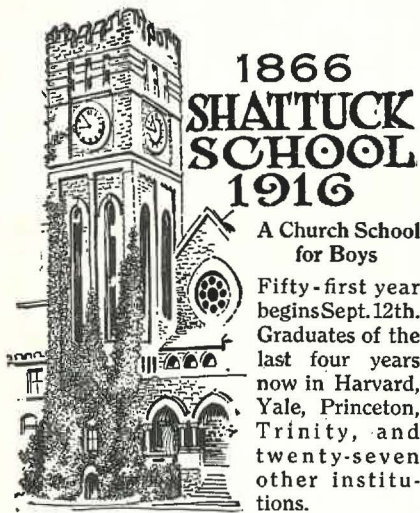
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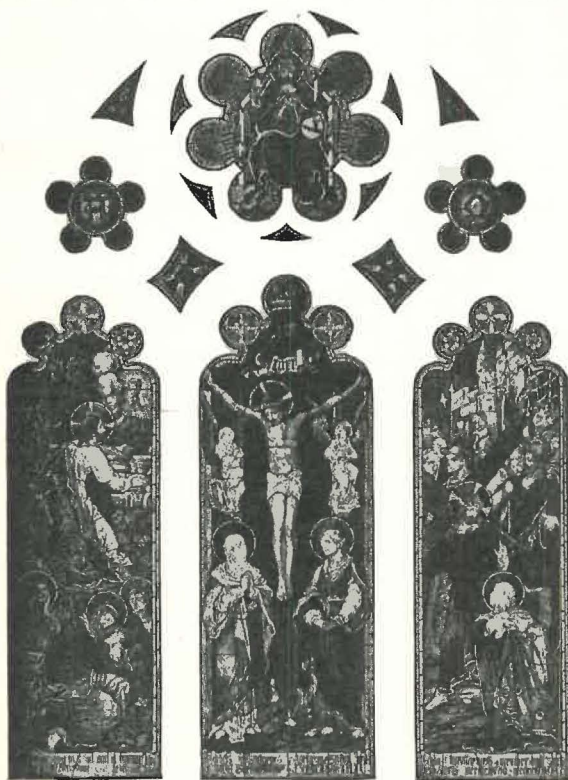
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