

The Living Church

Rev W F Parsons 25oct16
117 Roger Williams Ave
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A Weekly Record of the News, the Work, and the Thought of the Church

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If THE vessel of our soul be tossed with winds and storms, let us
awake the Lord, who reposes in it, and He will quickly calm the sea.
—*Brother Lawrence.*



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 22, 1916

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A Grave in Flanders

ALL night the tall trees overhead
Are whispering to the stars;
Their roots are wrapped about the dead
And hide the hideous scars.

The tide of war goes rolling by,
The legions sweep along;
And daily in the summer sky
The birds will sing their song.

No place is this for human tears,
The time for tears is done;
Transfigured in these awful years
The two worlds blend in one.

This boy had visions while in life
Of stars on distant skies;
So death came in the midst of strife
A sudden, glad surprise.

He found the songs for which he yearned,
Hopes that had mocked desire;
His heart is resting now, which burned
With such consuming fire.

So down the ringing road we pass,
And leave him where he fell,
The guardian trees, the waving grass,
The birds will love him well.

FREDERICK GEORGE SCOTT,
1st Canadian Division,
British Expeditionary Force.

EDITORIALS AND COMMENTS

Summer Religion

HERE is no doubt that the active practice of one's religion in summer time is difficult.

The vacation spirit takes possession of all of us—though sometimes it must be rigorously repressed. The disinclination to do anything is overpowering. "Everybody" has left the city, though the city streets are as crowded in July as they are in January; the pathetic paucity of children playing on the streets in New York this summer is due, not to the fact that they are all enjoying themselves at the seaside, but that fear of the prevailing epidemic keeps them largely in seclusion. "Everybody" is away; but that vast ninety-five per cent of the American population who pay no income tax and consequently are no part of "Everybody" are hard at work except for the week or two weeks of relaxation, or for the week-end excursion, that relieves the summer labor.

As for "Everybody," summer brings more of relaxation. Now is it not possible that those whose vacation is more extended than a few days or a week should set their faces against the prevailing summer lassitude with respect at least to summer Sundays?

The modern world, unlike old Gaul, is divided into only two parts: those who possess automobiles and those who do not. Let it be freely acknowledged that those who do not are entitled to some immunities, if they summer where the Church is not represented, that the former have no right to claim. The old-time rule—in the days when there were rules for everything and everybody's religious practice was strictly regulated by the book—was that persons three miles from a church were exempt from the duty of church-going. The motorless of the present day may possibly be justified in stretching that rule sufficiently to excuse them if they feel disinclined to make a foot-journey of two miles and a half over dusty, sunny, country roads prior to and following after an eleven o'clock service at the nearest church. At least in the good old days when the three-mile rule was enforced, the absurdity of choosing that hour for Sunday service in summer did not prevail. Let us grant that liberal exemption should be given to the motorless—if there are any, except religious editors, left.

But as for "Everybody," he has his touring car, as a matter of course. Now even the most rigid sabbatarian law did not exclude the motor-car from working on the sabbath. Thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates—these were restrained from the work of the sabbath by the law of the Hebrews that is incorporated into the decalogue. But the motor car! No sabbatarian law ever restrained its Sunday activity. Even the quaint Connecticut legislation enacting the ten commandments as the law of the colony, until such time as the legislature might be able to enact a better series of laws, left out the touring car. Absolutely free is that excellent servant of the twentieth century Somebody to do the menial work of annihilating distance on the Lord's day.

AND WHY, in the name of common sense, shouldn't the motor car be used to promote, rather than to hinder, the church-going of the summer Sunday? Everybody knows that it is not. The clergy used to dread the rainy Sundays because of their disastrous effect upon Sunday congregations. Now they dread the bright Sundays, when Everybody that is Somebody is off riding in his automobile, leaving only the janitor, his wife and children, and the editor of the religious paper, to go to church. "The poor ye have always with you," and they are the only ones left on Sundays. Behold the long line of automobiles on Sunday morning headed for every country road, winding through the most remote country districts. These are not only the rich—though they are among them: those same individuals who are cursing the state in July for maintaining such impossible roads, while in November they will cheerfully cast their little ballots in favor of the candidate who has howled loudest for lower taxes.

No, there are more people on those roads this bright, beautiful July Sunday than there are on the income tax roll of the state. The senior warden, his wife and family; the junior warden, the vestryman, the Sunday school superintendent and the teachers—it's vacation now, of course—the director of the Brotherhood chapter, the excellent presidentess of the Woman's Auxiliary, and she of the sewing society, the leading lights amidst the twilight of the Girls' Friendly—there they all go, speeding more or less extravagantly, with a weather-eye out for possible deputy sheriffs or motorcycle policemen. Shall the janitor and the religious editor assume halos because they are not numbered amidst this cheerful throng of twentieth century Christians? No, forsooth, they will "join the majority" some day, when the great leveler shall have gathered them in—but not, while they live, on Sundays. Circumstances beyond their control have kept temptation out of their path. Of course it is *their* duty to go to Church!

But—once more—why, in the name of common sense, shouldn't the motor car be used to promote church going?

What a blessing, what an encouragement, it would be to the parsons and the humble village folk within a range of twenty-five miles from Somebody's summer home, if Somebody's motor car would bring Somebody's family to each of those country churches sometime during the summer!

Did you ever stop to think, Mr. Somebody, of the loneliness, the friendliness, the isolation, that the country clergy so often feel? Have you read anything about the rural church problem? Do you know that there is an increasing sense of injustice, if not of bitterness, on the part of country clergy and Church people, by reason of the lack of sympathy and the neglect which they receive from the Churchmen of the city?

Did it ever occur to you that what these rural and village churches need from you isn't, so much, money as it is SYMPATHY? And will you deny that that is just what you are not giving them?

You ride by, Mr. Somebody, on a Sunday morning, with your gay family, in your august touring car that costs you more for its maintenance in a month than you give for the spread of the gospel throughout all the world in three years. Why can't you run your car up to the door of the homely little church, help your wife and family to alight, and take a real, sympathetic part in the homely worship that those homely farmer-folk are offering within its walls? Why don't you give some encouragement to the village missionary who is seeking to make bricks without straws in that rural community? His sermons wouldn't be so prosy if he had reason to believe that a few new listeners—people of such splendid intellectual calibre as you, Mr. Somebody—would drive up occasionally in their cars and take an intelligent part in the service. The choir might make you restive in the *Te Deum*, which is chiefly used in these modern days, in city as well as country, as an object of penance for church-going, or it might flat in the Old Chant during the *Gloria in Excelsis*, which every country choir rejoices to use, chiefly because of the certainty that the organ note will soar triumphantly higher by a tone or two than the soprano singer will succeed in reaching. Yes, but you could show a heartfelt SYMPATHY with the few people and the tired priest who are keeping the doors of that little church open Sunday by Sunday, if not day by day; who are helping to give a little touch of idealism to humdrum lives of hard-working people in that rural countryside; who are sweeping back the torrents of paganism and low morals that threaten to engulf our rural communities; who are training the bulwarks of our democracy. And the great God, who loves the beauty of holiness, and who made those forests of waving trees, who adorned those hillsides and plains with brilliant flowers, who laid the carpet of moss and ferns in those shady places—yes, who deigns to receive and to accept your expensive form of worship during the winter, when it is too cold for motor-riding—He was present among those two or three who were gathered together in His Name there in that country church before you

came. He is accepting their simple, unadorned worship. He is ready to receive and to bless and to give the peace that passeth all understanding and that triumphs over all misunderstanding on this hot, summer day, to the humblest and least of all His children—even to you. Why not receive it from Him?

Mr. Somebody from the city, amidst all the discussion of the rural church problem, did it ever occur to you that You are the problem itself? And that your automobile is making the problem worse?

SOME months ago, THE LIVING CHURCH commented briefly upon the anomalous condition, with respect to the American Church, of the Rev. Kirsopp Lake, D.D., a priest in English orders and professor at Harvard University, who has not seen fit to present such canonical letters of transfer as are necessary in order to number him with the clergy of the American Church and bring him under the canonical jurisdiction of American canon law and an American bishop. Dr. Lake had participated in the ordination of a Unitarian minister in Boston, and we had adverted to the curious ecclesiastical condition whereby he was answerable neither to the English nor to the American Church and subject to the ecclesiastical discipline of neither.

From THE LIVING CHURCH the discussion was taken over into the English Church papers where, especially in the *Guardian*, it has proceeded fitfully ever since. In the issue of that paper for June 29th, a letter from Dr. Lake, described as received by cable, is printed in which he says briefly:

"SIR—May I contradict Dr. Wirgman's letter? I hold and have held for many months a license from the Bishop of Massachusetts. Cambridge, Mass., June 25. KIRSOPP LAKE."

Let us explain, especially for the benefit of our friends in England, what are the facts in regard to this condition.

The license which Dr. Lake holds from the Bishop of Massachusetts—unless there has been a change in recent months—is the temporary license granted by courtesy to priests of other jurisdictions who are traveling in the United States. (See *Journal of the Diocese of Massachusetts*, 1915, p. 125.)

But an English clergyman coming to reside in this country is expected to present to one of our bishops "letters dimissory or equivalent credentials under the hand and seal of the Bishop with whose Diocese or Missionary District he has been last connected, which letters or credentials shall be delivered within six months from the date thereof" (Canon 18); and, further, to make in writing the promise of conformity to the American Church for which constitutional provision is made. Thereupon the American Church assumes jurisdiction over such clergyman and he becomes a member of the diocese whose bishop has formally received him. Not until then can he "be received into any Diocese or Missionary District of this Church as a Minister thereof" (*ibid.*).

The American bishops, very properly and very courteously, are accustomed to extend temporary "licenses" to visiting clergymen of the English Church whenever these are desired. Such clergy are our honored guests so long as their pleasure leads them to continue to act as travelers within our bounds, and quite frequently a clergyman of this character receives licenses from several bishops, authorizing him temporarily to officiate within as many American dioceses. The relationship is one purely of courtesy and of comity. So far as we recall it is not recognized by our canons, though very common in point of fact.

The question of ecclesiastical discipline does not arise in connection with such traveling clergy. They are guests in this country, very welcome, and we trust they may honor us with their presence more and more plentifully as years go on.

But when such a priest proceeds, contrary to every dictate of ecclesiastical good manners, to take part in the ordination of a Unitarian minister, it is obvious that he can no longer fall back upon this relationship of courtesy. He has strained his privileges as honored guest. When, further, it appears that such an one has accepted an appointment in this country that has a fairly permanent tenure, that he is receiving a salary for his services, and that, in fact, he has become an American resident, it becomes something of an embarrassment to the American Church if he still claims the privileges of the honored guest. The expectation of American Churchmen and of the canons of the American Church is that when an English clergyman becomes an American Church resident, and particularly when he accepts a position in this country, he will take steps to become

one of us, and will no longer plead the immunities of the honored guest.

We cannot say positively that Dr. Lake has not changed his official status within these last few months, but the fact that in his cablegram to the *Guardian* he speaks of holding a "license" from the Bishop of Massachusetts indicates that he has not, for no "license" is issued to, or required by, one who has been canonically transferred to American allegiance.

We are confident, especially from his brief statement to the *Guardian*, that Dr. Lake's attention has not been called to the anomalous position which he occupies, evidently through failure to inquire as to American canon law. No doubt he will take steps now to secure that full recognition as a priest of the American Church and of the diocese of Massachusetts to which his residence in Cambridge and his work in Harvard University entitle him.

And perhaps we may add that the American Church does not expect her clergy, nor even her clerical guests, to participate in the ordination of Unitarian ministers.

DO we sufficiently distinguish, especially in teaching young people, between moral guilt and legal guilt? Between sin and crime?

The acquittal of Orpet by a jury may easily be the worst sort of lesson for our young men, though very likely the jury was justified in holding that the chain of purely circumstantial evidence of the guilt of the accused did not sufficiently disprove the possibility of the girl's suicide. Hence, from a legal point of view, Orpet was "not guilty."

But not from a moral point of view, whether he administered the draught or not.

Where a young man has so ruined the life of a young woman as to drive her to suicide he is morally guilty of her death.

The state can only punish legal guilt—not moral. It legislates against crime, not against sin.

But Almighty God punishes moral guilt, not legal; sin, rather than crime.

Where there is moral but not legal guilt, there is simply a change of venue. The culprit must answer in person to Almighty God rather than to one of His deputies in an earthly court. And answer he will, and no technicalities afford a method of escape in that court.

Let no one suppose that he who is guilty of moral misdoing escapes permanently.

And they who have lost their hold upon the Church's doctrine of future punishment must see in such an incident as this how helpless they have made their God; how impossible they have made it for justice to prevail in God's universe.

For undoubtedly a just God would reserve to Himself a way of punishing guilt when earthly tribunals fail.

LETTERS from our rectors at Paris and Geneva tell of the progress of the relief work of which they are at the head and of the use they are making of THE LIVING CHURCH WAR RELIEF FUND in connection with that work. Dr. Watson, rector at Paris, apologizes for the long delay in writing in detail for publication, but pleads the extent of the work which falls upon him.

"I wish you could see this hopeless pile of papers in front of me," he writes, "or listen to the bells at the door and the telephone and wait in the ante-room while we talk French and English at once. I have just finished a lengthy report on the orphans of the war, which goes to the government on Thursday, and will be made the basis of an appeal in America by the Clearing House.

"One cannot make appeals all the time, though I could come pretty close to it. There are two hundred thousand orphans now needing assistance. What will there be as the war goes on? The life of the trenches develops every latent taint of tuberculosis and the tubercular soldier sent home from the front must be looked after, for unless he is cured he attacks the future of the race. But these are tremendous questions and my immediate needs are for the families, for the widows and orphans, and above all for that most appealing class who are in gilded poverty, people whose incomes have stopped for the time."

From Geneva, Switzerland, the Rev. Charles M. Belden writes that though the stream of *évacués* has ceased passing

through Geneva, for the most part, they still come at times and so a lot of clothing is kept in readiness at the reception headquarters. "A great deal of the activity at Geneva now is directed toward fitting out the sick soldiers sent into Switzerland from prisoners' camps in the belligerent countries for their cure. There are thousands of them already hospitalized in the various mountain resorts of this country. The movement is an interesting and important one, which I hope to make the subject of a special letter soon to THE LIVING CHURCH.

"As I have already written you, the work we are doing at Geneva by the aid of the fund is primarily directed toward helping poor women, mothers of families suffering from the war either by having their husbands fighting at the front or mobilized in the Swiss army. We have some twenty families literally dependent upon the work we give them for their sustenance. We buy the material whenever we can at wholesale (it is extremely difficult to get all that is required), and a committee of ladies cuts it out and distributes it to these women workers, who receive so much per garment. This just keeps them and their children from starvation. The product of their work is sent to the French and Russian Red Cross here for hospitals and to the prisoners of war, to the headquarters of the *évacués*, to the Swiss soldiers, and to other similar objects. The work is carefully organized and systematically carried out by the ladies of the American guild. In several cases we are able to make the money go farther by employing our women in making up material furnished us by other relief and Red Cross associations, the articles when made going back to these associations for their respective objects. Under the supervision of our ladies, some of these women have become expert workers in those special lines, and their services are in demand, up to the limit of our ability to pay for them."

From Dresden we learn that the rector, the Rev. J. C. Welwood, has returned to this country, to which he was called by business, and has left the work in charge of the Rev. E. Bayard Smith, a priest of the diocese of Albany now residing in Dresden. An interesting interview by a representative of the New York *American* with Archdeacon Nies at Munich is printed on another page.

The following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 17th:

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"Marina," New Haven, Conn.	10.00
St. Paul's Church, Chestnut Hill, Philadelphia, Pa.	295.22
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"Araby for July"	1.00
The Misses Johnstone, "Riverside," Cooperstown, N. Y.	25.00
A member of All Saints' Cathedral, Milwaukee, Wis.*50
Sunday School Church of the Redeemer, Sayre, Pa.†	10.00
"In memory of T. H." ‡	10.00
Rev. George M. Brewin, Grand Rapids, Mich. †50
Anon., Brooklyn, N. Y. †	50.00
"Tithe," Morristown, N. J. †	20.00
Miss Mary C. Peabody, Boston, Mass. †	10.00
Miss A. E. Wheelwright, Boston, Mass. †	10.00
St. Luke's Parish, Brockport, N. Y.**	12.00
Conference of Church Work, Cambridge, Mass. ††	73.25
M. J. A. †††	100.00
"In memory of Leontine C. Munoz" †††	25.00
E. G. W., Columbus, Ohio***	5.00
Total for the week	\$ 709.47
Previously acknowledged	26,445.76
	\$27,155.23

* For Belgian relief.

† For relief of babies in France.

‡ For relief work in France.

†† For Dr. Watson's work in Paris.

** For the Permanent Blind Fund in France.

††† \$32.66 for Dr. Watson's work in Paris; \$40.59 for Italy.

†††† One-half for British prisoners in Germany; one-half for hospital work in France.

††††† For work in Geneva.

*** For Mr. Lowrie's work in Rome.

[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.]

REMEMBER ALSO that a Christian's duty does not cease during the summer months, no matter what the heat may be. To go to church every Sunday morning to assist at the Lord's Service, as well as on the greater holy days, is a sacred obligation neglected only at the cost of sin. Do not diminish the number of your communions, or the regularity of your confessions, or the amount of your offerings. And, bearing in mind that you are epistles known and read of all men, see that you, influence is patently on the side of Christ and His Church always. That does not mean any diminution of your happiness, be sure.—William Harman van Allen.

TEN MEN have failed from defect in morals, where one has failed from defect in intellect.—Horace Mann.



JULY the second was the Visitation of the Blessed Virgin Mary: so the Kalendar of the English Prayer Book assures me, with the *Living Church Annual* to confirm it. What a pity that and some other black-letter feasts have no explicit recognition in our American Prayer Book! Nothing could be more evangelical, surely; and if one thinks of the Visitation as the birthday of the *Magnificat* it becomes a day of days. Do you happen to know Stewart Headlam's "Hymn of the Social Revolution"? (Or is it Thomas Hancock's? I write a long way from my books.) It is the *Magnificat* to which he gives that title; and some suddenly conservative brother railed bitterly on me last autumn for quoting it with approval. Here is a poem by Mary Coleridge, worth consideration as emphasizing that side of the truth. I happened on it in mid-Atlantic first, the day Archduke Franz Ferdinand was assassinated: how many generations ago that seems now!

"OUR LADY

"Mother of God! no lady thou:
Common woman of common earth,
Our Lady, ladies call thee now,
But Christ was never of gentle birth;
A common man of the common earth.

"For God's ways are not as our ways;
The noblest lady in the land
Would have given up half her days,
Would have cut off her right hand,
To bear the Child that was God of the land.

"Never a lady did He choose,
Only a maid of low degree,
So humble she might not refuse
The carpenter of Galilee;
A daughter of the people, she.

"Out she sang the song of her heart.
Never a lady so had sung.
She knew no letters, had no art;
To all mankind, in woman's tongue,
Hath Israel with Mary sung.

"And still for men to come she sings,
Nor shall her singing pass away.
'He hath filled the hungry with good things'—
O listen, lords and ladies gay!—
'And the rich He hath sent empty away.'"

I READ A LETTER the other day, written by a lad, a new convert to the Church, describing his impressions of Church worship so lucidly that I am sure it will interest you. It was written to a close relative, a foreign missionary of a Protestant body, who was so much affected by it that he sent it back to America, where eventually it reaches this page:

"After you left for China, I decided that I could not benefit by the familiar services, because I could not put anything into them. I felt no check on my actions, and no desire to be careful each minute of the day, and no regret for sins committed. I lacked conscience in spiritual matters; yet I felt a desire for something I hadn't got. Then I just gravitated to another church, where I knew no one, an Episcopal church with a strong missionary sentiment. The sermons were helpful and spiritual, the services beautiful, inspiring, and devotional. The crowds are not attracted by sensational or ethical sermons such as most churches have to depend on; and one leaves the building full of religious desire and devotion, something new to me.

"There is so much that most Protestants neglect. Christ's mission to earth and His Sacrifice are delineated and emphasized in a most inspiring manner. It was like reading a letter full of pathos describing a near relative's death, as compared with a telegram telling only the cold facts. For instance, during Lent the whole story of Christ's ministry is portrayed step by step, until you can imagine yourself on the hill Calvary at the last hour. It brings Christ nearer to you, and that brings you nearer to Christ. When seeing and hearing the Communion service, you wish to express your love and devotion in an outward visible manner, animated by an inward spiritual

peace; you are paying homage to the King of Kings. If you uncover and bow, in the presence of some earthly potentate, a thousand times more should you reverence the Heavenly Lord. Of course forms are useless unless the heart enlivens them; e.g., in the Creed where it speaks of the Incarnation, "And was made man," we kneel out of respect to Christ having offered His earthly life for mankind; and, so doing, we accentuate and remember and consider more that truth, and wonder how we have ever dared to grieve Him."

THE BAPTISTS have a "live wire" out in San José, California. He publishes his own portrait by way of church advertisement, with this to follow:

"KRAMER! KRAMER!! BACK ON THE JOB TO-DAY
"Enuff said—Call out the fire department; throw on the spot-light.
"He Will Warm up—your heart,
Wake up—your mind,
Stir up—your conscience.

"No pillows nor sleeping berths needed in this church.

"FIRST BAPTIST CHURCH OF SAN JOSE

"Like no other church. There are a dozen smiles a minute. Why not attend, and have one big, wholesome, happy day?

"POSITIVELY EXTRAORDINARY, UNCOMMON, AND REMARKABLE SERVICES TO-DAY

"YOU CAN'T BEAT IT

"11 a. m.—Dr. Kramer's Sermon on

"THE SHEPHERD'S WORK

"His Conception of a Minister's Work.

"The Great Soprano, Mrs. J. T. Cowger, sings *The Homeland, Jerusalem*.

"7:30 P. M.—Absolutely nothing ever like it in San Jose's religious programmes. Dr. Kramer changes his subject and speaks to-night on the startling unanswered question

"IS THERE A SOUL? WHAT IS IT?

"Hear it—The largest and finest church chorus choir in this part of the state will sing the new popular church hymns.

"The beautiful, symbolical ordinance of baptism by immersion upon several candidates at both services. Come in, the water is fine.

"Mr. and Mrs. Ben King, noted violinists, will play a duet.

"1200 free seats if you come in time."

A NEW YORK village weekly gives this gem:

"This was Bishop _____'s first appearance before a _____ audience. He is friendly and cordial, and although prelate of an aristocratic church is still human."

A PENNSYLVANIAN lawyer, who is also a Catholic Churchman, writes *à propos* of the question raised here a month ago as to the secular character of our government:

"It has been judicially determined several times in Pennsylvania that Christianity is a part of the common law of the land. (Updegraph, *Commonwealth*, 11. Sergeant and Rawle, 405.) It was also determined by Justice Wilson, of the U. S. Supreme Court, in 1791. Christianity is a part of the law of England (4 Blackstone, 43); but in most states the common law of England is in force except as it has been changed by statute. In every state it is a crime to blaspheme Christ Jesus, the Holy Spirit, Almighty God. Whence follows that this is a Christian land."

I HAVE SAID nothing about "mock weddings" for a long time; but the Philadelphia *Public Ledger* of June 17th gives an account of one of those sacrilegious abominations, held in the Bethesda Presbyterian church recently, which outrages decency even more than others.

"Charlie Chaplin, dear to every juvenile heart, will cut a few capers while the wedding guests assemble. Mary Pickford will make masculine hearts beat faster, and a portly William H. Taft will give dignity to the occasion.

"The impersonations of these individuals will be given by a group of children, not one over ten years old, who will wear the costumes and ape the manner of each of the distinguished ones named. Those who have witnessed the rehearsals, and seen young Roosevelt's teeth and Charlie Chaplin's swagger, declare that the wedding will be a 'scream.'

"Albert Rose will impersonate the Rev. James H. MacArthur, pastor of Bethesda Church, and officiate at the wedding ceremony. Barry Buck will be the bridegroom, and little Jean Blair the bride. Harry Smallbach will be the official padlock-bearer, and have a huge padlock to join the young couple together, good and tight."

Are our sober, reverent Presbyterian friends going mad, too?

THIS IS TAKEN from a Sunday school examination paper:

"Question: What effect did the Ten Commandments have upon the Children of Israel?

"Answer: The Ten Commandments made the Children of Israel very miserable."

ANNIVERSARY OF THE ENGLISH CHURCH UNION

Valuable Address of Lord Halifax

ARCHBISHOP OF CANTERBURY DISCUSSES NATIONAL MISSION AND THE WAR

The Living Church News Bureau }
London, June 26, 1916 }

THE fifty-seventh anniversary of the English Church Union was held on Monday and Tuesday last. The proceedings began with Evensong on Monday at certain central churches within the limits of the district unions in the London area, with a sermon on behalf of the Union. On the following morning the Holy Eucharist was offered in connection with the anniversary at 1,484 churches and chapels in the metropolis and in the provinces, except where otherwise arranged.

The principal service of the day, which was attended by a large congregation, was a solemn Eucharist at the Church of St. John the Divine, Kennington, to invoke the blessing of Almighty God on the English Church Union and on the work in which it is engaged. The preacher was Prebendary Phillips, Principal of Lichfield Theological College.

The annual meeting of E. C. U. was held on Tuesday afternoon at the Church House, the chair being taken by Viscount Halifax. His Lordship first paid a most fitting tribute to the memory of Mr. W. J. Birkbeck, referring particularly to the great influence he had exerted upon the growing sympathies between England and Russia, both political and religious. "If the Archbishop of Canterbury were here," he declared, "I know he would endorse what I have said."

Lord Halifax's annual address—one of the ablest and most valuable addresses he has delivered since his election as President of the Union forty-nine years ago—was mainly devoted to the subject of the Doctrinal Teaching of the Eucharistic Sacrifice and the reform of the existing Prayer Book Canon. He said that these two questions touching the central act of Christian worship had an important bearing on the character of the religious teaching at present being given in England, and that they had already attracted much attention in various episcopal utterances, and a Committee of Canterbury Convocation had made certain definite recommendations in regard to them. The adoption of a common line of conduct was obviously the duty of the E. C. U.; a forward movement was the best defense of the Catholic position of the Church. The projected National Mission was avowedly due to, and an indication of, the failure in practice of the English Church. E. C. U. men were sick and weary of the compromises that were so largely responsible for this failure. They desired to see the Church assert itself, and be true to its own principles. "It is a stern, uncompromising preaching of the truth, whether the world likes it or not, that is the great need of the present day," declared Lord Halifax, with applause.

Proceeding to deal with the immensely important subject matter of his address, the E. C. U. President urged that the Godward aspect of the Sacrament of the Altar required emphasizing at the present time. It was the relation of the Holy Sacrament to the Cross that wants insisting upon. This sacrificial aspect had not been preserved in the English Liturgy in its proper proportion to other aspects, while the practical religion among us was the least adequate in respect thereto. Even among Catholic-minded Church people there has been a disposition to attend the Blessed Sacrament chiefly with the object of worshipping and receiving the Body and Blood of Christ rather than with the object of pleading before God "the continual remembrance of the sacrifice of the death of Christ" (as we are taught in the Catechism). The result has been that the object of the Holy Eucharist as a constant reminder in the eyes of God and man of the Atonement made on the Cross—the central fact of Christianity—has been obscured, if not lost sight of, with the result, that "in regard to the Atonement generally the stress laid upon the doctrine of the Incarnation and its extension to us, as, for example, in the Eucharist, has been out of proportion to the stress laid upon the Atonement, and for this I think the dislocation of the Canon in the Book of Common Prayer is partly, if not greatly, responsible." To help in remedying this dislocation was one of the things he should most wish, he touchingly said, to attempt before he departed this life.

His Lordship went on to refer to what had occurred in regard to the Canon in Convocation last summer, and particularly to what the Bishop of Oxford had to say in regard to the effect of the proposed change on what he called the "extreme churches." If you remedy the dislocation of the Canon, the Bishop said, you will find you are doing something they will resist. Lord Halifax said he disputed the accuracy of that statement, and he had been making it his business ever since last July to ascertain how far that statement was true. Four conferences of representative clergy of different shades of opinion and of all ages had been held at his seat of Hickleton Hall, with from twelve to fifteen of the clergy present on each occasion. Others who could not attend had been written to,

and it was the result of these conferences, and what might develop out of them, that he wanted to bring before their consideration that day. Before doing this, however, he made a digression relevant thereto—referring to the custom of many of the clergy to incorporate privately the Latin Canon with the existing English Canon and taking the Ablutions immediately after the Communion. This, said Lord Halifax, in the course of his strictures thereon, "does nothing for the *Ecclesia Anglicana* at large, and little for the teaching of the people." His Lordship then reverted to what had passed at the Hickelton Conferences. Clergy were present who had previously insisted that they never could celebrate in any other way than by interpolation from the Latin Canon. But after hearing the Liturgy of the First English Prayer Book of 1549 sung, and after themselves celebrating in accordance with it, all, or nearly all, entirely altered their minds, and said that they would be glad to follow the use of that Book, or something analogous to it. There were many besides those at these conferences who he knew would be glad to do the same thing if it were agreeable to episcopal sanction.

After discussing what seemed to him might be done at the present moment to remedy the dislocation of the existing English Canon, and summarizing in a learned manner some of the unpleasant antecedents of the present Prayer Book, Lord Halifax, in summing up, said they wanted no revision which would subject the Prayer Book to discussion in Parliament, but they did want such tacit and informal acquiescence for things acknowledged to be good in themselves as may make their realization possible in the present and prepare the way for a formal sanction of them in the future, when they had justified themselves to the religious sense of the Church at large. The following was the resolution adopted at the meeting:

"That this Union, assembled at its fifty-seventh annual meeting, acknowledges with thankfulness much growing recognition that the work of the Church of England cannot be rightly conducted except in accordance with its obligations as part of the whole Catholic Church of Christ, nor can the wants of individual souls and the religious needs of the nation be adequately met unless the teaching and practice of the Church of England is based on the whole counsel of God as revealed in Holy Scripture and taught by the Holy Catholic Church."

At the evening meeting, when Lord Halifax again presided, one of the speakers was the Rev. Dr. Darwell Stone, Principal of Pusey House, Oxford.

The Archbishop of Canterbury, in addressing his diocesan conference last week in the Library of Lambeth Palace, dealt with the meaning of the National Mission of Repentance and Hope. The bishops, he said, had tried to give a lead and strike a chord which shall reverberate:

"We believe that if the victorious outcome which we expect and pray for in this war is to take shape, in every sense, 'for good,' we must recognize plainly, outspokenly, deliberately, humbly, that there are a great many faults of ours to be corrected, a great many weak, wayward efforts to be refashioned by God's help into something straighter and stronger. We are very far as yet from having secured, among the men and women of our land, clergy or laity, military or civil, that sort of spirit. If we are to get it we must think of it, strive for it, pray for it—yes, above all, pray for it. That is what our National Mission is for. We are going to try, by every corporate and separate effort that we can make, under the guidance of our living Lord, to create and foster that true spirit to quicken our eyesight as to what our faults have been."

After making the important announcement that the report of the Archbishops' Committee on the relations of Church and State had been presented and was to be published a few days hence, the Archbishop said he was sure he was not alone in finding it difficult to dwell at present on any other subject than that which loomed day and night before them. Did they realize, did they rise, to this "time of our visitation"? That they should be the men on whom God had laid the trust of "such an hour in the unrolling of our country's story" was a personal thought which should solemnize any one of them.

Continuing, the Archbishop said that the man who held such a position as his must needs be beset with earnest appeals from eager souls calling upon him to move in the Name of the Prince of Peace for an immediate ending—"somehow, yes, anyhow, if only it be an ending"—of the present hideous and devastating strife. If the heart of any Christian man could be unmoved by such appeal he was not that man.

"And yet where lies the true faithfulness, the stanchest loyalty to our Lord and to His message for men? Surely in the quiet, unshaken, and unshakable adherence to what in these long centuries He has taught us about the principles of Christian liberty and Christian honor; not about peace only or primarily, but about His fundamental laws of probity and liberty and truth. For those principles we must contend unswervingly, and, so long as they are flouted, and are, either overtly or covertly, denied, there is no common basis whereon peace can be sought."

The Archbishop was anxious that his clergy and laity should understand his own position, in face of such appeals; nay, that

they should share, if they would, his burden of responsibility when, in reply, he tells his friends that he finds as yet "no basis" on which to encourage or justify their approaching with proposals of peace those with whom they are at war. At the present outlook he should regard it as "flimsy sentimentalism" were he to say that he wanted immediate peace. "Of course, with our whole hearts we want peace, we pray for peace," declared the Archbishop, "but not on terms the acceptance of which would cut right across the very fabric of our loyalty to Christ as Lord, and loosen our hold upon the Christian liberty, for nations as for men, wherewith Christ has made us free."

The vicar of Bradford (Yorkshire), the Rev. F. T. Woods, has been nominated by the Crown to the see of Peterborough.

The See of
Peterborough

He is a great grandson of Elizabeth Fry, the noted Quakeress and prison reformer in the early part of the last century.

He is described by the *Times* as one of the most able of a group of the younger Evangelical clergy, who it is confidently anticipated will exert a growing influence on the life of the Church in the immediate future. The *Guardian* speaks of him as belonging to "that new Evangelical school in the Church which has of late years risen upon the foundations of the old." It is a school which, while maintaining the essence of Evangelical tradition, "has cut itself away from shibboleths, and sets far greater store by definite Churchmanship, with its Catholic stress upon the Sacraments, its careful social traditions, and its anxiety to work amicably with all sections of religious opinion, than upon the mere externals of worship." The fact that the patronage of Bradford is held by the Simeon trustees identifies the vicar with the Evangelical section, observes the *Church Times*, "but even Simeonites are modifying their position by insensible degrees, and from what we know of his public utterances we are inclined to think that Mr. Woods has parted company with many of the ideals that we associated with the holders of livings in Simeonite patronage." He has become prominent recently, says the *English Churchman*, the organ of ultra-Protestant Evangelicalism, as one of the leaders of "what may be termed the 'very moderate Evangelicals.'"

The Bishop of Oxford has through his chancellor issued instructions that surrogates in the diocese should not without reference to the bishop in each case grant marriage licenses except where both parties are baptized.

Marriage and
Baptism

Among those who were ordained priests on Trinity Sunday by the Bishop of Birmingham, in his Cathedral, was the Rev. Reginald John Campbell, M.A., Christ Church, Oxford. Mr. Campbell was ordained deacon at the previous Ember season in Lent.

Ordination of
Former Dissenters

Four other Protestant Dissenting ministers were ordained on Sunday last. One of those ordained by the Bishop of Ripon was the Rev. A. E. Dearden, who had been a Baptist preacher at Openshaw, near Manchester, for fourteen years. His social work is well known in Lancashire and in the West Riding of Yorkshire, writes a correspondent, especially amongst those who are interested in child welfare, "and his ordination to the priesthood is welcome news to his friends in the Church." He is the third of a group of four friends who were trained for the Baptist ministry, in the same college, to seek ordination in the Church, and one of the four has already made his mark as an enthusiast for the Sunday schools in the Bradford deanery.

The Rev. Father Conran, S.S.J.E., after twenty months' war service as chaplain to his Majesty's Forces at the Western Front, has been compelled to resign,

Miscellany

owing to a breakdown in health. After several weeks in hospital he has returned to Cowley St. John much benefited by the enforced rest, and is hoping to take up at once work in connection with the National Mission.

The committee of the Summer School of Church Music have been obliged to abandon the proposed meeting at Cambridge in August, owing to the difficulties raised by the Military Service Act.

York Minster, which was recently presented with a banner, has now received the gift of a silver altar cross.

J. G. HALL.

FAITH BUILDS a bridge across the gulf of Death,
To break the shock blind nature cannot shun,
And lands Thought smoothly on the further shore.

—Edward Young.

THE KEEPING of His commandments is the only proof of my love to Him; and it is the fruit of love as well. If I do not obey Him, I do not love Him. If I do not love Him, I cannot obey.—Rev. G. H. Knight.

NEW YORK "AMERICAN" DISCOVERS ARCHDEACON NIES

Story of His Work Told by Ray Beveridge

ARCHDEACON GIVES CREDIT TO "THE LIVING CHURCH" FOR HIS FUNDS

MUNICH on a perfect spring morning. The chestnut trees bloom. The Easter vacation crowds poured in and out of the old station, which is now being renovated. The square in front of the station was black with people, so writes Ray Beveridge in the New York *American* of July 9th, her letter being dated May 15th. I wanted an interview with the Venerable Archdeacon Nies, she continues. Many who have lived on the Continent must know him, for he is the Archdeacon of the American Episcopal Churches of the whole of Europe!

In meeting the Archdeacon I met the second really neutral person that it has been my privilege to meet since the outbreak of the war.

The other was our own Vice-President Marshall.

The American Church in Munich is not only a church—it is also a library and, above all, it is a home—where all Americans are welcome to meet their friends and where they can drink tea and read the home papers.

At present its hospitable doors are opened to the Russian, English, and other people who are still in Munich.

The Archdeacon's first words will tell the character of the man.

"Miss Beveridge, I am strictly American—neutral; in other words, a Christian.

"It does not matter to me what the nationality, what the faith is of a person. To the individuals that are suffering I want to give help.

"My vocation in times of peace calls me to all of the countries now at war. I know and respect all of the different nationalities, I do not enter into the political or military questions. All I know is that they are all suffering.

"The wounded men suffer from their wounds.

"The prisoners suffer because of their captivity.

"The mothers—the wives—they suffer most of all.

"The German Government have given me permission to help to alleviate the suffering of their prisoners. 'An enemy,' according to the German officers and soldiers, 'ceases to be an enemy the moment he lays down his arms—if he is dead or if he is a captive.

"And I assure you, Miss Beveridge, this sentiment is not merely words, but is carried out, from the highest to the lowest.

"My first call came when an English soldier died in Munich. I was called to read the burial service. I notified all of the English people who remained in Munich. I expected to bury an English lad in a lonely graveyard, and wanted some friends to be with me.

"The dead hero was Captain Nichols, who died from his wounds. Instead of a lonely graveyard, to my surprise, the Germans gave to this prisoner-soldier the same military funeral accorded to one of their own soldiers of equal rank.

"A band of twenty-eight pieces and eight drums accompanied him to his last resting place.

"My work takes me to all of the prison camps in Bavaria and the Rhine Valley, and I come in contact with prisoners of all nationalities. Without exception, I have found that the prisoners are fed and bedded exactly like the Germans. They are served out of the same pots and with the same measures as the Germans."

"But how did you obtain permission to carry on your work?" I asked.

"After the funeral of Captain Nichols I found that there was only one English priest to visit the wounded. I therefore went to the lazaret where Captain Nichols died and told them that I would gladly be subject to call and also be glad to hold services.

"After two days I received permission from the Commander of Munich to visit the prisoners as I pleased. Later I received a letter from Ambassador Gerard to take up the work all over Bavaria."

"But whence do the funds come for all of this work?"

"I am largely indebted to THE LIVING CHURCH, a publication

in Milwaukee. The editor keeps an open subscription list for the sole purpose of helping me to keep up my work.

"Some funds are sent me privately from England—and much is done here in Munich to help.

"I find plenty to do with the money. Some of it is used for dainties, good wines for the seriously wounded, and special foods. Some I divide among the prisoners, at times giving five marks apiece to seventy or eighty men, to buy tobacco, pipes, etc., etc.

"I keep the English prisoners in three of the largest hospitals supplied with tea—as you know, tea to an Englishman is what tobacco is to other men."

The Archdeacon looked up and the well filled shelves of the library inspired him to continue:

"One of the most consoling works was started by Mrs. Ransom Taylor—a circulating library for the prisoners. We send to each camp a number of books, which are read by the different prisoners and then exchanged for others.

"The officers are treated extremely well. They, of course, are housed in forts, but have ample grounds to exercise and to play in.

"The only complaint is that they are bored—say that they envy the men being able to work.

"At Fort Kronach I found Captain Johnson, of the Eighth Buffs, with a broken arm. He laughed when he told me that he had gone through a campaign without a scratch—but that his injury was the result of football. The village people talk about the crazy Englishmen, because they cannot understand why they work so hard at playing football."

THE VALUE OF FOREIGN MISSIONS

PROFESSOR HENRY C. ADAMS, of the University of Michigan, who is now an adviser of the Chinese Government at Peking, made this statement the other day:

"When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."

It is surprising how often we come across tributes of this sort from men who cannot be suspected of any bias in favor of missionary work. Amateur philosophers at home, reviewing in their erudite minds the respective merits of Christianity and the other religions of the world, often decide the case in favor of the other religions, and consequently find something impertinent and offensive in Christian attempts to proselyte the followers of Confucius or Buddha or Mahomet. But those who see the practical workings of Christianity set side by side with those of Confucianism or Buddhism or Mahometanism rarely do. They usually reach the conclusion that Professor Adams has reached.—*Baltimore Sun*.

HOW LONG?

Men's souls are sick of strife, their hearts

Long for return of peace.

When will the world be sane again

And maddening warfare cease?

God grant the nations saving grace

And through thick clouds the vision of His face!

Some in their madness sing of hate.

Some wildly curse the foe.

Few, through the darkness, see the Rock

Whence peace and healing flow.

Great God of Nations, grant us light

To see the walls of Salem through the night!

It cannot last. The longest night

Must turn at length to day.

The glory of the rising sun

On earth will cast its ray.

Then banded for the common good

The nations shall rejoice in brotherhood!

JOHN H. YATES.

THE LIFE of a perfect Christian is nothing else than the going forward ever in the practice of virtue under the impulse of holy aspirations.—*St. Austin*.

KITCHENER MEMORIAL SERVICE IN BOSTON

Congregation Overflows St. Paul's Cathedral

WORK OF THE CHURCH RESCUE MISSION

The Living Church News Bureau }
Boston, July 17, 1916 }

AT the Cathedral on Sunday evening, July 9th, an impressive memorial service for Lord Kitchener was held. Not only was the building itself filled in every available place, many of the congregation standing, but the steps, the side walk, the street and lawn, the wall on the Common beyond, all were occupied. Those who had arranged the service were not expecting any such crowd and were not prepared to deal with it. At half past seven the vergers closed the doors, but they could not keep them closed and the pressure became so great that it was necessary to send for a detail of police. The crowd was decidedly reverent, most of the men outside the church taking off their hats. Before the service the usual custom of singing hymns on the porch had been followed, those selected being *The Son of God goes forth to war*, and *Onward, Christian Soldiers*. Many organizations of British and Canadian citizens attended the service, including the Sons of St. George, and the British Naval and Military Veterans' Associations.

There were special prayers for the British empire and her soldiers, and an address in eulogy of Lord Kitchener, by the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, who emphasized the fact that the qualities that made Kitchener great were typical of the British national character.

"There is a great advantage," he said, "in having a personality that can focus the enthusiasm and call forth the strength of a nation. Such personalities are found in Gen. Joffre in France and in Kitchener in England. Kitchener was to England in the stress of war what Queen Victoria was in peace. Queen Victoria stood for Britain in repose; Kitchener, for Britain aroused.

"When Lord Roberts was looking for a chief of staff, his requirements were for a man, not of rapid strategy, but of sure calculation and inflexible strength. He found him in Kitchener. Kitchener was slow and sure, steady and strong, as fearless of the enemies of efficiency at home as of the enemies abroad. He was the exact epitome of the British people and the British character. He stood for Britain with a frown.

"It is striking that he began and ended his career in association with the French army. At the beginning of it, during the Franco-Prussian war, he had seen the advantage of military preparedness. He had seen that courage was no match for science, or valor for system, that the matchless ardor of the French was useless against the preparations of the Germans.

"To-day the nations are smashing Germany with her own weapons, just as one hundred years ago other nations smashed Napoleon with his own weapons. Germany is being hoisted by her own petard. What is ruining her is not the defeat that she is now beginning to experience, but the easy victory that she won over France forty years ago.

"Kitchener once made the observation, when he was in India, that an army was not for show or aggression, but that it was an insurance against national disaster. On that principle, he raised his army, the greatest volunteer army that the world has seen. With the obstinacy that was part of his character, he kept it in England, month after month, drilling, training, and hardening it, instead of sending it, as fast as it could be sent, to Flanders.

"One of the finest tributes that has been paid to him is in a newspaper headline that appeared after his death, to the effect that Berlin is now yielding to Kitchener.

"He was big and brainy and brawny, silent, and calm, fearless and strong. There are those who saw in him a man only of ice and iron, but it is significant that those who served under this man of supposed ice and iron recognized a strong sense of justice by the side of great efficiency, and it is interesting that those who knew him best loved him most."

The following article by Mrs. Samuel Finley Jones, the wife and devoted fellow laborer of the superintendent of the Church Rescue Mission, gives an excellent idea of the admirable work of that institution of the Church's City Mission.

"We have had plenty of proof that the Lord has blessed our feeble efforts and has given back husbands, fathers, sons, and brothers to their dear ones, making them fine, strong Christian men. They are now taking care of their families, are members of Churches and a blessing to all who know them. When a man is truly converted, he is not only ready but anxious to tell others of the victory he has won and of the One who helped him back to manhood and righteousness.

"So we have 'anniversaries' at the little mission. The man first counts the days of right living, then weeks and months, and when he

has completed one year; he 'calletth his friends and neighbors together, saying, Rejoice with me, for I have found that which was lost.' We do rejoice, and many others have taken courage on these occasions to forsake sin and follow the Master.

"We have had twenty-two anniversaries this year. These twenty-two men are living for others. Nine have been restored to good Christian wives, and have homes of their own again. Two were clergymen whom the Church and friends had done all that money could purchase or love dictate to help get over the awful appetite for strong drink. It was left to the Rescue Mission testimony to bring them back into the fold.

"Did they at first come to us for salvation? Oh, no, they came for a night's lodging or a meal, and were met with sympathy and treated like brothers. We give to them that ask and from him that would borrow we turn not away.

"This opens his eyes, for he is so used to being kicked and scolded and turned away that his heart is broken. He asks why he is treated so well, and the answer always is, 'For our Saviour's sake, who came that you might have life and have it more abundantly.' He may fall once or many times. Is it any wonder? His acquaintances are drunkards and the saloons are ready to welcome him on every side. But if he does we pick him up, and it often demonstrates to him that he must make a full surrender of spirit, soul and body to God.

"It is not easy for a man to get back to respectability. Oftentimes it takes years for others to believe in his conversion. Men can generally find employment if they will keep sober, but unless he can refer to someone as to his ability as a mechanic, he has to be content to help in our work here and get just a living. We have two men with us now who have been here over two years. They constantly seek for better positions on the outside, but without success. It is our pleasure to encourage them and remind them of the promise, 'No good thing will I withhold from him who walketh uprightly.' We believe firmly in these promises ourselves, and that is why we help these poor struggling brothers to take courage.

"The other day someone remarked to Mr. Jones, 'You ought to raise a fund to perpetuate your work. You have been here nearly twenty-two years, what if you should die?' His answer was, 'If the work is of God, it will stand; and if it is not, it should be closed up.'

"Within the last two years we have loaned men fifty dollars at one time without the scratch of a pen, to get their household goods out of storage, and to get their little families together. We trusted them, knowing our men, and in each instance they have made or are making good. Two have fully repaid and the other nearly so, and our simple faith in them has made them stronger and better men. We find we cannot loan a man money and have him sign a receipt for the same, with as good results as the giving out of the fullness of the heart; for 'trust begets trust,' when you know your man, and have lived with him over a year."

It is interesting to note that of the five chaplains who went to the Mexican border with the Massachusetts militia, four were priests of the Church, while the fifth was a Roman Catholic.

Three of our priests, from this diocese, were mentioned last week, while the fourth, the Rev. Walton S. Danker, of Worcester, is of the diocese of Western Massachusetts. The Rev. Lyman Rollins, of Marblehead, chaplain of the Fifth Regiment, volunteered his services when the militia was called and received the permission of the Bishop. His parishioners gave him three months leave of absence. Mr. Rollins has been keenly interested in the army for some time and preached the sermon this spring at the Memorial Day service of the G. A. R., in Marblehead. The Rev. H. Boyd Edwards of Milton, who has gone as chaplain of the Eighth Regiment has been given an indefinite leave of absence by his parish. Mr. Dewart of Winchester, Chaplain of the First Field Artillery, enlisted as chaplain only a few months ago.

J. H. CABOT.

TO A PICTURE OF PROSERPINA HOLDING THE
WATERS OF FORGETFULNESS

Sad Queen of Hell, the cup thou profferest
Bears dull oblivion to all, save thee:
Still o'er dim thoughts of thy Sicilian sea
Throned in thy gloom of state thou lingerest,
Mindful that once thy feet far meadows prest;
Were it not well for thine Eternity
To drink of that grim River flowing free,
And find in dull oblivion lasting rest?

Nay, though our life's deep joy be ever fled,
Sad-sweet, ah, sweet if some remembrance fills
The heart with pain of dreamy whisperings;
As some lone harp, the hand that touch'd it dead,
Wind-kiss'd to shadowy life, a moment thrills
Memorial of dead music on its strings.

HAROLD BUCHANAN RYLEY.

To SAY LITTLE and perform much, shows the characteristics of a great mind.—Socrates.

SERVICES FOR GIRLS' FRIENDLY SOCIETY

A Lodge Given to Philadelphia Societies

HOLIDAY WORK OF CITY PARISH IS ASSAILED

The Living Church News Bureau }
Philadelphia, July 17, 1916 }

THE annual service for the classes of candidates of the Girls' Friendly Society in the diocese was held in the Church of St. Jude and the Nativity on Saturday afternoon, May 6th. About 550 children marched into the church, many carrying their branch banners. The Rev. Llewellyn N. Caley addressed them on the meaning of the word "candidate." The offering, \$24, was given to St. Mark's Mission, Nenana, Alaska.

Members and associates in the diocese held their annual service in the Church of the Holy Trinity, Thursday evening, May 11th. Nearly 1,300 members were present. The sermon was preached by the Bishop, who took for his text Ephesians 4:23. The offering was for the support of the Holiday House.

It has long been the wish to have a Lodge in this diocese, and this is now made possible through the generosity of Mrs. George C. Thomas and her children, who have given the house at 2052 Catharine street to be used as a boarding house for girls, and to be called the Girls' Friendly Society Bessie Memorial Lodge. It will be opened September 5th, and will accommodate thirty-five girls, and, while preference will be given to members of the society, other girls will be welcome. The house is most attractively planned and furnished. Application for board must be made by letter to the house mother, Miss Pauline Wurtele, 228 West Queen street, Germantown.

The Holiday House at Cape May, N. J., was opened June 17th, and will close September 12th. Many of the associates visited the house on the opening day, which marked twenty-one years of holiday house work in Cape May. An effort will be made this season to further reduce the mortgage on the house.

A controversy has been started by a letter written by Dr. Mutchler to the Rev. David M. Steele. Dr. Mutchler represents the Lord's Day Alliance, and, as president, he served notice on Dr. Steele that baseball games which are being played upon the grounds of the summer farm connected with the work of the Church of St. Luke and the Epiphany on Sunday are in violation of the law. Dr. Steele replied, first by telling the Alliance that he could see no violation of the law in the games, and then by describing the work which is being done there. Among other things, he says: "The object of this place [the farm] was to give working people a little week end rest. If this isn't the essence of religion I don't know what it is."

"The Church of St. Luke and the Epiphany, of which I happen to be the rector, held twenty-six hundred people last Easter Day. Two Sundays ago the attendance was fifty-six—a trifle over two per cent. of the cool weather attendance. Those who can go away for the summer do so and the church is closed. The Sunday school teachers disperse with the rest.

"The rest farm is an abandoned farm, taken over three years ago by a land improvement company, and meanwhile rented from month to month until it becomes necessary to build. When I first went there I had the house and barn put in repair, a baseball field laid out and a tennis court. The barn was refloored to make it suitable for dancing.

"We simply transferred there the dances we had at the church during the winter. They are given on Saturday nights, and they keep our young men and women away from dance halls. We walked in a section of the creek which runs through the place to make a swimming pool."

Dr. Steele then goes on to say that the place had been established after many years' experiment. For a time the boys and girls were sent to the seashore for a week, but this could not always be made to coincide with the vacations of the persons who desired to go. At the farm on Sunday afternoon a brief service is held in the orchard, when a few hymns are sung and prayers are said, and a brief address made. During the balance of the day all enjoy themselves on the lawn "much as the children of wealthier persons" do. He says there is nothing that can be correctly called baseball.

The vice-presidents of the Alliance have expressed themselves in agreement with Dr. Mutchler in denouncing the "Sunday desecration" on the farm.

A committee, appointed by the mayor, has sent out a letter to all the ministers of the city, asking them to announce a grand concert to be given by the United Singing Societies and the Philadelphia Turngemeinde in

Concert for Soldiers' Families Convention Hall on Thursday evening of this week, for the benefit of the families of men who have gone to the front. Several families have already been reported to a committee as destitute.

For many years there has been a bitter fight over the closing of a road which has been used by the people of St. David's parish, Radnor, as a means of access to the church. Some months ago the county court ruled in favor of the Church. An appeal was taken to a higher court by residents in the neighborhood whose estates have been cut in two by the road, and last week a ruling was made in their favor. Another road has been opened around these estates which must be used in the future.

A fire occurred at the Home for Colored Cripple Children in West Philadelphia last week which did considerable damage. Fortunately all the children are at the home at the seaside, and no one was injured. It is said that if they had been in the home several lives would likely have been lost. The damage done is a serious matter for the directors, as there is but little insurance. There has been much difficulty in raising the funds necessary to maintain the home, and this added burden creates a serious problem.

EDWARD JAMES MCHENRY.

A DEFENSE OF NATURE'S METHODS

By HAYWOOD TUPPER

OFTEN have we recalled Tennyson's lines:

"Nature, red in tooth and claw,
With ravin shriek'd against his creed"

(the creed, Man's Belief in God's Love), when at the meat-market seeing the unoffending calf, lamb, and pig suspended invitingly for man's physical delectation. The explanation depends upon one's answer to the query, Is Life worth living? Is it?

When, with amused gaze, we note the gambols of lambskins and kids, the capering of colts, etc., we have evidence of their pleasurable emotions. The first impulses of all young things are exultant in the mere consciousness of existence, gladness on being awakened to life. On the plane of sensation it is apparent that animals find a lot of enjoyment. Strange, too, when we reflect upon it, that organized dust can experience emotions! The forest dwellers, to put it Thompson-Seton-wise, live the "Lives of the Hunted." Undeniably! But let us go further.

We cannot conceive of an immortality on earth for animals. Were their deaths interdicted they would soon possess the entire demesne of this pleasant planet. We cannot think it wisdom to have them all herbivorous; verdure would be inadequate for their support; this would quickly result in famine, slow starvation. It follows that the carnivora are essential to permit the existence of the herb-eaters. Now ferocity is the only solution of the self-support of the flesh-eaters. Human beings find the combat with untoward circumstances the very means of developing courage, endurance, initiative, and other fine qualities. So the lust to live quickens the activities of the beasts of prey, and exercises their faculties, which might, otherwise, lie dormant, and languish by inutility.

Conditioned by time and space as are the denizens of this planet, we can think of but three modes of their exit; sudden death, disease, or old-age's slow breakdown. We are told that the shock of instant death is almost unrecognizable; life is dispatched so quickly that a brief moment suffices to expire. Surely sudden death is the fiat of mercy.

We can hardly conceive of this fair domain, the earth, bare of the fauna with which it is so richly furnished.

"Thick as dews upon a twilight green,
Earth's living creatures rose upon the scene,"

pictorially wrote the poet Montgomery of the Era of Creation.

Sighed the Indian Prince, Gotama, "No refuge e'en in water." Every fish of the sea has its final tragedy by the keen demands of the appetite of its congener of the wave: were it otherwise the waters of old ocean would be foul with the dead "that swim no more." Schopenhauer's verdict that life is a cruel blunder for human beings, even when lowered to the fauna of our subject, seems the captious carping of a sciolist who has no perspective to his view-point. Contrary-wise, Wisdom is manifest in creation everywhere. Nature's methods are eminently kind.

Two THINGS this old world needs—tenderness and cheer. All about us are hearts hungry for sympathy, for kindness. Then everywhere are weary and discouraged ones, needing the uplift of hope to make them brave and strong enough to go forward to meet the future. We could do nothing better with our life than to consecrate it to a ministry of tenderness and encouragement. This is one of heaven's paths to happiness, for the merciful shall obtain mercy.—Rev. J. R. Miller, D.D.

PAUL SHIMMON IN CHICAGO

Speaks on Behalf of Nestorian Christians

REPORT OF WORK DONE AT THE CATHEDRAL SHELTER

The Living Church News Bureau }
Chicago, July 17, 1916 }

ON Sunday, July 2nd, at the morning service in St. James' Church, Mr. Paul Shimmon from Persia delivered an address on behalf of the Nestorian Christians in Persia and Kurdistan. He made no direct appeal for financial assistance. His address was most illuminating concerning the conditions in his native land.

The Rev. D. C. Beatty, who officiated at the service, has for many years taken a special interest in the Nestorians. He introduced the speaker and referred to the relation of the old Nestorian Church with the Anglican Church and to the special interest which the Archbishop of Canterbury has taken in preserving that historic Church, and to the great interest taken by the late Bishop H. C. Potter, in the mission which Mr. Shimmon conducted in Persia. Mr. Beatty compared the martyrdom suffered by the Nestorian Christians of the present day to that of the primitive Christians. Mr. Shimmon, in his address, said:

"The Christians of Urmia were left to their own resources when the Russian army retreated. Then it was that the Kurds and Turks descended upon them and the general massacre began. Those who could do so escaped to the city and placed themselves under the American flag which the missionaries had raised as their only protection. It was a veritable reign of terror. Women were caught on the way, terribly assaulted and maltreated, and many forced to become Moslems. Here, if ever, the Church produced a noble army of martyrs, men and women dying by hundreds for the faith of Christ. The whole community of Christians was looted, and their homes burned, not by gun-fire, but by ruthless and cruel Mohammedan fanatics, bent on torturing the people as Christians. For four months many of the people lived in the churches, sitting there day and night in the pews, getting occasionally, as it could be procured by the more venturesome ones, a piece of dry bread. They dared not leave the protection of the American flag. Prominent men, all Christians, were caught and killed by hundreds, and exorbitant sums were demanded as ransoms. After the Russians came back to Urmia in May, the Christians were at last freed from their most miserable condition and those perchance left were permitted to go back to their own villages, where they found their houses for the most part not only looted but razed to the ground or in ruin. All had to sleep either on the bare ground or on the flat roofs of such houses as remained. In most cases where a house stood at all, doors and windows were taken away. The numerous villages presented the appearance of ancient ruins. Above everything else the people need clothing, bedding, and cattle and seed to make a new start, for nearly all who are left are in a most destitute condition."

The work of the Cathedral Shelter is being carried on with marked success during the summer, as the report for June shows.

The superintendent says that sometimes the chapel seems too small for the crowds of eager men who come to the Friday and Sunday services. The Shelter is fulfilling the requirement which has been made of it as a rescue mission of the Church for men. The report for June shows 92 men reclaimed, 1,327 meals served, 456 men lodged, and an attendance at services of 1,011. Since the opening of the Shelter at the beginning of February last, 259 men have been reclaimed, 6,173 meals have been served, 1,413 men have been lodged, and a total of 3,069 men have attended the services.

H. B. GWYN.

TO A CHILD FRIEND

Do you ever follow the homing birds
And watch their unwearied wings,
As they wind through the sky their chartless way,
Out toward the edge of things?

Do you ever kneel in a garden place,
Where lilies border the walks,
And commune with the spirits, face to face,
That stir their slender stalks?

Do you ever climb the crest of a hill,
Where the winds are wandering free?
Do your homesick soul and your senses thrill
To their wild ecstasy?

Do you ever ascend the aisle of light
That leads through tears to a star?
Do you lean far into the world-strewn night,
Out where the dream things are?

EMILY BEATRICE GNAGEY.

RESTLESS SPIRITS

BY THE BISHOP'S CHAPLAIN

BROWN wants an interview with you tomorrow. You have nothing down for four o'clock, so I told him to come at that hour," informed the Bishop's Chaplain as his superior entered the office.

"Brown?" interrogated the Bishop, "I hope he is not another restless spirit. What is the trouble with the younger clergy now? They want to be changing, changing all the time. Here was Jones to-day—Jones, who has one of the most promising of the new parishes in the diocese, wants to leave and he hasn't been there two years and this is the third parish he has had in the five years he has been in the ministry. He gives no reason except that he wishes to make the change."

"I sometimes think," replied the Bishop's Chaplain, "that they have not forgotten 'Moving-up Day' which they used to have in college. They don't always move up, but they seem to think they must be on the move each year."

Yes, it was true, he mused to himself, while the Bishop ran through his mail, there were a lot of restless spirits among the younger clergy.

There was the case of Jones, and he knew Brown's story was going to be a similar one—Brown had been priested only a few weeks and now wanted to leave the country parish, that had put up with the youthful sermons, the inexperience, and the restricted services of his diaconate, in order to go to a city curacy where—not where he would have larger opportunity for doing the Master's work but where—he could have a rectory and a wife!

Smith wished to leave to do missionary work in Mexico. Smith had a city parish whose boundaries touched a newly developed tract of land upon which many roofs, but no church steeple, appeared. Yet Smith could not think of starting a mission in that section; no, he must go to Mexico. And at the end of a year he wrote back to the Bishop, "You told me I was doing a foolish thing and I know now that I was. Have you a place for me in your diocese again? It is the only diocese I have ever been truly happy in and I long to return to it."

There are more restless spirits besides the Reverend Messrs. Jones, Brown and Smith. There is one who is discouraged because his parish doesn't build a rectory and double his salary at the end of the first year and so asks the Bishop to name him to the next vacant parish of which he hears.

There is another who must leave because his heart has been cruelly trampled upon by the belle of the village. Another, who could not stand the country and must go to the city, finds, after spending nine months in two rooms of the city parish house, that the country is the more desirable.

Still another grows enthusiastic over a certain prospective call and gives the vestry to understand that he will accept if the call is extended, and indeed does accept. For a month the vestry work on the rectory and even plant the garden in anticipation of his coming when one day they receive a letter from him stating that his present parish has raised his salary a hundred dollars and therefore he begs to decline their call.

How many of them, like Adam, lay the blame on the wife! They make the excuse that the wife can't stand the climate, or there is no social life for her in the parish. Or the house is too large, or too small. Poor innocent wife! when really it is that her husband only wishes to make a change.

The chaplain recalled how one man wrote to the Bishop and said that as he had been five years in his present parish he hoped he might now expect a *promotion*—and how a none too modest young deacon inquired how long it took to become a bishop.

He contrasted all these with his own pastor who had been rector of but one parish for forty years and in that time had brought up ten other parishes from their infancy of missions—And also with his Bishop who had been curate and rector of one parish and then Bishop of the same diocese.

Can it be possible that these restless spirits are moved by ambition to seek self-glory, or other material advancement, and that their ears are so waxed with the call of worldly gain that they do not hear the call "according to the will of our Lord Jesus Christ." Else would they not meekly cry, in the words of Frances Havergal,

"Oh, use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

GUESTS

I keep my garden wall-confined,
Green-boughed for thrush, and lark, and linnet;
A fountain tunefully inclined,
Bright beds with blossoms rare entwined—
And angels come and walk within it.

I keep my living-room so decked
With dream, and fantasy, and vision,
That Joy and Gladness oft elect
Its priceless beauties to inspect,
And honor it with lays elysian.

I keep my chamber cool and fair,
A guest-couch courtesy bestowing;
When Peace with folded wings lies there
No room have I for Grief or Care—
No wonder that I dread his going!

I keep my closet free from dust,
All mildew, moths, and taint expelling;
And there great secrets are discussed
In whispers, with a Guest august
Who glorifies my humble dwelling!

CLARENCE URMY.

CHURCHMEN IN OUR CITIZEN ARMY

MANY prominent Church families are represented in the citizen army that has been mobilized and is already at the Mexican border or preparing to go.

Among these are a number of the clergy, who are serving as chaplains. The Bishop of Western Nebraska, the Rt. Rev. George A. Beecher, D.D., is chaplain in the Nebraska National Guard and has been with the boys at Lincoln, where they were mobilizing to go to the front. We are not advised whether he will proceed further with them. Maryland sends three regiments to the front with Church chaplains. The latter are the Rev. B. D. Chambers of the First Regiment, the Rev. Wm. D. Gould of the Fourth, and the Rev. W. Page Dame of the Fifth. New York sends two of her clergy, the Rev. George R. Van de Water, D.D., and the Rev. Horace R. Fell, the latter being chaplain of the Twenty-second Regiment of Engineers. Mr. Fell is in active service. We are not advised as to Dr. Van de Water. Buffalo sends the Rev. John C. Ward, rector of Grace Church, who goes as chaplain of the Seventy-fourth Regiment, in which are a number of his parishioners. Three of the clergy of Massachusetts have gone to the front as chaplains, the Rev. Lyman H. Rollins, the Rev. H. Boyd Edwards, and the Rev. Murray W. Dewart. The first two of these are now at El Paso; Mr. Dewart, chaplain of the First Artillery, is at Fort Bliss, Texas. From the diocese of Western Massachusetts the Rev. W. S. Danker of Worcester is chaplain of the Second Massachusetts Regiment and is now on duty at Columbus, N. Mex.

Of Illinois regiments the Rev. N. B. Clinch, rector of Emmanuel Church, Rockford, is chaplain of the Third. Mr. Clinch has stated in THE LIVING CHURCH that in his regiment are also one vestryman, the choirmaster, and fifteen choristers with other men from his parish. The Rev. Frank C. Armstrong of Chicago is chaplain of another regiment.

Two Michigan regiments have clergy of the Church as chaplains, being the Thirty-first, the Rev. W. A. Atkinson, and the Thirty-third, the Rev. T. E. Swan. Both of these at last report were with their regiments at Grayling, Mich. Mr. Atkinson received the call to camp before breakfast on the morning after the dedication of the new parish house of St. Matthias' Church, Detroit, of which he is rector. The chaplain of the First Kentucky Regiment, the Rev. Harris Mallinckrodt, rector of Calvary Church, Louisville, is at the mobilization camp at Fort Thomas, Ky., awaiting the order to proceed to the border. The chaplain of the First New Mexico Regiment is the Rev. V. T. Vincent, who is on duty at Columbus, N. Mex. The Rev. G. R. E. MacDonald, chaplain of the Second California Regiment, is with his regiment at Nogales, Ariz.

Another of our clergy, who was ordained to the priesthood on June 20th, the Rev. G. A. Turner, rector of All Saints' Church, Wheatland, Wyo., is first lieutenant in the local company of the Wyoming National Guard and is in camp with his company at Camp Kendrick, Cheyenne. We are not advised whether he will proceed further with his regiment.

It is, of course impossible for us to attempt to record the laymen of the Church who are in service with regiments of the various states, but reports come to us of members of prominent Church families in many parts of the country which may

be enumerated without in any sense assuming that great numbers more of equal prominence are not in the field.

Among those in Massachusetts regiments, Chilton R. Cabot is the son of the senior warden of Trinity Church, Concord, and Captain Edward B. Richardson of Brookline is in active service. Connecticut regiments have among their members Captain J. H. Kelso Davis, who is in command of Troop B of cavalry and who is junior warden of St. James' Church, Hartford. Colonel Richard Goodman of Trinity Church, Hartford, commands one of the regiments. Our only New York reports of this nature are from the diocese of Western New York, which reports that Brigadier General Wilson, commanding the Fourth Brigade, is a prominent Churchman and graduate of Hobart College, while Colonel C. E. P. Babcock of the Sixty-fifth Regiment is a son of the late Rev. Theodore Babcock and himself a communicant of Trinity Church, Buffalo.

Of Pennsylvania Churchmen, Clinton Rogers Woodruff has a son-in-law in the Philadelphia troop of cavalry. Brigadier Charles M. Clement, senior brigade commander of the Pennsylvania forces, is warden of St. Matthew's Church, Sunbury, and a well-known deputy to General Convention. Captain Charles Clement, his son, is a member of Troop 1 in the First Regiment of Pennsylvania cavalry. Frederic Griffin Dorwart, son of the Rev. Wm. Dorwart of Newport, Pa., is quartermaster sergeant of the division staff. The warden of St. James' Church, Bedford, Mr. Shell Ridenour, is serving in the ranks. A vestryman of St. Michael's, Birdsboro, Mr. George Brooke, III, is a member of the city troop of Philadelphia and is in service. Of the Virginia militiamen, Major Edwin Slaughter is a relative of Dr. Philip Slaughter, the distinguished Church historian. Franklin Brand, a member of the Culpeper Minutemen, an organization dating from 1774, which is now in the service, comes of a prominent Church family.

Cincinnati is said to have fully a hundred active Churchmen in its military service. Perhaps the most distinguished of these is Mr. Wm. Cooper Procter, a member of the Standing Committee of the diocese of Southern Ohio, junior warden of Christ Church, Glendale, and deputy to General Convention, who is colonel of the First Regiment. Among the privates in that regiment is Stewart Purves, a son of the Dean of the Cathedral. Dr. James Bentley, prominent in Christ Church, Cincinnati, is a member of the hospital corps in service. The First Ohio armored motor battery, lately formed, has Churchmen for captain and first and second lieutenants. Constance Southworth, prominent in Christ Church and for several terms president of the Church Club of the diocese, is lieutenant in another company. Bruce Graydon, of Calvary, Clifton, is captain of the newly formed Scout troop. A number of prominent Church families are represented in Troop C of cavalry.

Among the Michigan men, Francis Hooker, a private in one of the companies, is the son of Dr. Charles E. Hooker, secretary of the Standing Committee. Serving as a bugler in Company A of the Second Wisconsin Regiment is Howard L. Morehouse, son of the editor of THE LIVING CHURCH, while a son of Oliver Clyde Fuller of Milwaukee is in Troop A. Both are with their companies at San Antonio at the present time. Archie Fisher, Jr., son of the senior warden of St. George's Church, Macomb, Ill., is a member of the First Illinois Regiment now at the front. Franklin C. Smith, Jr., son of the Dean of the Cathedral at Rawlins, Wyo., is a private in Battery B of the Colorado National Guard in camp at Golden, Colo. Among distinguished Churchmen from New Mexico who are in service at the border are Adjutant-General Harry T. Herring, Capt. Norman L. King, and Col. Bronson M. Cutting. Two sons of the Rev. Isaac Dawson of Sacramento, Calif., are serving in regiments from that state, being George I. Dawson of the hospital corps of the Second Regiment and Benjamin M. Dawson, sergeant in Company E of the same regiment. The Rev. C. L. Thackeray was a private in Company L of Watsonville, Cal., but did not proceed to the border with his company.

AS IN THE Holy Eucharist—the blessed Sacrament of Love—Christ does truly bestow Himself upon His chosen ones, so also in the cup of suffering He gives Himself, though after another manner, to those who will receive Him. And to those who stretch out their hands and drink willingly of this cup, it becomes in very deed and truth a Eucharist—a sacrifice of praise.—*M. E. Townsend.*

WOULD YOU have joy and peace in believing? Cultivate love, which is charity.—*Rev. F. C. Ewer, D.D.*

From the Papal to the Episcopal Church

By the Rev. F. C. CAPOZZI

I.

IN the year 1911 I came to the United States of America, sent by the Father General of the Augustinian Order, to which I belonged. I had finished my philosophical and theological studies in Rome, partly in the Papal University *De propaganda fide*, partly in the International Augustinian College. This college being close to the Vatican, I had often had the chance of seeing Popes Leo XIII. and Pius X. I remember that when I first saw Pope Leo XIII. sitting majestically in his chair, carried by four prelates in a triumphal procession through the immense naves of St. Peter's Church, I was moved to tears.

The patrimony of theological doctrine which I brought to this country was not much richer than that of the average Roman Catholic priest. To tell the truth, I had never been too fond of theology. The scholastic system we were obliged to follow, with its subtleties and aridity, had seemed to me as something exceedingly hard and tiresome.

In matters of religious controversy I knew that little which I had been taught in the classes of Ecclesiastical History, Patrology, and Dogmatic Theology. Usually in Roman Catholic colleges they expound thoroughly their own system, whereas those of others are scarcely hinted at and often not even mentioned. Had I been asked, I should not have been able to state what other Churches, outside the Roman, stood for. In college we were not allowed to read any books except from a Roman source. Once in a while the rector would go through the rooms of the students, examine their books carefully, and if anyone was found in possession of a work or paper suspected of Modernism or Protestantism, he was severely punished, and sometimes even expelled from the college.

Thus when I came to this country, and for some time after, I was thoroughly convinced that the Roman was the only true Church founded by our Lord, out of which there was no salvation, except through good faith. I considered all Churches outside the Roman as branches cut down from the divine tree, and consequently deprived of life.

As to the Greek Church, I knew her not as Orthodox, such as she professes and calls herself, but as heterodox and schismatic, such as Rome calls her. I had read a few works dealing with that Church; but such works, written by Ultramontanes, had put her in a quite unfavorable light. The authors of such books had apparently forgotten everything concerning Athanasius, and remembered only Photius. Therefore I had no sympathy with that part of Catholic Christendom.

As for the Anglican Church, I considered her only as the result of caprice on the part of Henry VIII., resulting from the refusal of the Pope to grant him a divorce. The great essential difference between the German and Anglican Reformation was quite unknown to me. I had not even a suspicion about the Anglican claims of Catholicity and Apostolicity. I looked on the Anglicans and Episcopalians only as Protestants, a little less radical than Lutherans and Presbyterians. My faith in the Roman Church was so firm as to seem quite beyond any possibility of being shaken; my devotion to the papacy was unbounded.

Although I abhorred Protestantism as a principle, yet I had always been well disposed toward Protestants. I had never sympathized with intolerance and sectarianism; never had I been able to understand why Catholics, Schismatics, and Protestants should look upon one another as though they were irreconcilable enemies; whereas, in conclusion, they all believe in the same Lord, love the same Master, and hold the same hope. Moreover I had often wondered why Christians of various denominations did not try gradually to cast down the old barriers and to promote a better understanding among themselves.

In this country I became attached to one of the largest Italian churches of Philadelphia. Having passed at once from college to the busiest parochial life, I began early to realize that the Roman Church was in reality a little different from what books and professors had shown me. I had pictured her all holy and beautiful in her doctrines and morals, as well as in the life of her priests. But as I made acquaintances among Italian, Polish, and Irish priests, I became disgusted with the

spiritual carelessness, venality, and hypocrisy of a great many of them, as well as with the moral corruption of others. Certainly I did not imagine that each one of the Roman priests should be irreprehensible, yet I did expect in the Church a higher spiritual and moral standard.

In addition to discovering a great deal of wrong in the practical side of the Church, some features led me to believe that not all was right even in her doctrinal field. Among the practices which impressed me quite unfavorably was the exaggerated "worship" of the saints and their images and relics. The church building where I was located was filled with numerous statues of saints, and in honor of such saints nearly every week some holiday was kept, consisting of solemn masses, rhetorical panegyrics, noisy processions, and so forth. I began to realize that the distinction made by Roman theologians between the worship of "adoration" due to God alone, and that of "honor or reverence" to be paid to the saints, was merely a matter of theory. Practically, there was no such difference. The people paid the saints a true adoration; they were in the habit of kneeling before their statues, asking all sorts of favors of them—even the salvation of the soul. To sum it up, they looked at the saints as though they were so many Saviours.

The pastor of the church considered all that as a great spectacle of faith, whereas to me it was nothing but superstition, and, what is worse, idolatry. Being convinced of such abuse, I began to denounce it. Many a Sunday, while preaching either at the celebration of the Mass or at the evening service, I dealt with subjects such as "The Saints" and tried to enlighten the people on this matter, keeping before their mind that One is our Lord and Saviour, Jesus Christ, and that we must adore Him alone, pray to Him, have recourse to Him, and Him only. Thence arose quarrels with the pastor of the church, who seemed to be more after money than after souls. He reproached me for scandalizing people instead of stirring up their faith; and charged me also with being a wolf rather than an apostle. He insisted that the duty of a priest was to adapt himself to the people, meaning by this that I should let them have their own way and not be so persistent in urging their reformation. I, for my part, tried to make the pastor understand how wrong was such exaggerated worship of the saints, and how derogatory to the supreme honor of Jesus. Moreover I told him that the duty of a priest was not to adapt himself to the superstitious faith of the people, but on the contrary, to enlighten their conscience. But the pastor was more preoccupied with material interests than with spiritual enlightenment and moral elevation of souls, and therefore would not listen to me. His objection to my arguments was that were my suggestions kept, the church would soon be closed for lack of financial support.

From the worship of the saints I passed on to attack some other abuses of that Church, such as the rigorous exacting of money for baptism and other sacraments, even from the poor people who could not afford to pay for such. Further, I set myself to inveigh at the various political wrongs of the Vatican, such as the temporal power of popes, the excessive meddling of the Church and of priests with politics, and so on. Such tendency to criticise the Roman Church for her relation to the civil society and her attitude toward modern thought and progress had been strong in me from the time I was in college. Due to this tendency I had been more or less sharply rebuked on various occasions by my superiors. In this country I insisted more strongly on the necessity for a reformation of the Church of Rome, beginning with the Pope and the College of Cardinals. This cause was also supported by another priest, though with less fervor, who was stationed at the same place where I was.

Meanwhile, during the time left to me from parish work, I gave myself to the study of religious controversies and ecclesiastical history. I read all the books I could get dealing with such matters. At first I felt some scruples about it as I was then still under the impression that it was a sin to read books not sanctioned by Rome. But afterward I was able to understand the injustice of the "Index." I reasoned this way: Rome forbids the reading of books not by Roman authors, claiming

them to be false. But if such books are false, why be so afraid of facing falsehood? Declaring a book false and warning the faithful accordingly would seem sufficient, without suppressing the book itself. Then I argued, in books forbidden by Rome there must be something true which she desires to conceal.

I first read some past numbers of *La cultura Sociale*, a review of religious and social studies, published by Italian Modernists. Then the famous *Letters of a Modernist to His Holiness, Pope Pius X.* Afterwards, *Christianity at the Crossroads*, by Father Tyrrell. In those books I found theoretically expressed a great deal of what I was realizing in the practical life of the Roman Church. While I was at college in Rome, all clergymen had been compelled, by an order of the Pope, to take oath against Modernism. Naturally I also had sworn without knowing well what it stood for. After studying it, however, I realized that it was not what I had been taught. I saw then that the course for which Modernism strove was, in a great part, right and holy, the adapting of Roman Catholicism to the intellectual, moral, and social needs of present times. Till that moment my thought had not yet gone beyond the Roman Church.

(To be continued)

THE CHURCH'S SOCIAL DUTY

THE RELIGION which came by Jesus Christ is essentially a social religion. Jesus ministered to the bodies as well as the souls of men. He went out toward a brother in distress wherever or whenever He found him, without respect to race or creed. The Master taught in the most uncompromising terms of word and deed the obligation of the widest love and service in the name of the Father of all, and nothing less than this dare we, individual or Church which bears Christ's name, undertake to do.

Wherever, therefore, there is a real human need which is not being met by any of the existing agencies of the community—I care not what the need may be—it is the duty as it is the privilege of the Church to do what it can to meet that need, and the question as to whether such effort will tend to enlarge the Church membership or contribute to its financial strength is, I take it, quite beside the mark.

Our religion, which means the life of God with men—the God whom Christ revealed—claims the whole range of life for the truth. Jesus, you remember, taught us to pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven," and therefore the Church, which exists for the sole purpose of giving expression to this religion, must in like manner seek to make the truth a reality in all parts of human nature. No side of life—social, industrial, political, recreational, cultural—can be foreign to the interest and sympathy of the Christian Church.—*Rev. Samuel Tyler.*

Deputies and Alternates to General Convention

In the list of deputies and alternates printed in THE LIVING CHURCH of July 8th, there were some inaccuracies and some delegations were but partially reported. We reprint below a supplementary list of delegations where the list has been corrected or completed. As before, the names in italics are those of persons who were members of the General Convention of 1913.

GEORGIA

CLERICAL DEPUTIES

Rev. W. T. Dakin, Savannah.
Rev. J. B. Lawrence, Americus.
Rev. R. B. Boykin, Brunswick.
Rev. G. S. Whitney, Augusta.

LAY DEPUTIES

Mr. W. K. Miller, Augusta.
Mr. E. S. Elliott, Savannah.
Hon. J. Randolph Anderson, Savannah.
Mr. H. C. Cunningham, Savannah.

CLERICAL ALTERNATES

Rev. D. Watson Winn, St. Simon's Island.
Rev. S. B. McGlohon, Savannah.
Rev. J. W. Bleker, Fitzgerald.
Rev. Wm. Johnson, Augusta.

LAY ALTERNATES

Mr. A. B. Moore, Savannah.
Hon. Geo. T. Cann, Savannah.
Mr. F. H. Harrold, Americus.
Mr. J. A. Cobb, Americus.

LONG ISLAND

Rev. Dr. C. F. J. Wrigley, 53 Remsen St., Brooklyn Hgts., N. Y.
Rev. Dr. R. F. Alsop, 96 Remsen St., Brooklyn.
Rev. H. D. Waller, 45 Locust St., Flushing.
Rev. J. H. Melish, 157 Montague St., Brooklyn.

Col. W. S. Cogswell, 31 Clinton Ave., Jamaica, N. Y.
Mr. W. S. McDonald, 1305 Albe-marle Rd., Brooklyn.
Mr. W. R. Marsh, Garden City, N. Y.
Mr. Daniel Whitford, Healy Ave., Far Rockaway, N. Y.

Rev. Frederick W. Norris, D.D., 180 Macon St., Brooklyn.
Rev. Oscar F. R. Treder, East Hampton, L. I., N. Y.
Rev. St. Clair Hester, D.D., 207 Wash. Park, Brooklyn.
Rev. Robt. Rogers, 306 McDonough St., Brooklyn.

Hon. Asa B. Gardiner, Orell Manor Farm, Monsey, Rockland Co., N. Y.
Mr. Robt. L. Pierrepont, 140 Columbia Hts., Brooklyn.
Mr. Jacob C. Klinck, 85 Argyle Road, Brooklyn.
Mr. Geo. E. Hall, cor. 81st St. and 11th Ave., Brooklyn.

LOS ANGELES

Rev. G. F. Weld, Santa Barbara, Calif.
Rev. Geo. Davidson, Los Angeles.
Rev. C. L. Barnes, San Diego.
Rev. A. G. H. Bode, Long Beach.

Mr. E. M. Cope, Redlands.
Mr. Colin M. Gair, 1124 Le Veta Pl., Los Angeles.
Mr. W. C. Mushet, 512 Union League Bldg., Los Angeles.
Mr. A. W. Morgan, Pac. Mut. Life Ins. Co., Los Angeles.

Rev. C. E. Deuel, D.D., Santa Barbara.
Rev. P. H. Hickman, Oceanside.
Rev. Wm. MacCormack, D.D., Los Angeles.
Rev. J. Arthur Evans, Hollywood.

Dr. J. E. Cowles, 524 Mer. Nat'l Bk. Bldg., Los Angeles.
Mr. S. B. Robinson, 819 Mer. Nat'l Bk. Bldg., Los Angeles.
Mr. G. D. Adams, Ontario.
Mr. H. Ivor Thomas, 830 Higgins Bldg., Los Angeles.

NEW HAMPSHIRE

Rev. Lucius Waterman, D.D., Hanover.
Rev. Wm. Porter Niles, Nashua.
Rev. Wm. E. Patterson, Claremont.
Rev. Samuel S. Drury, D.D., Concord.

*Mr. Wm. R. Burleigh, Manchester.
Hon. Robt. J. Peaslee.
Hon. Edw. C. Niles, School St., Concord.
Mr. Robt. E. Wolf.

Rev. John S. Littell, D.D.
Rev. W. Stanley Emery.
Rev. James C. Flanders.
Rev. George R. Hazard.

George Cook, M.D.
C. S. Knox.
Sherman E. Burroughs.
Louis W. Flanders.

NEW YORK

Very Rev. W. M. Grosvenor, Cath. St. John Divine, New York City.
Rev. Dr. Henry Lubeck, 344 W. 57th St., New York.
Rev. Dr. E. M. Stires, 3 West 53rd St., New York.
Rev. Dr. Leighton Parks, 342 Madison Ave., New York.

Mr. Francis L. Stetson, 4 E. 74th St., New York.
Mr. Stephen Baker, St. James' Ch., New York.
Mr. Edmund Baylies, S. James Ch., New York.
Mr. Vernon M. Davis, 194 Lenox Ave., New York.

Rev. Dr. H. P. Nichols, 18 W. 122nd St., New York.
Rev. Dr. Wm. H. Pott, 2041 Fifth Ave., New York.
Rev. Theodore Sedgwick, 103 E. 21st St., New York.
Rev. Dr. Chas. L. Slattery, 804 Broadway, New York.

Mr. C. F. Huntington, Grace Ch., New York.
Mr. Franklin D. Roosevelt, Hyde Park, New York.
Mr. J. M. Wainwright, Rye, N. Y.
Mr. George Zabriskie, 23 Gramercy Pl., New York.

OHIO

Rev. Geo. P. Atwater, Akron.
Rev. Robt. L. Harris, Toledo.
Rev. H. W. Jones, D.D., Gambier.
Rev. Walter R. Breed, D.D., Cleveland.

Mr. Samuel Mather, Cleveland.
Mr. Ensign N. Brown, Youngstown.
Mr. D. Z. Norton, Cleveland.
Mr. Walter A. Hodge, Toledo.

Rev. Gerard F. Patterson, Cleveland.
Rev. Wm. F. Peirce, L.H.D., Gambier.
Rev. Franklyn C. Sherman, Akron.
Rev. Edmund G. Mapes, Sandusky.

Mr. Robert S. West, Perry.
Mr. Frank E. Abbott, Cleveland.
Mr. Edw. L. Worthington, Cleveland.
Mr. Thos. H. Walbridge, Toledo.

* Deceased.

Delegates from Missionary Districts

SOUTHERN FLORIDA

Rev. W. C. Richardson, Tampa.

Mr. Frederic H. Rand, Sanford.

Rev. E. E. Madeira, St. Petersburg.

Judge C. Massey, Orlando.

The Registration of Communicants

By the Rev. GEORGE LYNDE RICHARDSON

EVERY rector whom I have ever consulted about the registration of communicants has agreed with me that our system of letters of transfer is cumbrous and wasteful. We are losing every year communicants who might be retained if we had a more workable system, and the task of keeping the parish register so as to safeguard the rights of communicants and at the same time to make an honest report to the Bishop, as the canon requires, is hopelessly difficult.

We are confronted by many obstacles when we try to persuade our lay people to conform with the requirements of the canon. First, there is the matter of sentiment. Many persons have great reluctance to remove their names from the register of the parish where they were confirmed and perhaps spent many happy years, and no amount of argument can convince them that there is any obligation on their part to do so. Second, there is the obstacle of ignorance. A surprisingly large proportion of communicants who remove from one parish to another do not know that there is any such thing as a letter of transfer required. In many cases one finds the impression that simply to be enrolled as a contributor in a parish, or to rent a sitting, is equivalent to having one's name placed on the parish register, and nothing more is required. Third, there is the difficulty of carelessness and indifference. Persons know what they ought to do, but do not do it. This is not always so blameable as it might be when one considers that there are many persons to whom letter-writing is a serious task. One has often found a humble and unlettered communicant who, when told that he ought to write a letter to the rector of the parish from which he removed, and ask for a transfer, was manifestly smitten with dismay. Writing a letter is hard enough, but writing to a learned person like the rector of a large parish means an embarrassing and almost impossible undertaking. As many of our clergy take the position that one cannot issue a transfer except on the personal application of the communicant, this obstacle remains unsurmountable in some cases. Fourth, we have the difficulty that sometimes exists where the communicant of a small parish in the country comes to a large city and is reluctant to "settle down." He wanders about from church to church, trying to find a place where he may be at home, and, being unable to make up his mind, he fails to present anywhere the letter which he may have in his possession. In course of time he is marked off the register of the home parish, and remains suspended in the air, a communicant nowhere, holding a transfer which has never been completed. Such a letter, fifteen years old, was recently brought to the writer, and not long ago he received another which was dated six years earlier.

Much of this arises from our effort to combine two purposes, which need not be associated and would be better kept apart. The first purpose of registration is to safeguard the communicant's rights. There must be somewhere a record to which he can appeal to show that he is a confirmed person, and has been admitted to the Holy Communion. This status is of course a legal one, not only under Church canons, but, if occasion require, recognized even in the civil courts. The other purpose of registration is to make possible an annual census, so that the authorities of the Church may know how many communicants are on the rolls of parishes. These two purposes might perfectly well be separated, and the whole tedious business of letters of transfer abolished, with great gain to the Church.

The first purpose would be carried out if every person confirmed and admitted to the Holy Communion were entered in the register of the parish where this was done, and a certificate issued to him by the rector. During the rest of his life his name should remain on the book of this original parish, and, in case of loss or destruction of the certificate, a duplicate could be issued on application as often as need arose. Instead of going through the process of asking, obtaining, and presenting a letter of transfer, he could establish his status with the rector of any parish where he desired to receive the Holy Communion, simply by showing his certificate. This would meet the first of the difficulties mentioned above, namely, the sentimental attachment of the individual to the church where he was brought up and confirmed. He could always consider himself as connected with that parish, the parish of his earliest associations and training.

For the second purpose of registration, namely, the annual census, a much more accurate return could be made if every clergyman having the cure of souls were required to report annually the number of confirmed persons under his care. They might be registered in a hundred different parishes, but for the time being they would be worshipping in the church of which he had charge.

A difficulty that might arise would be the case of one who attended one church in the city in the winter, and another in the country in the summer, but practically, with a little inquiry, it could always be ascertained whether or not such persons were to be counted in the census from one parish or the other.

Another problem that might arise would be the question of suspension or exclusion from the Holy Communion. This is not frequent, but it does happen. The rubric preceding the Communion Office requires, however, that in every such case the rector shall report his action to the ordinary within two weeks. It might be made the duty of the bishop, in these exceptional cases, to send to the parish of original record information of the action which had been taken.

No letters of transfer would be required at all under this system. The rector of each parish would keep two distinct lists, the first a list to establish the right of persons who had been admitted to the Holy Communion under his authority. From this list no removals would ever be made and it would not be used as a basis of his report as to the number of communicants under his care. For this second purpose he would keep a second list on which he would enter every one, no matter where he had been admitted to the Holy Communion, who was at the time of the report living and worshipping in his parish. There are frequently in a parish church from thirty to fifty persons who are regular attendants and communicants, but who cannot be reported by the rector of the parish, because they have never been properly transferred to his care; and there are on every parish register the names of a considerable number of persons who do not attend the church, who live elsewhere, and are perhaps regular communicants and contributors in some other parish, yet whose names remain indefinitely on the register, because they have never taken the letter commendatory required by the canon.

How far this leads to duplication in reports one cannot tell, but it certainly sometimes results in the complete loss of communicants or in failure to report them at all. There are undoubtedly living in every large city thousands of persons who have been confirmed in the Church, but whose names are no longer on parish registers anywhere, although in many cases they suppose themselves still to be connected with parishes which they left years ago, to which they have a vague sentimental attachment, but for which they do not assume any responsibility whatever.

ORA PRO NOBIS

And they, the saints, stand near, remembering

When they were here.

They know the struggle to be good; the cling

Of life; the fear

Of giving all to Faith; and when we pray

They add a wiser clause to what we say.

They have known God, and they would have us see

What they have seen.

Strangers? These kin in Christ? Not now to me,

Nor have they been.

I only did not realize that they

Were always praying, helping me to pray.

Dear saints of God, whose hearts are purified

By His strange fire,

How could I dream your love and prayers could hide

Your prayer's desire?

I am not sure about His Will—His Way—

And I so often tire, when I pray.

You whom He trusted, and who did not fail,

Are stronger there.

More like the Christ; and surer to avail

Than mine, your prayer.

I shall pray too, but of your charity,

Join in my intercession—pray for me.

JESSIE FAITH SHERMAN.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

CAUSES OF GERMANY'S ECONOMIC DEVELOPMENT

THE question is frequently asked: "By what statesmanship was an agricultural state like Germany, only emerging from eighteenth century feudalism a half century ago, raised to a position of commanding industrial, commercial, and agricultural importance?" Dr. Frederic C. Howe in his book on *Socialized Germany* endeavors to answer this question by asserting that socialism is the prime cause. He points out that in this country the state is subordinated to the individual, and that pioneer conditions have been crystallized into organic law. "We have so weakened the state," he says, "that great aggregations of wealth have become more powerful than the community." In Germany, the situation has been reversed, the individual has been subordinated to the state; feudal conditions have been crystallized into constitutional law. "Germany has so strengthened the state as to devitalize the individual. . . . Expediency is the rule of statesmanship, not abstraction as to the philosophic nature of the state . . . (This) is not the opinion of the ruling class alone . . . (but) of all classes. . . . This paternalism does not necessarily mean less freedom to the individual than . . . in England and America. It is rather a different kind of freedom." Aside from: political freedom, the German enjoys far greater freedom than the Englishman or American, viz.: economic.

Railway ownership is another cause ascribed by Dr. Howe for the close economic relationship between the state and the masses. "The general honesty and disinterestedness of the German official is not alone attributable to the traditions of the country," but because "privileged wealth," as he calls it, is held not privately, but publicly. Among other causes he includes: Canals and "free ports," by which the advantages of free trade are secured without sacrificing the principles of a protective tariff; "industry-harbors"; social economics, that is, the utilization of "human salvage"; the care for the unemployed, as well as the leisure life of the people; industrial courts which prevent wage reductions; and social insurance which shifts the cost of sickness, accident, old age, to the cost of production; or to put it in another way, "workmen are not compelled to make a vicarious sacrifice for the community."

Higher education provides the expert; primary elementary education is compulsory for eight years, ten months in the year, throughout the empire; and continuation schools, which originated in Germany, cover 92 per cent. of the studying body after the fourteenth year, are a necessary adjunct to the elementary schools, and are steadily becoming compulsory to the eighteenth year; while sanitation, health, city experts, municipal socialism, city planning and housing, all are fitted into industry and commerce.

This survey is wonderfully suggestive and the book (which is published by Charles Scribner's Sons, New York), may with profit be studied by all who are concerned about the social future of the United States.

TORRENS SYSTEM OF LAND REGISTRATION

Whatever tends to make land a better and more mobile security may very properly be included under social service, and so we can include here a brief notice of John J. Hopper's pamphlet on the Torrens system of land registration. This definite statement is designed:

"To clear away in some degree the false issues that have been raised to cloud the Torrens principle, and to show how simple the system really is and how easily and certainly it can be put into successful use in New York. . . .

"The immediate object in view is to amend the present New York law, to make the system official, provide an assurance fund, make registrations permanent and simplify the proceedings so that the public generally may register titles quickly and cheaply and at the same time repay to the county in revenue the half-million dollars or more which has been spent in perfecting the title examining plant in the register's office."

NEW INHERITANCE LAW IN NEW YORK

New York's legislature has passed a new law relating to inheritance taxes. The grades at which the progressive rates of the inheritance tax law apply were reduced, and most of the exemptions lowered. In this way more inheritances have been brought within the law. (Incidentally a similar step should be taken with regard to the federal income tax, but that law continues to be good as far as it goes, although palpably class legislation.) A new class, at a higher rate, was made of certain beneficiaries formerly included in the direct class. Capital employed in business by non-residents was made taxable, and the term "resident" was defined to include any person who lives in New York for the greater part of the year within two years preceding death, which is an attempt to make all intangible property of such persons taxable there, wherever located, as well as tangible property located in the State.

FIELD SECRETARY FOR SPECIAL SERVICE

The Rev. Charles Stelzle, who lived in New York's tenements for twenty years of his early life and worked at the trade of machinist, before preparing for the work of the ministry, has been selected by the administrative committee of the Federal Council of the Churches of Christ as field secretary for special service. Mr. Stelzle organized the department of Church and Labor of the Presbyterian Church and was its superintendent for ten years. For twelve years Mr. Stelzle attended every annual convention of the American Federation of Labor as a delegate representing the churches. He has served as arbitrator in many labor difficulties, and in each case has been selected by employees and employers as chairman of such arbitration boards. I believe he still carries his union card as a machinist.

ENGLISH COMMISSIONS WILL TEACH GARDENING

The Swansea Markets Commission (England) has decided to teach its taxpayers how to grow their own cabbage and potatoes. Moved by the sight of so much imported vegetable produce, the committee has bought a piece of land on which will be arranged model kitchen gardens, to which taxpayers can go for hints and instruction. The *Municipal Journal* (of London) says: "We think this a much better idea than that of the gentleman who wants 'borough, district, and parish councils' to utilize for food-growing purposes all public land under their control." It has not yet come to this. If the people will cultivate their gardens there will be no need to tear up the parks, as the *Journal* points out; at the same time the move illustrates something of the pressure upon our English friends.

THE JOINT COMMISSION ON SOCIAL SERVICE has begun the publication of a Social Study Series, Number One of which deals with *What Is Social Service?* The following review questions will give a fair idea of the scope of the leaflet:

- Are the idea and practice of "charity" new or old?
- Distinguish between Christian charity on the one hand and pre-Christian or non-Christian charity.
- What are the limitations of "charity"?
- Define "social service" as contrasted with charity. What various interpretations of social service?
- Give a "case" (if possible, not from the text but from your own experience of previous study) involving both charity and social service as distinct methods.
- What is meant by "preventive" effort? By "constructive" effort?
- How is "justice" involved in social service?
- What is the relation of "eugenics" to social service?
- What is the scientific basis of modern social technique? Are scientific methods necessarily antagonistic to the religious spirit?
- Explain the relation of social service to "institutional" work.

Who taught mankind on that first Christmas day
 What 'twas to be a man; to give, not take,
 To serve, not rule; to nourish, not devour;
 To help, not crush; if need, to die, not live.
 —Kingley.



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.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

I DO not know whether attention has been sufficiently called in the Church papers to the pamphlet by the Rev. Dr. J. P. Peters on the Revision of the Prayer Book, published by Edwin S. Gorham, New York. It seems to me by far the most significant, practical, suggestive, and altogether important publication which has ever been written on that subject, and in my opinion it should be in the possession of every deputy-elect to the General Convention to read, mark, learn, and inwardly digest.

I have sent copies to all the deputies in this diocese and I hope that the pamphlet may have not only a circulation that may carry it to every deputy-elect, but also a general circulation throughout the Church. Unquestionably, many, if not most, of the recommendations made by Dr. Peters should be incorporated in the proposed revision, and the sooner we get to thinking about them and to acting in regard to them, the better it will be.

Sincerely yours,

JOHN N. McCORMICK.

Grand Rapids, July 10, 1916.

THE EASTWARD POSITION

To the Editor of *The Living Church*:

IN the discussion now going on as to the way to read the Epistle and Gospel, one of your correspondents makes a curious distinction between the edification of the people and the worship of God. Why not have both emphasized in the same service? Is it probable that the inaudible and turned-away reading of the Epistle and Gospel would ever have come into use if the language of the book had been understood by the people?

There is a tremendous power in direct speech. The printed page cannot equal it in power, cannot approach it. Gospels and Epistles were ministered to men at first; why not continue to minister them in the most direct and appealing way?

I have my Prayer Book, but, like many other elderly men, my eye-sight does not give me the comfortable use of a Prayer Book that I once had. I can listen so much more carefully. And I have the joy of listening to the best sort of reading, where it is my privilege to worship. It is clear, distinct, interpretative. It is really the proclamation of the truth, a grand help to prepare the worshipper for the act which is to follow.

Have we forgotten that our presbyter is as much a prophet as a priest?

To have a great care for edification is as pleasing to God as worship.

G. MOTT WILLIAMS.

Marquette, Mich.

To the Editor of *The Living Church*:

THE explanations for maintaining the Eastward position in reading the Epistle and Gospel given by your correspondents Messrs. Chapman and Littleton are interesting but scarcely appeal to one as reasonable—Mr. Chapman has been at some pains to discover the reason why the Epistle and Gospel should be read in direction of the people but has found no trouble in finding a reason for not facing the congregation, most puzzling to me.

To my, perhaps peculiar, mind it would seem no difficult task to find a reason for turning to the people in reading the Scriptures, are they not read for the edification of the people, and not for that of the Divine Majesty? To read, as on the Third Sunday after Trinity, St. Peter's epistle exhorting to humility for the benefit of the Divine Being would appear somewhat unreasonable and possibly irreverent. The Gospel is the good news—to whom? Surely to the people, not to God. God is glorified in the uplifting effect upon His people of the reading of His word.

The prayers are addressed to God and not to the people, and I do not see that it is essential to their effect upon God that every member of the congregation should follow each and every word. It may suffice that there should be an assent to the substance of the approach.

If it is proper in a Solemn Eucharist when reading the Epistle and Gospel to turn to the people (I do not intend to be frivolous), then all our Eucharists should be solemn, as tending to a sane and reverent worship of a rational Deity.

It does not appeal to my sense of good order or good reason to be told that it is proper to read the Gospel facing the north, which in my chancel would be to a bare wall, and it does not explain the position that one should do this because an ancient prophet located

Satan's throne in that point of the compass. Such explanations encourage levity rather than reverence.

We need to pray not so much that we may be saved from a quarrel with Romish practices—perhaps it would be well for us to quarrel with them—but for more of wisdom that we may worship God in spirit and in truth rather than with mere gracefulness of posture, even though grace may be marred by the lifting up of a heavy service book and turning to the people when we read the Gospel.

Yours sincerely,

ARTHUR R. PRICE.

Monroe, La., July 10, 1916.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

IN a previous letter I began a critical analysis of the argument of Prof. Tyson concerning the teaching of our Lord on Marriage and Divorce. Space does not admit of the examination of the arguments of Allen and McNeill, also quoted by Bishop Hall, or of Dr. Arthur Wright and Dr. Alfred Plummer, whom he might have quoted. I have judged it sufficient to give your readers a thorough analysis of one of these authors (especially as Bishop Hall commends him so highly, and as he so closely follows Archdeacon Allen)—confidently expecting to show that his argument is wholly inconclusive.

Now Professor Tyson (following Dr. Allen) dwells much on the "utter confusion" created in the St. Matthew texts by the introduction of the exception. Let us see then if such confusion really exists. The Pharisees came to Christ, asking, "Is it lawful for a man to put away his wife for every cause (*i. e.*, for any and every cause, serious or frivolous)?" Our Lord answered by referring them to the original institution of marriage, when God Himself made husband and wife one flesh, and added, "What therefore God hath joined together, let not man put asunder." They reply, "Why then did Moses command to give a bill of divorcement, and to put her away?" Our Lord replies that this was a temporary accommodation conceded for the hardness of their hearts—to prevent cruelty and to mitigate the evil of arbitrary expulsion of the wife by the husband. It was a departure from the primitive ideal and ordinance: "From the beginning it was not so." "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery." That is to say, marriage is indissoluble, save only when the unity created by it is wickedly rent asunder by marital infidelity—by an act of sin which, *ipso facto*, destroys the oneness of flesh which marriage created. (It will be observed that the two clauses of verse 9 are closely linked together, and that the woman mentioned in the second clause is the same referred to in the first clause. The logical sequence compels us to understand that the woman, whom if any man marry he will commit adultery, is the woman who has been divorced for some cause other than adultery.)

This rule of marriage and divorce thus enunciated by Christ was so much more strict even than that the school of Shammai had laid down, so unspeakably more strict than any the disciples as Jews had been accustomed to see observed; it was in such sharp contrast to the lax practice prevailing everywhere in Judea—for the school of Hillel was now completely dominant—that the disciples could but exclaim, "If the case of the man is so with his wife"—if the tie is indissoluble except by the act of adultery—then "it is not expedient to marry." Jesus replied, "Not all men can receive this saying (that is, the saying of the disciples that it is not expedient to marry)." And then in verse 12 He enlarges upon the subject of celibacy, adding, "He that is able to receive it let him receive it."

Is there any confusion or self-contradiction in the passage as thus elucidated? I fail to discover it. It is consistent, logical, intelligible, and the exegesis violates no rule of Greek grammar.

Turn now to St. Matt. 5: 32. There we read: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement (referring to Deut. 24: 1); but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress (*i. e.*, causes her to commit adultery by exposing her to the temptation, to a Jewish woman peculiarly strong, of marrying again); and whosoever shall marry her when she is put away committeth adultery (because she has been unlawfully put away—because she is still another man's wife)." I confess that my eyes are not sharp enough to see any inconsistency in this passage with itself or with the other passage in St. Matt. 19, just discussed.

3. Professor Tyson quotes St. Paul as an independent and earlier authority for the absolute indissolubility of marriage. The

passage on which he relies is the much discussed and much disputed one in 1 Cor. 7: 10-11. It is thus rendered by the American Revisers: "But unto the married I give charge, yea, not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband), and that the husband leave not his wife." He also quotes verse 39 at the end of the chapter: "A wife is bound for so long time as her husband liveth; but if the husband be dead (or fallen asleep) she is free to be married to whom she will."

Now let the reader observe that this last verse is almost identical with Rom. 7: 2; the assertion is as positive in the one case as in the other. And yet we know, beyond any question, that there was an exception to the Jewish law referred to in Rom. 7: 2, though St. Paul does not state it. Why then may there not be an exception to the Christian law stated in 1 Cor. 7: 10, 11, and 39?

Our author assumes that St. Paul here declares that our Lord taught the absolute indissolubility of marriage, allowing no exception; but it must be said that the best scholarship does not support that assumption. Olshausen says: "He makes no mention of adultery as a valid cause of divorce, since this constitutes the divorce itself." Dean Mansel says: "The context shows that Paul was not contemplating the case of adultery at all." Dr. Hugh Davey Evans points out, in agreement with Mr. Keble, that St. Paul's decision had been asked about mixed marriages, second marriages, and some others; and that "the question of divorce for adultery was not among them." "Of divorce there is no direct mention; there was therefore no occasion for referring to the exception by which it is permitted in certain cases" (p. 205). "This passage proves nothing for or against the exception." (Cf. Meyer, *in loco*, pp. 157-9.)

4. Professor Tyson affirms (again following Dr. Allen) that if the first gospel correctly reports the teaching of Christ, then Christ "does not rise above the school of Shammai. He simply confirms its interpretation of the Old Testament's teaching" (p. 44). Again, he says: "In effect the Lord answers, according to the first gospel, that although the divine law in this matter is a declination from the original standard set by Almighty God, and is no more than a temporary concession to human depravity, it is nevertheless eternal! And accordingly, placing His divine *imprimatur* upon the Shammaic interpretation, He declares it binding" (p. 38). Our author returns again and again to this alleged correspondence between the teachings of Shammai and Christ's teaching as reported in the first gospel.

In doing so Professor Tyson does not seem to be on solid ground. It is a mistake to allege a parallel between the two. Dr. Edersheim, whose authority in the interpretation of all questions pertaining to Judaism is generally recognized, says: "It is a serious mistake to set the teaching of Christ, on this subject, by the side of that of Shammai." (*Life of Christ*, p. 333.) Again, "The Jewish law unquestionably allowed divorce on almost any ground" (even the school of Shammai). Once more, he says, "No real comparison is possible between Christ and even the strictest of the Rabbis, since none of them actually prohibited divorce except on the ground of adultery" (p. 334). If this be true, all that Professor Tyson says about Christ "descending to the level of Shammai," and much more of his argument (pp. 36-44), falls to the ground (p. 42).

As a matter of fact, as Meyer says, in the time of Christ Hillel's doctrine had become the prevalent one. In this view Edersheim coincides, and this was the view which was brought before Christ on this occasion. The question of the Pharisees was, "Is it lawful for a man to put away his wife for every cause (that is to say, for any and every cause)?"

It is true that our Lord teaches that the Deuteronomic permission of divorce was a declension from the standard set by Almighty God, but the passage gives no ground for Professor Tyson's assertion that Christ's words as given in the first gospel declare that the Deuteronomic law "is nevertheless eternal." To interpret Deut. 24: 1 as granting permission of divorce only upon the ground of adultery, is to be strangely oblivious of the fact that adultery, under the Mosaic law, was punishable with death (22: 22).

It follows that our author's assertion on page 46, that, according to St. Matt. 19: 2, "Christ adopts no higher ethical standard than a Jewish rabbi," or that He "does not rise above the school of Shammai," or that the Deuteronomic law is eternal, finds no support in this passage.

Perhaps it is not too much to say that a writer who falls into such serious and palpable errors as those now pointed out can hardly be surprised if we decline to accept his confident assertion that words which the Church has rested upon for nineteen centuries as the authentic utterance of Christ are after all without any real authority.

RANDOLPH H. MCKIM.

WHERE CALENDAR DATES WILL NOT CONFLICT

To the Editor of *The Living Church*:

WHY not adopt a new Calendar? Seeing in a recent issue a letter from Walter S. Fleming of New York, I thought it would interest your readers to know how the United States Government—Department of Commerce, Bureau of Standards—has written to me several times with regard to my "proposed perpetual calendar," where neither civil nor ecclesiastical dates conflict, in which the year

is divided into thirteen months of twenty-eight days each, with an additional day without date at the end of the year immediately preceding January 1st and called New Year's Day, 19—.

The additional month is named Holiday and comes between June and July. Every leap year there shall be an extra day between Saturday, Holiday 14th, and Sunday, Holiday 15th, known as Leap Year Day, which shall be treated in all respects similar to New Year's Day. Any labor done on New Year's Day or Leap Year Day shall be a matter of special contract or agreement. No interest or rental shall accrue on that day; for all such purposes they are to be considered parts of December 28th, and Holiday 14th.

Some of the advantages of the perpetual calendar are:

Each month has the same number of days—like a school month; each year, month, and week begins on Sunday and ends on Saturday. The same date in each month falls on the same day of the week.

A printed civil calendar for each month will not be necessary, as the days of each month are identical with those of the first month. Holidays, anniversaries, etc., are very easily fixed or transferred. It will facilitate business calculations. A month will mean twenty-eight and not twenty-nine, thirty, or thirty-one days. Wages by the week, fortnight, and month are readily adjusted without even referring to the calendar, which is easily committed to memory.

The calendar could, by general consent, be adopted Sunday, January 1, 1922, without disturbing in the least our present calendar.

This is just the *civil* side, only simplified. The astronomical and religious calendars connected with this Calendar are naturally more complicated, but as a letter from the government goes on to say:

"We are much interested in your proposal, and believe that it will add greatly to the efforts towards calendar reform to have such a calendar made up to cover the special days observed by the Churches and to have it advocated by a Churchman, as we understand that considerable opposition to calendar reform heretofore has come from the clergy, doubtless because the calendars before proposed did not provide for the Church Days."

If this calendar were adopted such days as St. Mark the Evangelist and St. Barnabas the Apostle would not clash with greater feasts as they did this year, as pointed out by Mr. Fleming in his letter of June 16th, neither would we keep St. Andrew's Day twice in this Church year as we are going to do, to say nothing of its conflicting, as it does, with Thanksgiving Day. And in many other cases in the years to come, such as Passion Sunday in 1917, there would be no need to transfer, side-track, or entirely omit any of the Church Days, as they can be properly placed with historic accuracy as far as possible—such as the Circumcision, Candlemas, Lady Day (Annunciation), Easter, Christmas, St. John Baptist, etc.—without any conflicts.

Not only the governments, but the press all over the country, universities, societies, and prominent individuals, including some of the rulers of the world, have written to me very encouragingly with a view of bringing this matter of calendar reform again before the legislative bodies. If after the great war is over we could only get Russia to compromise the battle would be half won.

The reason why other proposed calendars have not received public sanction has been due to the difficulty of changing customs. This is illustrated by the time-honored custom of manufacturing clock's faces having IIII, instead of the Roman Numeral IV, to denote the fourth hour like the other hours. Look at any clock with Roman numerals and see the mistake; and the reason for it is a very interesting piece of history.

Just as the clock is a permanent part of the household so this calendar will be, and the avalanche of advertising calendars with which we are burdened the first of each year will be a thing of the past. The much discussed and debated daylight-saving bill, which has recently been passed in several countries after years of agitation, will pave the way for calendar reform. Most of the holidays falling on a Monday will give the working man the longest possible recreation and will give the churches the chance on the preceding Sunday to emphasize the teaching of that holiday.

The chairman of the Committee on the Revision of the Prayer Book has already promised to consider the new proposed Church Calendar when the time comes. Frere in his latest book on Liturgical Reforms says "the Revision of the Prayer Book must be based on the Revision of the Calendar," and he advocates a fixed Easter also—April 15th. Time and space will not permit of my going into more details now; but I trust the Calendar may be brought to the attention of the Church's legislative bodies.

HERBERT PERCY HAMES.

Colfax, Wash., July 8, 1916.

ORDER AND THE NAME

To the Editor of *The Living Church*:

BISHOP BURTON'S article in your issue of June 24th, entitled *The Church's Order*, is most interesting and timely. The question of Order is the one that is uppermost, and the chief cause of our differences. Extremes result from either magnifying or minimizing the functions, the legitimate functions, of the ministry of the Church. We differ in our conceptions of the ministry, its character, and its authority. The episcopate, the historic episcopate, the apostolic ministry—what does it mean? Each one wants the truth, and each one has an interpretation or a definition of his own. Along the same lines we are getting accustomed to different names to

designate our Church, e.g., the American Church, the Episcopal Church, the Church, the Catholic Church, etc.

There seem to be as many different titles of the Church as there are different conceptions of the episcopate and the ministry. Of course there is a very close relation between Order and Name. If we could get the name right, we might get together on the other. The title Protestant Episcopal never has been, nor can it ever be, an adequate one. It would be better to use the name suggested by the creed itself, adopted by the Council of Constantinople in A. D. 381, when the Nicene Creed was enlarged by the addition of the last few clauses: "One Catholic and Apostolic Church," etc. The name there would be, in our modern terms, "The Catholic Episcopal Church," which I prefer to all others.

This creedal name would determine and outline all the definitions of Order that could be surely believed among us. "The Catholic Episcopal Church" is a protest against the Papal conception of Order on the one hand, and the chief denominational theories on the other; until perhaps they can all be so modified, or completed, as to fit under the creedal conception, which must be our ultimate hope in working and praying for Church unity.

The title, The Catholic (Apostolic) Episcopal Church, stands out like the other great articles of the Creed, scriptural, historic, comprehensive, positive, constructive, true. If the conception of ministry is not the same to all students of the New Testament, this definite title of the undivided Church of A. D. 381, which bears on Order, is still interpretative and vital to all who are baptized in this faith.

The name "Catholic Episcopal" is euphonious as a combination of words, as well as descriptive and unitive. It not only interprets the creedal formula, "Catholic and Apostolic," but, aside from any particular theory of development, or of function, indicates the episcopate as derived from and originating in the apostolate of Pentecost and Jerusalem. If some modern scholars deny that the episcopate is traceable in detail from the time of the great creed to the apostles themselves, we are certain of its acceptance in the fourth century, and from that time to the present. At the Council of Constantinople the undivided Church was as certain of its apostolic Order as of its apostolic Baptism for the remission of sins. Adopt the beautiful name of the Church's early choosing, and as in the other articles of the faith so in Order we will have a sure anchor of refuge when the storms of controversy arise either within our communion or around about us. Would that the House of Bishops would take up this matter of Order and Name, which is the burning issue of our time, and declare their corporate mind so soon as they can define it. If historical criticism is soon to be focused upon this subject, let our leaders announce their anticipatory judgment with no uncertain sound, for the edification of the whole body of the faithful.

Washington, D. C., July 4, 1916. ENOCH M. THOMPSON.

THE MYSTERY OF THE ASCENSION

To the Editor of *The Living Church*:

SOME of us have received a letter from one whose mind stumbles at the physical aspects of the mystery of the Ascension of our Lord. "How can we reconcile this fact when it is so manifest a contradiction of the force of gravity?"

What is the origin of the force of gravity? What is its nature? What are its limitations? Has any scientist answered these questions so that they stay answered? To me, a layman, the Ascension of the Saviour of men typifies the heavenward yearning of humanity—not indeed always, or chiefly, a yearning for other-worldly bliss, but a yearning for perfection of character.

"I hold it true, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

We plant our faith not on physical mysteries, but on character, which is a fact which we daily have to do with: on character which is the enduring part of our friends, by which we remember them long after they have departed this life: on character which is the result of constant struggles toward perfection; but above all on the uniquely perfect character of our Lord Jesus Christ, which is the proof of His divinity, the constant challenge to our doubts and difficulties, and the foundation stone of the Catholic Faith. LEWIS STOCKTON.

Buffalo.

COLLEGE WORK AT GENERAL CONVENTION

To the Editor of *The Living Church*:

PROFESSOR PAMMEL'S letter appearing recently leads me to state that the following arrangements have been made for presenting the college work at the General Convention. Of course the dates are tentative.

A college conference is planned for the afternoon of Tuesday, October 24th, and a college mass meeting for the evening of the same day. The former will afford opportunity for informal discussion, and at the latter there will be addresses by a number specially interested in the problem of the Church and the student. In addition to these, there will be several lectures before parochial leaders, dealing with the obligation of such leaders to students, and

in all probability an exhibit, including various phases of the work. It is hoped that other group discussions may be arranged.

I shall be glad to hear from any who are particularly interested in this whole matter, and shall welcome information as to names of those who will be present at the General Convention, with this special problem in mind. The Convention will present a fine opportunity for crystallizing interest in the work.

Thanking you, I am, etc.,

STANLEY S. KILBOURNE,

Director Collegiate Department
General Board of Religious Education.

Monument Beach, Mass., July 10, 1916.

THE MINISTRY OF HEALING

To the Editor of *The Living Church*:

I WAS very much interested in The Ministry of Healing, by the Rev. Henry B. Wilson in the issue of July 8th. I am not a member of the Society of the Nazarene, but I can testify from experience to the power and efficacy of faith and prayer and laying on of hands in restoring health. I have constantly practised it in my ministry, and in many instances with remarkable success. In one case a young lady, after a long and treacherous illness which several times brought her to death's door, but who was each time recalled by prayer and faith, was given up by the physician as dying. But faith and prayer prevailed, and she fully recovered. I might mention other instances. In fact, I am fully convinced that there is no reason why any young person should die when Christ's ministry of healing can be applied. With old people it may reasonably be different. Any "ambassador of Christ" who has not this faith in his ministry, and in Christ's promise to heal, should make his living in some other way. J. S. HARTZELL.

Cheraw, S. C., July 10, 1916.

THE WORLD'S FIRST SUNDAY SCHOOL

To the Editor of *The Living Church*:

IN the interesting article in the *Spirit of Missions* from the pen of Archdeacon Lawrence on How the Church Came to Georgia, there is one historical fact mentioned that is of special interest to the whole Church, viz., that the Rev. George Whitfield, when rector or minister of Christ Church, Savannah, established the first Sunday school in the world—about fifty years before Robert Raikes started his Sunday school—so that America has the claim, and not England, of being the pioneer in Sunday school work.

I should like to add, that this Sunday school started by Whitfield has continued to the present day. F. NORTH-TUMMON.
Savannah, Ga., July 10, 1916.

LOST OPPORTUNITIES

My days were filled with work and earnest prayer,
I meant to cultivate a friendship rare
But had no time.

And lo! the flowers bloomed upon a grave,
My friend was gone, in vain for her I crave,
Her love sublime.

I meant to say a kindly word and do
Some special work for Christ, so earnest, true,
But found no way.
So busy was my life, it did not seem
I had the time, 'twas all an idle dream
In thoughts that stray.

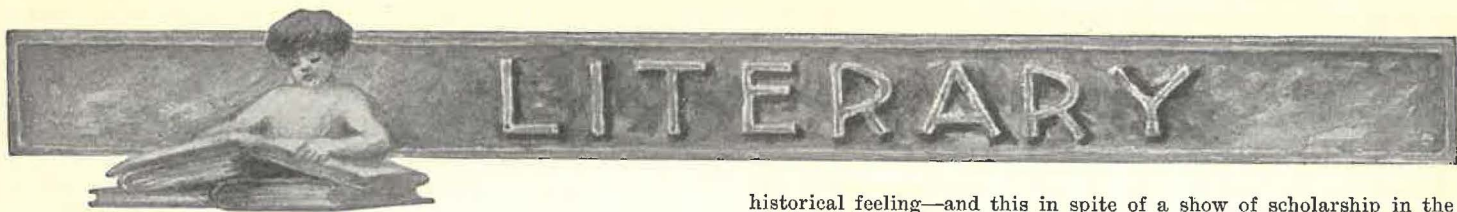
I meant neglected, lonely souls to seek,
My arms outstretched to helpless ones and weak,
Yet busy days
Absorbed my life, the chance, alas! was lost,
I found it was too late, at bitter cost.
No blame or praise

Could bring the golden moments back again.
Some nobler soul had soothed their grief and pain;
But not for me
The blessed privilege I had cast aside,
Too busy with ambitions false, and pride,
Their wants to see.

My God, at last before Thy judgment seat
When, humbled, I for mercy shall entreat,
Have pity then!
'Twill be too late my poor excuse to make,
Let me repent and work for Thy dear sake,
In love, Amen.

MARTHA A. KIDDER.

WISDOM WILL never let us stand with any man or men on an unfriendly footing.—Emerson.



THEOLOGICAL

The Holy Catholic Church: The Communion of Saints. A Study on the Apostles' Creed. By Henry Barclay Swete, D.D., D.Litt., F.B.A., late Regius Professor of Divinity in the University of Cambridge, Hon. Canon of Ely; Hon. Chaplain to the King. Macmillan and Co., pp. x, 265. Price \$1.25.

The author of this book is perhaps the most eminent theologian in the Anglican Communion to-day. His distinguished service to the Church is represented by a large output of theological "studies," all of the highest quality and some of exceptional value. A long line of able reviewers have borne testimony to the excellence of his work, and the appearance of a new volume from his pen is always the occasion of fresh tributes of this sort, which at the same time are felt to be quite superfluous. We have no mind to vie with others in our praise of Dr. Swete, but the point we desire to emphasize in connection with this his latest volume is its importance at the present juncture of affairs. There was great need that the position of the Anglican Church on this doctrine of the Apostles' Creed should be voiced by such an authority, and it is a most fortunate circumstance that the impressive utterance comes at just this time.

The subject calls for expert handling. Never before have people shown such an interest in Christian origins. Men are in search of the basic facts and are in no mood to accept anything in the way of dogma, however venerable, in lieu of these facts.

The Catholic Church is one of the great outstanding institutions of the world, fundamentally always the same amid varieties of outward form and minor details of organization, growing as an individual grows from infancy to adult life, and exhibiting the characteristics of growth, the marks of time, the scars of controversy. Disunion is the present fact; reunion, the problem of to-day and of the future. Under these circumstances the temptation in some quarters is to take counsel of expediency, to adopt short cuts to reunion involving, as most of these do, a flat repudiation of all traditional doctrine as to the constitution of the Church, and in effect relegating the Church to the position of a subordinate detail of the Christian religion—something that men can make or unmake at will. Others deprecate inquiry into the historical commonplaces of doctrine on the subject as a thing that is not in line with the trend of thought about us in the Protestant bodies, as making not for reunion but for a clearer emphasis upon the points of disagreement. Dr. Swete shows clearly that any such demand cannot seriously be entertained, and he justifies this position, which is instinctive to the Catholic mind, by arguments of compelling force. But his treatment of the subject is positive and constructive, not primarily controversial. It deals with those things that are most surely believed among us, in a manner always to conciliate the opponent while enlightening the believer. His book embodies the substance of lectures delivered to theological students, but it is also adapted to the requirements of our intelligent laity who will enjoy its lucid style, its clear-cut enunciation of the truths exhibited, and the arguments which sustain the writer's positions.

The latter part of the book, dealing with "The Communion of Saints," is no less to be commended and will be welcomed by many readers who require just the kind of instruction it supplies. Here as elsewhere the author's treatment always ministers to clearness of thought. The reader is delivered from the danger of unsuspected pitfalls and feels the privilege of traversing a difficult pathway hand in hand with such an experienced guide.

To sum up, we do not disparage in the least the recognized worth of other contributions to the literature of this subject when we avow the belief that Dr. Swete's book is altogether the best that has yet appeared: and we content ourselves with this judgment, being sure we could hardly add to its force by an analysis of contents, or in any better way prepare the reader for the satisfaction that awaits him in his perusal of the volume.

T. B. F.

The Epistle of St. James: Lectures by H. Maynard Smith; viii+386 pp. Longmans, 1914. Price \$2.00 net.

A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes; 316 pp. Scribner, 1916. \$3.00 net.

The Epistle of St. James lends itself peculiarly to the homiletical type of exposition, and this is the field that Mr. Maynard Smith essays to cover in his attractively bound and well printed presentation of a series of twenty lectures delivered by him, "not to theological students, but to a mixed congregation." The lectures are simple in style, forcible, at times pithy, often driving home the thought with a bit of sound moralizing that reveals the experienced preacher's broad and sympathetic knowledge of human nature. But the book has one fundamental defect. It is seriously wanting in

historical feeling—and this in spite of a show of scholarship in the way of extended notes on "The Lord's Brethren," "The Elders of the Church," etc. In this respect the book is an anachronism. It moves in an intellectual atmosphere fast becoming strange to the modern mind. Historical background of a sort the lectures have, to be sure, but the day is past when facts can be fashioned to serve the ends of apologetic.

In the valuable introduction with which Prof. Ropes of Harvard prefaces his recent contribution to the *International Critical Commentary* we are offered the opinion that "James" is the work, probably pseudonymous, of an otherwise unknown Jewish Christian teacher, composed in some half-Hellenistic city of Palestine (Caesarea?) in the period of 75-125 A. D. On this theory of its origin the epistle serves as the mirror of a secluded and self-contained type of Palestinian Christianity but little known to history, yet significant as impressing us anew with a sense of the rich variety of forms which "Christianity (and in this case very early Christianity)" has assumed in its long history." Moreover, the late admission of the epistle into the canon, as well as the tradition of its apostolic origin, can on this assumption be satisfactorily accounted for. Integral to Prof. Ropes' position, however, is his conviction that neither Hermas nor any other Christian writer of the first two centuries betrays acquaintance with St. James—a conviction which many scholars will probably be slow to share.

In regard to the relation of the epistle to St. Paul implied in the passage on faith and works, "the most discussed subject in connection with the epistle," Prof. Ropes remarks that most of the discussions on this point "err through the inability of their authors to separate themselves from modern theological issues and the method of modern theological definition." "Paul and James move in different circles of thought." They are however "at one on the moral question involved."

Considerable importance for the proper interpretation of the epistles attaches to Prof. Ropes' contention that in style and method, and to some extent in substance, the closest affinities of the epistle are within the diatribe, or moral and philosophical address, of the "Greek popular street preacher." This is not however to deny a kinship "in the deeper roots of our writer's thought" with the Jewish Wisdom literature, a type with which the book is often erroneously classed.

Enough has been said to indicate how widely the present commentary differs in standpoint from that of Mayor, so long regarded in many circles as the "standard" on St. James. It is no disparagement to Mayor to say that time is changing our standards—time and such specimens of reverent yet untrammelled scholarship as the volume before us.

C. B. H.

MISCELLANEOUS

The Memories of a Publisher. By George Haven Putnam. New York: G. P. Putnam's sons. Price \$2.50 net.

Mr. Putnam has had a long and useful career as publisher, publicist, and man of affairs. He has embodied in this volume his impressions of the men he has met and of the events in which he has participated or which he has observed at close range. He speaks with a frankness and a sincerity that give particular charm to a volume touching many subjects of which many who are now living have knowledge. His comments on distinguished Americans such as Theodore Roosevelt, who at one time was his business associate, and George William Curtis and Carl Schurz, with whom he was intimately associated, in many of their forward movements, are sparkling, stimulating, and illuminating. Altogether this volume is a good one to have at one's hand for occasional reading to refresh one's mind as to events that are passing into history and events that are still of the present.

Through Glacier Park. Seeing America First with Howard Eaton. By Mary Roberts Rinehart. With illustrations. Boston: Houghton Mifflin Co. 75 cents net.

Describing in such a vivid manner her trip on horseback through Glacier Park as to give the reader a splendid idea of some of its wonders, and thus creating a desire to see the exquisite beauties of this region of mountains, glaciers, and forests, Mary Roberts Rinehart has given the reading public something of lasting benefit. To those who have taken the trip in the ordinary manner of traveling by train and automobile a new aspect will be given this wonder spot, while those who have not had even that pleasure will at once have a keen desire to see for themselves that which is so picturesquely described in this little book. There are also several photographs taken on the trip which give but a very faint idea of the scenery, which is too vast to be photographed with adequacy.

Church Calendar



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

AT the annual meeting of the New London (Conn.) archdeaconry, held at Black Rock, on June 20th, the Rev. CHARLES L. ADAMS, rector of St. Paul's Church, Willimantic, was elected secretary to succeed the Rev. James H. George, Jr., resigned.

THE Rev. F. J. BARWELL-WALKER should be addressed at 6922 Stewart avenue, Chicago, Ill.

MR. GEORGE E. BULKLEY was reelected treasurer of the Hartford archdeaconry at its annual meeting recently held in Grace Church, Windsor, Conn.

THE Rev. CALSB CRESSON, Jr., should be addressed at Oaks P. O., Montgomery county, Pa.

THE Rev. ADDISON A. EWING of Madison, Wis., has been elected rector of Emmanuel Church, New Castle, Delaware.

THE Rev. EDWARD ASHLEY GERHARD began his rectorship of Christ Church, Winnetka, diocese of Chicago, on Sunday, July 2nd.

THE Rev. GEORGE T. GRUMAN is now in charge of Trinity Church, Berlin, Wis., and all correspondence should be addressed to him at 739 Spring street.

EGERTON E. HALL, catechist of St. Paul's Church, Panama, will enter the Bishop Payne Divinity School, Petersburg, Virginia, in September.

THE Rev. JOHN HENRY HOPKINS, D.D., is spending his vacation with his wife at their summer home, Wedding Bells, Grand Isle, Vermont. Dr. Hopkins recently suffered a painful accident, tearing some of the muscles of the leg while dodging an automobile on Michigan avenue, Chicago.

THE Rev. EDMUND SMITH MIDDLETON, deposed from the ministry by the Bishop of New York in 1912, for causes not affecting his moral character, and at his own request, was restored on July 1st by Bishop Greer, acting with the unanimous advice and consent of the Standing Committee, and with the written consent and approval of the five bishops whose dioceses are nearest to the diocese of New York.

THE address of the Rev. JAMES F. PLUMMER, rector of All Saints' Church, Mobile, Ala., is changed to 21 South Ann street, Mobile.

THE Rev. JAMES W. TRIPP has resigned his work at St. John's Church, Presque Isle, Maine, to accept a call to the parishes of Randolph and Randolph Center, Vermont, and enters upon his new work the second Sunday in August.

THE Rev. C. H. B. TURNER, D.D., of Way Cross, Georgia, has been elected rector of St. Peter's Church, Lewes, Delaware. Dr. Turner was formerly rector of Lewes from 1900 to 1913.

THE Rev. CHARLES L. WELLS, Ph.D., for the past year rector of Christ Church, Macon, Ga., has been elected professor of Ecclesiastical History in the theological department of the University of the South, at Sewanee, Tenn. Dr. Wells has recently returned from Havana, Cuba, where he delivered a course of lectures on ecclesiastical history to the clergy of the missionary district of Cuba.

To fill the vacancy which came about through the resignation of the Rev. F. B. Draper last December, of All Saints' Church, New Milford, Conn., the Rev. J. C. WELWOOD, at present rector of the American Church of St. John, Dresden, Germany, has been called.

THE Rev. EDGAR CHARLES YOUNG, who was among those recently ordained to the priesthood by Bishop Rhinelander, remains in charge of the Phillips Brooks Memorial (colored) Chapel, of Holy Trinity parish, Philadelphia. Mr. Young's address will also continue to be at 1925 Carpenter street, Philadelphia.

THE vestry of St. James' Church, Dillon, Mont., have given a unanimous call to the Rev. LEE H. YOUNG of Hastings, Nebraska.

FIFTH SUNDAY AFTER TRINITY

St. Luke 5: 2—"They were washing their nets."

He walk'd among the workers: mark'd their work,
 And chose for labor lofty those whom lowly
 Employ found faithful: sure that service holy
 Was safe with those who small tasks would not shirk.
 Fishers of men or fishes, all have need
 To learn that casting nets is not the end
 Of fisher's art; but rather those who mend
 And wash the nets drawn forth the best succeed.

In nets let down for Thee uncleanness cure!
 Cleanse, Thou, our hands that they may not defile
 Thy sacred cause; oh, cleanse our lips from guile,
 And cleanse our hearts to serve with love more pure.
 Lord, grant that all our tools of service be
 Quite clean from stain of sin and worthy Thee!

HERBERT H. GOWEN.

Summer Addresses

THE Rev. EDWIN S. CARSON, rector of Holy Trinity Church, Minneapolis, and chaplain of the University of Minnesota, will have charge of the services at St. Paul's Church, Ogontz, Pa., on the last two Sundays in July and during the month of August. Address mail and other communications in care of the Rev. J. THOMPSON COLE, St. Paul's Rectory, Ogontz, Pa.

THE Very Rev. SAMUEL R. COLLADAY, Dean of St. Mark's Cathedral, Salt Lake City, Utah, is in charge during July and August of St. James' parish, West Hartford, Conn., which has been vacant more than a year.

THE Rev. EDWARD J. COOPER, rector of Christ Church, Colon, left the Isthmus on the S. S. Panama on June 29th. He will take work for the summer months at St. Paul's Church, Clinton and Carroll streets, Brooklyn.

THE Rev. H. B. MARKS of Cheboygan, Mich., will be in charge as supply at Emmanuel Church, Pittsburgh, during August, and may be addressed at the above church, corner North and Allegheny avenues, Pittsburgh, Pa.

THE Rev. CHARLES E. MCCOY, rector of Trinity Church, Bristol, R. I., will be in charge of the Church of the Holy Ghost, Prudence Island, and of the Transfiguration, Conanicut Island, during the summer, assisted by Mr. Fred F. H. Nason, lay reader.

THE Rev. LIVINGSTON ROWE SCHUYLER has again taken charge for the summer months of the Church of St. Andrew-by-the-Sea, Allenhurst, New Jersey. He has officiated in this summer parish ever since 1909.

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

DEACON

OKLAHOMA.—On June 26th, in Trinity Church, Arlington, N. J., Bishop Brooke ordered deacon KENNETH IVES RICE. The Rev. W. G. Bentley of Passaic presented him. The rector, the Rev. W. Van H. Filkins, preached the sermon. The Rev. H. R. Bennett was present and assisted.

DEACON AND PRIEST

SOUTH CAROLINA.—At Alken, on Wednesday, June 28th, Bishop Guerry ordered to the diaconate Mr. JULIAN C. PERRY of Columbia. The Rev. George E. Howell, rector of the Church of the Epiphany, Summerville, presented the candidate. At the same service the Bishop advanced to the priesthood the Rev. ST. JULIAN A. SIMPKINS, Archdeacon Baskerville presenting the candidate. The ordination sermon was preached by Bishop Guerry.

PRIEST

PANAMA CANAL ZONE.—On Sunday, June 25th, the Rev. ARTHUR FRANCIS NIGHTENGALE was advanced to the sacred order of priests in St. Paul's Church, Panama, by the Rt. Rev. Albion

Williamson Knight, D.D., Bishop in charge, Panama Canal Zone. The candidate was presented by the Rev. H. R. Carson, chaplain of Ancon Hospital and rector of St. Paul's Church, Panama, who also preached a very impressive sermon. The Rev. John Talbot Mulcare, rector of St. Peter's Church, La Boca, read the Epistle. The newly ordained priest has been placed in charge of the missions of St. Augustine's, Paraiso, and St. George's, Gatun, both in the Canal Zone.

MARRIED

WOLCOTT-OEHLER.—On Wednesday, July 5th, in St. John's Pro-Cathedral, Shanghai, China, by the Rt. Rev. Frederick Rogers Graves, D.D., Missionary Bishop of Shanghai, ROGER DOD WOLCOTT of the Soochow Academy, Soochow, China, to SIDNEY LOESCH OEHLER of St. Mary's Hall, Shanghai.

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

ARMITAGE.—Entered into eternal rest on Thursday morning, July 13, 1916, GEORGE DAVID ARMITAGE, vestryman of St. Paul's parish, Hickman, Ky. Mr. Armitage was the son of David and Agnes (Mitchell) Armitage, and was born in Milwaukee, Wis., May 8, 1849. Burial in City cemetery from St. Paul's Church, Hickman, July 14th.

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

FALK.—MARTHA R. FALK died July 9th at Evanston, Ill., aged eighty-five. Buried July 11th from Holy Innocents' Church, Racine. Wife of Dr. Alexander Falk, founder of Holy Innocents', Racine, and professor in the collegiate department of Racine College. Mother of Mary C. Tilman of Racine and J. J. Charles of Evanston, Ill.

JONES.—The Rev. HENRY JONES, for nearly thirty-three years rector of St. Thomas' Church, Camden, Maine, died on July 8th, in his sixty-ninth year. He had been suffering from malarial fever for some time, and passed away suddenly of heart failure. The last rites were on July 12th, the Bishop of the diocese and a number of the clergy attending.

MAURY.—On the 8th instant at Emmanuel rectory, Newport, R. I., the residence of her brother-in-law, the Rev. Dr. PORTER, ADELAIDE CABELLEC, wife of the late Commodore MAURY of Berkeley, Cal.

RICHEY.—EMMA CECILIA, born October 5, 1833, youngest daughter of Peter Bacot and Mary Eugenia Cochran of Charleston, S. C., died 11:45 P. M., July 13, 1916. Widow of the late Thomas RICHEY, D.D., of the General Theological Seminary, New York, N. Y. Funeral services, with requiem celebration, at Trinity Church, Asbury Park, N. J., 7:30 A. M., Monday. Interment Rosedale cemetery, West Orange, N. J., at 12:30 P. M.

ROBINSON.—Thursday morning, July 6th, on his private yacht at Woods Hole, Mass., Col. CHARLES LEONARD ROBINSON, of Hartford, Conn. Funeral from the Church of the Good Shepherd, Hartford, July 8th, the Very Rev. Samuel Hart, D.D., officiating.

TEPPER.—Entered into life, on Sunday, July 2, 1916, MARIANA, wife of Frederick TEPPER of Wyoming, N. J., and younger daughter of the late Isaac Townsend of Matinecock, Long Island, N. Y. Interment in St. Stephen's Churchyard, Millburn, N. J.

"Perfect through suffering."

WINTHROP.—In New York City, on Friday, June 30, 1916, MARY V. S. WINTHROP, daughter of the late Grenville and Elizabeth S. Oddie Winthrop.

MEMORIALS

JOHN CARLISLE BLAND, JR.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

GEORGE LOUIS FIELD

July 20, 1912.

Jesu, mercy.

HEMAN FRANKLIN PARSHALL

The Venerable HEMAN FRANKLIN PARSHALL was born in Faribault, Minn., September 19, 1867. He was educated at the public school, the University of Minnesota, and the Seabury Divinity School. He was ordained to the diaconate in June, 1893, by the Rt. Rev. Elisha Smith Thomas, Bishop of Kansas, acting for the Bishop of Minnesota. Immediately after his ordination, he volunteered for work in Western Colorado, with the Rt. Rev. William M. Barker, who had been recently consecrated Bishop of that district. He located at Gunnison and was given charge of a large number of adjacent missions. Here he remained for two years, returning to Minnesota to become the rector of St. John's Church, St. Cloud, in the then missionary district of Duluth. After a rectorship of twelve years, marked by large material gains and a profound growth in the spiritual life in the parish, he was appointed by Bishop Morrison Archdeacon of Duluth, with special charge of the Indian missions. With this began what may be regarded as his greatest service to the Church in the West. Quick to observe changing conditions, he realized at the outset that a time had come for a change of policy in the administration of our Indian work. The breaking up of the old reservation system, and the large influx of white settlers throughout the entire Indian country of Minnesota, made such a change inevitable. With the energy of a practical man of affairs and something of the vision of a statesman, Archdeacon Parshall addressed himself to this difficult task. The present substantial condition of a score of Indian missions bears witness to the wisdom and thoroughness of his administration.

In this work he had the full confidence of his Bishop and the thorough endorsement of everyone conversant with the conditions under which he performed his most difficult and delicate task.

In addition to his Indian work, he had the oversight of the white missions which were established in the towns, which sprung up so quickly in this newly occupied territory.

There is scarcely a town in northern Minnesota in which his name was not known and few in which it was not an almost household word.

Archdeacon Parshall was a man of large gifts and of the broadest sympathy. By these gifts he did yeoman service for the Church and by his sympathy he bound men to himself with ties of enduring friendship.

His death leaves vacant one of the most difficult fields in the Church's missionary work and a place in the heart of his friends which can never be filled.

Grant him eternal rest, O Lord, and may light perpetual shine upon him.

E. S. MURPHY.
C. C. ROLLIE.

CLEMENT LIDDON STOTT

In ever loving and grateful memory of CLEMENT LIDDON STOTT, choir boy of St. George's Church, Kansas City, Mo., whom God called to the Higher Life on July 26, 1910.

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

HENRY G. TAYLOR

The missionary district of Idaho lost a faithful, useful and gifted clergyman in the person of the Rev. HENRY G. TAYLOR, M.A., who served for fifteen years as a missionary in that state. He died in Spokane February last. Mr. Taylor was a man of scholarly attainments, of devout and

sympathetic character, full of zeal and optimism. He made a deep impression by his consecrated life and left a place vacant which cannot easily be filled.

MARY V. S. WINTHROP

On Friday morning, June 30, 1916, in New York City, MARY V. S. WINTHROP, daughter of the late Grenville and Elizabeth S. Oddie Winthrop seemed to stand apart. A direct descendant

To her many friends, the life of Mary Winthrop seemed to stand apart. A direct descendant of Governor Winthrop, she inherited rare natural endowments, but the qualities which gave to her life its special distinction were her self-forgetfulness, her thoughtfulness for others, and her faith in God.

Her true saintliness of character gave her an extraordinary influence over people of widely different types and circumstances. Some new evidence of the grateful affection in which she was held by those to whom she had been of help was always discovering itself. And yet her work was done so quietly that, by many, its power was scarcely suspected.

To one of those to whom she had been a teacher and friend she said, not long before her death, "You must try to walk in the footsteps of Christ. That is what we have all got to do." This was the secret of her own strength, and it was the secret of her helpfulness to others.

One of the deepest influences in her life was her love for Trinity Church. Its history, its associations, its work, were all dear and sacred to her, but above all else she loved its worship. To her the sacramental life was a reality, and she believed in the Church as the very Body of Christ our Lord, in which He is still present with us in this world.

Her illness, which was a trying one, was borne with unflinching faith and courage and we may say of her, in the words of the Prayer Book, which was her daily companion, that, her work here ended, she entered into life "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope," in favor with God, and in charity with all the world.

Requiescat in pace.

W. T. M.

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.

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.

MISSION PREACHER, experienced, highest references, will preach missions September to May. Clergymen who desire his services will kindly address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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.

INCREASE YOUR EARNINGS materially by preparing advertisements, booklets, and commercial literature. Spare time can be employed. Address HENRY CRISP, 316 West Ninety-fifth street, New York, N. Y.

GIRLS' BOARDING SCHOOL needs teacher of arithmetic and geography, grades 4 through 7. Christian character, training, experience necessary. Address GRADE, care LIVING CHURCH, Milwaukee, Wis.

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.

EXPERIENCED schoolmaster and wife wanted to take charge of school for little boys. Address SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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.

YOUNG CHURCHWOMAN, University graduate, thoroughly trained in domestic science, desires position as dietitian, or teacher in school or social settlement. Address C. N., 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.

ORGANIST AND CHOIRMASTER desires appointment. Ten years' experience in choral service. Churchman. Please address DORIAN, 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.

LADY OF REFINEMENT desires position as companion. References exchanged. Address 308 Sayre street, Montgomery, Ala.

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.

ALTAR 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.

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

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.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

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 another 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.

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 CORRE-

SPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

OLD MAGAZINES WANTED

Will some one 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.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith and McCance, 38 Bromfield St.

SOMMERSVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

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

Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

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BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bld.

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CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, 56th St. and Blackstone Blvd.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

University of Chicago Press. Chicago, Ill.

Handwork in Religious Education. By Addie Grace Wardle, President of the Cincinnati Missionary Training School. \$1.00 net.

E. P. Dutton & Co. New York.

The Church Enchained. By the Rev. Wm. A. R. Goodwin, D.D., Rector of St. Paul's Church, Rochester, N. Y. Author of the History of Bruton Parish Church, and the History of Bruton Parish Church Restored. With an Introduction by the Rt. Rev. David H. Greer, D.D., LL.D., Bishop of the Diocese of New York. \$1.25 net.

Yale University Press. New Haven, Conn.

Society and Prisons. By Thomas Mott Osborne. \$1.35 net.

PAMPHLETS

American Society of Church Literature. Keene, N. H.

The Falsity of "Christian Science" So-Called. By the Rev. William Harman van Allen, S.T.D., Rector of the Church of the Advent, Boston. Fourth edition. 10 cts.

University of Wisconsin. Madison, Wis.

Work Done by the Experiment Station in 1915. Director's Annual Report. H. L. Russell. Bulletin 268, May, 1916.

Carl P. McAssey. Madison, Wis.

Protection and Preparedness Mean Prosperity and Peace. Authors: Fred C. Sheasby, Milwaukee, Wis., M. G. Jeffris, Janesville, Wis.

From the Author.

Manual of the Churchmen's Club, Diocese of Rhode Island.

CATALOGUES

St. Alban's School, A Church School for Boys, Knoxville, Illinois. Founded 1890 by the Rev. Charles Wesley Leffingwell, D.D., LL.D. Twenty-seventh year, 1916-1917.

THE NEGLECTED SPECIES

IN THE opinion of some persons, the new teacher was going almost too far in her attention to nature study. However, the children appeared to enjoy it all, and, so far, no parents had made open objection to the little talks on birds, insects, and flowers with which the teacher diversified the routine of school work. So all went along quite comfortably until the afternoon when the fly and the flea were up for consideration.

Following the teacher's lead, the children had all grown enthusiastic over the astonishing acrobatic abilities of the fly—all except Robbie May, who for some time had been staring moodily at his desk, casting only occasional glances at the teacher, and those unmistakably sullen.

It became so noticeable by the time they were all admiring the fact that the fly can walk on the ceiling, that the teacher paused and turned to the boy.

"What is the trouble, Robbie?" she inquired. "Aren't you listening? Aren't you interested in the talk?"

"Ye-es," granted Robbie, reluctantly polite. Then, warming up, "But I bet a fly can't hang by its knees, and every boy in school can do it, all 'cept Laurie Lee, and he's had the dipthery!"—*The Youth's Companion.*

THE CHURCH AT WORK

ALABAMA'S DISASTROUS STORM

THE GULF COAST storm of July 5th and 6th centered apparently upon Mobile, where the wind reached a velocity of 107 miles per hour. This was the worst storm recorded in the three hundred fifty years of Mobile's history, surpassing even the storm of 1906, which was unprecedented in its intensity and devastation. But Mobile and the coast towns and summer resorts, where a heavy toll of human life was taken in 1906, report that no lives whatever have been lost.

Several of the churches of Mobile received slight damages, but not one was demolished, as was the case in 1906. Some of the tin was blown off the roof of Christ Church. A window frame blew out of the steeple of Trinity Church, and fell onto the roof, breaking a hundred or so slate shingles and causing leaks in that end of the church. Our other churches escaped damage; and even these were able to hold all regular services on Sunday, when, even in spite of the fact that most of the people had to work most of the day in taking care of things in office and store and home, the congregations were larger than usual. All the churches in the city held thanksgiving services, and not one complaint was heard. No one seemed depressed. On the contrary the dominant spirit seemed to be best expressed by a lady of Trinity Church who said to the rector, "I am so glad that I paid my pledge to Sewanee and my pledge in memory of my mother last Sunday. Those things are now taken care of and we can get along."

The churches in the suburbs and county suffered more because they were light frame structures. At Toulminville, a suburb of Mobile, the Roman Catholic church was completely demolished. The laymen of St. Mark's Church, cut off from communication with their priest in charge, promptly offered the Roman priest the use of St. Mark's church, and the offer was promptly accepted; and two Roman masses will be said in that church next Sunday and probably for some little time afterwards. The Rt. Rev. Dr. Allen, Roman Bishop of Mobile, has expressed his deep appreciation of the spirit shown by the men of St. Mark's and added that he would make a public acknowledgment in the newspapers. St. Mark's was built less than a year ago and was not damaged. In March Bishop Beckwith visited the mission and preached to a large congregation. It was on Wednesday night, and the Methodists and Baptists gave up their prayer meetings and came to hear the Bishop. The Bishop was informed of this fact, and he made a fitting and telling acknowledgment in his sermon on Our Father. The people of Toulminville of all churches have been speaking with admiration of that sermon ever since. And it has helped the work of the mission greatly. Now the mission is in as high favor with the Roman Catholics as it has been with the different Protestants. In its own small field it is acting its part as belonging to the Church of the Reconciliation. At Crichton, another suburb, a Baptist church was blown down. In Mobile county, between the city and Coden (33 miles), the writer counted eight frame churches, from the railroad car, that were either down or else off their foundations. The one that suffered worst of all was the neat little chapel at Delchamps, which is our only church so far known to be actually destroyed. This mission was just admitted into union with the diocese as an organized mission six weeks ago. It had

built its church without a priest and without a cent of outside help. The church was built last year, and the Rev. A. G. Richards, Dean of the convocation of Mobile, had given them a few services in the summer. In the autumn it was placed under the Rev. John Chipman of Pascagoula, Miss., who recently presented a comparatively large class for confirmation and baptized a goodly number. The payments on the cost of the church were completed just a week or so before the storm utterly demolished it. It is a complete loss with no insurance. The small body of people have very moderate incomes and their crops on which most of them depend are almost entirely destroyed. Unfortunately the board of diocesan missions is not able to give them any help. Three or four hundred dollars from outside would enable these good people to rebuild.

BISHOP BREWER'S FIFTIETH ANNIVERSARY

SATURDAY, July 1st, was the fiftieth anniversary of Bishop Brewer's ordination to the diaconate, and the men of St. Peter's parish, Helena, planned a little surprise for him. Fifty men gave each a five dollar gold piece, and a goodly number marched to the Bishop's house, when Mr. E. C. Day, the chancellor, presented to the Bishop a gold piece for each year of his ministry. The Bishop responded briefly and feelingly, being evidently deeply touched by this token of appreciation.

On Sunday, July 2nd, in St. Peter's Church, Helena, the Bishop preached a historical sermon reviewing the progress of the Church during the half century of his ministry. And in the evening he preached a companion sermon reviewing the progress and growth of the Church in Montana during the thirty-five years of his episcopate. These sermons will be published in the Montana Churchman.

At the present time steps are being taken for the erection of six churches in different missions in the diocese.

SPECIAL CONVOCATION IN ASHEVILLE

A SPECIAL CONVOCATION of the district of Asheville has been called by the Bishop to meet August 16th to consider and if possible take final action towards the formation of a diocese at the next meeting of the General Convention.

CLERGY IN MEXICO

THE FOLLOWING letter was received at the Church Missions House on July 10th. It was written by Bishop Aves on June 21th, evidently a day or two before he left Guadalajara.

"Guadalajara, Jal., Mexico.
June 21, 1916.

"My dear Mr. Wood:

"Yesterday our American vice-consul, W. B. Davis, M.D., received orders from the State Department in Washington to retire at once from Mexico, and to advise all Americans here to do the same. Though a request was addressed at once by our vice-consul to the governor of the state (General Diegnas) for a train to carry resident Americans to the west coast (Manzanillo), the request has not yet been granted, and there is the grave possibility that it may not be. However, there is no open expression of ill feeling towards Americans here at the present time. If we are cut off and held here by

reason of international hostilities we shall hope for the best and trust that our home friends will do the same. We have many good friends among the natives here.

"Miss Mattie C. Peters left here week before last for Mexico City (with Mr. Burleson, who has returned here). Am arranging for support of native clergy here for six months.

"Yours,

(Signed) "HENRY D. AVES.

"June 22d. Reported that there *may* be train out either to west coast or north to-night.

"H. D. A."

A letter from Guadalajara from the Rev. Allan L. Burleson says that he will return shortly to the City of Mexico to resume his work at Christ Church, leaving the Rev. E. Salinas, a Mexican deacon who speaks English well, in charge of the work at Guadalajara. "Almost all have gone from here," he says. "I am hoping to attend the General Convention if travel out of the country is then possible. I am glad to say that so far I have not missed a single copy of THE LIVING CHURCH."

SOUTH CAROLINA'S COLORED CHURCHMEN IN COUNCIL

THE SEVENTH annual council for the colored Churchmen of South Carolina met in St. Augustine's Church, Aiken (Rev. St. Julian A. Simpkins, minister in charge), on Wednesday morning June 28th.

At the opening session Bishop Guerry ordained a deacon and a priest. His sermon was a strong plea for faithful and consecrated service.

The Rev. Julian C. Perry has been placed in charge of the mission work at Sumter and Eastover with residence in Sumter, and the Rev. St. Julian A. Simpkins will remain in charge of St. Augustine's, Aiken, and St. George's, Bath, where he is doing a splendid work.

The council, which was in session two days, did a great deal of constructive work. The programme was interesting and instructive from start to finish.

Among the important things emphasized in the Archdeacon's address and report were self-support, the Preaching Mission, and pastoral responsibility.

On the recommendation of the committee on the State of the Church a commission on Social Service was appointed by the Bishop.

The Woman's Auxiliary held its public meeting on Thursday afternoon. One of its special speakers was Miss Kate Lea, president of the white branch of the Woman's Auxiliary of the diocese.

The next session will convene in Calvary Church, Charleston, beginning Wednesday, June 27, 1917.

PREPARATORY SCHOOL CONFERENCE

FOR SOME YEARS an increasing number of school boys have been coming to Northfield, Eagles Mere, and other college conferences. It has seemed to many that the atmosphere of those conferences was not very well suited to boys.

This year Dr. John R. Mott, of the International Student Movement, put in the hands of Mr. Francis Miller the arrangement for a separate conference for the boys alone. The buildings of Blair Academy, Blairstown, N. J., were used. Board at \$8 for the six and a half days, from June 23rd to 29th, and

this, with the registration fee of \$4, was all the expense. There were 206 boys present from thirty schools. Of these 63 were Church boys from twenty schools, only five of which were Church schools. There are 31 other Church schools within reasonable distance which were not represented. These schools cannot afford to miss the wonderful stimulus of such a meeting in the coming years, for it was decided that these preparatory school conferences should be continued.

The whole conference was a rare combination of spiritual uplift and thoroughly sane and wise conservation of results, so that the most critical could hardly take exception. It was interesting to watch the growing effect upon the boys. They showed by their faces and conversation that life was opening its meaning to them more and more. There could hardly have been a boy there who did not go home with an earnest resolution not only for his own life, but towards purifying and lifting the life of his school.

Our own Church boys were carefully taken care of. The Rev. Robert Williams of Princeton and the Rev. Dr. Frederic Gardiner of Philadelphia were the official representatives of the Church, though there were besides a group of college students picked for their known power with the boys. This group of Church leaders arranged for a personal interview with each one of the boys during their stay, in order to assist them in any way that might be possible.

DEATH OF COL. C. L. ROBINSON

IN THE sudden death of Colonel Charles Leonard Robinson, late president of the Colt Patent Fire Arms Manufacturing Company, Hartford, which occurred Thursday morning, July 6th, on his private yacht at Woods Hole, Mass., the city has lost one of its foremost citizens and the parish of the Good Shepherd a faithful layman always deeply interested in its welfare. The funeral services, conducted by the Very Rev. Samuel Hart, D.D., were held in the Church of the Good Shepherd the Saturday afternoon following his decease.

AMERICAN SOCIETY OF CHURCH LITERATURE

THE AMERICAN Society of Church Literature has called upon its members to elect five directors to fill vacancies existing by expiration of the terms of office of the directors first elected.

The Rev. Prof. Francis J. Hall, D.D., and the Rev. William T. Manning, D. D., directors elected by the members, were obliged, by stress of other work, to decline office. The past president, the Bishop of Western Massachusetts, who has given the society much valuable help and encouragement, now asks to be relieved, as he feels that the responsibility might more wisely be laid upon some one other than the Bishop of a diocese. The members have therefore been asked to nominate two persons for president; and also to nominate five persons as directors in reserve, these names to be submitted to the directors for use in filling vacancies or in enlarging the board. The votes will be counted on August 20th.

Accompanying the blanks for votes, the members have received a statement showing the work done in organizing the society; in accumulating a stock of printed matter for the use of members; in distributing it without charge to parishes needing help in the form of literature for education; and holding a balance in assets of \$15,000 in the form of printed matter, plates, etc., on which there is \$2,300 as yet unpaid. The statement sketches prospective work.

A report from the acting secretary, the Rev. John S. Littell, D.D., of Keene, N. H., includes, among other items, a plan for a central fund for directors' expenses to at-

tend meetings, in aid of counsel and efficiency in the work of the society.

The latest publications of the society are a special print of the Lanier Washington portrait of Mary Ball Washington, with a caption showing how the father of his country owed his character to the Church training imparted by his mother; and a fine edition, the fourth, of Dr. van Allen's famous lectures on *The Falsity of Christian Science*, the first copies of which have been received as this report is being written.

LARGE NUMBER OF GRADUATES

THE WHOLE number of graduates of Berkeley Divinity School for the past sixty-six years has been five hundred and thirty-two. Of these three hundred and fifteen survive and are recorded as still engaged in the work of the ministry.

CHURCH PENSION FUND

INTEREST in the Church Pension Fund campaign in Maine will be stimulated during the summer months by parish committees. Under the direction of the diocesan committee, of which Mr. Herbert Payson is chairman, committees have been organized in nearly all parishes. A preparatory campaign of education will be followed out.

In order that the record of parish committees may be completed as early as possible, the committee in the diocese of Missouri, under the direction of Mr. Stith, is doing its preliminary work during the summer, informing the laymen of the plan and scope of the System.

While many committees are postponing their detailed activities until early fall, quiet and energetic work is being prosecuted by the committee of the Church Club of Chicago, which has in hand the Pension campaign in that diocese. Returns from various parishes indicate substantial results before the end of the year. Bishop Anderson has given hearty support to the endeavors of the club, and the entire membership has given him assurances of their very best efforts.

Bishop Horner of Asheville has appointed the following committee to work in the interests of the Fund. The Rev. Messrs. William B. Allen, H. Norwood Bowne, E. N. Joyner; Messrs. Kingsland Van Winkle, William L. Balthis, John H. Pearson.

St. Matthew's parish, Kenosha, Wis., has just completed a canvass for the \$5,000,000 Fund and has raised the sum of \$5,465.

FUNERAL OF LIEUT. ADAIR AND HIS FATHER

TWO EVENTS closely linked together are the death of Mr. S. D. Adair in Portland, Oregon, on Wednesday, July 5th, and the return to that city of the remains of his son, Lieutenant Henry Adair, who was killed by the Mexicans at Carrizal. Mr. Adair, one of the pioneers of Oregon, was the senior warden of Grace Memorial Church, Portland, where the funeral services were held Saturday, July 8th. For several weeks he had lain in a precarious condition at the Good Samaritan hospital and died on learning the fate of his son.

With many tributes of loving regard and admiration and expressing the deep sense of loss shared far and near, the last rites for Lieutenant Henry Rodney Adair, of the Tenth U. S. Calvary and hero of Carrizal, were held in Portland, on Wednesday, July 12th. Church and state united in doing honor to the memory of this brilliant young soldier, who was a grandson of the Rt. Rev. B. Wistar Morris, Oregon's great pioneer bishop.

The body of Lieutenant Adair arrived from El Paso, Texas, Tuesday night and was taken to the residence of Mrs. S. D. Adair, his

mother. From 11 to 1:30 o'clock on Wednesday it lay in state in the drill hall of the armory. The bier was draped with a large American flag and embedded in floral offerings, among which was a laurel wreath sent from El Paso by the 1904 class of West Point, of which Lieutenant Adair was a member.

Mounted upon a caisson the casket was taken from the armory and the cortege passed through streets lined by multitudes of people who stood with bowed heads, to the Pro-Cathedral of St. Stephen the Martyr.

Commissioner George L. Baker represented the Adair family and was master of ceremonies. Following the bier was Lieutenant Adair's horse, led by a soldier.

The services were conducted by Bishop Sumner, assisted by the Very Rev. H. M. Ramsey, the Rev. J. E. H. Simpson, and the Rev. O. W. Taylor. The Rev. Thos. Jenkins was master of ceremonies, and others of the city clergy were vested, and in the chancel. The combined choirs of the Pro-Cathedral and St. Mark's, St. David's, and Grace Memorial Churches rendered the music. Bishop Sumner and the Rev. J. E. H. Simpson conducted the service at the grave. Three volleys were fired by the company of the 93rd Coast Artillery, which had served as immediate escort, and taps were sounded by the company bugler.

ST. LUKE'S HOSPITAL, TOKYO

DR. RUDOLPH B. TEUSLER and the Board of Missions have received much encouragement, in their efforts to secure funds for the development of our St. Luke's Hospital into an international hospital, from the American Asiatic Association. In a recent issue of the monthly journal, the Association says:

"This effort to establish in Tokyo a thorough and modern hospital under American control and ownership should appeal to the members of this association and it deserves their interest and support. The hospital is not only an urgent necessity affecting the welfare of every foreigner resident in or passing through Japan, but it will prove a convincing and clear-cut demonstration of the practical methods adopted by liberal-minded Americans in evincing their genuine friendship for Japan. Like other nations, the Japanese believe a thing when they see it, and here is offered an opportunity to prove to them in a most practical and concrete way the sincerity of our oft-repeated assurances of friendship."

What has been done to draw the United States and France together through the ambulance and hospital aid extended by American citizens can be done in Japan through St. Luke's Hospital. Such a demonstration of friendship cannot be expressed in dollars and cents. The Japanese, as a people, are very susceptible to such influences. The American Asiatic Association believes the establishment of the new St. Luke's Hospital will do more than any one thing that has yet been attempted to clear away misunderstandings and unfounded suspicions between the people of the United States and Japan.

In addition to the service that it can render the Japanese, the new St. Luke's is urgently needed for foreigners living in Japan, and for tourists and business men visiting the Orient. The association has opened a subscription list, and has received over \$20,000. Some of these gifts are:

General Electric Company.....	\$2,500
The Standard Oil Company.....	3,000
The American Trading Company.....	3,000
The International Banking Corporation..	3,000
The United States Steel Company.....	3,000
An Importer, anonymous.....	1,000
Barber & Company.....	1,000

Including the \$25,000 given by the Emperor of Japan, and the \$50,000 given by Count Okuma, the Premier, and a group of Japanese statesmen and business men, the St. Luke's fund now amounts to \$385,000. Only \$115,000 more is needed to complete the half

million needed to carry out the plans for development.

WORK AMONG DEAF MUTES

AT A MEETING of the executive committee of the Mid-Western Deaf Mute Mission at Gambier, in June, Bishop Vincent presiding, a resolution was adopted expressing the conviction of the committee that this work should be taken over by the Province of the Mid-West, and placed under the oversight of the provincial board of missions. Hitherto, since its organization in 1910, the Mid-Western Deaf Mute Mission has consisted of seven dioceses, including those of Pittsburgh and Lexington. These (Pittsburgh and Lexington) have now withdrawn, the remaining five, Southern Ohio, Indianapolis, Michigan, Western Michigan, and Ohio, being wholly within the Mid-West Province. The resolution has been forwarded to the proper secretaries.

MEMORIALS AND GIFTS

A MEMORIAL pulpit has been given to St. Paul's, Endicott, N. Y., by St. Paul's Guild. It is in memory of Grace Velin Scott, the first communicant of the chapel.

FRIENDS of Deaconess Mary Sterling Clark have presented to Trinity Church, Great Bend, N. Y., a brass altar cross, vases, lights, a communion service, missal, font ewer and baptismal bowl, as memorials.

MRS. CHARLES J. ALLEN has presented to the Chapter of Washington Cathedral, in memory of her husband, Brigadier General Allen, U. S. A., a handsome piece of embroidery made by her own hands, to be used for a pulpit-hanging in the Cathedral.

A BEAUTIFUL window in memory of the late Sidney L. Monroe, a devoted member of the parish for many years, has been placed in Trinity Church, Seneca Falls, N. Y. The subject is the Good Shepherd, and the window is the gift of Mr. Monroe's daughter and granddaughter.

FRIENDS AND former parishioners of the late Rev. W. Herbert Hutchinson will place in St. Peter's Church, Milford, Conn., of which he was rector between 1893 and 1901, a Memorial tablet. The original intention was to have it ready for dedication on Whitsunday, but an unavoidable delay in completion has postponed this to some future date.

FOR SEVEN years past, St. Peter's Church, Auburn, N. Y., has received on its patronal festival some anniversary gift. This year the gift was from Mrs. Charles L. Sheldon, and was in the shape of two \$1,000 bonds, one to be used as an altar endowment, the interest to be spent for whatever may be needed for altar furnishings. The interest of the other \$1,000 is to go toward the rector's salary.

ST. ANDREW'S MISSION, Moran, Mich., (Rev. H. Montgomery Simpson, minister in charge) has been presented with a beautiful brass altar set consisting of cross, eucharistic lights, and vases. The gift was made by a Philadelphia lady through Mrs. F. A. Sanborn, widow of the late Rev. Canon Sanborn of Munising, Mich., and was used for the first time at Evensong on Tuesday, July 11th.

CENTRAL NEW YORK

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

Bishop Fiske Takes no Summer Vacation—Parish Improvement—Every-Member Canvasses

THE BISHOP COADJUTOR will take no vacation this year, but will remain at his post all summer. The summer months he will spend in visitations to certain of the rural parishes. He has already published in the *Gospel Messenger* the list of all of his appointments to August, 1917.

ST. PAUL'S CHAPEL, Warners (Rev. Ray Wootten, missionary in charge), has installed a new electric lighting system and renovated the parish rooms. The congregation is also planning to build a new chancel and an addition to the choir rooms.

TRINITY CHURCH, Camden, which was badly damaged by fire last February, has been restored and reopened for services. A parish house, modest in size but ample for the uses of the parish, is now in course of construction.

IN ORDER to further an every-member canvass in every parish and mission of the diocese, the general missionary committee is preparing a special duplex envelope embodying all canonical offerings, and is prepared to supply them in sufficient quantities to all congregations which will adopt the duplex envelope and make the required canvass.

DURING a severe electrical storm recently Trinity Church, Elmira, was struck by lightning, and the steeple was badly damaged. The members of the choir were in the church at the time holding a rehearsal. They all escaped serious injury, though some suffered slight burns and several had their clothing partly destroyed.

ST. AMBROSE CHURCH, Groton, has purchased and paid for a most desirable building site in the heart of the town, and an effort is now being made to raise funds for the erection of a suitable church building. The congregation now worships in a hired hall.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Charitable Works

AT 5261 West Twenty-sixth street, on the outskirts of the city of Denver, the first birthday party was held last Thursday of the Sands House for destitute girls afflicted with tuberculosis. The association has been one year in its own premises, having been founded some years ago by certain ladies, principally of our Church, to care for these girls, who drift in such numbers into Denver without friends in search of health. Many girls' societies now help the maintenance in their own small way, and ten rooms are occupied by the sick. It is fitting here to speak of other such good works which abound in Denver, one of them being the Craig Colony, named in honor of its founder, Frank Craig, a young man who coming penniless to Denver some years ago as a victim of the white scourge devoted the remaining years of his life and morsels of his strength to helping others similarly afflicted. On the prairie outside the city they were welcomed in rude fashion with whatever he had, and in course of time good men and women were attracted to help the work which not only comforts many invalid young men, but returns not a few to the world and a life of usefulness. Unfortunately the founder did not live to see his idea take root and flourish, but news of his death, as is often the case, called into being the increased help which is now becoming effectual, and only last week girls selling flowers under direction of the committee raised \$3,500 in one day.

A CAMPAIGN was recently waged with success for new buildings for the Church Convalescent Home. This Home was started some years ago by the vicar of Emanuel, the Rev. S. R. S. Gray, to take care of friendless and half-well patients of the County Hospital, which in small quarters, and with no great staff, treats three hundred cases daily—some, of necessity, rather superficially. Penniless and friendless young women are received into the Home, where they receive rest and food and clothing, and often friends, and some even are restored to relatives they have lost.

CONNECTICUT

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

Social Service Commission—Christ Church, Bridgeport—Religious Education

THE BISHOP asks that all correspondence relating to parochial or diocesan matters be addressed until August 1st to the Suffragan Bishop at Middletown; after that, to his address at 98 Woodland street, Hartford.

THE SOCIAL SERVICE COMMISSION, having made a special grant for that purpose, is prepared to loan several most excellent books on Country Church Work. They may be had postpaid by making application to the Rev. George B. Gilbert, Middletown, R. F. D. 2.

MEMBERS of Christ Church, Bridgeport (Rev. John G. Sadtler, rector), at their recent annual parish meeting were able to vote \$800 for the reduction of their church debt. This is the first time in several years that the parish has been able to find a surplus for such a purpose. Christ Church, for many years one of the most influential parishes in the city, has been confronted with heavy expenses and the outlook has been rather dubious. Now a new era of prosperity seems to have dawned, and the parish is once again in a most flourishing condition.

ST. PAUL'S PARISH, Southington (Rev. William D. Williams, rector), is finding itself as a center of missionary activity. The Rev. Mr. Williams is holding regular services at several new and strategic points outside the parish proper and finding not only a need but as well a cordial welcome.

THE DIOCESAN Board of Religious Education has under way during the summer months the revising and replenishment of their exhibit of Sunday school and educational supplies. It is planned to make this exhibit as practical and helpful as possible, so that it may be of real value to every one interested. The board also plans to hold educational Sunday school conferences in Norwich and Meriden in October.

TRINITY PARISH, Collinsville, which on account of local business and other depressions was united about a year ago with Christ Church, Unionville, has taken a new lease of life and now under the efficient care of the Rev. Louis I. Belden, rector of Unionville, is finding itself. Doubtless before long it will come to self-support and regain its independence.

ST. MARK'S CHURCH, Terryville, will be consecrated by Bishop Acheson on September 21st, St. Matthew's Day—this church, begun under the Rev. John D. Gilliland, was completed under the Rev. Marcus J. Simpson, and has just paid up its debt in full. The Rev. Henry Swift is priest in charge.

THERE ARE at present serving in the diocese twenty-one deaconesses and trained women workers, and seventy-two lay readers regularly licensed.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Men's Club Organized—Outings for Nurses and Babies—Funeral of Mrs. Daniel Short

BISHOP KINSMAN has left Wilmington for his summer home, "Birchmere," Byrant Pond, Maine, where he will remain with his family for July and most of August.

THE RECTOR of Calvary Church, Wilmington, the Rev. Samuel Steinmetz, on Tuesday evening, June 21st, held a mass meeting for men at which Mr. Philip M. Colbert, general secretary of the Y. M. C. A., spoke on Men as a Religious Force. After a short address by the rector which sounded the keynote for a permanent organization, the meeting adjourned until Wednesday, June 28th, when a club was organized to stimulate Church work

among men and to act as a rector's aid for the betterment of conditions in Church and community. All men regardless of church affiliation are entitled to membership.

THE REV. R. W. TRAPNELL, rector of St. Andrew's Church, Wilmington, has rented a cottage at Rehoboth Beach where nurses and babies of the Babies' Hospital of Wilmington are established for a summer outing.

ALL SAINTS' CHAPEL, Rehoboth Beach, will be cared for during the summer by the following Delaware clergy, who will occupy the Rehoboth Clergy House: The Rev. Messrs. P. L. Donaghay of Middletown, T. G. Hill of Smyrna, S. D. Van Loan of Georgetown, C. T. Pfeiffer of Laurel, Robert Bell of Old Swedes, Wilmington.

THE FUNERAL of Mrs. Daniel Short was held in St. Philip's Church, Laurel, Del., on June 19th, the services being conducted by Bishop Kinsman and the Rev. C. T. Pfeiffer, rector of the parish. Mrs. Short has left a large bequest for the endowment of St. Philip's parish.

GEORGIA

F. F. REESE, D.D., Bishop

Summer Address of Bishop Reese

BISHOP REESE will leave Savannah the latter part of July for his vacation. His address after August 1st, until sometime in September, will be The Rockaway, East Gloucester, Mass.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

The Bishop's Ill Health

AFTER RETURNING from the South in February, Bishop Millspaugh's health was considered greatly improved. He visited many parishes for Confirmation, presided at the diocesan convention and the commencement exercises of the College of the Sisters of Bethany. Since that time he has suffered frequent and severe attacks of pain from the heart which have exhausted his strength. A week ago great alarm was felt for him; but he is now more comfortable, though the attacks still continue at intervals. It is hoped he can soon be removed from the heat of Kansas to his summer home in Michigan.

KENTUCKY

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

Religious Education—St. Luke's Hospital, Tokyo—Vacations

THE DIOCESAN Board of Religious Education has issued the programme for the diocesan school of religious instruction which is to be held in the Cathedral House in the fall and winter. So great was the success of the school last year that it is purposed to hold it for fifteen weeks instead of ten. The school will open Wednesday evening, November 1st, with a special address by the Rev. Lester Bradner, of the General Board of Religious Education. On the previous evening a mass meeting will be held in the Cathedral in the interest of this subject, when Dr. Bradner will be the speaker. Courses have been arranged for: Old Testament, Miss L. L. Robinson; Church History, the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, and chairman of the diocesan board; Catechism and Christian Doctrine, the Rev. Richard L. McCready, rector of St. Mark's Church; The Gospels and Life of Christ, the Rev. Harris Mallinckrodt, rector of Calvary Church; Missions and Social Service, Miss Edith Campbell, diocesan educational secretary of the Woman's Auxiliary. Already a number of persons have enrolled. The Rev. Frank W. Hardy, rector of St. Stephen's Church, Louisville, and secretary of the diocesan board, will again serve as president of the school.

THE KENTUCKY committee on St. Luke's Hospital, Tokyo, has raised and turned over to the National Council of Women the sum of \$1,500 for the new building. This amount was collected largely through the efforts of the chairman, Miss Nannie Hite Winston, who presented the cause personally to all of the local branches of the Auxiliary and to a number of Sunday schools and individuals. The amount sent from Kentucky is 50 per cent. more than the amount pledged.

THE VACATION season having arrived, many of the local clergy are enjoying a well merited rest. Bishop and Mrs. Woodcock are at their summer home at Leland, Mich. The Very Rev. Charles Ewell Craik, D.D., Dean of Christ Church Cathedral, is spending the summer with Mrs. Craik and family at their home on the River Road just outside of Louisville, returning for the Sunday and week-day services at the Cathedral. The Rev. David C. Wright, with Mrs. Wright and their three sons, is at Flat Rock, N. C., where he is temporarily in charge of St. John's-in-the-Wilderness. The Rev. Richard L. McCready, rector of St. Mark's Church, is at Sewanee, Tenn. The Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, with Mrs. Musson and their sons Dudley and Sheppard, is spending his vacation at his old home in Toronto, Canada. The Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, is in the West. The Rev. Clinton S. Quin, with his wife and family is spending the month of July at Ocean City, N. J. The Rev. E. W. Halleck, rector of Christ Church, Bowling Green, has gone to Virginia with Mrs. Halleck.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Atlantic City Parish Escapes Financial Difficulty

SHORTLY BEFORE Palm Sunday, 1915, in the midst of a prosperous and happy spiritual work, the Church of the Good Shepherd, Atlantic City, was threatened with extinction by the foreclosure of an overdue mortgage. As the interest had always been promptly paid and no intimation of this movement had been previously given, the little congregation was thrown into great consternation, but determined to try and save the church. Negotiations finally resulted in an agreement to pay \$1,000 on the principal of the mortgage within three months and another \$1,000 within a year from that time. As the congregation was small and the parish situated in the midst of a wage-earning district, this was a formidable undertaking. Kind friends

from far and near, hearing of these circumstances, rallied to the assistance of the little band, and now they are rejoicing in the payment of the second \$1,000. A number of these gifts were anonymous and it is hoped that the donors may see and read this article and thereby learn that their generosity has borne good fruit.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Regional Auxiliary—Developing Shaker Heights—Remodeling at Elyria

SUNDAY AFTERNOON, July 9th, at the rural parish of Christ Church, Windsor Mills, Ash-tabula county, there was a notable meeting of the Woman's Auxiliary of the Lake Region. People came in their automobiles from all the surrounding villages and towns, including Painesville and Ashtabula. After Evening Prayer, addresses were made by the Rev. Robert J. Freeborn, chairman of the region, the Rev. William J. Barrett, Mrs. H. P. Knapp, president of the diocesan, and Mrs. H. P. Collicott, chairman of the regional Auxiliary, following which there was a conference for women on the subject of the Auxiliary and its work. Deaconess Klemm has recently spent some three weeks in this old parish, and organized the boys and girls into a junior branch. The latter are now at work for the children of the southern mountains.

UNDER APPOINTMENT from the Bishop, the Rev. Donald Wonders, a June graduate of Bexley Hall, Gambier, has entered upon his duties at Shaker Heights, one of the most beautiful and rapidly developing suburbs of Cleveland. A few laymen of means have guaranteed the stipend. A lot, superior in location, ample in width and depth for the church and other parish buildings, has been purchased, while the local school board has given permission for the temporary use of a room in a new and modern school building nearby. In the meantime there will go forward a complete study of the community and the character of the buildings needed before plans are adopted.

WORK HAS been begun on the complete remodeling of St. Andrew's Church, Elyria (Rev. Edwin B. Redhead, rector), H. W. Congdon & Sons of New York being the architects. The plans, which involve the expenditure of some \$30,000, provide for enlargement of floor space for congregation and choir, and extensive improvements for Sunday school and other parish operations. A new and modern heating system is to be installed, and de-

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sirable changes will be effected in the tower entrance. The present building is of stone, and when the improvements are finished, six or more months hence, the parish will be in possession of one of the most beautiful churches in the diocese.

OREGON

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

New Church at Medford—Bishop Sumner a Fourth of July Orator

A HANDSOME church edifice of pressed brick is fast nearing completion at Medford. It represents the crowning with success of the unremitting efforts of the vicar of St. Mark's mission, the Rev. W. B. Hamilton, and his people, and will strengthen the position of the Church in this important section of the diocese.

BISHOP SUMNER was orator of the day on the Fourth of July at a great meeting held on Multnomah Field, Portland. His address stirred an audience of six thousand people to the highest pitch of enthusiasm, and was the subject of editorial comment by one of the leading dailies of Portland.

PANAMA CANAL ZONE

Bishop Knight's Annual Visitation

BISHOP KNIGHT arrived on the Isthmus for his annual visitation on Thursday, June 22nd and left by the S.S. *Panama* on the following Thursday. During this time he visited each of the eight missions now actively at work, confirming about 240 persons. Included in his schedule was his second visit to the Church's Mission of the Holy Comforter to the Lepers, at Palo Seco, where he confirmed three men, presented by the Rev. H. R. Carson, chaplain, who ministers to them every week. The Bishop also advanced to the priesthood the Rev. Arthur Francis Nightengale, in St. Paul's Church, Panama, on Sunday, June 25th. St. Luke's Guild, of St. Luke's Church, Ancon, tendered the Bishop a reception at the home of Brig. Gen. Clarence R. Edwards, and a men's dinner was given in his honor at the University Club, Panama, at which the Hon. Frank Feuille presided. During his stay on the Isthmus, the Bishop was the guest of the Rev. H. R. Carson.

RHODE ISLAND

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

Summer Services—An Appreciation

BISHOP PERRY is in residence at Princeton, Mass., through July and August, but will keep certain appointments in the diocese for confirmation and preaching.

SPECIAL ARRANGEMENTS for the summer have been made at St. Peter's-by-the-Sea, Narragansett Pier, for sermons by visiting clergy. The list includes Bishop Perry, Bishop Brewster, Dean Grosvenor, and the Rev. Herbert Shipman of New York.

ST. ANDREW'S-BY-THE-SEA, Seaconnet Point, will be ministered to by the Rev. Malcolm S. Taylor of Everett, Mass., during July and by the Rev. A. R. Parker of Fall River during August.

SAUNDERSTOWN is a popular place for the visiting clergy during the summer months and St. John's Church gets the benefit of their services with its large congregation of summer cottagers and sojourners at the hotels. Among those who will officiate are the Rev. Messrs. P. M. Prescott, R. A. Seilhamer, A. P. Hunt, Fred Ingley, and the Rev. S. B. Blunt, D.D.

THE OLD Narragansett Church of St. Paul's, Wickford, is opened for Sunday services during the summer. This old historic church is now the property of the diocese

and under the care of the Bishop. Five o'clock services will be held during the month of August with the following clergymen in their turn officiating: Bishop Perry, Rev. Everett P. Smith, Rev. Wm. F. Williams, Rev. J. C. Flanders, and the Rev. H. Newman Lawrence, the latter celebrating the Holy Eucharist on August 6th at 10:45 a. m.

TWO OF OUR priests, the Rev. Chas. A. Meader, general missionary of the diocese, and the Rev. Samuel M. Dorrance, rector of St. George's, Central Falls, have joined the Plattsburg Military Camp this summer. The St. Andrew's Chapter of All Saints' Church, Providence, also has sent to the Camp at its own expense two young men of the parish.

THE STATE BOARD of health in its July *Bulletin* pays the following tribute to the Rev. Dr. George L. Locke of Bristol: "For fifty years Dr. Locke has served his people faithfully in the role of pastor of St. Michael's Church at Bristol. This year also records his twenty-fourth year of service as a member of the Rhode Island State Board of Health. Few of us can boast such an unbroken period of service, and it is eminently fitting that we take the time to render tribute to this public servant who doeth all things well."

SALINA

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

Militia Services

WHEN COMPANY M, Second Kansas Regiment, left Salina for the state encampment at Ft. Riley, arrangements had been made to have a public service of farewell in the Cathedral Church, but a sudden order to entrain changed plans. The Bishop met the troops at the railroad station, where he said prayers, blessed them, and received from them their colors to be hung in the Cathedral, there to remain until the company should return to claim them. Then the service in the Cathedral took place, the Bishop, Dean, and Archdeacon taking part. The Bishop after brief introduction led in intercessions for the nation, its people and head, for the soldiers and their families, for those who succor all in need; that peace with honor might be had, and that finally the day of universal peace might come.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Sunday School Institute—Chapel Opened at Norton—Fourth of July

THE ROANOKE Sunday School Institute had a short business meeting on Wednesday, June 21st. The chief matter of business was the election of officers for the coming year, which resulted in the election of the Rev. G. Otis Mead of Roanoke as president and the Rev. T. Carter Page of Bedford as corresponding secretary. The place for winter meeting was left with the executive committee.

ON JUNE 25th the new chapel at Norton, built as a memorial to the Rev. John J. Lloyd, D.D., who was the missionary in charge of the great field which includes this town, was opened for services on Sunday, June 25th. Archdeacon E. A. Rich, the present missionary, was in charge of services, and the Rev. Thomas K. Nelson preached the sermon.

NORA, Dickinson county, has just had what it hopes will be its "First Annual Fourth of July Celebration." The programme was scheduled to begin at three o'clock, but before noon the children began to arrive "on the creek," and the older people began to gather soon after. Mrs. Binns was ably assisted in managing the celebration by two summer workers, Miss Hully of Chicago and

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Miss Hardy of Brooklyn, N. Y., and by a committee of the older boys. The programme began with an entertainment in the Church house, in which the children and young people took part. Then there were games and races out of doors for the young people, while the women and babies watched from the bank in front of the house and the men squatted along the roadside and cheered the contestants. There were many prizes, and a souvenir for everyone from Auxiliary boxes. Some of the people brought their supper and had a jolly picnic under the trees beside the mission house.

SPOKANE
HERMAN PAGE, D.D., Miss. Bp.
A New Parish House

AFTER MANY years of waiting, hoping, and praying, it has been made possible for the parishioners of St. Peter's mission, Spokane, to see their dreams of a parish house realized. This church is in a locality where there is no hall nor other place for the young people to have social meetings. Mrs. Page, who accompanied the Bishop when he went East in the interests of the Church Pension Fund, made a special plea for this addition, and in a few months over \$1,000 was given her for the erection of the building, which will cost about \$1,800 and will be the means of extending the work not only of the Church but also of the various organizations connected with it.

WESTERN NEW YORK
WM. D. WALKER, D.D., LL.D., D.C. L., Bishop
Cornerstone Laid for Grace Church, Buffalo

ON THE afternoon of Sunday, July 2nd, the cornerstone of the new edifice for Grace Church, Buffalo, was laid by its rector, the Rev. John C. Ward, who was appointed to do so by the Bishop, in the latter's illness. Sixteen of the city clergy were present and brief addresses were made by some. The Rev. Dr. North read the Lesson and a letter from Bishop Walker was read by the Rev. Dr. Charles H. Smith. Work is being pushed hurriedly ahead by the enthusiastic congregation and it is hoped that the new church will be opened in the fall.

Educational

ST. MARY'S COLLEGE, Dallas, Texas, at a recent meeting of the College Section of the Texas State Teachers' Association, was placed in Class A of standard Junior Colleges with as high a rank as any junior college in the state.

A SUMMER SCHOOL under the management of the board of Christian education of Los Angeles convened on Tuesday, July 11th, at St. Augustine-by-the-Sea, Santa Monica, lasting for three days. Papers were read and conferences held on subjects connected with the Sunday school life of the diocese. Bible study classes were held, and the Bishop of the diocese delivered an address on Spiritual Preparation.

COMMENCEMENT EXERCISES of the two great schools of the diocese of Los Angeles, Harvard School for Boys and the Bishop's School for Girls at La Jolla, Cal., showed strides made during the year in numbers and efficiency in both institutions. The Very Rev. Murray Bartlett was the preacher at the baccalaureate sermon at the Bishop's School for Girls on Sunday, June 4th, at St. James' Church-by-the-Sea. The commencement address was given by the Rev. Robert B. Gooden, headmaster of Harvard School, Los Angeles. Sixteen pupils were graduated. The new building under way will add greatly to the efficiency of the School, as it will dou-

ble the present capacity, which is taxed to the limit.

TWENTY-FIVE scholars graduated from the Harvard School for Boys, on June 23rd—the largest class in its history. The Bishop of Los Angeles preached the baccalaureate sermon on Sunday, June 18th; this was followed by daily events up to Friday, June 23rd, when the commencement exercises proper were held. The ceremony which closed the exercises consisted in a full dress parade by the three companies of infantry headed by the excellent school band, closing with the lowering of the flag on the campus with due military form. The school has had a most successful year. The boys took part in the monster Preparedness Parade recently held in Los Angeles, and evoked considerable en-

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THE CONFERENCE of Church Workers of the Second Province, which held its session on the campus of Hobart College, July 5th to 15th, was the most successful conference in its history. The registration reached nearly 240, which was a decided gain even over last year. There were classes and lectures on Missions, Religious Education, and Social Service as heretofore. Dr. Arthur R. Gray took for his subject The Latin World, and held classes each morning. Miss Margaret Hobart conducted a class on the work of junior leaders. Miss Helen P. Lane conducted one of the most interesting classes on Practical Kindergarten Work. The Rev. F. M. Crouch gave a course in Social Service, one of his most popular lectures being on The Drama in the Service of Religion. The Rev. David L. Ferris' course of lectures on Church History was illustrated by stereoptican slides. The Rev. Thomas A. Conover gave instructions on The Sunday School. Many other prominent lecturers gave courses on various themes. Special conferences on the work of the King's Daughters and the Girls' Friendly Society were held as well. Bishop Stearly and Bishop Fiske were also in attendance as pastors of the conference, preaching or making addresses. Each morning the Holy Communion was celebrated by the Rev. Dr. Hubbs of Hobart College, and the day's session always closed with a sunset service. Periods were given for recreation, and several of the Geneva homes were opened for informal teas and receptions. The Auxiliary of Trinity parish gave the opening reception.

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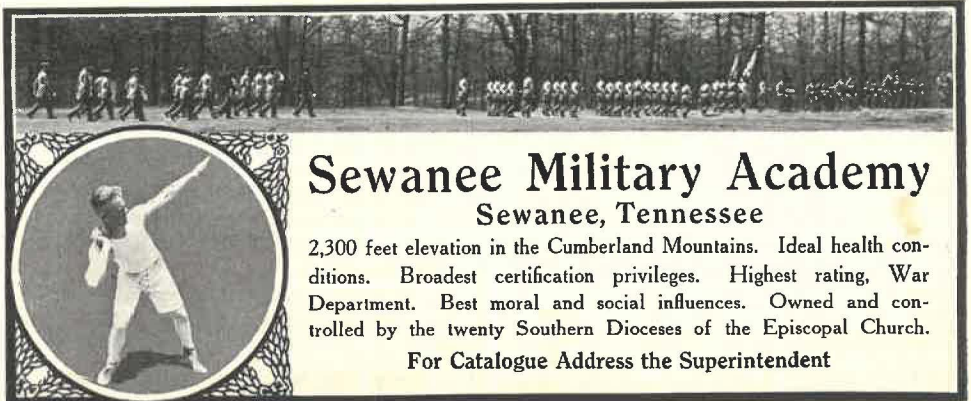


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