



**The Living Church**

Rev W F Parsons 25oct16  
117 Roger Williams Ave  
Rumford, R I

VOL. LV

MILWAUKEE, WISCONSIN.—JULY 29, 1916

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

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WHEN IN TROUBLE, don't give way to petulance, but reason on it, pray over it, and the result will take care of itself.—T. B. Gregory.

LORD, LET ME have anything but Thy frown, and anything with Thy smile.—Rev. R. Cecil.

# The Living Church

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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 29, 1916

NO. 13

## EDITORIALS AND COMMENTS

### Two Years of War

**T**WO years of the Horror will have been completed next week. And the end is not in sight.

Every sort of record has been broken in the magnitude of the contest. Economists had assured us that war on any great scale could not last three months without driving the participating nations into bankruptcy. Military experts had held that modern warfare would use up a nation's resources in men within a few months. Pacifists—we all loved to be numbered among them—were sure that, with the progress of civilization and the newer machinery for adjusting international difficulties, great wars had been relegated to the past.

And they were all wrong. At the end of two years of the most colossal warfare, peace is not even in sight.

Nobody, we venture to say, holds precisely the same views with respect to war that he held two years ago. Its possibility, on a horrible scale, must be reckoned with by every nation. We are not converted into a nation of militarists but everybody believes now in "preparedness." Not everybody appreciates all that it involves. Beginning with such obvious physical necessities as aeroplanes that will go, horses for cavalry companies, stores of proper clothing and supplies, machine guns that need not be donated by charitable citizens, food for our soldiers when they are in government service, and brains enough in the service to bring the soldiers and the food together, we must proceed through the whole course of preparedness in transportation and in industry until, by a substratum of social justice in the whole body politic, we have placed our nation on a firm foundation, such as is wanting to-day. Nothing less than that can constitute a national Preparedness.

AFTER TWO YEARS of trench warfare, peace in Europe seems as far away as ever. We appreciate the feeling that prevails in England that a thorough defeat of the enemy is the only security for continued peace. They are right in looking ahead through the generations that are yet to come. They are right in holding that as they have been obliged to spend the past two years chiefly in getting ready, where their adversary was splendidly prepared at the start, they cannot now be asked to consider terms of peace on the basis of what had been accomplished before they were ready. The world understands, for the most part, that though British unpreparedness for war on such a scale has cost thousands upon thousands of lives, billions of dollars in property, and the devastation of Belgium and northern France, yet that very unpreparedness is the best vindication there could be of the British insistence that the war is not of their making. Future ages of Englishmen will point with pride to that tangible evidence that, in 1914, they were neither seeking nor expecting war; certainly had not made preparations for war.

But the thought of the neutral nations cannot be, must not be, merged into the thought of any of the belligerents. Our purpose must be to find a way for permanent peace based upon justice. Mr. Wilson is right in holding that we cannot inter-

vene officially except at the desire of both parties, and cannot favor either one as against the other. Unofficial intervention has been embarrassed, perhaps made impossible, by the ill-conceived though well-meant meddling of Henry Ford.

Perhaps the best service that unofficial America can render is to propound this hypothesis to both adversaries:

*Suppose the present deadlock on the western line is to continue indefinitely. What ought to be done about it?*

To gain or lose a village here or there, to advance or recede a few hundred feet or a mile, at a frightful cost and after weeks of continuous effort, is to make little progress toward ultimate peace. In the meantime let the outside observer lay stress upon this fact:

Neither England nor Germany can be starved at home into submission. The respective blockades may doubtless cause a great deal of inconvenience in the enemy countries, but it is physically possible for neither to starve out the other. Viewed as a siege, the blockade, on both sides, has failed.

Assume that these two conditions—the relative permanence of the western battle line and the immunity of both leading countries from danger of starvation—are to continue indefinitely. Must the war then continue indefinitely also?

We believe that even in the belligerent countries it would be difficult for an unreservedly affirmative answer to be given to this question. Of course both sides are determined that the condition shall not continue indefinitely, and the wish easily becomes father to the thought therefore that it will not; but at least the hypothesis may be propounded, and we believe that, more and more, its reasonableness will be accepted.

The present battle line through France may conceivably be maintained, substantially unchanged, for an indefinite term of years, at the frightful cost that is now being paid.

What then?

THE REAL HOPE for a permanent peace is not so much to be found in making war physically impossible as in making it spiritually impossible.

In so far as the adversaries are fighting to secure the former of these ends, they are fighting for an impossible goal. Neither Germany nor England is going to be wiped out of existence; neither can a physical thrashing, however complete it might conceivably be, serve as a deterrent from another war in the next generation. No self-respecting nation, least of all one with the characteristics of the German or of the English race, can be made permanently *afraid* to enter into war. Our English exchanges, almost without exception, and the utterances of public men in England, seem to assume that this can be done with respect to their enemy and that it is the duty of the Allies to do it now. We can appreciate the feeling. Every nation at war has experienced it. But we can also test the feeling by a tangible example.

For ten years after our Civil War, "peace" was maintained through the South by an appeal to the ever impending possibil-

ity of physical force. For the next forty years, continuing to the present day, peace was maintained by spiritual force. Which was the better peace? Which was the more successful policy? If the North had continued to maintain that they must hold the South in subjection by physical force, would the nation have endured during this half century? Is our present national unity secured by some conceivable success in making the South physically afraid to fight? To ask the question is to answer it.

Yet a like condition is bound to exist in the Europe of the next half century. The present contest cannot be made to ensure a peace based on physical fear of the consequences of war. None of the chief belligerents in the present war can be, will be, thrashed into permanent terror of war. If permanent peace is to prevail, it must be based upon spiritual and not upon physical forces.

Now when this is recognized it will change the viewpoint of the adversaries. It may give them the opportunity to find a way of peace.

But how is it to be obtained?

Neither side is going to admit that it deliberately stirred up the present war; but neither side to our own internal contest of fifty years ago admits a like charge either, yet neither side is stirring up a new civil war. There *are* such things as spiritual forces that make for peace, in spite of the logic that would seem to deny it.

The peace of the next century in Europe must be based on like spiritual foundations.

And here is where the good offices of the American people can come in. If we are careful to hate neither the Englishman nor the German, if it can be possible for us to believe in the continued good qualities—even in the individual good faith—of both, we can hold out to the belligerents the hope of a peace based on considerations that are spiritual and not physical. There have been dastardly deeds in the present war, and there has been a national acquiescence in treating a treaty as a “scrap of paper.” But there have been dastardly deeds in the history of other nations, and other treaties have been trampled under foot—yet rulers and statesmen who have been guilty of these deeds have not impressed such deeds upon whole peoples or races so completely that moral turpitude alone survives, as the characteristic of any Christian nation. Nations, like individuals, sin and then recover from sin. Collectively, as individually, we are sometimes good and sometimes bad.

Not many of us are personally acquainted with the Kaiser, and in the inevitable course of events he will die, and his personal characteristics will disappear. Let us think of the German people, not by the picture we have conceived of the Kaiser, but by the characters of German birth with whom we are acquainted. Mr. A., Mrs. B., and the C. children, who live on our block, whom we meet in the pleasantest social and business relations, whom we trust and respect as we trust and respect other people—these, in fact, are the sort of people that make up the real Germany. There are millions of these, and only one Kaiser. They are ardently sympathetic with the “fatherland” in the present war and at the same time they are honorable, peace-loving individuals. Convict them of bad logic if you will, but remember that the whole American people also divided into North and South fifty years ago and then presented the same phenomenon. One side was right and one was wrong, as each side was perfectly certain, yet, though neither side ever admitted that it was wrong, peace and unity did come in fact, illogical as it is, and to-day all of us recognize the sterling worth of the other side, though still perfectly confident that the other side was totally wrong during the war. Human nature is stronger than logic.

The force that will make for permanent peace in Europe is the spiritual force that is latent in all the nations that are at war. That force can be overcome by the war spirit, as the present disruption shows, but, after all, it is the only force upon which we can rely. We must depend upon spiritual methods to strengthen it. That is only to say, in other words, that the inculcation of the Christian spirit is the paramount need of the world to-day; that upon our success in increasing that spirit among peoples and in impressing it upon governments in their official dealings will depend the peace of future generations.

So the American duty, at the end of these two awful years, remains what it was at the outset. We cannot intervene by force to stop the war, whether any of us would like to or not; that impossibility is among the inevitable limitations of a democracy.

We can try to restore the comity of nations. We can use our influence to discourage the idea that the war must continue

until such time as one side has been so thoroughly thrashed that it never will dare to make war again—a time that will never come. We must show our abhorrence of deeds of blackness and of the violation of treaties, but we need not, must not, despair of whole peoples because their governments have led them into such deeds. We must feed the hungry, clothe the naked, bind up wounds, lift up the fallen, try to repair some of the awful destruction that war has caused.

It will not be given to America to judge between the nations. It is given to her to serve.

**I**N his thoughtful letters relating to Marriage and Divorce, of which the third is published in this issue, the Rev. Dr. McKim has strongly stated the case against the proposed amendment of the canon on marriage as reported, nearly unanimously, by the Joint Commission. Dr. McKim's concluding question is this:

Marriage  
and Divorce

Dr. McKim's concluding question is this:

“Is the Church, which is the witness and keeper of Holy Writ, to expunge words, which have come down to her through all the Christian ages as the very words of Christ Himself, upon the ground of the conjectural criticism of a little group of modern critics? Is not this a very hazardous business? Does it not jeopardize the authority of Holy Scripture?”

One might answer No to the First and Yes to the two following questions without in any sense agreeing to Dr. McKim's conclusions with respect to the subject matter of the report.

That report, which was printed in full in THE LIVING CHURCH of June 3, after recognizing that “The refusal of the Church to bless and solemnize a marriage need not be followed by a permanent exclusion from the Sacraments,” proceeds as follows:

“With this provision the Commission feels justified in recommending an entire refusal to solemnize with the Church's blessing the marriage of any person who has a divorced partner still living. The doubtfulness of the supposed exception in the Gospel according to St. Matthew, the extreme difficulty of determining the innocence of either party to a divorce, and of maintaining the disciplinary safeguards of our existing canon, and the confusion which these introduce into the Church's law, make it clear, in the judgment of the Commission, that the wise course is to refuse the Church's rites of benediction upon any marriage after divorce, during the lifetime of the other party to the original marriage.”

Dr. McKim strongly criticises the argument based upon “the doubtfulness of the supposed exception in the Gospel according to St. Matthew.” Let us assume, for the sake of argument, that his criticism is well founded. The fact would still remain that the proposed more stringent legislation would not run counter to the historical teaching of the Church “through all the Christian ages,” because it would simply align the American Church with the rest of Western Christendom in the discipline of those ages. While the great variation between Eastern and Western legislation on the subjects of marriage and divorce makes it impossible to say of any code of discipline, This is the ruling of the Catholic Church on the subject, yet the American Church has, by its present law permitting re-marriage after divorce for adultery, separated her discipline from that of all the rest of the Western Church, Anglican and Roman, without assuming to herself the position of the Eastern Churches. The anomaly of that separate position on so important a subject is what the Joint Commission proposes to remove, assuming for ourselves the historic position of the Church of England which is, *on paper*, the position of the Roman communion as well. Certainly, therefore, it is not necessary to range “the exegesis of Professor Tyson against the exegesis of Lightfoot and Ellicott and Westcott and Pusey and Wordsworth and Bright and Meyer and the Lambeth Councils of 1888 and 1897.” Centuries before Professor Tyson's book was written, long before modern criticism had been thought of, the Church throughout Western Europe, including England, had planted herself firmly on the principle of the absolute indissolubility of a valid marriage.

All the Joint Commission asks is that the American Church will abandon her insular position and enact for herself the discipline of the rest of the Anglican Communion and of Western Christendom generally. As such legislation elsewhere during all these ages has not “jeopardized the authority of Holy Scripture,” neither, we are confident, will its extension to the American Church.

SEVERAL correspondents have challenged us on the question whether the epistle and gospel are to be esteemed meditations, in which the lay people of a congregation participate, or lessons, read for their instruction, and to be treated as merely the equivalent of the lessons in the daily office.

The Eastward Position Again

On the detail as to whether they should be read by the priest facing the altar or facing the people we must confess to very little interest; perhaps when the thermometer drops a little, we can develop a proper excitement over the question. Historically the use has varied, as has the place from which they are to be read. The Sarum rubric directs that "the gospel shall always be read by a reader facing north." According to the Roman use we understand that the priest faces the altar at low celebrations and the people at high celebrations. Thus there is abundant precedent to be quoted on either side and between them.

But are we mistaken in differentiating between the interpretation to be placed upon the liturgical lections as compared with those in the daily offices? Our correspondents, including such a liturgical scholar as the Bishop of Vermont, seem to find no historical authority for such discrimination. Very likely they are right, in which case, historically speaking, we were wrong.

But this we venture to add. If Churchmen will try the use of epistle and gospel as meditations, rather than dumbly listen to them being read, we believe they will find a new meaning and value to them. They will then be participators and not merely listeners. They will enter into the spirit of the particular day, which is expressed, in the Anglican services, here, almost to the exclusion of anywhere else. If historically it took twenty centuries for anybody to discover this added value to the epistle and gospel, perhaps, at least, it need not take twenty-one.

And incidentally those who are using the service in this way, and not merely listening, will not be greatly concerned whether the priest is facing them or not. They will be busy with their own devotions.

TWO weeks ago we mentioned in the editorial columns the need for a fund—we placed it at \$1,000—to be used in supplying necessary equipment for the chaplains drawn from the Church's ministry who are serving in the newly recruited army.

A Fund for Army Chaplains

Several good friends have kindly sent amounts for that purpose to this office, and as they have requested it we will act as agents for such a fund if others desire to send contributions for the purpose. We learn that the diocese of Massachusetts has already made provision for such expenses on behalf of the three chaplains chosen from its clergy.

Such funds as have been received at this office are acknowledged immediately under the acknowledgments for the WAR RELIEF FUND.

THAT the middle of July, after THE LIVING CHURCH WAR RELIEF FUND has been running for nearly two years, should strike high water mark in receipts, is a thing worth chronicling. Within these past two weeks the receipts have considerably exceeded a thousand dollars. To those who have made this possible we extend sincere thanks.

War Relief Fund

As we have remarked before, we have at no time made "appeals" for this fund. We have kept our readers informed as to needs and opportunities and they have done what they could to fill the needs and embrace the opportunities. We do not need to say that, with all they have done and are doing, the needs are growing larger. Such is the sadness of the war. But the Church is doing a real work of alleviation, and this fund has been a marked factor in it.

The list of contributions to THE LIVING CHURCH War Relief Fund for the week ending July 24th is as follows:

R. J. Griffith, New Market, Md. . . . .	\$ 10.00
M. K. E., Baltimore, Md. . . . .	5.00
Anon., Portland, Ore. . . . .	5.00
"A reader," Gordon, Wis. . . . .	2.50
Anon. . . . .	200.00
Anon., Philadelphia . . . . .	20.00
D., Syracuse, N. Y. . . . .	1.00
A friend, Oconto, Wis. . . . .	10.00
Mrs. R. S. Sturgis, Mattapoisett, Mass. . . . .	25.00
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Miss E. A. Arms, Pittsfield, Mass. . . . .	5.00
Church of the Holy Spirit, Lake Forest, Ill. . . . .	25.00
L. S. Tuckerman, Nahant, Mass.* . . . .	25.00
J. M. C., Southport, Conn.† . . . . .	5.00
C. B., Louisville, Ky.‡ . . . . .	5.00
Mrs. T. G. Littell, Yonkers, N. Y.‡ . . . .	5.00
"J." . . . .	3.00
A member of Trinity Church, Baraboo, Wis.‡ . . . .	3.00

M. R. F. T. . . . .	3.00
Associate C. I. J. B.** . . . .	50.00
Total for the week . . . . .	\$ 412.50
Previously acknowledged . . . . .	27,155.23
	\$27,567.73

- \* For French and Belgian relief.
- † For relief of French children.
- ‡ For relief work through Dr. Watson.
- § For relief of soldiers.
- \*\* For work in Italy.

[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.]

The following is the list of acknowledgments for the Army Chaplains' Fund, for which contributions were requested for the week ending Monday, July 24th:

Mrs. R. S. Sturgis, Mattapoisett, Mass. . . . .	\$ 5.00
St. Michael's Parish, Brattleboro, Vt. . . . .	12.75
Grace Church, Madison, N. J. . . . .	10.00
Total for the week . . . . .	\$27.75

ANSWERS TO CORRESPONDENTS

K.—Samuel is frequently cited as an Old Testament prototype of the modern server or acolyte.

B. A.—A server should not handle the sacred vessels containing the consecrated species at the Holy Communion. These must at all times remain in the custody of the priest.

E.—A deacon should not be addressed as Father.

A READER.—(1), (2). In the customary outer clothing of the clergy a deacon is not distinguished from a priest but it is not in good form for a candidate for orders to assume the clerical habit.—(3), (4), (5). The clerical tailors can answer these questions. There is no authority beyond that of custom and good taste in the matter.

IN THE TRENCHES

A WHITE flag rose slowly one day from a German trench, and moved itself about to attract attention. English rifles in the trench across the way were at once fixed upon it. A hand appeared beneath the flag. Then came an arm and a head, and presently their owner, a German captain of infantry, clambered from the trench. He flapped the white flag, and advanced slowly but confidently. When he was twenty yards away he was ordered to halt. He did, and a British officer inquired his business.

The German answered in perfect English, "I want to have a few words with you chaps. I want to ask a favor."

"What are those parcels under your arms, then? What are they for?"

"Don't worry about them," said the German. He was warned that rifles covered him. The defenders of the trench could not risk having explosives hurled among them.

The German captain reached the British trench and jumped down. "I've come to beg some tea," he explained. "We haven't had a cup of tea for a fortnight. Our supply has gone wrong. Give us some of yours, and you can have these two boxes of cigars. They're fine cigars, too. You'll like 'em. I'm in the trade. Before the war I'd been in the business for more than a dozen years in London, in a shop on Bond street."

So they made him welcome, and invited him to have tea with them then and there—they were just preparing it—and he stayed, and they all talked of London, and nothing about the war. Afterward, they gave him a pound of tea, and he got out of the trench and was returning to his own.

A few yards off, he turned back and called out: "Any of you likely to be seeing London shortly?"

A soldier replied, "Yes, I expect to go home there on leave in a day or two."

"Well, would you mind calling on my wife—she's there with our six children—and telling her how you saw me, and that I am unhurt and well? You know how hard it would be for me to get a letter through. She hasn't heard from me."

"Certainly, I will. What's the address?"

"Number — Holloway Road."

"Did you call?" asked a friend of the soldier, when he related the story here in London.

"Of course. It was no trouble. His wife lived next door to my mother in Holloway Road."—*London Daily News*.

THE GOOD man is as beautiful as he is good. . . . Goodness, every one knows, has a tendency to make a person agreeable; even in its outward form it throws a holy lustre out of the eyes, it gives a noble aspect to the face and forehead.—*Bayley*.



## BLUE MONDAY MUSINGS

By Presbyter Ignotus

**S**TRANGE what power odors have, to bring the past! When I go out for a walk in this lovely, sleepy, Nova Scotian village, where I am finding much happiness, there is a certain corner where the perfume of linden-blossoms mingles with the sharp tang of soft-coal smoke; and instantly

I find myself transplanted to a Shropshire lane that winds above the Field of Heaven, where St. Oswald fell—so the local legend says. Welsh ponies scurry along with much nicker-ing; Welsh drivers answer "*Dim Saesnag*" to any English salutation; rosy children run in and out of the bracken; a band of gypsies has just pitched its black tents, one of which (alas for Egypt!) has a vile phonograph wheezing ragtime; and Cecily and I jog along in the trap, perfectly contented with life and with one another. Very different the present scene, I can fancy: for thousands of soldiers are encamped near by, a Red Cross hospital receives wounded men from over the channel, and Cecily wears a Red Cross uniform, having put away childish things. But the picture of seven years ago rises vividly, just because of the blended odors here on St. George street.

They used to teach that the olfactory lobe received impressions more immediately than the optic or auditory nerves, and that therefore the sense of smell was more potent than the others in stimulating associations and imagination. Whether or no, it is sufficient justification for the use of incense in public worship, so that a holy smell shall be associated with holy places. The musty scent of decaying glue in old Prayer-Book bindings, mouldy cushions, dusty carpets, and bottled carbon monoxide, which greets one who enters some churches, can scarcely connote the beauty of holiness, or days of rest and gladness. If some literalist rises to remark crushingly that incense was first used as a deodorizer to make burnt sacrifices less objectionable, I remind him of the primary use of clothing as set forth in Genesis, which does not hinder all the glorious symbolism of "fine linen, white and clean." Of all ceremonial adjuncts, incense is the most scriptural. What is it but irrational bigotry that objects to it?

THANK HEAVEN, there are still quiet, unspoiled regions where factory whistles are unheard, the smell of gasoline is not so evident as the fragrance of clover-fields and wild roses, meadow-larks rain melody from on high, and the air is sweetly clean and fresh. A backward spring, with abundance of rain, has made "green thoughts in green shades" more delicious than usual in our far from temperate zone; the fields are starred with wild-flowers, the foliage is dense and vivid, and he must be dull indeed who does not realize that God made the country, and that man's work, the town, is bearable in summer only as the country impinges upon it as much as possible.

I am writing from a delicious, sleepy old village far down East, which dates its beginning more than three centuries ago. The old French fortifications are peaceful enough nowadays; the cannon command a few fishing-boats only; and one mail a day keeps us in touch with the outer world. One long street bends along near the tidal river, perfumed with locusts in blossom and syringas sprinkling snow upon the gravelled sidewalks, and lined with hospitable houses where still are treasured silver and mahogany the Loyalists bore off with them into exile. It is war-time; and the Union Jack flies from many flag-poles, with the flags of the Allies for company. Sunday morning, in the old parish church, there were enough figures in khaki to make one realize Canada's solidarity with the rest of the British Empire in this mighty struggle of two kinds of civilization; and they tell me that the little hamlet over the river mourns every young man who volunteered—all of them gone to where beyond these struggles there is peace. But no echo of artillery disturbs our repose: the ox-teams creak their leisurely way along, rarely turning out for a motor-car. One learns the folly of "raw

haste, half-sister to delay"; and already I am strolling without too much effort at the rate of two and a half miles an hour. Fancy that!

There isn't much to do: that is, no series of little trips demands to be made, and there are no "amusements" of any description. But there are benches among the pines, with a tang of salt in the air blowing up from the Basin; the meadows are thick with wild strawberries; and Thomas á Kempis' ideal of rest is available:

"*En een hoekje, met een boekje,*"

"In a little nook with a little book."

Happily, too, there are sweet-voiced children from Halifax and Vancouver and intermediate stations; and their society is even more refreshing than any of the books available, even Col. Roosevelt's *Fear God and Take Your Own Part*, or General John Regan's elaborate foolery. To lie *lentus in umbra* while Peggy tells of routine with the Ladies of the Sacred Heart as it impresses a nine-year-old mind is vastly better than discussing the hopeless Mexican *imbroglio* with the local magnates. (Speaking of Mexico, Dr. J. W. Slaughter is lecturing against war down there—happy antonym!)

"It all seems like eighteenth century America," I said to the oldest inhabitant, by way of laudation. "We are the eighteenth century Americans," he returned rather sharply, "and we brought away all that was best when you set up your vulgar Republic the other day." Naturally, I disapproved; but I loved to have him say it, it was so perfectly in character.

MY YOUNG FRIEND LENOX, the midshipman, of whom I have often spoken, sends this letter, describing the Jutland naval battle, which I am glad to share with you:

"H.M.S. THUNDERER, Sunday, June 4th.

"By this time you will have known that we have been in action—the first real scrap. The dear old Thunderbox had had her first scrap and managed to fire off some rounds with the big guns. During the afternoon of Wednesday, when 'action' was sounded, off we all rushed to our stations, as we heard the battle cruisers were in action not very far ahead of us. Soon we heard the sound of firing, and in a short time we saw the battle cruisers in action with the German fleet. All this time we were in our turrets, waiting to hear the order, 'Open fire on such and such a ship.' Our firing was very good, and we claimed to hit a German ship of a large description in one of our opening salvos. I have a relic of the action for you in the shape of a tube which fired our second salvo. We all gave a huge cheer when the first salvo went off, and we longed to hear the result of the first falls of shot. The only great disadvantage was the bad light, which gave the Huns the chance to run.

"I saw some rather dreadful yet awe-inspiring sights. Early in the action a cruiser blew up in a huge red sheet, and sank with her stern and bows poking out of the water. Also one of our destroyers blew up, with her boiler-room shrouded in steam. Of course, we never saw so much of the action as the battle cruisers, as they were ahead of us. Unluckily the Germans drew off with the coming of darkness, and we hoped to resume during the next day. We stayed at 'action stations' all night. I slept in the turret, covered up with a lot of 'lammy suits,' and chewing ship's biscuits: we were at the guns for about forty-eight hours. In the early morning I saw the second Zepp. since last September 10th in London, and I have never seen one clear out of it so quickly in all my life: after a few salvos it rose from in sight miles away out of sight and never poked its nose again. We ourselves carry no signs of shot or shell. The action on our part lasted for about three hours, the skipper wearing a sprig of white heather in his cap. We distinctly heard ricochets passing over us—one right over our turret. I wonder how they like our ½-ton shells? Of course, we suffered severely, as you can see in the papers, but their losses must be extremely heavy.

"On the day after the action we were passing near the scene of the fighting, when we passed a whaler and another pulling boat with dead bodies hanging over the gunwale, and numerous bodies were floating about. During the action one of our destroyers passed with her little forecastle gun hanging over the side, and the poor gun's crew lying over the side with their heads and legs off, evidently having been struck by a huge shell. We passed several spent torpedoes. Their U-boats seemed to have been very inactive, and those which did show their noses soon went to Davy Jones' locker. All said and done, the Germans made a good show of it.

(Continued on page 454)

## TRACTS FOR TO-DAY

Prepared by Request of a Committee of Clergy in New York

### THE HISTORICAL INTERPRETATION OF THE BOOK OF COMMON PRAYER

#### I.

##### WHY ASK WHAT THE PRAYER BOOK MEANT IN A DISTANT PAST?



WHY should anyone trouble himself in these days with any question as to what the Prayer Book meant two hundred and fifty years ago, or three hundred and fifty or sixty or seventy years ago?

Well, some of us would answer, "Because it is the only honest way to use the book." That is, if you undertake to quote the language of persons who made some great utterance a long time ago, honesty requires that you quote it as they really said it, and not so as to misrepresent them. In fact, it is not quite honest to quote their exact words, and yet give a twist to the meaning, so as to convey a different impression from that which they wanted their words to have. And if one does that thing in quoting the words of men long dead, and does it quite innocently from not knowing enough of history to be able to tell truly what men did mean by words used in a long past age, it remains to say that to undertake to tell what men meant by their utterances made centuries back, when one has not knowledge enough for the task, is not being honest *enough*.

#### II.

##### THE PRAYER BOOK A PRESCRIPTION, RATHER THAN A QUOTATION

But it may be said, of course, that when we use our Prayer Books, now, we are not thinking of making a literary allusion. We are not, in our own intention, quoting the language of certain eminent writers of the past. We are rather reading the lines of a prescription which we are going to the drug store to get up for the cure of a present ailment—a prescription which has been a long time in the family, and has been found to have a great value in maintaining the family in health.

Very well, then.

The Book of Common Prayer is a valued prescription, handed down from wise physicians of long ago, and treasured in our family line. But let it be observed that a physician's prescription is supposed to have a definite and ascertainable meaning. An old prescription has a historical meaning, and the meaning of a prescription does not change, no matter how many years have passed since it was written.

You may come to think that a prescription of three or four centuries ago is not a good one, or at any rate, not the best possible prescription for your case at this moment. You are at liberty to abandon the old family remedy, and ask some physician of to-day to write you a prescription of his own. One thing is sure: Whether the old family prescription is what you need now, or not, what it meant when it was written—that same thing precisely—is what it means now.

#### III.

##### HOW ONCE UPON A TIME ONE TOOK A PRESCRIPTION DISHONESTLY

Also, the obligation of honesty comes into view in connection with the use of a physician's prescription.

There is a legend—we do not vouch for the truth of it—which tells of an eminent physician who had a difficult patient, who was also an intimate friend. The patient was both self-indulgent—which caused most of his ailments—and self-willed about taking doses which he did not like. There came a time when the doctor threatened to throw him over, and consented to go on treating him only on his solemn promise to take what he was told to take from henceforth, without fail. The patient agreeing, the doctor condemned him to two table-spoonfuls of castor oil.

On the departure of the physician the patient reasoned thus with himself: "Castor oil I must take. I have bound myself by a solemn promise of conformity. But I am not obliged to interpret that phrase in the manner of a distant and brutal age. I have an old caster in the house, with a cruet for salad-oil in it. I will have a dish of lobster salad prepared with two table-spoonfuls of that oil in it, and I will scrupulously eat it all. Thus I will obey my doctor's orders, and take my dose of caster oil."

Perhaps you will not be surprised that the story represents the doctor as being very wroth when he found this out, and saying thus: "Your argument was shameful, even as an evasion, because 'castor' and 'caster' are not the same word, nor even spelled alike. But I will not dwell on that. Your argument was shameful, because you promised to do a particular thing, and then tried to read another meaning into your promise from that which it had when it was presented to you. You cannot be allowed to promise conformity to something, and then change the meaning of the promise to suit yourself. You are no longer any patient of mine."

## BEGINNING THE THIRD YEAR OF WAR

## English Archbishops Call to Prayer

## LARGE BEQUEST TO AID CANDIDATES FOR ORDERS

## Annual Festival of Confraternity of the Blessed Sacrament

## AN ARGUMENT FOR RESERVATION

The Living Church News Bureau }  
London, July 3, 1916 }

THE Archbishops have addressed a letter to the diocesan bishops calling the faithful throughout the Church to prayer on Friday, August 4th, the second anniversary of the day on which the nation was called to face the terrible ordeal of war. It is indisputably right, the Archbishops say, that the day should, so far as possible, be solemnly observed throughout the land as "a day of humble prayer to Almighty God." They hope that in every cathedral and parish church there will be a celebration of the Holy Eucharist and some special service or services of prayer.

A suggestion has been made in a memorial to the Archbishop of Canterbury, signed by the heads of various religious bodies, that Friday, August 4th, on which the war enters on its third year, should be appointed by royal proclamation a Day of National Penitence and Prayer. The memorialists urged the Primate to advise the King to appoint August 4th or some other day by order in council for such an observance. The Archbishop thereupon invited the Prime Minister's opinion. Mr. Asquith has replied that he is not prepared to recommend that Friday, August 4th, be proclaimed a Day of National Penitence and Prayer. He says:

"I must point out that Monday and Tuesday, August 7th and 8th, are declared Bank Holidays. The suggested Proclamation would enforce a stoppage of work throughout the country on the previous Friday, and would not, I think, conduce to the result which is desired. I think that the community will readily respond to the proposal that services should be held on that day in churches of all denominations throughout the country, and I believe it to be more in accordance with general thought and feeling that the state should not intervene in the manner suggested."

A bequest, notable for the *personnel* of its administration as well as for its notable object and pious liberality, has just been publicly made known. Mrs. Frederica Frances Swinburne, of Portland Place, Regent's Park, London, deceased in April last, left estate of the gross value of £102,867, of which £90,132 is net personality.

Mrs. Swinburne, who was evidently a most attached English Church woman and devout Catholic, left £25,000 and the sum allocated for the payment of certain life annuities, on the falling in thereof, for the formation of the "Clever Ordination Candidates Fund." The purpose and object of the trust is to provide assistance for those who desire to be ordained to holy orders in the Church of England and shall be approved of by the trustees as suitable candidates. They are primarily to be graduates of the University of Oxford or Cambridge or of some other university or college having power to confer degrees.

I suppose this Fund is a memorial to the late Rev. Mr. Cleaver, sometime vicar of Christ Church, St. Leonard's-on-Sea, who was a man of marked personal piety and spiritual influence, and whose name and memory is indissolubly associated with the building up of the great Catholic center of Church life in the South of England.

The annual festival of the Confraternity of the Blessed Sacrament was celebrated in London on Tuesday last, in the octave of the Feast of Corpus Christi. It was the fifty-fourth anniversary of the Confraternity, and the first kept under the newly elected Superior General, the Rev. Lord Victor Seymour.

There was a Solemn Eucharist, with sermons, at the churches of St. Stephen's, South Kensington, St. Mary Magdalene's, Paddington, and St. Michael's, Camden Town. A social gathering of associates and friends was held in the Caxton Hall, Westminster, in the afternoon; and Lord Halifax gave again in substance his views, as expressed at the E. C. U. annual meeting, on the subject of the Eucharistic Sacrifice and the dislocation of the canon in the present Prayer Book. The annual conference was held in the evening at the same hall. The secretary general's report showed that the Confraternity now numbers between 23,000 and 24,000 members. In the course of his address the Superior General announced that the council had lately been engaged on the revision of the monthly Intercession Paper, and had just issued the revised manual. He expressed his hope that it would be found possible to add to the specific objects

of the Confraternity a fourth—that of the Reservation of the Blessed Sacrament.

An address followed on Reservation, by the Rev. Arthur Tooth. The Rev. Mr. Tooth, who has not often been seen or heard in public of late years, was formerly vicar of St. James', Hatcham, at the time when such a fierce assault was made on that church in the Protestant riots about forty years ago. He was one of the noble band of confessors for the faith who were committed to jail for their refusal to obey the State, in the matter of the Public Worship Regulation Act. After referring in his address to the recovery of the Church's Eucharistic worship, he said that what was now to come was surely the Reserved Sacrament. That was the rule of the early Church. But it was not for that reason only that they desired Reservation. The Church, as a living body, exercised her authority from age to age; what she now decides to do is equally expressive of the mind of the Church with what she determined to do in the early centuries. The Reserved Sacrament was hers by right, and he desired to see a general and concerted movement for the restoration of Reservation in all churches where the Catholic Faith was taught and practised, and the movement should be guided by the Confraternity of the Blessed Sacrament.

A novel Church pageant has lately been given in the churchyard of St. Martin's-in-the-Fields representing *Battles of the Cross*. The suggestion of the tableaux and their title came from the vicar,

## A Pageant

the Rev. H. R. L. Shepherd, and they were organized by the Exhibitions Department of S. P. G., the profits being given to the Medical Missions Fund.

There were three performances daily (except Sunday), beginning Whitsun Monday and lasting until St. John the Baptist's Day. The scenes illustrated the evangelization of Russia, Poland, and the peoples of the Balkan Peninsula. Besides these historical tableaux there were pictures representing the Christian warfare, past and present, in such lands as India, Burma, Japan, and Madagascar. The pageant was meant to show how in the darkest days the holy Church, with the sword of the Spirit and strong in faith and love, went forward to advance the Kingdom of her divine Lord. And it was also to suggest that ourselves and our Christian allies in the present war may after the war continue to work together in the unity of the Catholic Church for the benefit of humanity. The pageant opened on the first day with the great Russian tableaux. These numbered nine scenes and included St. Vladimir (honored in Russia with the title "Equal to an Apostle") and his Knights at Kiev and St. Sophia, Constantinople, concluding with the representation of a Russian Red Cross hospital of to-day. The music, which was a striking and delightful feature of the performances, had been arranged by Mr. Martin Shaw and his brother, Mr. Geoffrey Shaw, and the traditional melodies of the countries concerned were largely drawn from. There was some difficulty at first in finding Serbian music, but this was overcome through the Shaw brothers' timely acquaintance with a Serbian priest.

A truly remarkable change seems lately to have come over the *Times* newspaper in admitting to its columns articles of a distinctly religious character and of sound theological thought.

## Religious Writing in the Times

Churchmen have so long been accustomed to identify the *Times* with latitudinarianism in its attitude towards Christianity that it is enough to make them rub their eyes and rejoice to find it publishing contributions from Catholic-minded writers.

On the Saturday before Trinity Sunday there appeared an article (from "A Correspondent") under the title "Trinity Sunday. Human Society and its Needs." It was so much in the line of thought and in the diction and literary style of the Rev. Dr. Figgis, C.R., that one may not be wrong in attributing its authorship to his pen. For the most part, the correspondent said, we leave the doctrine of the blessed Trinity to the mystic or the philosopher. But there is much in this mystery which is relevant to the condition of all mankind.

"It remains for us at least a historic protest against the belief in a lonely and isolated Creator. Historically the doctrine has proved a barrier against the creed of the desert, which broke in almost irresistible power upon Europe. It preserves the alternative to the creed that in the heavens dwells a Solitary Will in intolerable aloofness, whose awful eternity subdues men as the god of the desert subdues them; but the color and warmth and love would have gone out of life. The doctrine of the Trinity has kept for the world the more satisfying thought of a diversity in unity, and a living society in the heart of the universe."

To each interpretation of the unseen there is a corresponding interpretation of human society. Two paths lie open before humanity in its corporate life. The one is the path in which nation shall strive to dominate nation. The other way leads to fellowship in a Society of Nations. Such a conception of true society, which alone can satisfy mankind, is already in being in the eternal world.

"On Trinity Sunday," says the writer of this splendid article, "we can heartily abhor the dogma that nations must always strive for domination; we can renounce the lie that the ways of the jungle are forever to be the ways of the heirs of God. For on that



day we confess that the Christian Redemption is the self-expression of an Eternal Love, and Love means Society, and that the Christian Hope for nations and for society within the nation is but the unfolding of the divine nature, with its variety and its ceaseless energy, with its life and love. Therefore even those who are tied to earth—and who is not today?—may gather new hope for the corporate life of the nation and the world from this ancient Symbol of the 'Holy, Blessed, and Glorious Trinity, Three Persons and One God.'"

The Bishop of Birmingham, in the "War Sermon" from his pen in Saturday's *Times*, referred to this article on "Trinity Sunday" as having had more attention fixed upon it than it was easy to describe. "Everyone desiring the progress of all that is religious in the best sense of the word," said the Bishop, "must be grateful to the *Times* for such response to the undoubted longing of the people."

The Bishop of Stepney, speaking at the Eton Summer Missionary Festival, said that in the East End churches there were what were called "war corners." There children on their way home from school knelt down and prayed for their fathers, or brothers, or their friends. They would find in the "war corners" the photographs of those of the Church who had gone, especially those who had fallen, and it was nothing unusual to see as many as seventy or eighty children there praying every day.

The Rev. R. J. Campbell's forthcoming story of his religious life, entitled *A Spiritual Pilgrimage*, is to be published in the autumn by Messrs. Williams and Norgate.

The book will contain Mr. Campbell's statement of the reasons which induced him to enter the Congregational sect after leaving Oxford, and after many years as a Protestant preacher to return to the Church and become a priest. The publishers express their belief that this Twentieth Century Apologia will stir to their spiritual depths the religious communities of the Empire, since it will probe the beliefs of the days to their core and discuss the validity of their "ministry." The London correspondent of the *Manchester Guardian* understands that Mr. Campbell's attitude in the book is that there is no religious justification for any ordination except that conferred in the English Church and in other communions of the Catholic Church, and that the Protestant "ministry" is invalid.

A correspondent informs the *Times* that the Rev. R. A. J. Suckling is shortly resigning the vicarage of St. Alban's, Holborn, to which he was appointed in 1882. J. G. HALL.

MISSIONARY BULLETIN

TO July 1st last year, including \$235,813.92 which came from the Emergency appeal, there was received toward the Apportionment, \$1,089,093.61. To July 1st this year, including \$44,231.42 from the One Day's Income Appeal, there has been received, \$887,673.62; the decrease being \$201,419.99.

Again, without including the response to the Emergency appeal, there was received last year, to July 1st, \$853,279.69; and without including the response to the One Day's Income appeal there has been received this year, \$843,442.20; the decrease being \$9,837.49. This latter figure represents the actual decrease from the normal sources of income and, considering the times, of itself it is not abnormal. The normal sources of income are holding their own fairly well. *But because the Church has never yet given the apportionment in full by about \$250,000, and the Apportionment has not been indreased in five years, and the pity of it, there has been put forward an appeal called the One Day's Income for just this amount in addition to usual offerings. Towards this \$250,000 the sum of \$44,231.42 has already been given as reported above. In order to close the year on September 30th without any debt, it is necessary that in addition to usual offerings the balance of \$205,750 be given. Is this too large a sum to expect?*

If the great war has taught us little else, it certainly has taught the American nation to open its heart and substance to the needs of others. Over and over again has this been apparent. All the purposes of the appeals have been necessary, deeply necessary, and we rejoice at the splendid responses. Some have been for enormous sums, and we thank God it has been so. We know our people will respond to the Church's need if they can. We know that very many have done their utmost.

GEORGE GORDON KING, Treasurer.

TRUTH MUST prevail over all other considerations.—*Gioberti*.

"MANUAL TRAINING IN RELIGIOUS EDUCATION"

Newspaper Characterizes Methods in Religious Teaching

REINSTATEMENT OF WARDEN OSBORNE

New York Office of The Living Church }  
11 West 45th Street }  
New York, July 24, 1916 }

THE *Evening Post* of Saturday, July 22nd, prints the following editorial on what it styles Manual Training in Religious Education. Without doubt it will be read with interest and provoke wide-spread discussion.

"It is long since the world was told that playing with sand piles and cutting strips of colored paper was the way to save children's minds, but only now has it been discovered that it is also the way to save their souls. The University of Chicago is undertaking a series of textbooks on the general subject of Principles and Methods of Religious Education, and has just issued a little volume on *Handiwork in Religious Education*. Its purpose is entirely worthy and its execution sincere; but the attentive reader will feel that something is lacking. There is, for example, no clear line drawn between the place of manual training in secular education and in religion. Indeed, the author frankly admits that it is difficult to draw such a line. Moreover, the real nexus between the religious ideas or emotions which it is desired to produce, and the mechanical means here recommended, is not made out. From the theory to the practice there is a violent jump. We read about the need of giving the child a larger creative opportunity, and then are advised to employ paper-tearing. One can hardly resist the temptation to cry out: In the name of the Prophet, Figs!

"That a certain amount of this hand-work may interest an otherwise listless boy or girl in a Sunday school may readily be granted. In fact, when the whole is boiled down, this is about what it comes to. A little try at book-binding or at envelope-making, with efforts in construction work, like making maps and coloring pictures and modelling in clay, may easily rouse attention as memorizing Bible verses or learning the catechism will not. But to argue solemnly that these things suddenly acquire a religious significance and value when they are taken from the week-day kindergarten into the Sunday school, seems to be straining the point. As a means of amusing and attracting children, they are all very well; but to make of them new-found keys to unlock the mysteries of religion is too much for ordinary credulity. Religion, we read, insists upon the interpretation of life, even in its greatest hardships, in terms of an inner, jubilant gladness, rather than in terms of drudgery. The mind assents to that, but cannot help being puzzled when informed that the way to secure this inner, jubilant gladness is to use bristol board with gray cover-paper leaves.

"The truth is that all these Sunday school manual training methods, with their classifications and scientific explanations, are merely a modern device to do what has been attempted a thousand times before in a thousand different ways. Teachers and parents did not have to wait for the latest pedagogical doctrines before understanding that religious education is in itself not very attractive to children. And even in the pre-scientific age resort was had to many inventions in order to beguile the interest of the pupil. Thus card games were once common, with Bible characters, instead of kings and knaves, and a bit of Bible text surreptitiously printed on the margin. Bible charades, and even Bible theatricals, were encouraged. A mother would find her young hopeful escaped of a Sunday afternoon and grovelling on the lawn. 'What on earth are you doing, Georgie?' 'I am Nebuchadnezzar, mamma, eating grain like an ox.' We maintain that there was as much inner jubilant gladness in that as in mounting a newspaper clipping on a piece of cardboard. Makers of sand-maps of Palestine have no more of the creative impulse than had the two little girls whose nurse discovered them on Sunday making horrible grimaces at each other. What were they about? Why, they were studying their Bible lesson and illustrating the phrase, 'The fashion of his countenance was altered.'

"No one would wish to say a word against a serious attempt to give to parents real help in the religious education of their children. This is a problem near the hearts of many. But we cannot fail to have a certain distrust of mechanical or cut-and-dried methods. After all, in these matters, the wind bloweth where it listeth. So much depends upon associations and suggestions which no system of teaching can control. Dr. William Adams used to tell of the strict Sabbatarian spirit of his New England boyhood. He was not allowed to go out of doors after church, but was put down to study the catechism. A rose grew by the open window; and the result was that ever afterwards in his mind the tremendous and appalling sentences of the Westminster divines were associated with the scent of roses! Could a carefully planned scheme of religious education accomplish anything equal to that? Or is there any way of making routine the mysterious movements of the spirit of child-

hood essaying to get into realizing touch with life and death and eternity?"

For some months prominent Churchmen in this diocese have been deeply interested in the case of Warden Osborne of Sing Sing Prison, deposed on charges. Upon his acquittal in the courts there was much satisfaction. Last Sunday, July 16th, Thomas Mott Osborne was reinstated as head of the prison and there was much rejoicing among the inmates and students of the "new penology" and Mr. Osborne's admiring friends.

#### Reinstatement of Warden Osborne

Newspaper articles and reports called to mind the great work done in England by John Howard, who devoted his life to Prison Reform in the latter part of the eighteenth century, after an extended tour of the penal institutions of England and France. Closely associated with this charitable work, was that of another Englishman—a great lawyer, Sir Samuel Romilly—in the amelioration of the criminal code. He was a distinguished Churchman as well as an eminent lawyer and a practical philanthropist. In 1805 Romilly was appointed by the Bishop of Durham to the chancellorship of that diocese.

In this connection the name of Henry Parry Liddon should not be overlooked. In his great sermon entitled Consideration for Criminals, preached more than forty years ago in St. Paul's Cathedral, London, before the Lord Mayor and Judges, Canon Liddon insists upon three great principles clearly stated in the gospel which ought to govern a Christian's thought in his estimate of a great criminal case:

1. The fact that every criminal is—to a certain extent—the product of his age, of the spirit, and of the society, in which he has passed his life;

2. That in the sight of God, the Eternal Justice, all guilt is relative to a man's opportunities;

3. The deep, sincere conviction of his own real condition before the Eye of God.

The learned prince of modern preachers in this sermon draws three lessons from a consideration of the foregoing fundamental principles:

1. The penalties of criminal law should be softened;

2. Constant efforts should be made to prevent crime, to dry up its springs, to cut out its roots;

3. Such a way of looking at crime and criminals furnishes a very powerful stimulant to efforts at living nearer to God ourselves.

It may be remarked that the "new penology" has more than a philanthropic basis—it is applied Christianity.

Following its announcement several months ago that the war had greatly increased the cost of manufacturing Bibles, the American Bible Society has revised its price list. Cloth bound volumes have gone up 40 per cent., leather bound 25 per cent., and paper bound 50 per cent. Imported Bibles also have advanced.

#### Rise in Bible Prices

The prices do not include a profit, but merely cover the cost of manufacture.

"We deeply regret the increase," says the announcement of the society, "and hope conditions will soon make it possible to return to lower prices."

Bishop Hulse of Cuba will spend the month of August at the Hoyt Memorial House, Pawling, N. Y. This fresh air work is supported by St. Bartholomew's parish, New York City. The thirteenth year of the activities began on Saturday, July 1st, when sixty

#### Hoyt Memorial House

boys came into residence for a fortnight. Each year parties of women, boys, and girls follow in succession until about the first week in September. Regular Sunday and week-day services are held as usual in the Chapel of St. Francis for the guests of the house and the resident neighbors. Bishop Hulse will officiate in August.

A committee of the New York Catholic Club is at work on plans for a luncheon, to which bishops of neighboring dioceses and members of several clerical clubs and associations are to be invited. The date has not

#### Luncheon Planned for Clergy

been fixed for the interesting event. Dean Grosvenor reports that a subscription of \$60,000 has been made by a friend to the building fund of the nave of the Cathedral of St. John the Divine.

### BLUE MONDAY MUSINGS

(Continued from page 450)

Some of their latest ships were there, but a few are there no longer. During the middle watch I was on the bridge and I saw a continual destroyer attack: a very fine show, on account of star shells and other luminous lights which were fired. I felt rather weary at the end of the proceedings, very hungry, very dirty, and very sleepy, and we all crowded for the bath. . . . I am afraid to say that several in my term have been killed—about fifteen."

KIND WORDS produce their own image in men's souls, and a beautiful image it is.—*Pascal*.

## RELIGIOUS WORK AMONG MEN IN BOSTON

### An Outline of Conditions

#### MEMORIAL SERVICE FOR LORD KITCHENER IS REPEATED

The Living Church News Bureau }  
Boston, July 24, 1916 }

SOME weeks ago an outline was given in this letter of religious work among women students in Boston. From an article by Edith A. Talbot the following statements about men students here are summarized. The men students are at least three times as numerous as the women, amounting to between sixteen and seventeen thousand, coming from all over America. They are to be found in the many institutions of collegiate rank in greater Boston. It is said that the large majority of them are in no sort of touch with religious matters here. Not counting Boston College, which is a Jesuit institution with about five hundred students, and the Y. M. C. A., which has become a large college with three thousand students, the others are almost entirely unconnected with organized Christianity. If we consider the Y. M. C. A. as a religious force, it will then stand clearly first in size among local institutions seeking to develop the religious side of students. But its religious emphasis is entirely on works rather than on faith. Without disapproving of the Y. M. C. A. in any way, one must say here, parenthetically, that from our point of view, it is only a mutilated Christianity, reduced to the very lowest terms, that it offers. Its Campaigns of Friendship, its Bible study courses, and its addresses by ministers and laymen of various religious bodies, are only the merest scratching on the surface, are only the veriest shadow of the Catholic Faith. Such as it is, however, it is the most extensive work here. The Association reaches out into many of the colleges and carries on its work in them through affiliated groups and classes for those students who would never be present in the Y. M. C. A. building itself. For example, in the Institute of Technology, there is a Y. M. C. A. group of five hundred students. In the Harvard Medical and Dental Schools there are probably as many students in the same sort of groups. Of the activities in Harvard College centering at Phillips Brooks House, an account was given in this letter last autumn, as well as of the work of the Cowley fathers, of the St. Paul's Society, and of Christ Church, Cambridge. Of definite Church work among students, organized in any effective way, this would seem to be about all. The Bishop sometime since appointed the Rev. Artley B. Parson of the Cathedral staff to be diocesan representative in Harvard, and he gives part of his time to this work.

The Y. M. C. A., in its State Department, which includes Massachusetts and Rhode Island, voted at its last convention to have a commission of seven men to study the relations between the association and the various bodies of Christians, or, as they express it, "the Church." As a result of this plan a questionnaire has been sent out to leaders in both Church and association on such topics as The Claim of the Church upon the Y. M. C. A., Criticisms, Advanced Activities and Practical Co-operation, "Are You on Intimate Terms with the Y. M. C. A. Secretary?" "Does the association contribute to your Church efficiency, by using your men in Christian service, securing new men for the Christian Life?" "Do you encourage your boys to use the Association?" "Does the Association handicap the work for boys in your Church?" The message closes with an invitation to frank criticisms and suggestions as to advanced activities and a real coöperation. It is expected that by the autumn sufficient information will have been secured to enable the commission to formulate some really valuable suggestions for both parties. It certainly seems that good would result in many cases from a better coördination.

So great was the number of people unable to secure admission at the Memorial Service for Lord Kitchener, held at the Cathedral on July 9th, that the service was repeated on Sunday evening, July 16th, including all the features of the first service. Again an immense throng gathered and many were forced to be content with standing on the porch and side walk and the wall in the Common, as St. Paul's was filled to its utmost capacity.

J. H. CABOT.

AUSPICIOUS Hope! in thy sweet garden grow  
Wreathes for each toil, a charm for every woe.

—Thomas Campbell.

PHILADELPHIA HOME BURNED

The Living Church News Bureau }  
Philadelphia, July 24, 1916 }

ST. Michael and All Angels' Home for Young Colored Cripples was destroyed by fire early in the morning of the 14th inst. Nobody was in the house. The Sisters of St. Margaret, who are in charge of the Home, and about twenty-five crippled girls were at Sea Isle City, N. J., for the summer. The church and boys' home were saved. The priest, the Rev. J. Da Costa Harewood, who lives across the street, was awakened by a call of fire about 3 A. M., and on going over found the flames advancing to the third floor. Were it not for the timely arrival and the strenuous efforts of the Philadelphia fire department, the church would have been burnt. The cause of the fire is a mystery. The loss exceeds \$12,000.

EDWARD JAMES MCHENRY.

THE EVOLUTION OF WAR NEWS

THE Cambridge University Magazine recently contained an article showing how war news grows as it passes from paper to paper and from country to country:

"Readers of our translations from the foreign press," states the Cambridge Magazine, "will be aware of many details in the manufacture of news which escape their less discerning neighbors, but even the most seasoned student will find matter for reflection in the following quoted by Mr. A. P. Pensoy, M. P., at a recent meeting in Glasgow:

"After the fall of Antwerp the Kölnische Zeitung published this:

"When the fall of Antwerp got known the church bells (in Germany) were rung."

"The *Matin* altered it thus for the benefit of Parisian readers:

"According to the *Kölnische Zeitung*, the clergy of Antwerp were compelled to ring the church bells when the fortress was taken."

"The *Times* decided that London could go one better with this:

"According to what the *Matin* has learned from Cologne, the Belgian priests who refused to ring the church bells when Antwerp was taken have been driven away from their places."

"The *Corriere della Sera* then took a part in the fabrication by stating that:

"According to what the *Times* has heard from Cologne via Paris, the unfortunate Belgian priests who refused to ring the church bells when Antwerp was taken have been sentenced to hard labor."

"The *Matin*, which began the yarn, concluded it thus:

"According to the information of the *Corriere della Sera* from Cologne, via London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate priests for their heroic refusal to ring the church bells by hanging them as living clappers to the bells with their heads down."

There are truthful men in all vocations, and newspaper men are as truthful as the demands of their readers for sensational news will permit them to be. But stories have a habit of enlarging even in the newspapers. It is well to continue to be careful about placing too great credence in war news; so says the *Chicago Advance*.

DEEP IN the heart of pain God's hand hath set  
A hidden rest and bliss;  
Take as His gift the pain, the gift brings yet  
A truer happiness:  
God's voice speaks, through it all, the high behest  
That bids His people enter into rest.  
—Lucy Fletcher.

BE NOT AFRAID to pray—to pray is right,  
Pray, if thou canst, with hope, but ever pray;  
Though hope be weak, or sick with long delay:  
Pray in the darkness if there be no light.  
—Hartley Coleridge.

A CHICAGO CHURCH FOR COLORED PEOPLE

A Well Organized Mission

OTHER NEWS NOTES OF THE DIOCESE

The Living Church News Bureau }  
Chicago, July 24, 1916 }

THE Rev. John H. Simons has been in charge of St. Thomas' (colored) Church for several months, and is continuing the work there which developed so remarkably under the Rev. J. B. Massiah. The mission is known as one of the best organized and managed in the diocese, and its spiritual life and good works are marked. Men and women seem to be equally active and enthusiastic in its work. The annual report from different organizations of the mission have recently been published. All are interesting, and show excellent accomplishment. The reports of the treasurers are especially encouraging. The men's club at St. Thomas' is a flourishing society. For the year just ended there were 77 members enrolled, 45 of them active. This club is one of the few men's clubs which exists for something besides social pleasure. Social service in and through the Church seems to be its motto. For the past year the club has

supplied the choir with vestments and other things. At present it has a committee at work investigating the condition and treatment of the colored inmates of the various charitable municipal institutions of Chicago. On this committee are four medical men besides the chairman. The club has also a committee on delinquent members of the mission, which is making a house to house canvass of the neighborhood. The club has also undertaken getting a pipe organ for the mission. It is working with other organizations for suitable memorials to the two saintly priests who served St. Thomas' and who have entered into their rest, the Rev. James E. Thompson and the Rev. Joshua B. Massiah.

The acolytes have given the church two beautiful torches, which were blessed on Trinity Sunday and used then for the first time. Recently Mrs. A. E. Brown, a teacher in the Sunday school for over thirty years, resigned. She was given a gold cross and chain by her associates. These are only some of the activities of St. Thomas'. Truly our colored brethren there are a great encouragement to us all in the mission work of the diocese.

A meeting of the Italian Priests' Association of the Church was held from June 6th to 8th, at St. John's Italian Mission. Practically all the Italian clergy of our Church were present. From New York came the Rev. Messrs. Carmelo Di Sano, Sisto J. Noce, and Henry Chiera; from Long Island, the Rev. Messrs. Dominick A. Cassetta, Humbert Filosa, and Giovanni Castelli; from Connecticut, the Rev. Paul Vasquez; from Massachusetts, the Rev. Henry Sartorio; from Illinois, the Rev. F. C. Capozzi; from Chicago, the Rev. Joseph Anastasi; while telegrams or letters were received from those members who could not be present. At the annual election of officers the Rev. Carmelo Di Sano was chosen president and the Rev. Sisto J. Noce secretary. Urgent needs of Italian missionary work in America were discussed. The first resolution passed was to the effect that the Prayer Book should be translated into modern Italian by the Association. A committee was appointed to do the preliminary work and to submit the same, as soon as possible, to the committee appointed by General Convention for the translation of the American Prayer Book into foreign languages. As a uniform formula is needed for the reception of persons confirmed in the other branches of the Catholic Church, such a formula was proposed as follows:

"This person, having already received 'the laying on of hands,' is hereby admitted to the communion of this Church."

A committee was elected to report within a year concerning the preparatory work for the publication of a periodical.

The next meeting will be held September 20th, in Christ Church, Boston, Mass.



GROUP OF ITALIAN PRIESTS IN CONFERENCE AT CHICAGO

Starting at top, left to right—1st line: Rev. Henry Chiera, Rev. Sisto J. Noce, Rev. John Castelli; 2nd line: Rev. Lorenzo Di Sano, Rev. Humbert Filosa, Rev. Carmelo Di Sano, Rev. Henry Sartorio, Rev. F. C. Capozzi; 3rd line: Rev. Dominick Cassetta, Rev. Joseph Anastasi, Rev. Paul Vasquez.

The garage in the rear of the Chicago Girls' Friendly Society Lodge at 128 E. Ohio street, has, through the kindness of one of the officers, been made into an amusement hall, with rooms for the help on the floor above. It was formally opened on Saturday evening, July 8th. The grounds have been beautified at the expense of another enthusiastic officer, and the garden is being looked after by a third. Holiday House at Glenn, Michigan, was opened for the season on July 1st.

Adjutant James Sanders, one of Aurora's aldermen, and a communicant of Trinity Church, is with the Third Regiment, I. N. G., now mobilized. The chaplain of the regiment is the Rev. N. B. Clinch, rector of Emmanuel Church, Rockford. The Rockford Elks provided Chaplain Clinch with his mount before the departure for Springfield.

Many of our parishes and missions have active troops of the Boy Scouts, and one of the most active in the troop which has been lately organized at Trinity Church, Aurora (Rev. F. E. Brandt, rector). The troop has an exceptionally efficient band of officers, led by Mr. A. E. King, scoutmaster, and Mr. S. Gable, his assistant. Two patrols, the Owl, and the Eagle, have been formed. The troop has grown rapidly, and meets each week. Like other troops in our churches, this troop of Boy Scouts is doing much for the vigorous boys of our towns and cities, who otherwise might have their animal spirits and their young and fresh imaginations perverted.

The Rev. Dr. Rogers, rector of St. Mark's Church, Evanston, writes in the current number of the *Lion of St. Mark*, the parish paper:

"Already several of those who are well known at St. Mark's have left their accustomed work, and have put aside their carefully laid plans, and are at the front. There are others who are making such preparation as is possible, should the need arise. History shows us that in every republic there must always be something that causes discouragement. The fool-killer is a very busy man. Like the seraphim, he rests not day and night though his work is of a very different kind. But after all it is the time of emergency that brings out the best that is in men. We must hope that the Mexican muddle may be straightened out without further bloodshed. But neither a nation nor an individual can choose its destiny. Whether nation or individual, he who admits no reason why he should turn aside from the primrose path of dalliance merits only reproach and contempt."

## CHURCH ADVERTISING

By J. A. STEWART

IT has been authoritatively stated that the very first advertisement which ever appeared in any newspaper was of a religious character. This historic "Ad" appeared about three centuries ago, in a London daily newspaper called *The Every Day Journal of Parliament*; and it began as follows:

"A book applauded by the clergy of England called 'the *Divine Right of Church Government*' collected by sundry eminent ministers in the city of London," etc.

A few years later, there was published another advertisement calling attention to a sermon preached at St. Peter's Church, London, on Sunday, September 24, 1648, by Paul Knell.

These early ecclesiastical "Ads" are brought to mind by the movement for Church advertising and publicity which has had recent telling demonstration at the first Church "Ad" congress held at the University of Pennsylvania, Philadelphia, in connection with the annual convention of Associated Advertising Clubs of the World. This live convention, which stirred the quiet Quaker City for a week, was heartily welcomed by all, and a score or more of preachers voiced appropriate sermons.

Among the welcome addresses from the pulpit none was more pointed than that of the Rev. Carl E. Grammer, rector of St. Stephen's Church, who discoursed on the Functions, Duties, and Ideals of Advertising; and who assigned to Solomon the pioneer leadership in publicity, because he "spread broad cast the news of his riches, powers, and accomplishments."

Modern advertising, Dr. Grammer stated, is a manifestation of an advanced civilization. In primitive times, it was easy to bring together supply and demand, a problem which under modern conditions is quite different and supremely difficult. He recognized the value of advertising as "a diffuser of ideas, and a stimulant of energy and progress"; and also the need of organization. He praised the associated advertising clubs for adopting Truth as their motto and for giving this virtue the pre-eminent place.

"Truth is the one essential quality above all others," he said. "The articles must be presented and not misrepresented. This is the only true ideal; the only method of securing and enduring success." He deplored attempts to control the policy of the press; and urged that the admen take the position that it is

"a misuse of power and an act of tyranny to endeavor to punish or control editorial utterances on any topic by regulating or withdrawing advertisements."

Among the thirty speakers who took part in the conference on Church advertising there was an equal number of laymen (advertising men, and representative ministers. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, delivered an earnest invocation at the opening of the three sessions, whose themes covered all phases of the Church advertising problem, from Why Should the Church Advertise? and How Shall a Church Advertise? The World's Need of Our Goods, and Securing Money for Church Publicity.

The last was the practical topic of Charles E. Beury, a layman of the Church, who described the campaign of newspaper publicity conducted by Philadelphia laymen, some years ago, as a result of which churches received several times more space in the newspapers than before the campaign began.

Many novel features used in drawing people away from harmful or questionable entertainments, and into the churches on Sunday nights, were described. A New York minister, a Methodist, told of his annual snow service (with a huge block of ice and a bank of snow on the platform, and his flower service held in midwinter, etc. Others told of effective printed and electrical devices for making the Church services known to the unchurched—blotters for hotel writing rooms, and school children's desks; lead pencils; bill board signs, poster style; electric sign boards; circulars to be wrapped in store packages; street car cards; handsome card invitations used for unusual Lenten, and similar services (chiefly used by women for distribution to friends); of weekly luncheons held in business districts by the men's clubs of various churches, with mailing cards inviting strangers, etc. The best publicity work of all (at least for the clientage of the individual church), it was well said by one minister, is "thorough pastoral visitation."

The change of attitude towards advertising on the part of many of the Churches was likened to that of the banks by whom publicity was formerly regarded as an indication of weakness—but which is now conceded to be a source of strength.

Said one experienced clergyman: "Any Church that will enter upon a campaign of publicity in faith and will adopt modern methods of communication with the world, then satisfy the crowd which collects with the bread of life, adhering strictly and rigidly to the Word of God as the only unvarying rule by which to live, and to the Christ as the only saving power for a lost world, will be amazed at the glorious success which will attend its efforts."

## THE DISTRESS OF ASSYRIAN CHRISTIANS

LETTERS continue to be received from Persia and parts of the Ottoman Empire relating the distress of Assyrian Christians, and especially those owing allegiance to the Patriarch Mar Shimun. In a letter from a sister of the Patriarch written from Diman Salmas, Persia, April 29, 1916, to a friend, she tells something of the conditions and of the distress. It had been understood that for the spring sowing the Russians were to supply oxen and Americans to supply seed. The oxen, however, did not come and the money came only in dribbles, much less than the need would indicate. The letter says: "I wish you could sometimes see people as they eat their bread in our house, when they mix their tears with their meals. Some, you will see, their lips are dried and they can hardly swallow their morsels. The other day when the Patriarch was leaving the Divankhana a Tiari man threw himself prostrate on the ground at his feet and cried aloud, 'O Kasie'—a filial expression for the Patriarch—'help, I and my family are nearly dying from starvation.' The color was pale, and he seemed to be off his mind; poor man. Mar Shimun gave him some money. A woman came to the kitchen, to Romé, my sister, when her tears were running down, and said that for two days she and her family had nothing to eat. She was not able to stand much longer on her feet. We fed her and gave something also for her family. There are so many such pathetic cases. How can one refuse those who are in such a condition?"

Assistance for these people may be rendered through the American branch of the Archbishop's Assyrian Mission, Mr. Woodbury G. Langdon, treasurer, 59 East Fifty-ninth street, New York.

SOME TIMES are taken from us by force; some others are stolen from us; and others slip away. But the most disgraceful loss is that which arises from our own negligence.—*Seneca*.

## From the Papal to the Episcopal Church

By the Rev. F. C. CAPOZZI

### II.

ONE day, by chance, in a second-hand bookstore, I saw a book, *Roman Catholic Claims*, by Bishop Gore. I bought and read it with great greediness. That book was a revelation for me. A wave of light poured at once over my mind. I was almost dazzled by it. I read some of the chapters twice, considering carefully both the intrinsic strength and the connection of arguments. I found them convincing, unanswerable more and more. Then, in a fuller way than ever before, I had the realization of having been a victim of a defective, one-sided, false education. I saw then that I had been deceived. I cannot tell how indignant I felt at the Roman system of education, and how heartily I pitied those thousands and thousands of poor young men from whom, as from me, in the Roman colleges, so many historical facts and documents are being concealed and the truth suppressed. Through that book I saw that the Roman interpretation of some famous Scriptural passages, such as "Thou art Peter," "I prayed for thee," "Feed My lambs," was quite arbitrary and inconsistent with other places of the New Testament; for instance, with the fifteenth chapter of the Acts. The fact that when the great dissension arose touching Circumcision, it was not Peter who, by his own authority, undertook the examining and deciding of the question, but it was equally all the apostles and seniors assembled together under the presidency of the Apostle James who, moreover, pronounced the final judgment, seemed to me as absolutely destructive of the theory of jurisdictional primacy of Peter, the foundation of the universal supremacy of the Bishop of Rome. I took the New Testament. I read and read again the fifteenth chapter of the Acts, analyzing it carefully. I found it decisive against the Roman claims.

Again, I was quite struck by the condemnation of Pope Honorius, as an heretic, by the Sixth Ecumenical Council, of Constantinople. In college, my Roman professor of history had tried, with arguments which were rather sophistications and cavils than valuable proofs, to clear Pope Liberius from the charge of heresy, in a luminous manner attested by fathers such as Athanasius, Jerome, Hilary; but as to Pope Honorius being condemned by an Ecumenical Council there had not been a single word uttered. The condemnation of Honorius seemed to me such a serious and decisive thing that, at first, I almost did not believe it. I wanted to go through the matter. For a few days I wandered up and down through the libraries of Philadelphia; I consulted Acts of Councils, ecclesiastical histories, and encyclopedias; I found out that the testimony of history as to the condemnation of Pope Honorius the heretic could not be more luminous. Besides the Ecumenical Council of Constantinople, Pope Leo II. himself, in a rescript to the Emperor Constantine IV., anathematized Honorius. The VII. and VIII. Ecumenical Councils, as well as Pope Hadrian II., renewed the anathema against him.

Another fact, in Gore's book, which impressed me was the short hint at the protest by Pope Gregory the Great against the assumption of such title as *Ecumenical Bishop* (which is: "Head of the Church") by John the Faster, Patriarch of Constantinople. Considering the attitude of Gregory as to the Roman claims a weighty one, I wanted to know his thought thoroughly. I was shocked by the language in which he wrote to the Emperor, Empress, and Patriarchs of Antioch, Alexandria, and Constantinople, on that occasion. His words to the Emperor, "Whosoever calls himself universal priest is in his pride going before Antichrist, because through pride he prefers himself to the rest," penetrated my mind and thence deep into my soul. And so also his words to the Patriarchs of Antioch and Alexandria: "No one of my predecessors consented to use so profane a term. If a single Patriarch is called Universal, the name of Patriarch is taken from all the rest. . . . Peter, John, and the other apostles were but heads of particular Churches." Still clearer and more expressive was his language in addressing John of Constantinople, "The sole head of the universal Church is Christ." I found the witness of Gregory, the greatest and holiest of all Roman bishops, as clear as sunshine.

Going on, another great surprise to me was to learn of the spurious character of the Isidorian Decretals (the strongest

historico-canonical foundation of papal supremacy), which, in the Roman college, had been spoken of as a genuine and authentic document.

But the passage in Gore which I considered more carefully than any other, was a quotation from St. Augustine, absolutely destructive of the Roman theory of visible representation of Christ in the Church. The passage of Augustine runs as follows: "Since the whole Christ is made up of the head and the body: the Head is our Saviour Himself. . . . But His Body is the Church: nor that Church only which exists among men now living, but those belonging to it also who were before us. . . . For the whole Church has its Head situated in the heavens, which governs this body, though it is separated from their sight, yet it is bound to them by love" (*On the Psalms*—Ps. 56: 1).

Then, I reasoned, if the three parts of the Church, the Militant (which exists among men now living), the Purgant, and Triumphant (who were before us) do not form three distinct bodies, but only one body (the Body of Christ), it follows that there must be also only one Head, a head common to the three parts of that unique body. The Pope, not being the head of the Purgant and Triumphant Churches, cannot be of the Militant either, lest we have not one head, but two, Christ and the Pope. Therefore the head of the Church is not the Pope, but the Lord Jesus.

The mind of Augustine, the greatest and most inspired of all the fathers, could not be any more wonderfully clear and evident on this matter. Augustine does not acknowledge any other head of the Church but that which is in heaven, the blessed Christ. Moreover, Augustine clearly tells us that such Head, Christ, is at the same time both invisible and visible. He is invisible to the eye, yet is visible to the soul; He is invisible in His corporeal presence, yet is visible in the presence of His spirit, in the action of His grace, in the gift of His love.

I meditated on that quotation from the great Doctor of the Church for two days, commenting and explaining it thoroughly. I connected it with some facts of Christian revelation, such as the coming of Jesus upon earth, His descending into hell, and ascending into heaven. That triple action of Christ I saw as a mysterious consecration of His headship of the three parts of the Church. Further, it seemed to me to be a confirmation of the immediate representation of Christ in the Militant Church, in His last words to the disciples. Here is the reason, I thought, why Jesus, before leaving the Church Militant on earth and going up to the Triumphant in heaven, assured in the most solemn way the members of the former of His abiding with them, of His presence, of the continuation of His Self: "Lo, I am with you always, even unto the end of the world." That was as if Jesus had said to the Church Militant that He, by going to the Triumphant (to dwell there visibly), did not cease to be her Head.

Again, the fact that Jesus in the Holy Eucharist is sacramentally yet really present was to me as one more proof that He is the exclusive Head of the Church. Thus, by studying the divine headship of Christ and connecting it with other revealed truths, I discovered another luminous trace of that unspeakable harmony of love which reigns in the great work of Redemption. These and other theological meditations which I made on the quotation from St. Augustine will be amply explained in a book upon which I am now working, *The Church of the Pope*. It is sufficient here to have hinted at it.

To go back to Gore, I found that his conception of the unity and authority of the Church was by far more theologically solid and, moreover, in accord with the historical testimony of the early Church, whereas the Romanists, to uphold their own theory, are compelled to falsify history. Besides I found Gore's arguments for the vindication of Anglican Orthodoxy from the charge of heresy and schism strongly persuasive. Briefly, I found in that small book more evidence and truth than in all the voluminous treatises of Dogmatic Theology and Apologetics I had studied before. After reading Gore I became deeply convinced as to the falsity of the Roman theological system and its exclusive claims of Catholicity and Apostolicity. The papal theological edifice had broken down entirely. The

right of the papal supremacy had ceased, to me, to be divine; it appeared clearly as an historical, circumstantial, human character. The dogma of papal infallibility I had believed as divinely revealed was afterwards, to me, but an outrage against history and truth. Besides I had seen the Roman spirit of one-sidedness, narrowness, intolerance, sectarianism, in all its ugliness.

Naturally I could not help expressing the shaking of my old beliefs, and, therefore, I manifested my doubts and perplexities to two Italian priests who were very close to me. I was quite surprised at finding that they agreed perfectly with me, and were also ahead of me by far. One of them said to me: "Dear brother, do you perceive so late that the Roman Church is but a great imposture? I am sure that the Pope himself is the first one among those who do not believe in the Roman Church. He is the greatest impostor, and next to him are the Cardinals." The other priest was still more radical. One day I spoke to him of my plans, asking his advice. Among other things I questioned him as to whether he, being troubled by a crisis such as mine, would leave the Roman Church to join the Episcopal Church. He answered me: "Do you want me to tell you just what I feel? I do not believe in the divinity of Christ itself, and, consequently, still less in any Church. For me, all Churches are false, though the Roman is the most false of all. Therefore I could not change from one Church to another." Though scandalized, yet I admired the frankness of my friend. His talk drew me further away from the Church of the Pope.

At length my crisis reached its culminant stage and called for a solution. By that time I had ceased to believe in the fundamental doctrine of the Roman Church, which is the supremacy and infallibility of the Pope. Then to what purpose remain longer within her, doubting my own conscience, talking in a way I did not feel within, trying to make people believe in what I did not believe myself? For me that was an insupportable burden. I decided to have done with it. I had the full realization that I was going to give up an easy and comfortable life and to face hardships; yet I saw that as a step that should be taken, no matter what the cost.

One day I went to the Episcopal City Mission in Philadelphia. I must confess that before entering I was assailed by a great fear. Though thoroughly convinced as to the righteousness of what I was about to do, yet in that moment I could not throw off that strong feeling of apprehension. I realized then that the step I was about to take was serious and decisive, that I was about to dig a deep gulf between the past and the future.

Before knocking at the door I hesitated for a moment. I was on the point of turning back in order to think longer on the matter. But at length reason prevailed on that unconscious sentiment. I knocked and was admitted. There I met the Rev. Henry Cresson McHenry, a man with a strong and energetic appearance. I explained to him everything as to the crisis in my mind and conscience. He understood me, and with encouraging words, promised that he would interest himself in my case. But he remarked that it was impossible to be received into the Episcopal Church at once. It would be necessary to look first for some bishop interested in the work among the Italian people. He told me, therefore, to wait patiently for awhile. Moreover, he advised me wisely as to my conduct at home. He was fatherly to me. I returned home, relieved of an incubus which had so long and so cruelly oppressed me; I felt happy.

In the meanwhile a friend of mine, an ex-Jesuit student, who knew of my crisis and plans, had written to Rome telling everything to my superior. Shortly after I received a cable from him summoning me to Rome at once, without indicating any reason for such a sudden recall. This hastened, rather than retarded, my leaving Rome. It was too late to turn back.

On the same day I called on the Rev. Mr. McHenry to tell him of the summons to Rome. He suggested that I leave the Roman Church immediately, and I did so. The next day I told the other priests in the same parish of the crisis which obliged me to leave the Roman Church. I thanked them for their proofs of affection. They were quite shocked at my decision. Amidst their deepest complaint (two of them embraced me with tears in their eyes) I went away.

(Concluded next week)

## A DOMESTICATED BROOK

By S. ALICE RANLETT

"HERE is our home, Kathleen," I exclaimed, "for here is my brook! Listen to her laugh. Her name shall be Minnehaha, Laughing Water."

At our feet, below the moss-carpeted pasture knoll on which we stood, slipped a clear brown brook, twinkling, dimpling, and chattering joyously at being released from the bondage of winter ice by March sunshine and south winds.

We were hunting, Kathleen and I, for a modest home with a bit of hill country, and though our hunting-ground of the moment with its low weather-grey house, "garden spot," dozen neglected apple trees, and pasture patch with a spruce thicket and a few fluttering, silvery white birches, offered no greater attraction than other places seen in our search, the brook decided us in our choice, for had I not all my life longed for a brook of my own?

When we began to remodel the cottage, making the whole south end into a big, sunny, breezy, six-windowed living-room, a bold idea came to me; though I had a brook of my own, I could not at every hour climb the pasture slope to listen to its laugh and song, but could I not coax the merry creature to come even into our house and sing to us all the time?

I laid my plans and took measurements; I found that at one point, the brook was twenty feet higher than the house, and there, in a swiftly flowing stretch I had set in the bank a strong iron pipe with valves which, opened or closed, would admit or exclude the water. This pipe was carried to the house in such a way that it entered the living-room at a height of six feet from the floor. In the room a shallow yard-bed of well-joined and cemented tiling was prepared, with small terraces at the point where the pipe penetrated the wall and an incline which, on the other side of the room dropped to the floor level and connected with a pipe for the exit of the water. Such was the bare framework of my indoor home for Minnehaha. To furnish and adorn her apartment was a labor of time, love, and joy.

I masked the sides of the tiny entrance cascades by young spruces growing in large earthen pots; the living-room was flooded with fresh air and sunshine, and the little trees thrived for a long time and, when faded, were easily replaced by others. The tiling bed was covered with pebbles and stones with here and there a stretch of white sand or green moss; near the water level on both sides were shoal troughs filled with field and wood soil and planted with such small growing things as live along brooks. We cut from Minnehaha's pasture banks deep sods which held hidden a hundred germs of life, and, filling the trenches with these, we watched with eager curiosity to see what would appear in April revealing-time. Then, truly, new delights came every day, slender grasses, dainty clover leaves, delicate uncoiling ferns, and many pretty plantlets for which we knew no name; later, up-peeped blue violets and fairy lavender-veined white, frosty star-flowers, pale pink-flushed anemone bells, and golden buttercups.

So Minnehaha came to us, dancing and foaming into our house down her cascades between the spruces, smiling, gurgling, and babbling along the pebbly bed as cheerily as in her hill pasture, and rejoicing us with her bright life.

We studied our brook's tastes for color and decoration in her home pasture and the spruce thickets and then saw to it that the walls, floor, and wood-work of our room were stained in shades of soft browns, that the rugs between which the stream flowed were of dull moss-green, that our simple furniture, rattan chairs, and wooden desk, table, and book-shelves, were also of nature's unobtrusive browns and greens. Good books in their vari-colored dress are in harmony with any right-minded room, and Minnehaha smiled on our books. We hung no pictures in the brook-room; our pictures were Minnehaha herself with her blossoming banks and the blue sky and pink-and-white flowering apple-trees, and field stretch framed in by our six windows. And we had no ornaments or bric-a-brac except some dull green jars for flowers and a red-gold, gleaming, sunshiny copper bowl which was kept filled with flowers that belong to such bowls, branches of unfolding leaves, yellow, crimson, cream, and bronze, daffodils, cowslips with heart-shaped leaves and pale yellow flowers, buttercups with their delicate, indented foliage, velvety mulleins, brown-hearted "Black-eyed-Susans," autumn leaves, orange, lemon, and crimson, and brown-coned sprays of fir, spruce, and pine.

Minnehaha is always calling us to seek new ornaments appropriate for the adorning of her ladyship. While other country-dwellers in their rambles hunt for berries or birds, lichens

IN EVERY grave on earth's green sward is a tiny seed of the resurrection life of Jesus Christ, and that seed cannot perish.—  
*David Gregg.*

or mushrooms, we hunt for snow-white, rose-red, or peach-pink pebbles, glittering quartz and mica-spangled rocks, and we sometimes come staggering home with a huge moss-grown stone borne on an improvised litter.

These treasures we deposit in carefully selected portions of our brook bed and listen then to the subtle changes in Minnehaha's rippling song, as she coos softly about the new melody-makers. We hunt also for the shy friends of brooks who live with these far from the haunts of man, in green-walled glens and forest nooks. We fill our baskets with the native mould of these wild blossoms and gently lift the plants, their roots in great clods, and bring them so to our brook-garden where have bloomed, to our joy, coquettish lady-slippers, frail yellow violets, fringed gentians "of heaven's own blue," and once—once, a marvel! When we observed buds on certain plant stalks, we built from mirrors an elaborate reflector which concentrated the August sunshine from our windows on the budding herbs. We waited and watched until the wonderful splendid red of cardinal flowers blazed out in glory, an enchanting fringe on Minnehaha's banks!

We sit beside our brook, our spirits soothed and invigorated by the murmuring water, and we listen to the song of our dear nymph, by day and by night, for often we bring our cots to the brook-room and fall asleep, lulled by Minnehaha's silvery ripple, while we are trying to interpret the mysterious, ineffable melody of running water which it brings with it from heavenly places and sings in varied strains, over and over, the while it courses down the hills, seeking by the way of ocean again its own country, among the primrose, violet, amethyst, and pure glistening white clouds of heaven.

And what should the brook's song be but the hymn of heavenly places? The invisible appears forever by the visible. "God's thoughts are in heaven and the things He makes to show them by are on earth." And who can tell but that our Minnehaha and all the little streams of earth praise the Lord in a song learned from the river "clear as crystal," that proceeds out of the throne of God?

### IS THE CHURCH PREPARED?

By THE REV. J. O. S. HUNTINGTON, O.H.C.

**N**EURALITY is no longer a question. The responsibility is driven home upon ourselves. The supreme authority in our own nation has spoken. In obedience to that summons a hundred and fifty thousand young men have left their homes ready to take their places on the southern frontier of this country. One by one they have sworn to remain in the regular army for three years. It is entirely possible that they may be held to serve the full time. They are now in camp, or already along the border, hundreds of miles from home.

All their plans of life are in abeyance. Just when time counts most for learning a trade or fitting for a profession they will have almost no opportunity to open a book or to handle a tool. They are away from the social restraints of ordinary life. They are under a discipline, indeed, which may be most helpful to development of their physique and the practice of obedience and courage, but, on the other hand, exposed to fierce temptations, such as they have never faced before, temptations all the more dangerous if war does not ensue. Moreover they are cut off from those who have been of the greatest influence in their lives, from father and mother, brother, sister, sweetheart, or wife.

Here is a great act of national sacrifice, both on the part of the men who have gone into the ranks, and on the part of those they have left behind. It is a conscious and deliberate sacrifice. As some one said the other day, when the men started off for the Spanish War in 1898 they were in a holiday mood, as though going on a picnic. To-day in the military camps the men are grave and serious. Two years of the war in Europe, with reports from the trenches and the battle-fields, have given them knowledge of what may await them. And on tens of thousands of homes has fallen a shadow that will grow darker and darker, not only if war comes but if it does not come, if it still threatens and is from time to time indefinitely delayed.

Here are the facts. Is it conceivable that we, who in our various stations represent the Church in the nation, can be indifferent to them? Is not this one of the moments in our history when the nation has a right to expect, from its spiritual leaders, some clear and enheartening word? Ought not the Bishops of the Church to seize this occasion to show that they are indeed the spiritual fathers of their people? Ought they not to see to it that every youth in the camps who is a communicant has the best chance to receive the Blessed Sacrament? Ought they not

to have a care that every man who becomes suddenly, perhaps, conscious of his soul's needs, has the Faith put before him in sympathetic and persuasive fashion?

And ought not every parish priest to bid his people fall to prayer on behalf of the nation and its defenders? Ought they not to speak out humbly and clearly, helping their hearers to understand what it is that we are preparing for, and what it is that God expects of America to-day and to-morrow? Ought they not to be giving reassurance to those whose loved ones are in the ranks, that in surrendering them they are bowing to no blind Fate, but are helping to carry out the high purposes of victorious Love?

We have it on the authority of what is perhaps the greatest book called forth by the European strife, Oliver's *Ordeal by Battle*, that in the judgment of John Gough, V.C., one of the two men to whom the book is dedicated, the war "might have been avoided upon one condition, and one only—if England had been prepared." That might well give pause to the blatant passivists who rant against preparedness, and against the men and women who are ready to give their lives to serve America that America may serve the world. But there is another preparedness than that of munitions of war or even of well drilled soldiers. It is the spiritual preparedness of a whole great people, purified by penitence, welded into one by consecration to the God of truth and love, inspired with a holy passion to work together, each in his or her own place, for the cause of justice and righteousness and world-wide peace.

It is the Church to which the august task is given to lead her children first, and through them the multitude in this land, in such a preparedness. Is the Church itself prepared to do it?

"O God of earth and altar,  
Bow down and hear our cry,  
Our earthly rulers falter,  
Our people drift and die.  
The walls of gold entomb us,  
The swords of scorn divide,  
Take not Thy thunder from us,  
But take away our pride.

"From all that terror teaches,  
From lies of tongue and pen,  
From all the easy speeches  
That comfort cruel men,  
From sale and profanation  
Of honor and the sword,  
From sleep and from damnation  
Deliver us, good Lord!

"Tie in a loving tether  
The prince and priest and thrall,  
Bind all our lives together,  
Smite us and save us all;  
In ire and exultation  
Aflame with faith, and free,  
Lift up a living nation,  
A single sword to Thee."

### PRAYER FOR PEACE

By THE BISHOP OF THE PHILIPPINE ISLANDS

**O** GOD of Nations, who through thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace; Hasten the fulfilment of this thy most sure promise. Quell the haughty cries of the nations. Disperse the peoples that delight in war. Speedily release those who are now entangled in the net of mutual destruction, and bring us out of our present confusion into the order of righteousness of thy kingdom: through Jesus Christ, the Prince of Peace, our Saviour.

#### "THIS IS MY INFIRMITY"

This is my weakness, Lord; the strength is Thine.  
What though I stumble—ay, and though I fall?  
It argues not against Thy power divine;  
'Tis my infirmity, and that is all.

This is my darkness, Lord; the light is Thine.  
Sin-driven, torn with doubt, I had forgot  
How Light's own self can never cease to shine;  
It is my darkness, if I see Thee not.

O Power, in me perfect Thyself at length!  
O Radiance, lift on me Thy face all-bright!  
Then know I evermore the Lord my Strength;  
Then evermore behold the Lord my Light.

RUTH GRAHAM ROBINSON.

## The Communicants' League

By the Rev. GEORGE H. HEYN

Curate at Trinity Church, New Haven, Conn.

THE Conservation of the Communicant is a subject too important and too practical to be ignored; yet, I venture to suggest, it is a matter which receives but slight consideration from many of us. It is quite true, I admit, that we think about it from time to time; in fact our sad experiences with lapsed Communicants sooner or later forces the matter upon us. But we seem to stop short of any direct effort toward conservation.

The more I experience of parish life, the more I am convinced that it is our tendency to place the emphasis where it does not belong. That we must keep up a ceaseless round of organizations of various kinds seems to be the expected order of events. Such organizations in themselves serve a definite and, in most instances, a helpful purpose. But if they are maintained, as I am inclined to think many of them are, at the expense of spiritual culture, then we of the clergy are not fulfilling our full duty as pastors. The most important organization in any parish should be that organization which stands primarily and solely for the conservation of the Communicant.

As Churchmen, very much of our thought is focused upon the word Communicant. In fact the eyes of all our early spiritual training are fastened upon the Communicant as the final goal. I dare say that the Church child hears the term Communicant more frequently than the term Christian. We encourage the infant to become a member of the Church through Baptism, and all the while regard that infant as a potential Communicant of the Church. In the early years of a child's life no stone is left unturned to impress upon him that the important word is the word Communicant. So well is this done that the average child is eager to get confirmed even before the fulness of time has come. Usually once a year the pastor forms a Confirmation class and, for a few weeks, devotes time to the preparation of his candidates for Confirmation. The time given to this is often too brief. I think we all agree that children should have a longer preparation for Confirmation.

Now, am I far astray when I assert that in all the child's pre-communicant life, the emphasis is placed upon that one word, Communicant? And I think it is well that it should be so placed. We have a great thing in Confirmation both from a psychological and a spiritual viewpoint. We do well to direct the spiritual training of a child toward a definite goal. So far so good. But, and here we come to the point I want to make, what about post-Confirmation instructions?

The boy and girl Communicant, having just been made Communicants, are in a crucial period of the life of youth, and should not be dealt with hastily and inadequately. Here is a period that affords the opportunity for the deepening of conviction, the formation of moral and spiritual habits which are so essential to the Kingdom of God.

Having exerted all our powers to make the Communicant, what are we doing in a direct way to train, develop, and strengthen that Communicant? When we welcome a child into the Communicantship of the Church, it should mean that we are ready and willing to meet the child with all possible provision for its post-confirmation needs. It is right here, I fear, that careless and indifferent Communicants are born. The real wonder is that so many Communicants really continue their communicant life. We take great chances with our young Communicants. If every pastor would keep his Confirmation class together year in and out we should find that the Church would rejoice in a loyal band of faithful Communicants.

There are some rubrics in the Prayer Book which ought not to be there; there are others which should be inserted. I would suggest that a new rubric be inserted at the end of the Confirmation office itself. It should direct the Bishop to say to the priest who presents the Confirmation class: "*You are to take care that these persons, upon whom, after the example of the Apostles, I have now laid my hands, shall be regularly and systematically instructed by you for the space of one year, or longer if necessary, in order that they may be sufficiently trained for the office of a Communicant in the Church of God.*" Post-Confirmation instruction and oversight, I contend, would be the entering wedge to split up much of the carelessness and indifference upon the part of Communicants to-day. As long as we fail to follow up and train our Communicants, especially

our boy and girl Communicants, we must not cry out against the Communicant who fails to remain loyal to the vows of Confirmation.

Now let me suggest a method of constructive action in this matter. How shall we conserve the Communicant for the Church of to-morrow? It must be done and, moreover, can be done, through organization. I will describe what I have been able to accomplish in the parish with which I am associated, Trinity parish, New Haven, Conn.

For the past four years it had been my observation that of the boy and girl Communicants confirmed each year, just about fifty per cent. fell away from their Communions after a few months. It became a matter of great concern to me, as it must to every parish priest. Finally I adopted this method of meeting the situation. I called together the boys and girls of the past three Confirmation classes and formed them into an organization known as the Communicants' League. This League was divided into two branches, Branch A and Branch B. Branch A includes all Communicants under the age of 18 years; Branch B will include all over 18 years. Branch B will evolve itself naturally out of Branch A. Each Communicant is given a membership card on the back of which the following rules are printed: "I will endeavor (1) to attend at least one service of the Church each Sunday; (2) to attend the services and meetings of the League; (3) to urge boys and girls to attend Confirmation instructions; (4) to invite confirmed members of the parish to the services of the League, especially the Holy Communion, and to become members of the League; (5) if out of town, to attend the early celebration of the Holy Communion on the third Sunday of the month; (6) to make all strangers welcome in the church, and by an example of reverential devotion, to promote pure worship and preserve the sanctity of God's House."

The annual meeting of the League is held on Easter Monday, at which time a president and a secretary are elected, and the members of the current Confirmation class received into the League.

The League meets once a month throughout the year in the church for a service of instruction, the service being rendered by the Sunday school choir of thirty voices. At this service definite and practical instruction is given. A course is outlined and printed for the year. It may be a course in Church history, or the Prayer Book, or the Bible, or on the life of the Communicant. The secretary of the League sends out a postal previous to each meeting. Besides, the League comes together once a month on the third Sunday morning for their corporate Communion. In this parish our League now numbers fifty, which will be increased in a few weeks to eighty. Here, then, we have or will have eighty boys and girls coming together after their Confirmation twice a month throughout the year, over a succession of years, once for instruction and once for Communion. With the aid of the Brotherhood of St. Andrew I am able to follow up each member and to secure their attention and interest.

In other words, we have a Confirmation class the year round, a class which never disbands, and which includes in its membership those who have been confirmed. We feel that we are carrying these newly confirmed over a crucial period, and we are bold enough to predict that in the years to come these boys and girls will grow up to be loyal Communicants. We also feel that they will know something definite as to the office of a Communicant in the Church of God.

The Communicants' League stands for the Conservation of the Communicant. It is regarded as the most important organization in the parish. Similar leagues have been formed in other parishes by some of our men, and one bishop of the Church has commended the League as worthy of the serious consideration of his clergy.

I do not mean to imply that this method is the only method, nor even the best method, of doing this needed work. But I do want it known that an attempt is being made in this way to save the newly confirmed for the Church of to-morrow. If our Church system places the emphasis upon the word Communi-

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# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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## DEVELOPMENT OF THE CITY PLANNING IDEA

CITY planning" is a phrase much more often used than defined, the editor has pointed out in the volume on *City Planning* by Dr. John Nolen, in the National Municipal League Series. "There was a time," he says, "and that less than a score of years ago, when it was practically a synonym for the 'City Beautiful,' but now it has a much richer and a much more comprehensive meaning. This development has been synchronous with the growth of the movement to place our cities upon a more substantial, a reasonable, a more useful basis." Henry R. Aldridge, the secretary of the English National Housing and Town Planning Council, and a veteran in the cause of town planning, declares in his new book (*The Case for Town Planning*) that the phrase should come "to all clear headed administrators as an appeal for the substitution of order in place of chaos in town growth. To those members of municipal committees who are responsible for the guardianship of the health of the population, the appeal should be that of the wisdom of prevention as compared with the wastefulness of cure. The power to plan on right lines in the future, given to them under the Act of 1909, comes, indeed, as a challenge to their administrative ability. To those responsible for the wise administration of municipal revenues the appeal is direct and strong. They have witnessed for many years the waste of the ratepayers' money on clearance schemes, on road-widening schemes, and on many other schemes which would never have been necessary at all if town planning care and foresight had been exercised. To them the case for town planning on the financial side is overwhelming. They realize that the sick man is a burden to the community, whilst the healthy man is an asset. The one has to be carried; the other carries his own burdens and helps to carry the burdens of others.

"They will surely, therefore, realize to the full that the best way to demonstrate the possession of financial wisdom will be by using their 'weight in counsel' to secure that, although the power to town plan has come late to this kingdom, yet, now that it has been placed in the hands of local authorities, it shall be used in the best spirit of municipal statesmanship."

Some idea of the growth of the demand for definite, intelligent, expert, official planning of our cities may be gathered from the fact that in 1907 there was a single permanent city planning commission in the United States—that of Hartford, Conn.—and none so far as I know in Canada. To-day, according to the *National Municipal Review*, which bases its figures on the records of the National Conference for City Planning, there are 97, distributed as follows: Massachusetts, 45; Rhode Island, 1; Connecticut, 6; New York, 6; New Jersey, 4; Pennsylvania, 18; Maryland, 2; Ohio, 1; Illinois, 1; Michigan, 1; Minnesota, 1; Missouri, 1; Kansas, 1; Nebraska, 1; Kentucky, 2; Louisiana, 1; California, 5. Canada now has an official adviser, Thomas Adams, connected with the Canadian Conservation Commission.

## EMPLOYERS AND ALCOHOL

"The Attitude of Large Employers Toward the Use of Alcohol" was outlined by Alexander Fleisher, Ph.D., of New York, at the Indianapolis meeting of the Conference of Charities and Correction. Of returns from employers of 750,000 individuals, he said, 4 per cent. of those engaged in trade, transportation, and the mechanical and manufacturing industries of the United States, showed they forbid alcohol in their plants and forbid its use at any time in such industries as transportation. This practice is being extended to those manufacturing plants which are leading the movement to eliminate industrial accidents.

"This analysis indicates that a large number of employers have made up their minds on the alcohol question. By whatever reasoning they may have arrived at their conclusion—whether in the interest of the public, of the employee, or of good business, they have made up their minds—they prefer the total abstainer. Industry seems to be taking a stand against the man who uses alcohol. It is not considering the detailed and intricate question of the effects of alcohol on the mind and body—these preliminaries have been ignored; it finds the non-drinking man the more satisfactory employee."

The Rev. Charles Stelzle, at the same meeting, showed that a recent study of how 1,000 workmen spent their spare time, and their spare cash, indicated that by far the largest amount of spare cash is spent for beer—23 per cent. of the total. If one were to include beer, wine, and whiskey, the amount of spare cash spent by workmen for intoxicating liquors amounts to 34 per cent. of the total. These percentages are not of the total amount earned—they represent the items over and above what is required for the necessities of life.

"The expenditure for beer showed a steady decline as wages increased. For example, men earning \$35 or more spend 7.6 per cent. of their spare cash for beer, those receiving less than \$10 per week spend 39.9 per cent. of their spare cash for beer.

"It was also discovered that the man who works the longest hours per day spends the most time in the saloons. This proves conclusively that the workingman who is most fatigued at the end of the day's work is most likely to crave stimulant."

## FOR PUBLIC COMFORT IN AMERICAN CITIES

Professor William T. Sedgwick in his presidential address before the American Health Association last year declared that "The most flagrant failure in American sanitation to-day is the almost universal lack of public convenience or comfort stations in American cities and towns. The stranger within the gates of most American communities seeks in vain for any public sanitary conveniences. If he is well dressed he must be referred to hotels or other semi-public buildings; or, if poorly dressed, to saloons or railroad stations or other semi-private stations." To meet this situation an organization, known as "Public Comfort: A National League for Insistence on Proper Provision for the Common Decencies of Life," has been formed with Professor Sedgwick of Boston as Honorary Head. The constitution of this organization reads as follows:

"Article I. There shall be no officers, rules, regulations, annual meetings, or dues.

"Article II. The Honorary Head, his successors, or several members, may call a meeting or conference anywhere at any time.

"Article III. Any person becomes a member at any time by helping along. Members may act individually, by twos, by threes, or in any numbers as locally organized.

"Article IV. Members should act—

(a) Kindly, considerately, with tact.

(b) Without imputation of blame.

(c) Patiently, persistently.

"Article V. Records may be kept, by individuals or groups, as a guide to the successful and speedy accomplishment of results."

Further information about this organization may be had of Cressy L. Wilbur, State Health Department, New York.

## VERBUM SAPIENTI!

The following are the first and last paragraphs of an article on The Milk Supply of York, which appeared in the *Yorkshire Post*, and which were reproduced in the *London Municipal Journal* under the caption "Cause and Effect?"

"The Special Committee of the York Corporation appointed to consider and report on a scheme for the establishment of a municipal dairy or dairy farm, or both, for York, have prepared two elaborate reports for presentation to the council at their next meeting. . . .

"The milk dealers of York yesterday reduced the retail price of milk to 4d. per quart."

AS A CONTEMPORARY puts it: "Cleanly surroundings beget clean habits. Children going to and from school are unconsciously influenced by what they see, and dirty streets being a standard example of untidiness in those to whom they naturally look for leading, they grow indifferent and careless. Thus the toleration of dirt on the streets becomes not only a menace in health, but an influence for evil."

"THE UNEMPLOYED TRANSIENT is the most elusive subject of charitable endeavor," a speaker at Indianapolis said. "It is vital to secure their separation from the rest of the community," he further declared.



## 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.

### ST. RAPHAEL'S HOUSE, MONTEREY, TENNESSEE.

To the Editor of *The Living Church*:

**A** RECENT visit to Archdeacon Windiate's settlement at Monterey, where a disastrous fire last month destroyed the main building, with all the books, furniture, and hospital equipment, has so deeply impressed me with the importance of the work and its great possibilities, that I ask the privilege of making a statement as to its character and claims.

St. Raphael's House was started as a mountain mission, with a school of practical instruction for mountain children, and a dispensary for ministering to the physical needs of the people; but it has developed into a very important center for the training of social workers and the education of postulants for the ministry.

This last subject has not, I believe, received the attention that it deserves, and yet it is one of the most interesting and serious problems before the Church.

The bishop of a great Eastern diocese wrote the other day: "The colleges and universities are not sending us candidates for orders, as they did twenty years ago"; and yet there are many able and earnest men, who, having entered upon business careers, get interested in the practical and social work of the Church, and wake up to the fact that they have a real vocation for the ministry. What shall we do with them?

Here is a man, for example, who spent one year in college and then was persuaded to go into business. He held a good position and prospered; but he became interested in Sunday school and Bible class work, and in the Brotherhood of St. Andrew. The years passed and the call to the ministry of the Church grew more and more insistent. But he was nearly thirty years old; he had forgotten a lot of technical school-book learning. To try to reënter college and take a degree was out of the question; he could not afford the time nor the money. And yet he had proved himself to be a capable leader and speaker in Church work. This man came to Monterey, spent fifteen months in quiet, earnest study under a competent instructor, and to-day he is probably the best all-round student in one of our leading theological seminaries.

The plan at Monterey is to "try a man out." The young men contribute by their labor to their own support, and go out, two by two, on Sundays to the five mountain missions in the neighborhood. Altogether, Monterey, both as a mission and a school, is one of the most promising and strategically important enterprises of the Church. The domain of one hundred acres, with abundant supply of water, well timbered, and beautifully situated on the brow of the plateau, and yet well within the limits of the growing town of Monterey, is a splendid asset to begin with; and it is hoped that sufficient funds will be forthcoming to rebuild the house before the winter sets in. Contributions will be gratefully received by the Rev. Thomas D. Windiate, Monterey, or by the undersigned.

THOMAS F. GAILOR,  
Bishop of Tennessee.

Sewanee, Tenn., July 15, 1916.

### "THE LOGIC OF THE EASTWARD POSITION"

To the Editor of *The Living Church*:

**C**AN your explanation of the custom of reading the epistle and gospel facing the altar—viz., that these Scriptures are read not for the instruction of the people but as leading their meditation—be reconciled with the fact that they are, and always were, read towards the people at a solemn celebration of the Eucharist, often with special arrangements, as pulpits or ambons, for their being heard throughout the church?

There is no difference in the intention or purpose of different parts of the service between a High Mass and a Low Mass. The latter is simply a less solemn performance of the same service.

Setting aside subsequent explanations of an already existing custom, there can I think be no reasonable doubt as to the origin of the custom of reading the epistle and gospel towards the altar. Missals were commonly heavy, and it was not considered worth while for the single priest at the altar to lift and support a heavy book in order to read towards the people what they would not understand since it was in Latin.

ARTHUR C. A. HALL.

Burlington, Vt., July 16, 1916.

To the Editor of *The Living Church*:

**I**T is with surprise and profound regret that many Churchmen have read, in your issue of the 15th inst., your defense of the custom, happily used only by a few, of reading the epistle and gospel facing the altar, that is, away from, and not to, the people.

Your plea seems to me to be reactionary and your explanation fanciful and even sophistical.

It is a singular fact that, while some among ourselves seem bent upon adopting this Roman custom, Roman Catholics themselves are showing a disposition to criticise and even correct it. For instance Adrian Fortesque, a liturgical scholar of the first rank, in his book, *The Mass, a Study of the Roman Liturgy*, which is worthy of a place in every student's library, says on page 264 that "the epistle was read from the ambo facing the people. Where there were two ambos that on the north side was reserved for the gospel. Ambos were built in churches down to the thirteenth century. There is no reason why they should not be built and used still, as they are at Milan. The tradition of reading the epistle from the south ambo remains in that the sub-deacon still reads it on the south side. His position towards the altar is quite anomalous, since he is reading to the people. It appears to have begun with the disuse of the ambo."

But even more striking than this is a custom that I have observed in some Roman Catholic churches, where, after the mass is ended, the celebrant comes down from the altar steps to the very front of the sanctuary and reads the epistle and gospel in English to the people. In *A Prayer Book Revised* put forth unofficially in England, with a preface by the Bishop of Oxford, a new rubric is proposed which says, "and the reader of the epistle and of the gospel shall always turn himself to the people when he reads." It would be a pity to have to acknowledge that such a rubric is needed, but if nothing short of it will put a stop to this senseless and anomalous custom, then by all means let us have it.

Waupaca, Wis., July 18, 1916.

CHARLES FAIRMAN.

To the Editor of *The Living Church*:

**C**ORRESPONDENCE on the subject of the "Eastward Position" not yet being closed, I beg leave to reply to your editorial, "The Logic of the Eastward Position."

I am not a liturgical scholar, but since you put the discussion on a logical basis, it seems permissible to speculate.

The norm for the ceremonies of the mass is a solemn high mass; that is, the ceremonies for masses of lesser dignity are arrived at by omissions or changes. At a solemn high mass the gospel is read facing the people. (Facing one of the choirs, as is often the practice, is, I presume, from the custom in monastic and collegiate churches, and is equivalent to facing the people.) Thus, I should say, the position for reading the liturgical gospel is logically established. Moreover, the position of the ambons in Italian basilicas goes to show that anciently the gospel was read toward the people. It is so read, I believe, to-day in the older Italian churches on feasts of great dignity.

As for the position in reading the epistle, the historic "Ceremonials" direct that it be read facing the people. Perhaps it is rather wild to offer the following speculation in this regard, but I have always felt that the epistle is an apostolic letter containing valuable instruction in doctrine and morals. It is easy to fancy a priest at Ephesus or somewhere reading a letter from St. Paul at this place in the Liturgy. If so, he would naturally face the congregation; and so the position would become customary.

I think your distinction between the liturgical gospel and the gospel lessons in the offices is ill-founded, because when looking for precedent we must turn to the ancient offices, and at the lesson in Matins and at the short chapters in the Hours it is customary to stand.

Again, it seems to be stretching a point to consider the hearing of the liturgical lessons and gospels as a meditation. Meditation is a distinct thing; or better, worship is a distinct thing; and that which is so essentially a part of worship had better be called worship.

Very truly yours,

Waupaca, Wis., July 18, 1916.

CHARLES FAIRMAN.

To the Editor of *The Living Church*:

**Y**OUR explanation and attempted justification of the custom of reading the liturgical epistle and gospel facing away from the people is very ingenious, but is unfortunately not borne out by the facts. The first part of the service, commonly but incorrectly called the Ante-Communion, is a relic of the Jewish synagogue service which the early Church naturally adopted as its own, adding to it the peculiarly Christian rite of the Eucharist. The epistle and gospel are a remnant of a number of lections which were originally read in that service. These lections differed in no possible manner from the lessons at Morning and Evening Prayer, except in their

number and arrangement. They were originally read from the Bible, and the reader stood in an ambon, or pulpit, where he could be best seen and heard by the people. The latter custom still prevails at high mass in certain churches in Rome; San Clemente, for example. The majority of the most ancient manuscripts of the Bible were certainly employed in reading the liturgical lections, as they still bear traces of this use. The custom of printing the epistles and gospels in the missal is a comparatively late one and is done simply for convenience.

This is all made very plain by Mgr. Duchesne in his *Origins of Christian Worship*. So noted a liturgical scholar as Fr. Frere condemns the practice in question on both historical and practical grounds. To some, it may be a matter of little importance, but I venture to say that there are few practices which the laity resent more than this. To change a custom of so long standing, which has so many practical considerations to recommend it, and to adopt in its stead a practice arising at a time when the Liturgy was celebrated in a language not understood by the mass of people, is calculated to cause unnecessary irritation among the laity, and serves no purpose of edification or devotion.

BRUCE V. REDDISH.

To the Editor of *The Living Church*:

I HAVE no desire to prolong the correspondence relative to the position of the celebrant when reading the epistle and gospel; but rather to shed some historical light, rather than mere sentiment, upon the matter.

Unfortunately, in some instances, relative to the celebration of the Eucharist, no rubrical instructions are given; hence, ambiguity and uncertainty exists and will exist until the condition be rectified by explicit directions.

Mr. Andrew Chapman says he has been at great pains to discover the reason why and the time when, the custom of turning towards the congregation during the reading of the epistle and gospel began. While the "reason why" and the "time when" may not be definitely stated, I believe we can learn much from the old customs as collected in Cardwell's *History of Conferences* and other similar compilations.

"In the Sarum Use, both the epistle and gospel are sung at the pulpit or rood-loft on great festivals; on other occasions, at the choir step." (*Cons.* 68)

This Sarum Use shows that the epistles, etc., were not read (or sung) at the altar but at the pulpit, etc.

The Hereford Missal directs in the similar manner: "*Deinde legatur epistola, super lectrinum a subdiacono ad gradum chori.*" Here, a lection was used at the choir step. The York Missal gives similar directions.

Dr. Wickham Legg writes: "In the early *Ordines* and liturgical writers, we find no trace of reading the epistle and gospel with the back turned to the people." (W. Legg, S. P. E. S. Trans. ii, 125). This statement of Dr. Legg is definite and conclusive, and should satisfy Mr. A. Chapman as to the "time when" turning to the people was introduced. It was clearly *ab initio*.

In Durham "the lection . . . where they sung the epistle and gospel stood at the north end of the high altar." (*Rites of Durham*, 11). The position of the reader relative to the congregation is not indicated.

From the above Uses, we learn (1) that the epistles, etc., were not read at the altar, but "in a place assigned for the purpose;" (2) that the position of the reader relative to the congregation is not stated; but the reader's location clearly indicates a position where he could best be heard.

The Injunctions of 1547 ordered: "In every church, he that saith or singeth high mass shall read or cause to be read, the epistle and gospel in English . . . in the pulpit, or in such place as the people may hear the same." (*Card. Doc. Ann.* 1, 13).

The epistles, etc., then, are to be read "in such place as the people may hear the same." The purpose of reading those scriptures is thus clearly stated; and should also satisfy Mr. Chapman as to the "reason why" they should not be read facing the altar.

The Savoy Conference puts the matter in intelligent, definite form. There is absolutely no ambiguity. In reply to the Puritans who desired that the minister at all times should face the congregation, the Bishops said: When the minister speaks to the people . . . it is convenient that he turn to them; when he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did." (*Card. Cons.* 353.)

Now, in celebrating the Eucharist, who is the celebrant addressing; God . . . himself, or the people—when he is reading the epistle and gospel? Clearly it must be the congregation. Further, examine carefully, and it will be found that fully one-half of the epistles, etc., consists of exhortations and precepts, addressed primarily to persons and churches. If so intended originally, why should they not still be so addressed to the assembled congregations (*E. g.*, Coll. for 3rd Trinity, etc), and who ever heard of a person addressing an assemblage with his back towards them?

Mr. Chapman says that the people have their service books with the epistles, etc., written therein, and hence there is no need for the reader to turn to the congregation. Be it so; and for the same rea-

son, why does the reader announce the special portion of Scripture, as the epistle, etc., seeing those portions are also printed in the service books? Mr. Chapman contrasts the Lessons read from the lectern, as being read facing the people; but why? Since there are no directions given as to the position of the reader he may turn to any point of the compass he chooses. Also, the Lesson in the burial office is printed in the Prayer Books, yet the officiating minister turns to the people. Further, the word "Lesson" simply means a "Reading," whether from the Old Testament, or as an epistle, etc.

Moreover, why are the people directed to stand while the gospel is being read? Because it is the voice of Christ reaching down the ages, and addressed as truly to them now, by His appointed minister, as when He spake the words in person. It is the duty then of the priest to address clearly Christ's Redeemed with Christ's words rather than "mumble" them with himself at the altar.

Another absurd custom of some priests is the saying of the first clause of the Blessing with his back to the people; then turning to say the last part. Is there no "peace of God intended for the congregation, as well as the blessing of God"? A priest who withholds the "peace of God," from his people is unworthy.

Intelligent spiritual worship is certainly more important than following antiquated liturgical uses.

St. Paul gives us the most ancient liturgical "Use": "Let all things be done unto edifying." Let us observe it, "putting away childish things."

A. CORBETT.

[The discussion of this subject is now at an end.—EDITOR L. C.]

## MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

I TRUST that my previous letters have developed the weakness and inconclusiveness of some of the arguments which Prof. Tyson adduces for the purpose of destroying the authenticity of the passages in the first gospel in which adultery is declared a sufficient ground for divorce.

Let me proceed with my analysis:

5. I come now to Professor Tyson's critical argument for the thesis that the twice repeated exception recorded in the first gospel was not a genuine saying of Christ, although the witness of antiquity compels him to confess that it formed an integral portion of the first gospel.

Let me here repeat what I said in my first letter, that our author's critical argument is brought forward to confirm a conclusion he has already arrived at. Exegesis has convinced him that this is not a genuine saying of Christ. His critical argument is a device to explain how it got into the record.

As to the main issue (namely, Is this a genuine saying of Christ?), Professor Tyson makes his appeal as already pointed out to exegesis. It follows, therefore, that his argument is to be compared with the argument of the great scholars of the nineteenth century. Now the greatest biblical scholars in the Church of England in the latter half of that century gave a radically different exegesis of these passages. And, as no new principles of interpretation have been evolved, the case reduces itself, I repeat, to this: It is the exegesis of Professor Tyson against the exegesis of Lightfoot and Ellicott and Westcott and Pusey and Wordsworth and Bright and Meyer and the Lambeth Councils of 1888 and 1897. I am content to take my stand with the latter.

What, now, is Professor Tyson's critical explanation of the assumed interpretation of these words of exception in St. Matt. 5 and 19? Observe that he does not offer his critical hypothesis as a proof that the words are not the genuine words of Christ; but, having convinced himself of that fact, he offers his critical hypothesis as an explanation of the fact.

The hypothesis is, that the Jewish Christian writer, whoever he was, who compiled the first gospel, was intensely solicitous to claim our Lord's authority for the eternal obligation of the Jewish Law; and accordingly he interpolated the words, "except for the cause of adultery," in order to harmonize the teaching of Christ with the enactment of Moses in Deut. 24: 1.

But, as I have already pointed out, this alleged teaching of Christ is not in harmony with the enactment of Moses on the subject of divorce. Christ permits divorce—absolute divorce—when adultery has taken place. He uses the word *ἀπολύειν*, the recognized Hellenistic term for divorce. Moses permitted it for a lesser cause (whether the school of Shammai or the school of Hillel was in the right makes no difference in that statement). Whatever the "shameful thing" of Deut. 24:1 may mean, it cannot mean adultery, because that was to be punished with death (22:22). Recent scholarship confines it to the region of immodest or indecent behavior (Driver). This is admitted by Professor Tyson (p. 22), and yet his critical hypothesis is as above stated.

One can only say, therefore, that our author's explanation does not explain. His hypothesis does not support his case. The Jewish compiler's supposed interpolation does not harmonize the teaching of Christ with the enactment of Moses.

Perhaps one may be pardoned for expressing regret that Professor Tyson has thrown the weight of his position and his scholarship into the scale in favor of undermining the authority of one of the four gospels. This regret can only be emphasized by the

frail foundation on which two at least of his critical suggestions rest. The Professor finds an instance of the compiler's Judaic coloring of our Lord's words in St. Matt. 15: 10-20, as compared with St. Mark 7: 14-23, upon the ground that, while in the latter passages we read, "This he said, making all meats clean," in the former we have only the statement that "Not that which entereth into the mouth defileth the man." To rest a critical conclusion on such a foundation is, to speak frankly, to build upon the sand.

Our author finds another instance of the Judaizing interpolations introduced into the record by the compiler of the first gospel, in the counsel which he alleges Christ gave His disciples to pray that their flight from Jerusalem be not on the Sabbath day. This he thinks refers to the limitation of Sabbath travel to two thousand cubits, and shows that the writer believed the Jewish Law still binding, and wished to represent our Lord as sharing that belief.

Much more natural is the supposition that our Lord actually uttered those words, but that this writer alone recorded them, because he was writing primarily for Jewish Christians. Such counsel from Christ by no means would indicate that He meant to bind the law of the Jewish Sabbath in perpetuity upon His disciples, but that He had a merciful regard for the scruples of the Jews and the Jewish Christians, and for the obstacles which these scruples would place in the way of those Christians who should be seeking to escape from Jerusalem on the Sabbath day.

That acute scholar Dr. Godet, in his *Introduction to the New Testament* (published in 1899), flatly denies "that the words in Matt. 24:20 are the expression of a legal Judaeo-Christianity." "The words do not imply the maintenance of the legal observance of the Sabbath for believers. The difficulty for these to migrate on a Sabbath day might arise, not from a legal scruple, but from the indignant opposition of Jews who were present, and would see them set out on such a day." Jesus could not go before the time and suppose His disciples already convinced of the abolition of the Sabbath.

In alleging this passage as a proof of Judaic particularism, Professor Tyson ranges himself with the school of Baur. It is passing strange that a professor in the University of the South should be found joining hands so far with the Coryphaeus of the Tubingen school of criticism!

In conclusion, I ask again, in all solemnity, Is the Church, which is the witness and keeper of Holy Writ, to expunge words, which have come down to her through all the Christian ages as the very words of Christ Himself, upon the ground of the conjectural criticism of a little group of modern critics? Is not this a very hazardous business? Does it not jeopardize the authority of Holy Scripture? With what consistency can the Church hold her clergy and people to belief in the Virgin Birth of Christ, if, at the bidding of conjectural criticism, she discredits these words of exception in St. Matthew's Gospel? Will not conjectural criticism be appealed to with no less force to discredit the only two verses in the New Testament which plainly declare the Virgin Birth of Jesus?

Nor is this the only important doctrine of the Christian religion which may be compromised by such criticism as this essay relies upon.

I would not be understood to oppose the sober and reverent application of the higher criticism to the Holy Scripture; but there is grave reason for caution in accepting critical results which rest upon the precarious basis of conjecture. The weighty words of a truly great scholar, Bishop J. B. Lightfoot, may here be recalled to advantage. He said: "There is at least a presumption that the historical sense of seventeen or eighteen centuries is larger and truer than the critical insight of a section of men in a late half century." Much more may it be presumed that the witness of the Church for eighteen centuries to the genuineness of the words of exception in St. Matthew's Gospel is more reliable than the critical conjecture of a little group of scholars who would persuade us on subjective grounds to throw them out as an interpolation.

One word more. If the Report of the Joint Commission is accepted by the General Convention on the ground of the alleged "doubtfulness of the supposed exception in the Gospel according to St. Matthew," then a serious blow will have been given to the authority of the Church as a witness and keeper of Holy Writ. For nearly nineteen hundred years the Church has accepted these words as part of the teaching of our Lord. That great Council of the Anglican Bishops assembled at Lambeth in 1888 declared that "Our Lord's words expressly forbid divorce, *except in the case of fornication or adultery.*" What respect, then, will men pay to the authority of the Church as a witness of the Revelation given through Jesus Christ if now she shifts her ground, and reverses her testimony, and declares to the world that she has been in error through all these many centuries in testifying that these words were in fact the very words of Christ.

RANDOLPH H. MCKIM.

Washington, July 17, 1916.

To the Editor of *The Living Church*:

THOSE who are desirous of studying more fully the question of Christian Marriage and Divorce may find an excellent outline for such in the *Occasional Paper* issued by the Central Society of Sacred Study in April, 1911. It is extremely difficult to give in a letter to the editor anything like an adequate presentation of the

question as it is viewed by modern scholars, for in almost every case a purely artificial standard of authority is set up. We have yet to learn that either the divines of the seventeenth century or those of the nineteenth were so fully inspired by the Holy Spirit as to make their opinions infallible. It is certain that in many ways the scholars of this day are more competent to judge of purely critical exegesis than they were.

In regard to Matt. 19:9, the question resolves itself primarily into whether our Lord said this in the form in which the Evangelist reports it, and secondarily into what is the meaning of the passage. All that a catena of passages from authors does is to give us the opinions of a certain age or school of thought in the Church.

This much is absolutely certain, that freedom of divorce and re-marriage is contrary to the divine plan of marriage as implanted in the human instinct. Adultery, not only among the Jews but among other races, was nearly always punished with death.

As the question is one to be settled for the American Church in the next General Convention, the delegates, lay as well as clerical, should spend some time in a study of the question, and not accept or reject the report of the Commission on a *priori* grounds.

H. P. SCRATCHLEY.

### "PAUPERES CHRISTI"

To the Editor of *The Living Church*:

GOOD "Presbyter Ignotus," whose Boston "Musings" make "Blue Monday" golden, devotes space in to-day's issue of *THE LIVING CHURCH* to a letter he received which, he says, "attests the need of a revived Franciscan spirit, and of the *pauperes Christi*"; and asks, "Apart from that, what answer can reasonably be made to this demand?"

The purport of the letter is the materialistic one that he who serves Christ is the rich young man rather than that one who voluntarily abandons his possessions to live the life of the counsels. "So many times," says the writer, "I have seen or heard emphasis laid on the idea of giving up all one's worldly goods—and I have wanted to ask this question: Suppose a person really did this, then what? He would be left a pauper—what possible chance would he then have to serve Christ or to be of any use in the world (until he acquires more goods)? You will surely admit that a person without sustenance is of no use in the world (while he remains in that condition)."

How frightful the intimation that a pauper has no possible chance to serve Christ! His query as to its possibility is akin to his doubting that possibility, if not denying it.

The writer then instances a young, unattached woman, educated, highly intelligent, earnest, who has for years been anxious to devote her life to good work, but is hindered through lack of worldly goods; is unable to serve Christ "because she is obliged to unite self-support with whatever else she does." And, "You must admit that there is no chance for one in such circumstances, and without special influence."

In the first place, the giving up of wealth is a voluntary act, not a divine precept. Our Lord does not lay it upon anyone as an obligation. He says nothing concerning His own will. "If thou wilt to be perfect," are his words; "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow Me."

Allied to this is the fact that poverty is not *per se* a virtue, nor possession a vice. Wealth becomes a vice only when hoarded or misused. It is the love of wealth for its own sake that is ignoble; it is the love of poverty for Christ's sake that is noble. Mere lack of wealth is not a virtue: "Blessed are the poor *in spirit*." The willingness to be little and hidden and misunderstood and despised, with attendant crosses borne for the love of God: this willing acceptance in the spirit of Christ is the essence of poverty's virtue.

In the second place, the virtue of poverty is compromised only when doubt creeps in, distrustful that He who feeds the birds of the air will also provide for His children.

I know of a man who, like the young woman wanting to devote her life to good works but debarred by poverty, was an earnest worker in the vineyard. And he succeeded, despite his poverty, perhaps because of it. Without a penny of his own, he became a veritable father to the poor and the outcast, and his name will be a sweet savor to them forever. How did he manage? Was it "special influence"? No. Public appeal from press or pulpit? No. Pin-cushion and lemonade bazaars? No! He simply knelt on his two knees and told his Father about it—and money flowed from all sides. And he never retired at night until the last penny had been expended; and every morning he rose up, a pauper (who has no possible chance to serve Christ or to be of any use in the world). He took God at His word who said, "Ask, and ye shall receive."

Of course, without faith in the efficacy of prayer, nobody can be a benefactor. With or without material aid, prayer is the real doer of any good work.

Beyond the reckoning of man ("more things are wrought by prayer than this world dreams of") is the work done by contemplative Religious, its results solely the fruit of prayer, the prayer of men and women vowed to holy poverty. It is said that St. Teresa's intercessions wrought greater reforms in Spain than did all the paid

labor of all the sociologists, doctors, and priests of her century. There is, I believe, at Oxford an Anglican community of enclosed nuns, founded in 1847, who from that year to this have done nothing more useful than to pray. They have done the most useful thing mortal can do: they have done what the Mother of God and the whole company of heaven are doing at this moment.

In the third place, to say that "a person without sustenance is of no use in the world," is to deny the labors of those Religious in active orders, likewise vowed to poverty, yet of inestimable benefit to the lame and halt, and blind, the poor, the aged, the orphan, all sorts and conditions of men, the child in the schoolroom, the soldier on the battlefield, savage in the bush. There are to-day far more women in Anglican religious orders than there were when their convents were dissolved by Henry VIII. The number of Sisters at the Dissolution is calculated at 745; from tables prepared in 1909, there were then some 1,300 (see *Dict. of Eng. Ch. Hist.*, p. 503). Is their labor to be accounted as nothing, "no use in the world"?

How sad it is that so few young women—and still fewer men—ever consider, when planning to devote their lives to good works, that their vocation may happily be the religious life! How sad that so few parents can tolerate this sweetest of callings for their children. An American saint has said: "Church parents must be taught to realize that the highest honor Christ can do them is to call a son to the priesthood or a daughter to the religious life" (Bp. Grafton: *Works*, vol. vii, p. 289).

In the fourth place, requiring wealth to do good in the world means generally to enter the field of social service and alleviate human ills and human suffering. The West regards suffering as an evil thing, to be eradicated from the world; the East accepts suffering as part of its denial of materialism. In Russia the religion of suffering does not mean suffering for its own sake, but rather, says Stephen Graham, "the religion of not avoiding suffering, not avoiding or trying to avoid destiny" (*The Way of Martha and the Way of Mary*, p. 114). This is typified in Dostoevsky's novels: Dostoevsky feels that a man torn, with soul disclosed and bare, knows more, and that his life can show more of the true pathos of man's destiny. Again, the West prizes the glamor of materialism; we Americans are notorious in reckoning success with our place in the money market and the social register: to the Russian failure is a glory and success a reproach; for the life that has been spent in striving, and yet is a failure, is the nearest approach to that of Christ—what was His life, viewed with external eyes, but a great failure? In apparent failure lies a greater triumph than in apparent success.

"Doing good" is not conclusively embodied in what is called social service. It involves principally spiritual labor. It is not so much that one has the naked to clothe, the hungry to feed, the homeless to house, and playgrounds to give to the dwellers in dark lanes, as it is (again quoting Graham), "to make the poor know that all these things are nothing and of no account; as it is to touch their hearts and give them a new outlook upon life." Monetary wealth is not required to do this; all one needs is wealth of faith, of love, of union with, and obedience to, the will of God, of hope, of the gift of prayer—that is all; and these things cannot be bought and cannot be said.

Finally, did voluntary poverty accomplish nothing more, it would reap the incalculable benefit of example. Recall the beggar-saint, Benedict Joseph Labré, who forsook his inheritance and lived for years as a hermit in the heart of Rome, in his coarse rags, spurned by the people, but after his death acclaimed as a saint, and those who had insulted him the most now fought for a fragment of his rags. He was Christ's pauper.

Faithfully yours,

Ardmore, Pa., July 16, 1916. BENJAMIN FRANCIS MUSSER.

### THE MINISTRY OF HEALING

To the Editor of *The Living Church*:

READ with considerable interest the Rev. H. B. Wilson's article on the Ministry of Healing, appearing in your issue of July 8th.

With the whole idea animating the Society of the Nazarene I am heartily in accord, for I do not believe we will be able to meet successfully the encroachments of the various healing cults until we place before our people the true *scriptural* way. There is one way, at least, in which we are terribly weak. The cults do not hesitate to send broadcast their misleading literature, doing, however, what I could not bring myself to do, namely, putting their literature in the hands of others than their own people. I am most willing to help those who desire help, but proselytizing, which I understand to mean the carrying on of an active propaganda to draw people away from their faith, I regard as nothing short of contemptible and dishonest. I have been confronted with this kind of treatment time and again. But why could we not have the constructive side of this subject set forth in pamphlet form at a very reasonable price, much after the pattern of those excellent pamphlets issued by your house? Wisely used they could accomplish a great deal of good.

For the assistance of those who might hesitate to depart from what has been the accepted idea concerning sickness, namely, that all sickness is sent directly by God, I would like to cite an experience, one out of many, which I had with a parishioner about a year ago. Some weeks prior to this incident, she had had a light case

of scarlet fever and then suffered a relapse. She was in a dreadful condition, bloated beyond recognition. Her physician pronounced her case to be grave and forbade any visitors to her room in the hospital. She, however, had it understood with the doctor that her rector was to be admitted whenever she desired to see him. He, being a good Christian man, of course did not object. When in this very grave condition she sent for me.

Something like a year before this I had delivered a series of addresses on the subject of spiritual healing and she was one among many who heard them. I felt, therefore, that I knew her real object in sending for me; and, as it turned out, I was not mistaken. Entering her room, I immediately knelt by her bedside, using one or two of those excellent prayers in Mr. Wilson's book—*The Revival of the Gift of Healing*—together with one from *Prayers for Healing*, with the accompaniment of laying on of hands, after which I used the prayer in the Office for the Visitation of the Sick—"The Almighty Lord," etc.—and then the benediction. There was no opportunity for conversation, but at the close I left her with a few thoughts of an encouraging nature. What was the result? Just twenty-four hours after this visit, I called again to find that there was not a trace of that bloated condition to be seen. Forty-eight hours after the first visit, she took a walk out of doors.

Of course, I know each one will account for this gratifying change in her condition according to his or her own prejudices. For my part, I do not hesitate to regard it as a direct answer to an attempt to deal purely scripturally with sickness. To add to the seriousness of this particular case, I will add that the woman in question was also in the early stages of pregnancy. Her baby came in due time, was baptized, and, so far as I am aware, is still a healthy, strong child.

I could cite many other gratifying experiences, but let this suffice to show to the timid or the indifferent that the power of healing, when scripturally used, is in the Church, and should be employed.

JOHN S. LIGHTBOURN.

Georgetown, S. C.

### AUTOGRAPH LETTERS OF BISHOP E. J. KNIGHT

To the Editor of *The Living Church*:

DR. MARCUS BENJAMIN of the Smithsonian Institute, member of the Cathedral Council, is making for the Cathedral at Washington a collection of the portraits and autograph letters of all bishops of the Anglican line in the United States. He seeks such a letter of the Rt. Rev. Edward Jennings Knight, late lamented Bishop of Western Colorado, to accompany the photograph now in his possession.

Anyone having such a letter, and willing to give it for the purpose above mentioned, may send it to Dr. Benjamin or me, and be assured of the appreciation of his favor. If this appeal is responded to by a '91 G. T. S. man, the same might be offered as a class gift.

(Signed)

GEORGE F. MILLER,

121 North Oxford street, Brooklyn.

Class Secretary.

### THE COMMUNICANTS' LEAGUE

(Continued from page 460)

cant, then we have no right to leave the Communicant high and dry after he has once taken the step. He needs us far more after Confirmation than before.

My contention is that we clergy give too little direct thought to our Communicants in their post-Confirmation days. May it not be possible to stay the drift away from the sacrament, estimated at 25,000 a year? The glaring failure of the Church in thousands of lapses annually must stand out conspicuously before each of her pastors.

Let us conserve the life of the Church of to-morrow by becoming faithful trainers of the communicants of to-day. The Conservation of the Communicant is a work too important and too practical to be ignored. It is worth all our time and attention. The Communicants' League is only one method of conservation; it is worth putting to the test.

O HAUNTED soul,

Down whose dim corridors for ever roll  
The voices of the dead; whose holy ground  
Reëchoes, at the midnight hour, with sound  
Of feet that long ago were laid to rest  
Yet trouble thee for ever! lo, a Guest  
Is waiting at the gate; and unto Him  
Thou shalt bemoan thy dead, and He will take  
Sweet words and comfort thee. Thine eyes are dim,  
But stretch thine hands to Him; He will not break  
The bruised reed.

—B. M.



### SOCIAL PROBLEMS

*Principles and Methods of Municipal Administration.* By William Bennett Munro. New York: The Macmillan Company. Price \$2.25 net.

From his chair of Municipal Government at Harvard, Prof. Munro has turned out a steady stream of authoritative books and of useful students; and it is a difficult matter to determine which has been the larger contribution to the modern municipal movement. The volume before us is the equal of those that have preceded it, and complements the one dealing with the *Government of American Cities*. The latter deals with the framework of government; this one with the actual management of city business. With a remarkable skill, Prof. Munro steers between the Scylla of technical detail and treatment and the Charybdis of sketchy outline, and has given the reader of general education and interests, an intelligent conception of how a modern American city looks after its streets, water supply, waste disposal, and sewerage, public lighting, its police, and protects its buildings from fire and how it manages its schools and finances.

That he discusses all these highly important questions in a few less than five hundred pages is evidence of the fact that he has not indulged in undue detail or analysis.

One can gather from the chapter on City Planning in concise form the leading arguments for designing cities to be places "where men live a common life for a noble end," to quote from so ancient an authority as Aristotle; and in passing it may be pointed out that Prof. Haverfield has shown in his book, *Ancient Town Planning*, that there is nothing very new about this movement which some are disposed to regard as typically modern. Our author's authorities, however, are modern and he has read them to good purpose.

It is interesting and encouraging to find due consideration given to the subject of streets and to have them treated as a social factor as well as a physical factor, for, as Munro says, "They are the places where thousands of men spend most of their working hours. They are the chief sources of sunlight and air. They furnish the only out-of-doors that most of the children have; they are the great common playground of the masses. They should therefore be planned and maintained for the people who must live along them, as well as for those who merely travel by upon the surface. In the great edifice which we call the modern city, they are the halls and corridors." . . . "There is no better superficial gauge of a city's civilization than the general condition of its highways and byways."

While justice is done such subjects, none is done to such as the health and charities now among the biggest, and representing the new sense of care and precaution which are supposed to characterize modern municipal government. The public utilities (except public water supply and lighting) are almost overlooked, especially so far as the public control of those privately owned. The handling of the difficult subject of finance is particularly well done and reflects the author's militant interest in the subject. For here his references are more general than in any other portion of the book, for one of its shortcomings is that it is too much localized in its references. For instance, there are two references to Dayton, which has been making municipal history; three to Los Angeles, which has made numerous noteworthy contributions to municipal administration, one to Seattle, none to Portland, Oregon, and thirty-three to Boston, which is far from being regarded as in the front rank of cities from an administrative point of view. While by no means as hopelessly provincial as Nathan Mathew's *Municipal Charters*, it is not as extended in its references and notations as a text book of this kind should be.

To many, in fact, we are inclined to think, to most of the readers, the first chapter, on "The Quest for Efficiency," will prove to be most stimulating and most provocative of differences of opinion, but there will be no difference of opinion as to the three primary requirements for efficient municipal administration: Intelligent citizenship, an adequate charter (although Prof. Munro uses the adjective "good"), and an efficient internal organization. Unquestionably the most important of these is the first. "The progressive power in municipal reform, as in all other fields of civic improvement, must come from below. . . . Men cannot register their minds at the polls unless they have minds to register, and the voter who makes up his mind without information is no source of strength or wisdom to any government."

The average voter can be brought to a more intelligent understanding of how the city's business should be done by more publicity, by getting the facts of city administration into the minds of voters; but few American cities have thus far created any effective means of giving the voter the information he should have. "In the great majority of them the annual reports of city departments represent, in large part, a gross waste of time and printing. No one reads them; no one would understand them if he did. One may often look

in vain through the folios of a water department's report, for example, to find out where the supply comes from or what it costs.

"I have," Prof. Munro writes, "studied a street superintendent's report a hundred pages long in a fruitless effort to learn what his city was paying per square yard for the pavements that it was putting down. The reorganization of administrative departments and the reform of municipal accounting, if it means anything, must surely bring to an end this profitless parroting of miscellaneous information which informs nobody. Municipal reports should be concise, explicit, and easy to interpret; and they should be issued promptly."

While one agrees with all of this there is considerable difference of opinion as to how to accomplish these ends—but that opens a large field, upon which it is not necessary that we enter at this time. Prof. Munro has given us a book that will stand us in good stead for many a long year.

CLINTON ROGERS WOODRUFF.

### MISCELLANEOUS

*What Jesus Christ Thought of Himself.* An Outline Study and Interpretation of His Self-Revelation in the Gospels. By Anson Phelps Stokes. New York: The Macmillan Co., 1916.

The ordinary reader would gather the impression from the early portions of this volume that he was to be led on and upwards to a vindication of the divine claim of Jesus Christ. The writer seems to be conscious of an apologetic interest, of wishing to place our Lord on a level that is higher than some of his readers will have previously acknowledged.

The outcome is the more disappointing for this reason. The author is a priest of the Church; his doctrine is unitarian. It is not in agreement with historic Christianity nor with the doctrine which "this Church hath received."

Dr. Stokes speaks of our Lord's "conviction that God had filled Him with His Spirit to a degree so unparalleled as to make Him historically a unique figure." He says, "There are not three Gods or three distinct personalities in the Godhead, which was the same prior to, during, after the revelation of Jesus in Palestine; so the views of the Trinity must be adjusted so as to be consistent with the fundamental basis of God's eternal unity. . . . The historical Jesus was not in His own mind equivalent to, or an integral and essential part of, this Godhead. . . . The man of Galilee was the chosen vessel for this divine manifestation or revelation."

There is evidence in such language that Dr. Stokes has fallen victim to a very superficial logic. The threefold personality of God represents the mode of divine unity, and, so far from being inconsistent with it, is the only conception of God which can protect belief in the personality of the one true God in the face of modern pantheism and agnosticism.

Aside from all this the book raises a problem, if we rightly identify its author in our clergy list, which is not only a personal one for himself, but which concerns the Church in which he is an official preacher.

F. J. H.

*Our Palace Wonderful.* By Rev. F. A. Houck. Chicago: D. B. Hansen & Sons. Price \$1.00 net.

The writer of this little volume of less than two hundred pages has accomplished the praiseworthy task of setting forth in popular manner, the truth that God is the Creator of all things in this cosmos—truly a Palace wonderful.

By apt and attractive proofs from natural science and illustration, the author shows how the mineral kingdom postulates a Creator, and how this Creator's wisdom is manifested in the vegetable kingdom, and lastly, how man is related both to the Creator and to the cosmos.

In sum, we have here a popular and attractive book, which after refuting the false theories of the agnostic, materialist, and pantheist, regarding the origin of creation, leads us on through the wonder of the earth and sky and plant life, and up through man's constitution, to acknowledge the power, wisdom, and goodness, of God the Creator.

WE COMMONLY think of Great Britain as being utterly and gloomily absorbed in the war. But visitors from London tell us that the streets present much of their usual appearance. And now comes the news that Lord Cromer (Sir Evelyn Baring, of excellent Egyptian record) has given to the British Academy the sum of one thousand pounds. The interest on this is to be awarded, annually, as a prize, for the best essay on some topic connected with Ancient Greece. How the Past, of that classic land, does still master the memories of men, and color their dreams, even though the near Present thunders at their doors!—*Christian Register*.



SARAH S. PRATT, EDITOR

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

IT is indeed an indifferent and thoughtless Churchwoman who makes the statement that "the Church is always asking for money." The reason the Church seemingly is open to this indictment is because in the general allotment of the family money the Church, in the past, has not been counted in, has not had her share. If the Churchman had been trained to count in the Church as a matter-of-course participant in his prosperity in life and an heir at his death, these crises might never have arisen. Just now the many funds talked about and solicited for are bewildering and the good Churchwoman will try at least to understand them all, know why they are asked for, what they will be used for and then endeavor to the extent of her purse either divide her offerings between them or to give to that one in which she is most interested. The One-Day's Income, the ever-present Apportionment, the United Offering, now so imminent, the Clergy Pension Fund, added to the offerings to the Auxiliary, make the ordinary woman a very careful financier these days. If she is in a weak diocese which made a small United Offering at the last Triennial, she is straining to increase that gift and place her diocese on an honored footing in the coming Triennial at St. Louis. In the same way she is trying for these other funds, all of them so appealing, so reasonable.

A Churchwoman writes asking about these things and says: "What will be done now about the Church League of the Baptized? Our mission will be assessed about \$40 for the Clergy Pension Fund, and how shall it be managed?" We have not had opportunity to consult with the officers of the C. L. B. about this phase of affairs but Bishop Francis has made an excellent suggestion. He says: "Let the C. L. B. pay its annual dimes until such time as the actual assessment of the parish begins and then let it act as a society for the promotion of the Pension Fund." This is a fine solution of this question, insuring each parish that is fortunate enough to have a branch of the C. L. B. a breeding place as it were for an interest in the Pension Fund. It could be the duty of the C. L. B. members to solicit and to explain, to circulate literature and to create an intelligent interest in many places where otherwise all that would be known about the Pension Fund would be an occasional appeal from the rector. It is suggested that the C. L. B. consider such a method of perpetuating this society of the beautiful name.

THE GIRLS' FRIENDLY SOCIETY of Kentucky sends out its first year book which includes the fourth annual report of the Girls' Friendly Inn of Louisville. There are ten parish branches of this society in Louisville and branches in Owensboro and Paducah. Bishop Woodcock says of it: "The ministrations of this society fulfill a noble purpose and our faith has not waned nor our enthusiasm abated for all that the Girls' Friendly Society represents. It stands for association and for social and spiritual welfare." Miss Robinson, the president, in her report briefly summarizes the annual main work of this great and useful society, which numbers more than 50,000 in America. In its commendation department 145 girls, journeying alone from Europe, have been received, welcomed and safely placed, each in her appointed destination. The Girls' Friendly Society Inn of Louisville is a dignified structure uniting two fine old residences. The interior is tasteful and homelike. The inmates of this charming inn, in which Miss Kremm still holds her valued post of housemother, are from the Episcopal, Christian, Baptist, Methodist, Lutheran, Presbyterian, and Roman Catholic Churches and there are some who have no religious ties. Two of the inmates were confirmed during the year. Miss Henrietta Bullitt, the secretary-treasurer, says that "our experimental period is over, the enlarged inn stands complete, and all outstanding bills are paid." Grace Church, Paducah, hopes soon to open such an inn. Miss Robinson wishes that the novelty and success of the Girls' Friendly Society Inn may not overshadow the general and valuable work which the diocesan society is doing. "In the unceasing oversight of the Girls' Friendly Society of the best interests of the working girl, in its close sympathy with all such

movements as the Child Labor Bill and kindred legislation, in its corporate affiliation with the Consumer's League and the Woman's Emergency Association, and, latest, in its active co-operation with the Bureau of Occupation for Women, truly it is doing its share in responding to the world's great need and is in truth its own embodiment of the altruistic command, 'Bear ye one another's burdens.'"

THE LATE Mrs. Hetty Green, noted financier, came into the Church a few years ago. She believed in the conservation of fortunes and kept her vast estate severely within her family, leaving no bequest, if report be correct, to the Church or any of its societies. An object lesson was Mrs. Green, in a way, disdaining luxury in the most luxurious era our country has known. Sturdily and single of aim she plodded on toward her goal of immense possessions. Doubtless they will be wisely used, as is often the case with inherited riches, the children departing from the rigor of the traditions of the earners.

"The Greens are a vast family," so said one of them. "I believe they are as numerous as the Smiths. I have amused myself sometimes by asking in a circle of people whether there was a Green present. Invariably there was. Of course, in the period when mankind began to have definite names and surnames, it is easy to see why so many were called by that name. I have not looked the matter up but it is likely that they were agriculturists and perhaps their greens were a little greener than other people's greens. Some of the branches—no doubt discouraged by the hordes of Greens—put an e at the end of their names but the patronymic verdure is there. Now the Greens of Maryland and—by the way, is there any Green here?"

"I am an English Green," a listener said, "and there is a tradition in our family that at the time the chantries were so numerous in England a very wicked and wealthy Green built and endowed a chantry to be used solely 'for daily prayer for the sins of the Greens.'"

"Let us hope," said the American Green, "that the endowment was perpetual."

SOMETIME SINCE this department printed a new and interesting letter from one of the Church's deaconesses in Japan, saying how well she would be able to use all sorts of picture cards in her work. A letter from her mother tells us that her name is Deaconess Newbold and not "Stenbold" as we printed it. As there is no accounting for tastes so there is no accounting for handwriting and after studying the chirography of this busy deaconess and submitting it to others, the conclusion was that the deaconess' surname began with an "S-t." We are sorry if this has led to any miscarriage of mail and hope that the Juniors will bear in mind her correct address and begin to prepare cards to be sent to her in full time for Christmas: Deaconess Elizabeth Geist Newbold, 20 Inari Machi, Korijama, Japan.

THIS DEPARTMENT will be glad of some information from any source conveying knowledge of some way—if there be such—by which an occasional daughter of a laywoman may be helped in her education. We say "occasional" for such need seldom comes, but at times there is an instance of a young girl who is remote from even the public school, who is student-like, of educated parentage, and direfully in need of assistance. One such has come to our knowledge—a young girl of thirteen, heretofore taught by her mother who now feels that she is not sufficiently abreast of the times to do justice to her studious young daughter. Have our Church schools any scholarships for such cases or are any funds maintained by any women's societies which may be applied on such? Or is there some individual reader of this page who has made such timely assistance to needy young girls a specialty? The best references as to family and fitness can be furnished and we will receive so thankfully any information.

IN ANSWER TO REQUEST for some charades adapted to the summer intellect, are the following:

When the lover of Miss Nancy made poor puns to his fancy,  
 "My second-third," she cried, "right off  
 Your wretched puns I jeer and scoff.  
 Each one grows worse than the worst  
 And I most surely will *my first*."  
*My whole* it is a funny thing:  
 Cut it in half, two *wholes* will spring,  
*My whole* is frequently bisected  
 And then a new one is erected.

In former days *my first* would stand  
 In every home within the land,  
 A useful object meant to hold  
 The family clothing, food, and gold.  
*My first* has, too, another use,  
 Related close to apple juice.  
 A cruel Pa who drew our tears  
 Did spitefully declare  
 Young Copperfield *my second-third*,  
 And bade the boys beware.  
*My whole* in times of stress or doubt  
 We couldn't get along without.

Young Edward has much dignity; he claims a wondrous pedigree.  
 He very often says, "Why, yes, sir; I trace clear back to the Confessor."  
 Of anger he will almost burst if he is ever called *my first*.  
*My second* multiplied by two are used in all charades by you;  
*My third* was big and strong and brave, from lightning it was said could  
 save.  
*My whole*—they're thousands in the land, some mild, some fierce, some  
 real fire-brand,  
 Their duty is to strain and sift, sometimes cast down, sometimes uplift,  
 To seek the why, the when, the how,  
 And one is talking to you now.

Puzzling questions now are fitting  
 Through the brain of W. A.  
 Shall I do a lot of knitting?  
 Shall I resurrect crochet?  
 Shall I do some clover tatting?  
 Shall I sew or shall I cook?  
 Shall I try the new rag matting?  
 Shall I try to write a book?  
 Shall I peddle sagues for baby?  
 Shall I darn the family socks?  
 Shall I mow the lawn and maybe  
 Earn a dollar for *that box*?  
 Shall I make papa's pajamas?  
 Or on aprons deftly sew?  
 Or get paid for brushing gran'ma's  
 Hair?—or give up picture-show?  
 Oh, this thing of getting money!  
 Hard to save or earn, you know.  
 Could I write a play that's funny?  
 Or compose scenario?  
 Could I have success securing  
 Women to subscribe for "Grace"?  
 Could I do some manicuring?  
 Sell cold cream for hands and face?  
 Shall I make my summer blouses?  
 Shall I walk to save my fare?  
 Oh, what scheming it arouses—  
 That small *Blue Box* sitting there!

### STAY ON THE FARM

BY THE REV. ALAN PRESSLEY WILSON,

Director, Society for Social Advance, Baltimore, Md.

IT may seem like a far cry from inaugurating a movement to encourage young men and young women to stay on the farm to the eradication of the social evil, yet it is confidently believed that anything that can be done to stem the tide of immigration from the country to the city will have a direct effect in lessening and, eventually, eradicating the evil that is proving a troublesome problem to social workers.

In many instances where country youth are enmeshed in the coils of the dreadful evil this seems like the climax to an already full cup of bitterness and they resolve to give up such a life and return to their country homes and mend their manner of living. That their good resolutions fail after a kind friend has taken an interest in the matter and has assisted in relieving them of whatever distress they may have brought upon themselves—and they frequently slip back into the easiest life and continue along the lines of least resistance—alters not one bit the conclusion of the civic worker that country youth would be far better off without a taste of city life: indeed, it rather confirms his belief that something should be done to prevent the young man or

young woman from leaving the farm, where they are needed, to migrate to the city, where there are so many temptations that daily beset them.

To this end the "Stay on the Farm" idea is offered. Its adoption will not only benefit city society by reducing the number of those who annually slip into a life of shame and degradation, but it will largely benefit the farmers whose work is crippled by the loss of the young men and women from the farm. Fathers and mothers give up their boys and girls with the greatest reluctance, for they not only see what their loss to the farm will entail, but foresee what may be ahead of that boy or that girl after taking up an abode in the city. While the one thought uppermost in the mind of the originator of the "Stay on the Farm" idea has all along been the curbing of the social evil by reducing the number of young people who come to the city, and thus add fuel to the devastating flames of lust and vice, there is also in his mind the knowledge that this will directly benefit the farmer and his farm. Each year the cry goes up that help is needed to harvest this or that crop. In effect it amounts to the Macedonian cry, and municipal employment bureaus all over the country do their best to pick out suitable material with which to answer the cry for help. In this the "Back to the Farm" movement receives its meed of praise, although, at the same time, the two great disadvantages of this movement are made apparent. Many are thus induced to take up farm work who are entirely unfit for this class of work. This likewise applies to many who are encouraged to give up positions in which they are more or less confined and move into the country under the impression that they are going to find it quite easy to make two blades of grass grow where previously but one grew. Failure is writ large upon many a man and woman who made fairly respectable livings in the city and should have stayed where they are familiar with the work. Another disadvantage of the "Back to the Farm" movement is the sending back to the country those who have been away so long that they have lost the art of tilling the ground. It is an art, as city people find to their sorrow, and once a young man or young woman leaves the farm this art is largely lost. Upon returning they find that the handles of the plow no longer impart the electric thrill so familiar to one who has ever turned a furrow; the weeds no longer respond to the point of the hoe; the cream refuses to turn to the golden butter and the hens will not lay their accustomed largess for their mistress.

It is recognized that many of the bright pictures of the comforts and remuneration of city life, together with the stories of the ease with which country boys and girls may obtain paying positions, are painted for the admiration of the unsophisticated youth by those who would procure them for their evil purpose. Upon reaching the city the country youth finds that for every position offered there are many city applicants and that it is hard enough for the latter to obtain employment. Day after day application is made for work, but his lack of training for it acts against him. Tired and discouraged, but too proud to return home, he almost eagerly welcomes the voice of the tempter who has awaited the psychological moment to press his evil suit, who may require days or even weeks before he lands his victim but who frequently wins and catches another in his toils.

The aim of the "Stay on the Farm" movement is to offer encouragement to farmers to surround their sons and daughters with such pleasures and amusements, and give them such liberties, as will make their leaving their country home uninviting. In this the farmer has an able ally in the march of progress made by the rural free delivery, the rural telephones that stretch across the rolling fields, the schoolhouse community centers, the grange, and other farmers' clubs. Given the encouragement of the leaders of the Church, the teachers and professional men and women, these organizations will prove valuable aids in the accomplishment of the desired end.

IT MATTERS LITTLE what may come to me  
 Of outward circumstance, as hunger, thirst,  
 Social condition, yea, or love or hate;  
 But what shall I be, fifty summers hence?  
 My life, my being, all that meaneth me,  
 Goes darkly forward into something—what?  
 O God, Thou knowest. It is not my care.  
 If Thou wert less than truth, or less than love,  
 It were a fearful thing to be and grow  
 We know not what. My God, take care of me!

—George MacDonald.



## Church Kalendar



Aug. 1—Tuesday.

“ 6—Sunday transfiguration. Seventh Sunday after Trinity.

“ 13—Eighth Sunday after Trinity.

“ 20—Ninth Sunday after Trinity.

“ 24—Thursday, S. Bartholomew.

“ 27—Tenth Sunday after Trinity.

“ 31—Thursday.

## Personal Mention

THE Rt. Rev. FRANCIS KEY BROOKE, Bishop of Oklahoma, was operated upon at St. Luke's Hospital, New York City, on Monday, July 17th. Report is received to the effect that the Bishop is doing well.

THE Rev. Capt. R. L. BRYDGES, secretary of the Social Service Department, diocese of Toronto, chaplain of the 10th Royal Grenadiers, 123rd Overseas Battalion, has been transferred from his Battalion overseas, on active service at the Front, and has left to assume his duties.

ON the acceptance of letters dimissory to the diocese of New York, the Rev. CLARENCE ARCHIBALD BULL, formerly of the diocese of Central New York, has become rector of the Church of the Holy Comforter, Poughkeepsie, in succession to the Rev. C. A. L. Strombom.

THE Rev. J. HARRY CHESLEY of Union, S. C., has been appointed by Bishop Adams to the charge of Trinity Cathedral, Easton, Md., and will enter upon his duties on the Feast of the Transfiguration. After August 1st his address will be Trinity Cathedral House, Easton, Md.

THE Rev. A. A. EWING has accepted the recent call to Immanuel Church, New Castle, Del., the change to take place October 1st.

The Rev. PERCY GORDON, rector of Grace Church, New Bedford, Mass., has accepted a call to St. Bartholomew's Church, New York, as assistant to the Rev. Dr. Parks.

THE address of the Rev. EWALD HAUN has been changed to 623 East Seventy-fourth street, Chicago.

THE Rev. REGINALD T. T. HICKS has accepted a call to the rectorship of St. Paul's Church, Marinette, Wis., taking charge August 1st.

THE Rev. JAMES A. McCLEARY has accepted an election to the rectorship of the Church of the Holy Communion, Paterson, N. J., and will go into residence about September 1st.

ALL mail of any description for the Rev. HERBERT W. PRINCE should be addressed to him at 201 South Ashland boulevard, Chicago, Ill.

THE Rev. H. A. L. SADTLER recently preached the baccalaureate sermon for the Rahway (N. J.) High School. Later in July he preached the sermon at the ordination of the Rev. J. T. M. Van Duyn at Pompton Lake.

THE Rev. CHARLES FOREST SCOFIELD has tendered his resignation as rector of St. John's Church, Corsicana, diocese of Dallas, and has accepted the appointment of the Bishop of Pennsylvania to take charge of one of the newly equipped centers for rural work in that diocese. After August 1st his address will be Warwick, Pa.

THE Rev. PERCY R. STOCKMAN, missionary in charge of St. Martha's Chapel in the Bronx, New York, has resigned to become rector of the historic parish of Gloria Dei (familarly known as Old Swedes Church) in the old district of Southwark, Philadelphia, Pa. He will begin his new work about September 1st.

THE Rev. PHILEMON F. STURGES, rector of St. Peter's Church, Morristown, N. J., since 1903, and Archdeacon of Morristown, has resigned to become rector of Grace Church, Providence, R. I.

## Summer Addresses

THE Rev. ASA SPRAGUE ASHLEY, rector of Christ Church, Hornell, N. Y., will again be in charge of St. Mary's-on-the-Hill, Buffalo, N. Y., during the month of August. His address will be St. Mary's Parish House.

DURING July the Rev. T. F. BOWEN of Portland, Ore., has been in residence at Seaside, taking charge of the services of Calvary Mission. The Rev. JOHN D. RICE of Portland will be in residence during the month of August.

BISHOP COLMORE is at Sewanee, Tenn., for the summer.

## SIXTH SUNDAY AFTER TRINITY

St. Matthew 5: 25—"Whiles thou art in the way with him."

How little while we have to walk together!  
Why walk as adversaries, on the road  
Where ye may joy to bear a brother's load  
And learn love's way in sad or sunny weather?  
Agree, and quickly, lest the unpaid debt  
Of brotherhood consign thee to the cell  
Which rancor digs for self in deepest hell,  
And builds about with walls of vain regret.

Oh, if ye would your gifts to God commend,  
Be quick to quench in peace your foolish ire.  
Gifts rise to God only in love's pure fire:  
With man your foe, how can ye call God friend?  
If through eternity ye would be free,  
While in your brother's way, agree, agree!

HERBERT H. GOWEN.

THE Rev. DR. J. M. D. DAVIDSON has been supplying services during July at Emmanuel Church, Pittsburgh.

THE Rev. ROBERT S. GILL, rector of St. Paul's Church, Salem, Ore., is convalescing from a very serious operation recently undergone at the Good Samaritan Hospital, Portland. During his illness Bishop Sumner and Archdeacon Chambers have been taking the services at Salem.

AT Trinity summer chapel, Castine, Maine, the Rev. DR. JAMES GOODWIN of Christ Church, Hartford, Conn., has been the preacher during July, and the Rev. ROLAND C. ORMSBEE, rector of St. Margaret's, Bronx, New York City, officiates during August.

THE Rev. GEORGE GUNNELL, rector of Trinity Church, Toledo, Ohio, left with his family on July 1st for a two months' vacation, which he will spend in touring the East in his automobile. During his absence his assistant, the Rev. Edwin W. Todd, is in charge of the parish.

THE Rev. H. B. GWYN is assisting at the Church of the Advent, Boston, during July and August. Address 2 Brimmer street, Boston.

THE Rev. WILLIAM HEILMAN has been in charge of St. Paul's Cathedral, Cincinnati, during the July vacation of Dean Purves.

THE Rev. F. GEORGE JENNINGS, recently graduated from the Pacific School of Divinity, is conducting the services at Emmanuel Church, Marshfield, Ore., during the vacation of the rector, the Rev. R. E. Browning. Later he will assist the Rev. William Horsfall, taking charge of St. James' Mission, Coquille, and performing other duties.

THE Rev. FRANK ORR JOHNSON and family of Christ Church, Pittsburgh, will spend a vacation in Biddeford, Maine.

DURING the absence of the vicar of the Church of the Messiah, Toronto, Canada, the Rev. S. A. Selwyn, for the summer, the Rev. C. O'MEARA, rector of Trinity Church, Monroe, Mich., will take charge.

THE Rev. H. W. TICKNOR is in charge of St. John's Church, Buntyn, Memphis, Tenn., in the absence of the Rev. Grant Knauff.

THE Rev. CHARLES NOYES TYNDELL will pass the month of August on a motoring tour. Until the 15th of August he should be addressed care Perley & Crockett, Black Mountain, N. C.; thereafter and until the 31st, care The Rennert, Baltimore, Md. He returns to his parish at Williamsport, Pa., on September 1st.

THE Very Rev. and Mrs. A. R. VAN METER, of Erie, Pa., left on Thursday, June 29th, for Alexandria Bay, where they are spending the summer. During July, in the Dean's absence, the Bishop is taking charge of the Cathedral.

THE Rev. WALTER WHITAKER, D. D., rector of St. John's Church, Knoxville, Tenn., will spend his August holiday at the United States Naval Academy, Annapolis, Md.

THE summer address of the Rev. DONALD WONDERS is 2749 Woodhill Road, Cleveland, Ohio.

THE Rev. FRANCIS C. WOODARD supplies St. Thomas' Church, Brooklyn, N. Y., during August.

Mr. and Mrs. JOHN L. ZACKER, who have been engaged in missionary work in behalf of the Jews in the diocese of Pittsburgh, will on August 1st take up work of a similar character in Philadelphia.

## 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

### DEACONS

SOUTHERN FLORIDA.—On St. Peter's Day, June 29th, the Bishop of Southern Florida, the Rt. Rev. Cameron Mann, D.D., ordered two deacons in St. James' Mission for colored people, Tampa. NATHANAEL JAMES WARD was presented by the Rev. E. I. Georges, priest in charge, and WILLIAM ALEXANDER GIBSON by the Rev. E. E. Miller, of St. Stephen's Church, Petersburg, Va., who was visiting Mr. Georges. The sermon was preached by the Rev. W. C. Richardson of Tampa. These two deacons have given faithful service as lay readers for a long time, and their further work is welcomed for the growing needs of the colored missions in this district. After the service a luncheon was served by the Woman's Guild.

### PRIEST

LOS ANGELES.—On July 16th, the Fourth Sunday after Trinity, the Bishop of Los Angeles advanced the Rev. C. RANKIN BARNES to the priesthood in St. Paul's Church, San Diego, Cal. Morning Prayer was read by the Rev. Charles A. Verleger, of St. Peter's Church, Redwood City, Cal., who also acted as Bishop's chaplain. The sermon was preached by the Rev. W. Ernest Maison, of All Saints' Church, Los Angeles. The ordained was presented by his father, the Rev. Charles L. Barnes, rector of the parish. The Rev. J. Arthur Evans, of St. Stephen's Church, Hollywood, acted as epistoler, and the Rev. Charles E. Deuel, D.D., of Trinity Church, Santa Barbara, as gospeler. The Rev. David T. Gilmor, of St. John's Church, San Bernardino, and the Rev. Marcos E. Carver, of St. Mark's Mission, East San Diego, assisted, with the other priests, at the imposition of hands. The ordinand was graduated from the University of California in 1912, and in 1915 from the General Theological Seminary, where he spent the year of his diaconate as fellow. On October 1st he is to begin work in the Imperial Valley Mission.

## 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.

NEW YORK.—Annual week-end retreat for women, Christ Church, Mead's Mountain (the Catskills), near Woodstock, N. Y., September 15th to 18th. Conductor, the Rev. P. Gavan Duffy, S. D. C. Special rates at adjoining hostelry. Provision for quiet recreation. Apply to Miss ANNA HOFF, 117 West State street, Trenton, New Jersey.

## DIED

**GEISSE.**—On July 13, 1916, at Philadelphia, ANTOINETTE SEVILLE, widow of Herman C. Geisse. Funeral Monday, July 17th. Interment private.

**LEHMAN.**—Entered into Life Eternal on July 15th, at Vineland, N. J., LOUIS S. LEHMAN, eldest son of the Hon. Henry Lehman, formerly of Wooster, Ohio, veteran of the Fourth Ohio Volunteer Infantry. Services at Trinity Church, the Rev. Dean Perkins officiating.

**REGESTER.**—Entered into Life Eternal, July 19, 1916, the Rev. J. A. REGESTER, D.D., rector emeritus of St. Paul's Church, Buffalo, N. Y., in the sixty-fifth year of his age.

*Requiescat in pace.*

**SPARKS.**—At Columbus, Ga., on Wednesday, July 19th, the Rev. JAMES WILLIAM SPARKS, a retired priest, at the age of 71.

**WALSH.**—At his home in Charlottesville, Pa., on June 30th, the Rev. WARREN W. WALSH, aged 78 years.

## MEMORIALS

## BERTRAM ST. GEORGE FRENCH

The many American Churchmen who have from time to time worshipped at St. John the Evangelist's, Montreal, will hear with deep regret and sympathy of the bereavement of the rector, the Rev. Arthur French, in the loss of his youngest son, just under twenty-six years of age, on the field of battle in France.

BERTRAM ST. GEORGE FRENCH was an exceptionally bright boy, winning the highest honors at school and at McGill College, and a scholarship at Trinity College, Oxford, where he was reading for honors when the war broke out, with the hope of holy orders, for which his character as well as his gifts seemed eminently to fit him. "The white flower of a stainless life" he always wore, and higher service even than that of the priesthood on earth awaits him, we may be sure, in the other world.

Bertram French's service in the war was typical of imperial unity; for, though a Canadian, he was commissioned first in an English, and then in an Irish regiment. As a lieutenant in the 15th King's Liverpool Regiment he was severely wounded at Gallipoli a year ago on Dominion Day; on his recovery he was given a captaincy in the Royal Inniskillen Fusiliers, and was killed in leading his company, again on Dominion Day (July 1st), at the opening of the British offensive.

Bertram's two brothers are both in the army, the eldest, a priest, having enlisted as a private, at the Bishop of Montreal's request, in the stretcher-bearer's corps of the Irish-Canadian Battalion, so as to be able to minister to the Church of England men in a regiment which had only a Roman Catholic chaplain.

The admiration and sympathy of all is given to the parents and friends of these young men. Their father is on a six months' leave of absence, traveling in the Orient with his daughter, seeking restoration of greatly impaired health. The Rev. Arthur French, as is generally known, is a nephew of the founder of St. John the Evangelist's, the Rev. Edmund Wood, whom he assisted and then succeeded in the care of the parish.

A. C. A. H.

## ANTOINETTE SEVILLE GEISSE.

Mrs. ANTOINETTE SEVILLE GEISSE, who died July 13, 1916, was the widow of Herman C. Geisse, a member of the Church and a true Christian in every sense of the word; a devoted wife and mother; a loyal friend; no kindness she could do was too much trouble. A woman of rare intellectual ability, and a brilliant conversationalist, financial trouble made her withdraw nearly entirely from social life, but she will be greatly missed by a few choice friends. Under her sad changes of fortune she always kept a cheerful, hopeful spirit.

Her father's sister was the late Mrs. Fredericka Deuckla, who formerly lived at 1123 Walnut street, Philadelphia. Mrs. Geisse was also related to the Benson, Brook, and Everley families. She had three daughters. The eldest, Miss Eliza W. Geisse, died in 1900. Miss Pauline Deuckla Geisse and Miss Mary Albertine Geisse survive her. Her funeral took place July 17th, the Rev. Dr. Floyd W. Tomkins conducting the services.

A particularly sad circumstance connected with the death of Mrs. Geisse is that Miss Mary Geisse (who has written poems for a number of years for THE LIVING CHURCH, under her pen name "Felix Connop") is ill in the hospital and has not yet been told of her mother's death.

## 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, entered into the life of Paradise.

To her many friends, the life of Mary Win-

throp 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

**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

**NEW YORK CITY PARISH** desires, in the capacity of lay assistant, a Churchman engaged in student work who can give the entire Sunday and no less than three hours of each weekday to the service of the Church. Liberal compensation for efficiency. Address **SECUTOR**, care LIVING CHURCH, Milwaukee, Wis.

**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.

**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.

**CHURCHMAN** to read proof and assist in a literary way. Address **EXPERTS**, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER** desires position. Ten years' experience choral service. Thoroughly understands theory and practice of training choir boys, including voice production, singing, Church music tradition, and choir discipline. Able to play organ in Churchly style; commands repertoire of standard organ solo works. Refers to prominent Churchmen. Address **CHURCH MUSIC**, 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-CHOIRMASTER** living in vicinity of New York desires position in same locality. Salary and size of parish no object. Address **EXPERIENCE**, LIVING CHURCH, Milwaukee, Wis.

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

**KINDERGARTNER**, thoroughly trained, extensive experience, desires position in Middle West. Address **SEVEN**, care LIVING CHURCH, Milwaukee, Wis.

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

**CHURCHWOMAN** desires position as mother's helper; fond of children and sews well. Address **BRYON**, care LIVING CHURCH, Milwaukee, Wis.

**BARITONE**, high, strong voice, desires engagement, solo, quartette, or chorus work. Address **SINGER**, 1236 Udel street, Indianapolis, Ind.

## 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.

**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**, 133 N. La Salle street, Chicago.

**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**.

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## 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.

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**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.

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**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

**E**XCEPTIONAL 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

**T**HE 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

**N**ASHOTAH 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

**T**HE 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.

LITERATURE

**A**NY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDENCE BUREAU, Washington, D. C.

MUSIC

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

THE BOARD OF MISSIONS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish. Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages. Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

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:

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- 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.

SOMMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

- Geo. W. Jacobs & Co., 1628 Chestnut St.
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- Broad Street Railway Station.
- Strawbridge & Clothier.
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- 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.

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The Young Churchman Co., 484 Milwaukee St.

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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.]

Society for Promoting Christian Knowledge. London.

Edwin S. Gorham. New York. *American Agents. The Nestorian Monument in China.* By P. Y. Saeki, Professor at the Waseda University, Tokio. With an Introductory Note by Lord William Gascoyne-Cecil and a Preface by the Rev. Professor A. H. Sayce. \$2.40 net.

E. P. Dutton & Co. New York. *The Ultimate Belief.* By A. Cutton-Brock. \$1.00 net.

Longmans, Green, & Co. New York.

*Spiritual Sacrifice.* By John Stephen Hart, M.A., B.Sc. Canon of St. Paul's Cathedral, Melbourne; Warden of St. John's Theological College. The Moorhouse Lectures, 1915. \$1.50 net.

*Our Place in Christendom.* Lectures Delivered at St. Martin-in-the-Fields, in the Autumn of 1915. With a Preface by the Right Rev. Lord Bishop of London. \$1.20 net.

PAMPHLETS

Division of Intercourse and Education. Carnegie Endowment for International Peace. 407 W. 117th St., New York.

*The Building of the Nation.* By Nicholas Murray Butler. Address delivered at the Annual Luncheon of the Associated Press at the Waldorf-Astoria, New York, April 25th, 1916.

Thomas Nelson & Sons. New York. *The Voice of Ireland.* Being an Interview with John Redmond, M. P., and some Messages from Representative Irishmen regarding the Sinn Fein Rebellion.

T. Fisher Unwin, Ltd. 1 Adelphi Terrace, London, England.

*Italy Our Ally.* Being an Account of the Visit to Italy of the Right Hon. H. H. Asquith, M. P.

Sir Joseph Causton & Sons, Ltd. London.

*The Policy of National Instinct.* A Speech delivered by M. Take Jonesco in the Roumanian Chamber of Deputies during the sitting of the 16th and 17th of December, 1915.

Harrison & Sons. 45 St. Martin's Lane, London, W. C., England.

*Recommendations of the Economic Conference of the Allies,* held at Paris, on June 14, 15, 16, and 17. Presented to both Houses of Parliament by Command of His Majesty.

American Ass'n for International Conciliation. 407 W. 117th St., New York.

*Profit and Patriotism.* Reprinted from the *Economist*, London, April 26, 1913. And *Money-Making and War.* Reprinted from the *Evening Post*, New York, April 21, 1913. Special Bulletin, May, 1913.

Church Mission Publishing Co. Hartford, Conn.

*Eight Years in the Mission Field in the Mountain District of Western North Carolina.* By Rev. Frederick D. Lobdell. Publication No. 105. 20 cents.

Longmans, Green, & Co. New York.

*When God Came.* By M. A. Bousfield. Fourth edition, thirteenth and fourteenth thousands. 20 cts. net.

CHURCH MUSIC

B. W. Huebsch. New York. *Advent Songs.* A Revision of Old Hymns to meet Modern Needs. By Simon N. Patten. \$1.00 net.

CATALOGUES

German-English Academy, Milwaukee. Founded 1851. Catalogue 1916-1917.

THE HORRORS OF WAR

ONE OF Germany's most noted surgeons, who has spent months at the front and in hospital service, in writing of the effect of the terrible strain of war as depicted upon the faces of those released from the firing line, says: "Physically these soldiers may be as hard as iron, yet they are not intact. The officers nearly always develop an uncanny, marble, staring look, as though they had been accustomed to gaze shudderingly at all the terrors and desolating orgies of destruction, as though they had been obliged to witness this with unblinking eyes and finally felt that their eyes had become a mirror of the horrible. It is as though the claw of a demon had seized their faces and made their eyes sink deeper into their hollows. The more highly civilized a man is, the better educated, the deeper his feelings, the more does he bear the indefinable something in his face, the sign that he has seen terrible things."—*Christian Advocate.*

# THE CHURCH AT WORK



AT THE SUMMER CONFERENCE, GENEVA, N. Y.

## ONE DAY'S INCOME FUND

THE SUMMER season is not hindering the growth of the One Day's Income Fund, which is now \$58,000. The increase last week was over \$8,000, the gifts ranging from \$2,000 to ten cents.

With one gift comes this message: "This year I have already given to the missionary work of the Church through my parish. Nevertheless, I believe that the life of the Church must be expressed in missionary work, and am very glad to send another gift."

An offering of \$500 was made "as a thank-offering to God for His mercies and blessings vouchsafed our Church. God speed you all."

Another friend writes, "I am sending the enclosed \$50 which represents a thank offering combined with one day's income. It goes with the assurance of my prayers that the Church may show her loyalty by meeting the year's expenses and her faith to go forward and undertake greater things than ever before. I hope the one day's income gift will become a yearly custom."

The offering from the missionaries in the district of Shanghai has been increased to \$127.81. The district of Kyoto also sent an offering by Bishop Tucker, who has delivered it at the Missions House in person.

## CONSECRATION OF CHURCH IN MAINE

THE CHURCH of St. Andrew's-by-the-Lake, Seal Cove, Maine (Rev. W. T. Forsythe, missionary in charge), was consecrated by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the diocese, on July 18th. Besides the Bishop there were present in the chancel and choir the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, four of the diocesan clergy, the Rev. Messrs. W. T. Forsythe of South West Harbor, A. C. Larned of Bar Harbor, C. F. Lee of North East Harbor, J. H. Logie of Hulls Cove, and two visiting clergy, the Rev. Messrs. Alsop Leffingwell of Connecticut and Vernon D. Ruggles of Brooklyn, N. Y. The sentence of consecration was read by the Rev. Mr. Lee, and Morning Prayer was said by the priest in charge, the Lessons being read by the Rev. Messrs. Logie and Leffingwell. At the celebration the Rev. Mr. Larned was epistoler and the Bishop of Connecticut gospeler. In his sermon the Bishop of Maine emphasized, among other things, the truth that a church was conse-

crated that it might be devoted exclusively to the service of Almighty God, and thus be forever set apart for His worship, especially in the Holy Communion. The congregation, swelled by the presence of many summer visitors, filled the church in every part, and was markedly a devout one. In the evening the Bishop confirmed a class of eight.

Seal Cove is on the western side of the island of Mt. Desert, and the church there ministers to a rural population for several miles around. The first services in the locality were held in 1910, and the work was carried on for awhile by the clergy at Bar Harbor and Hulls Cove, the services being held in a hall. In 1914 the Rev. Mr. Forsythe was placed in charge, residing at South West Harbor, where a house was bought by the late Bishop Codman and converted into a suitable rectory. He has since ministered not only at Seal Cove but at South West Harbor, where the place of worship is a hall, and at several



ST. ANDREW'S-BY-THE-LAKE  
Seal Cove, Mt. Desert Island, Maine

other points on the western side of the island. The work thus represented is an interesting one, and there has been a healthy growth from the start.

St. Andrew's-by-the-Lake, an attractive edifice of wood, will accommodate about one hundred and fifty worshippers, its dimensions being 52 feet by 28 feet. The chancel has on one side a vestry, and on the other a "prophet's chamber," where the priest can pass the night when necessary. The site of the church was given several years ago, and over-

looks Seal Cove Pond, a picturesque little lake. The building cost about \$2,900, of which the people have given (in labor and money) or raised about \$800. The rest of the cost represents the gifts of summer residents at North East Harbor and other points on the island. These latter friends are now exerting themselves to raise a mortgage on the rectory, and expect to succeed in so doing before the season is over.

## BUILDING DURING OHIO'S DIOCESAN CENTENNIAL

THE CLOSING year of the centennial of its organization will be known in the diocese as the building epoch. In something more than twenty parishes and missions new or improved structures, aggregating an outlay of \$260,000, have just been opened, or are being secured; while in several others creditable sums are in hand for new buildings. Two new churches opened Sunday, June 26th, those of St. Andrew's Mission for colored people at Cleveland, and Trinity Mission, Alliance, add to the property value of the diocese about \$45,000. The new Holy Cross House for Crippled Children on Cedar avenue, Cleveland, representing in land and buildings an expenditure of \$30,000, will be ready for occupation in the autumn. At St. Andrew's Mission, Youngstown, the property adjacent to the present chapel has been purchased, and plans for a new church are going forward, which when completed will give the mission the benefit of the old chapel for a much needed parish house. The new church building for Ascension, Lakewood, has been financed at \$35,000, and work on the structure is only waiting the completion of the architect's plans and specifications. At Grace Church, Defiance, \$2,000 has been expended on rectory and other property improvements, while at St. Paul's Mission, Conneaut, the new rectory located on the mission's own ground, adjacent to the church, is to cost \$3,000. The new parish house of St. Paul's, Canton, costing \$12,000, is approaching completion. In Akron, St. Paul's has in hand \$55,000 for a new parish house, but before commencing building operations the rector and vestry are to make an exhaustive study of modern parish houses with view to securing the best. At the Church of Our Saviour, where they already have the splendid Marvin Memorial parish house, a rectory is to be

purchased and improvements made on the church, for which the means are practically in hand. The congregation of St. Andrew's, Elyria, expect to enter into possession of their rebuilt church and parish house, upon which \$30,000 is being expended, in about six months. At St. Paul's, Fremont, through the initial bequest of a former rector, the late Rev. R. L. Chittenden, a modern dwelling for rectory purposes has been purchased and dedicated as "The Chittenden Memorial Rectory." This releases the old rectory adjacent to the church, for much needed parish house operations. At St. Andrew's Mission, Toledo, plans are being secured for a new church to cost \$15,000. At St. Thomas', Port Clinton, a new parish house and rectory combined, of which the rector himself is architect, are being erected on the grounds adjacent to the church, with a cost of \$10,000. A dwelling, modern in architecture and appointments, has been purchased for rectory purposes at Harcourt Parish, Gambier. At the Mission of St. Barnabas', Dennison, the old rectory has been sold, and the old chapel is to be sold, and plans are being secured for a new modern chapel to be erected on the new lot recently secured and paid for, located in the center of population. At the Mission of Holy Innocents, Bowling Green, some twelve or more years ago, a small dwelling house was purchased for \$1,200; this was sold for \$1,500 and a lot purchased in the center of the city for \$2,500. This is now being sold for \$3,000, with view to the purchase of another lot for less money favorably located which, together with cash in hand, will place the mission in position to proceed to the erection of a new modern chapel.

#### THE CHURCH PENSION FUND

NOW THAT \$3,000,000 has been pledged to the Church Pension Fund, interest is naturally centered upon the dioceses which have not yet contributed their share. There appears to be a general confidence throughout the Church that the remaining \$2,000,000 will be raised. But, if a considerable number of dioceses should fail to cooperate with the majority which have already come forward, at least to a small extent, the success of the campaign would be remote.

It goes without saying that the Church has no doubt of the generosity of the southern dioceses. They would doubtless already have contributed a considerable sum had it not been for the important campaign in the interest of the University of the South, during the progress of which the Church Pension Fund agreed to make no effort to collect money in the dioceses chiefly involved.

The success of the Sewanee campaign is but an earnest of the sense of responsibility to great needs and undertakings of the Church which southern Churchmen and Churchwomen invariably feel. The Church now asks the South for a half million dollars as its share toward the \$5,000,000 Reserve Fund now being raised to inaugurate a sound pension system for the aged and disabled clergy, their widows and orphans.

At the present time an effort is being made to organize an effective committee in each diocese. A considerable number of such committees are fully established. It is particularly desired, however, that the clergy and laymen and laywomen should make this their personal cause and get in personal touch with the officers of the Church Pension Fund at 14 Wall street, New York.

The officers desire to place in the hands of those interested literature explaining the aims and methods of the Church Pension Fund, and especially invite the cooperation of business men who can give a little time to a practical work which involves permanent and long deferred service to the Church.

From far away Juneau, Alaska, some 4,200 miles from New York City, has come

word that a committee on the Church Pension Fund has been formed. Bishop Rowe has appointed the following committee: Hon. John H. Cobb of Juneau, chancellor of the district; Hon. B. J. Stewart, Mayor of Juneau; and Capt. George H. Whitney, also of Juneau. The headquarters of the committee in Alaska will be established in Juneau, and an active educational campaign will be entered upon immediately.

The statistics of the missionary district of Alaska are extremely interesting. At present the clergy number only thirteen, and the communicants slightly over one thousand. The immensity of the task facing the missionaries in Alaska is indicated by the size of this territory, which is 600,000 square miles, one hundred and twenty times the size of the state of Connecticut with its two hundred and nine clergy, or nearly four hundred and sixty times the size of the state of Rhode Island with its eighty-two clergy. There is only one city in Alaska, the town of Fairbanks, which has a population exceeding 3,000, and only a few towns have a population of more than 1,000 inhabitants.

Because of the poor transit facilities, in many cases the missionaries are forced to travel between their stations on sledges drawn over the snow by dogs.

The members of the committee are entering the campaign with an enthusiasm not exceeded by another committee, and they are optimistic of the results.

#### DEATH OF REV. W. W. WALSH

THE REV. WARREN W. WALSH, long connected with the diocese of Western New York, died at his home at Charlottesville, Va., on June 30, 1916, aged 78 years. Mr. Walsh graduated from Hobart College in 1861 and from the General Theological Seminary in 1864. His first charge was Epiphany, Suspension Bridge, N. Y., which he organized, the present church having been erected during his rectorship. He was also rector of St. John's, Medina, N. Y., and Trinity, Rochester, N. Y., where also under his charge the church was built, and of St. Matthias' Church, East Aurora, N. Y., which was his last charge. Other parishes held by him were the Church of the Atonement, at Cincinnati, Ohio, and St. John's, Ionia, Mich.

Mr. Walsh had been for many years editor of *Church Work*.

In 1902 Mr. Walsh retired from active duty on account of ill health and since then has resided at Charlottesville, Va.

#### DEATH OF C. H. WILLIAMSON

THE CATHEDRAL at Quincy, Ill., has met with a loss in the death of Mr. Charles Henry Williamson, which occurred Tuesday, July 18th, at his home in Quincy, after a long illness patiently borne. His father, Mr. Henry A. Williamson, the oldest member of the congregation, died just five months ago. Charles Williamson was educated at Racine College, Columbia University, and the General Theological Seminary. He did not receive holy orders, but engaged in business in his native place, where his unique talents and his remarkable sympathy built up for him a circle of friends embracing a very large proportion of the citizens. He was in great demand as a public speaker, and lent his eloquence to many a charitable enterprise. He was a faithful and intelligent Churchman, valuing his privileges as a communicant, and finding great comfort in them during his illness. He received the last sacraments a day or two before his death, and was buried from the church of which he had been a life-long member, on Thursday, July 20th. An immense congregation was present, and a crowd thronged the street outside the Cathedral. The body lay in state several hours before the altar, and a requiem was sung by the Dean.

The interment was in Woodland Cemetery. Mr. Williamson is survived by his wife and their only daughter, Mrs. John K. Graves of Washington, D. C.

#### DEATH OF REV. HENRY JONES

THE REV. HENRY JONES, senior presbyter of the diocese of Maine, and rector of St. Thomas' Church, Camden, in that diocese, whose death occurred on July 8th, was born in Raddon, P. Q.; Canada, of Scotch-Welsh parentage, on June 29, 1848. He was a graduate of the Bangor, Maine (Congregational), Theological School and of the Berkeley Divinity School, Middletown, Conn. He was ordained deacon by the Rt. Rev. Henry A. Neely, D.D., in St. Luke's Cathedral, Portland, on Ascension Day, 1878, and advanced by him to the priesthood in the Cathedral on the same high day the following year. His diaconate was spent in charge of St. Mark's Mission, Waterville, Maine, and after becoming a priest he was placed in charge of Emmanuel Mission, Ashland, where he remained until 1883. In 1884 he became rector of St. Thomas' Church, Camden, and there remained until his death. He is survived by a widow, Mrs. Emma L. (Huse) Jones, whom he married in 1888, and by Mr. Henry N. Jones of Syracuse, N. Y., a son by a previous marriage. The last rites were at Camden on July 12th. Besides Bishop Brewster, there were present the Rev. Messrs. R. J. Mooney, D.D., rector of St. Peter's Church, Rockland; George A. Hunt, until recently rector of that parish; and J. S. Moody of North Carolina, still another former rector, all of whom assisted the Bishop in the service. The interment was in the local cemetery, Bishop Brewster reading the committal service.

Mr. Jones had been in impaired health for some months as the result of malarial fever, and his death, which was due to heart failure, was sudden and unexpected. He was a man of sterling character, and was greatly beloved by his parishioners. His type was the evangelical one, and his sermons, which were distinguished by their uniformity of excellence, were marked by their spirituality. He was a faithful pastor and friend, and his parish steadily prospered under his wise and devoted ministrations.

#### DEATH OF REV. DR. REGESTER

THE REV. JACOB A. REGESTER, D.D., for nearly twenty-two years rector of St. Paul's Church, Buffalo, N. Y., and rector emeritus for the past two and one-half years, died at his home on Wednesday, July 19th.

Due to ill health Dr. Regester resigned as rector on February 1, 1914, but up to the last few months he was always in the chancel and frequently taking a part in the service of St. Paul's.

Dr. Regester was born in Harrisonburg, Va., in 1852. He was ordained deacon in 1884 by Bishop Lay and priest in 1885 by Bishop William Paret. He was assistant at Grace Church, Baltimore, Md., from 1884 to 1888 and rector of St. John's Church, Georgetown, Md., from 1888 to 1892, when he was called to be the eighth rector of St. Paul's, Buffalo. Here he found a deficit of \$3,000, and immediately set to work to clear up this account. He circulated a subscription paper personally and on Easter of the following year announced that all the money was in hand. In 1895 the parish bought a rectory on Johnson Park and in 1897 the old parish house was torn down and replaced by a fire-proof building.

In 1896 the Rt. Rev. William D. Walker, Missionary Bishop of North Dakota, was enthroned in St. Paul's as Bishop of Western New York. In 1894 Hobart College conferred the doctor's degree upon Dr. Regester. He long had urged the endowment of St. Paul's and in 1905 he saw the consummation of his

wish, which will forever keep St. Paul's a "down-town" church.

The funeral was held from the church on Friday afternoon at 4 o'clock and was conducted by the rector and assistant of the parish, the Rev. Charles A. Jessup, D. D., and the Rev. Arthur F. Lowe. Fourteen of the city clergy were in the procession with the full choir, who were summoned home from their summer camp. The vestry acted as honorary bearers and other friends were the active bearers.

Bishop Walker, who was prevented by his illness from being present, sent the following letter, which was read after the Lesson:

"Your bishop has genuine sorrow at being unable to attend this solemn service and pay his tribute of love as our reverend brother is laid to rest. He also, with a full heart, extends his sympathy to the members of this large flock who have in many years past been ministered to with the gracious sympathy and affection of their pastor. We all mourn his loss, but we rejoice with him in the sure hope of resurrection into the Eternal Life. May the Heavenly Consoler of all griefs give to each who sorrows to-day His comforts and His peace.

"Now the laborer's task is o'er,  
Now the battle day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in thy gracious keeping  
Leave we now thy servant sleeping.

"There, the tears of earth are dried,  
There, its hidden things are clear,  
There, the work of life is tried  
By a juster judge than here.  
Father, in thy gracious keeping  
Leave we now thy servant sleeping.

"Earth to earth and dust to dust";  
Calmly now the words we say.  
Left behind, we wait and trust  
For the Resurrection Day.  
Father, in thy gracious keeping  
Leave we now thy servant sleeping."

The clergy of the city met at the see house on Monday afternoon to pay tribute to the memory of their late departed brother.

A widow and six children survive Dr. Regester.

#### DEATH OF REV. JAMES W. SPARKS

THE REV. JAMES WILLIAM SPARKS, who suffered a stroke of paralysis a year ago and retired from the active ministry, died at Columbus, Ga., on Wednesday, July 19th. He was born in Monmouthshire, England, seventy-one years ago, and was a graduate of St. Alban's Hall, Oxford, and the General Theological Seminary.

Made deacon in 1870 and priest in 1871 by Bishop Horatio Potter, he spent the early years of his ministry in the state of New York, but became rector of St. Mark's Church, Waterville, Maine, in 1887, and remained there until 1897. He was rector of Christ Church, Toms River, N. J., from 1898 to 1906, going thence to St. Helen's Church, Beaufort, S. C. While in Maine he served as a member of the Standing Committee from 1891 to 1897.

The Rev. Mr. Sparks is survived by a son, the Rev. William A. Sparks, rector of St. John's Church, Far Rockaway, Long Island; and also by two daughters, Mrs. Maude E. Duval and Mrs. S. Alston Wragg of Columbus, Georgia.

#### MEMORIALS AND GIFTS

IN ST. STEPHEN'S CHURCH, Sherman, Texas, on the Fourth Sunday after Trinity, a peal of three bells was dedicated with a proper service. These bells, which weigh eleven hundred pounds, are the gift of Mrs. Lyon in memory of her husband, Gen. Cecil A. Lyon, and also in memory of Lovick P. Du Pont and Zenobia Hatley. The largest bell carries an appropriate inscription.

#### CONNECTICUT

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

"St. Faith-in-the-Fields" — Candidates — Hartford  
Archdeaconry—Brotherhood of St. Andrew

A NEW DEPARTURE in the mission work of the diocese was inaugurated early in June when a diocesan mission house, known as "St. Faith-in-the-Fields," was opened in the south-western part of Morris township in Litchfield county. A New York Churchwomen who has a large Connecticut estate has given for five years the use of a large farm house and \$500 toward its equipment. The mission is in charge of two deaconesses and is three-fold in scope. First, an effort will be made to reach the scattered families belonging to our own communion, and those who are not affiliated with any Church, visiting their homes and gathering the children together in Sunday schools wherever enough may be found in one place. Special attention will be given to preparing such for Baptism and confirmation. Second, the reception in the mission house of children both from the vicinity and other parts of the diocese, who ought to be benefited by a few weeks of instruction and care. The house is also intended to be a place of rest and vacation for young women from different sections of the diocese. The third feature of the work is the study courses for young women in the life of Christ and on the Prayer Book, and possibly mission study classes. The few weeks this work has been in operation have already fully justified its inception.

THE BISHOP in his recent convention address in speaking of the Church Pension Fund said: "The hoped-for inauguration of the pension system logically necessitates greater care, as regards candidates for the sacred ministry, to admit only men who really intend and are likely to be, as most of the clergy certainly are, laborers in the vineyard. Certainly we are to take heed that no persons be admitted as candidates for holy orders but such as give promise of proving apt and meet to exercise their ministry duly, to the honor of God and the edifying of His Church. In this respect an initial responsibility rests upon the parish priest as well as upon the Bishop. A bishop at the outset cannot lightly reject a young man recommended by his pastor. It seems well now to remind you laymen that in this matter you have a large share of responsibility. Before a man can be admitted as a candidate for orders, and again before he can be ordered deacon, or advanced to the priesthood, at each stage there is required a certificate as to his worthiness and fitness, to be signed by a number of laymen. These testimonials looking to ordination it is a serious thing to sign. It is not right to sign them on behalf of any person unless for his personal knowledge, or actual and satisfactory evidence, as to his character and qualifications."

THE PROGRAMME COMMITTEE of the clericus of the Hartford archdeaconry have just completed for 1916-17 the following programme: October, Socialism and the Episcopal Church, by the Rev. John H. Rosebaugh; November, St. Cyprian's Theory of Church Unity, by the Rev. Arthur Adams, Ph.D.; December, Maeterlinck, with special reference to his ethical and theological tendencies, by Professor Stanley L. Galpin, Ph.D.; January, Islam, by Professor Duncan B. Macdonald; February, subject to be announced, by the Rev. Hiram Van Kirk, Ph.D.; April, Some Current Physical Theories of the Ultimate Nature of Matter, with some hints as to their philosophical and religious implications, by Professor Henry A. Perkins.

THE HARTFORD local assembly of the Brotherhood of St. Andrew held its summer meeting and annual outing at St. John's camp, Lake Waugumaug, South Coventry, Saturday and Sunday, July 22nd and 23rd.

#### DALLAS

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

New Cathedral Parish House—Growing Congregations—New Building at Cleburne

THE COMPLETION of the new parish house for St. Matthew's Cathedral, Dallas, marks an important epoch in the growth of that parish. It provides ample room for the multiplied activities of the parish, such as reception, guild, choir, Sunday school and class rooms, and will also contain rooms for the secretary of the diocese and the diocesan archives. The main assembly hall will also accommodate the meeting of the diocesan council.

THE MISSION Sunday school at Highland Park, under the direction of Dean Moore of the Cathedral, has developed great interest in that growing section of the city of Dallas. This has justified the purchase of a well located site for a chapel and deanery. The latter structure, a spacious, comfortable building, is about completed and will be occupied by the Dean and his family in September. This is an important strategic move to plant the Church in a neighborhood peculiarly favorable for its growth and usefulness. The rapid expansion of the commercial and industrial life of Dallas is forcing the population more and more into the suburban residence section. Business is steadily encroaching on the site of the Cathedral and deanery and is presenting problems of institutional and settlement work for the Cathedral congregation which, under the wise direction of the Dean, are being worked out. The Cathedral staff, working through St. Matthew's Home and the new parish house, will minister to the changed neighborhood conditions, while the removal of the deanery to its new location will enable the Church to occupy an outpost which will, in time, become an important center.

THE CHAPEL of the Good Shepherd at Mineral Wells has been enlarged and beautified to meet the needs of the rapidly growing congregation, more than doubling its kneeling capacity. A new pulpit, presented by Mr. W. C. Robinson of Dallas, has been placed on the gospel side of the chancel outside the rood screen. The altar rail was presented by St. John's Church, Corsicana, whose rector formerly had charge of the mission. Archdeacon Crittenton has the work here in charge, devoting one Sunday a month to it. An efficient corps of devoted, well trained lay readers keeps up the services both morning and evening every Sunday. A week-day service has also been maintained without interruption for over two years.

A BEAUTIFUL new church building for Trinity Mission, Cleburne, was opened for divine service on Trinity Sunday. It is a churchly, handsome structure with new altar and chancel furniture. The furnishings, tinting of the walls, and the windows all combine to produce a harmonious effect. This mission was organized a little over a year ago and under the direction of Archdeacon Crittenton has made marvellous growth. Each Sunday the lay services are well attended by a devout congregation, the Archdeacon only being able to devote one Sunday each month to this work. Additions and improvements to the church properties at Henrietta and Decatur, also in the mission field of Archdeacon Crittenton, indicates a most healthy development of the Church in the smaller communities of the diocese.

#### EAST CAROLINA

T. C. DARST, D.D., Bishop

Ground Broken for New Church at Williamstown

ON JULY 3rd, the ground was broken for the new church of the Advent, Williamstown. The Rev. Malcolm Maynard of Hollidaysburg, Pa., conducted a most impressive service.

This church will be the gift of Mrs. James Grist Staton, president of the Woman's Auxiliary of the diocese. It will be of grey pressed brick with limestone trimmings and red tile roof. Benton & Benton of Wilson, N. C., are the architects, and J. D. Ward of Williamston is the building contractor. The cornerstone will be laid on August 1st by Bishop Darst. The present building has been in use since 1850, and after the completion in November of the new church it will be used for Sunday school purposes.

**ERIE**

ROGERS ISRAEL, D.D., Bishop

**Cathedral Notes**

A GOOD DELEGATION from the Cathedral attended the summer school at Conneaut Lake. Six teachers in addition to the Cathedral assistant were present. The summer school proved most helpful and next year it is hoped that even more will attend. The Dean found it impossible to be present. Evening service is being continued at the Cathedral throughout the summer, preceded by an organ recital, given by Mr. Peter Le Sueur.

**HARRISBURG**

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

**First Sunday Service in Mount Pleasant**

BISHOP DARLINGTON and his family are summering in Huntington, Long Island.

ON SUNDAY, July 30th, the first Sunday service is to be held in St. Joseph's Church, Mount Pleasant, Tioga county, by the diocesan missionary, the Rev. Frank R. Allison. There will be Baptism and Holy Communion. Visitors are expected from Mansfield, Tioga, and Lawrenceville, the other missions in the care of Mr. Allison, who with his family is spending a short time in Tioga, one of his missionary stations, living in the parish house, which has been fitted up for the accommodation of the family.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

**Reception at Bar Harbor on Bishop's First Visitation**

ON SUNDAY, July 16th, Bishop Brewster made his first visitation to St. Saviour's Church, Bar Harbor, Mt. Desert, confirming a class of twenty-six presented by the rector, the Rev. A. C. Larned, and preaching to a congregation that filled the church. On the following day a reception held on the rectory grounds for the Bishop was attended by both regular members of the parish and many summer visitors, among whom, as in almost every other locality on the island, Churchmen preponderate. In the evening of the same day the Bishop confirmed a man who had been unable to attend the day before.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

**Improvements and Repairs—Sewing Circles—Militiamen**

A NUMBER of valuable improvements have recently been made in Christ Church near Guilford, Howard county. Four large windows and one large gallery window have been replaced, all windows screened, and walls put in repair. These improvements were made possible by a bequest of \$200 made to the parish early in the year by the will of the late Mrs. Sophia Gaither of Baltimore and Elicott City. In addition to this, several changes in the chancel have been made possible through the generosity of a friend. These include sedilia, pulpit desk, and dossal, the latter being given by the rector's wife, Mrs. A. J. Torrey, in memory of her mother, Mrs. Francelia Tyler Pike, who died July last.

EXTENSIVE IMPROVEMENTS are being made

to Christ Church, West River, Anne Arundel county (Rev. Robert A. Mayo, rector), enlarging it and adding to its comfort and beauty. A very handsome lectern Bible, appropriately marked as a memorial to the late Rev. Thomas Jones Packard, D. D., under whose rectorship the work was begun, has been placed in St. John's Chapel, Shady Side, a mission of the parish, by members of St. John's and Christ Church.

THE PLANS for the new guild house of St. Paul's Chapel, Baltimore, have been drawn by Messrs. Smith and May. The style of architecture in Romanesque, to correspond with that of the chapel. The building will enclose a small, grassy court-yard, reached through an arched iron gateway, and will contain a library, choir room, vicar's office, apartments for the vicar and his assistants, assembly room, gymnasium, and bowling alleys. The entire group, including the chapel, will have a frontage upon Columbia avenue of 120 feet and a depth of 130 feet.

AN ALL DAY'S SERVICE in the nature of a "home coming" was held in St. Mark's parish, Brunswick, Frederick county (Rev. Edward E. Burgess, rector), on June 20th. In the morning the Holy Communion was administered with Archdeacon E. T. Helfenstein as celebrant, and the sermon was preached by the Rev. Edward Wall of Berryville, Va. There was also a short service in the afternoon with addresses by Archdeacon Helfenstein and the Rev. Messrs. J. H. Blake and W. W. Gillis.

SOME WEEKS ago the women of the congregations at Middle Lane Chapel and St. Peter's Chapel, Solomon's, Calvert county (Rev. William E. Glanville, Ph.D., rector), were organized into three sewing circles in aid of the work of the surgical dressings committee. As a result of their work, twenty-nine complete packages and nearly three hundred miscellaneous dressings have been shipped to headquarters in New York for use in the European war hospitals.

OPEN-AIR SERVICES are being held every Sunday afternoon during the months of July and August on the grounds of the Cathedral of the Incarnation, Baltimore, under the auspices of the Brotherhood of St. Andrew. Special speakers have been secured and members of the Brotherhood will act as ushers. Among the special preachers are the Rev. Messrs. Philip Cook, G. Mosley Murray, John L. Le Mothe, Walter B. Stehl, Dr. W. H. H. Powers, and other prominent city clergy.

THE CLERGY and sons of the clergy have responded generously to the President's call for service on the Mexican border. In addition to Chaplain B. Duval Chambers of the First Maryland Regiment, Chaplain W. D. Gould of the Fourth, and Chaplain W. Page Dame of the Fifth, Dr. John G. Murray, Jr., the Bishop's son, has gone to the border with the Medical Reserve Corps, and the sons of the Rev. Drs. Powell, Rede, and Wroth are members of Battery A.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

**Bellville and Dexter—Large Colored Parish Developed in Detroit**

THE MISSIONS at Bellville and Dexter have been opened up by the Rev. William Heilman, who has been placed in charge of these fields by the Bishop. He has recently received an appropriation from the board of missions enabling him to employ Mr. Edwin Potter Sabin, a candidate for holy orders of the diocese of Chicago, to make a survey of religious conditions in the two towns. Mr. Sabin begins his work August 1st.

ST. MATTHEW'S CHURCH, Detroit, the only colored work in the diocese of Michigan, recently abandoned the pew system and inaugu-

rated an every-member canvass for pledges. On a Sunday afternoon, fifteen automobiles and forty-five canvassers covered the entire parish, securing pledges which increased the finances of the church seventy-five per cent. St. Matthew's has grown in the past five years from 183 communicants to 514, and is planning to build a new church and parish house.

**NEVADA**

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

**Bishop Hunting's Tour—Parish Hall and Rectory for Winnemucca**

BISHOP HUNTING, making a missionary trip through the northern part of the state since the first of July, traveling with Mrs. Hunting in his automobile, has visited many communities where there has never been a service of the Church or a visit from a clergyman. Far removed from the railroad, the communities are scattered and scantily populated. McDermitt, one of the places, on the border line between Nevada and Oregon, is the center of a community of Indians for whom no religious work has ever been done. Here is one of those open doors before which the Church stands, and one wonders whether there will be an effort to enter it before it is closed by some other religious body which grasps the opportunity.

ON JULY 1st, ground was broken for the new parish hall and rectory for the mission of St. Mary the Virgin, at Winnemucca (Rev. Ross Turman, vicar). It will be a two-story building, the first floor, or basement, being the hall. There will be a stage 12 by 12 feet, dressing rooms, a guild room, a kitchen, and an auditorium seating 150 people which will be finished with a maple floor. The residence for the vicar and his family on the upper floor will consist of seven ample rooms, with closet and storage room in the attic. The cost of this building will be about \$4,500. The church is to be moved from its present situation to the lot upon which the hall is being built, which was recently acquired through the generosity of one of the Churchwomen of the mission. When this is done, the Church will have a splendid and well-equipped property at Winnemucca.

ON JULY 13th, the Rev. Ross Turman held his first service at Lovelock. This is an agricultural district, with adjacent mining territory, one of the most favorable places for establishing a mission. Occasional services have been held here for some years.

**OHIO**

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

**Brotherhood of St. Andrew—Trinity Church, Toledo—Toledo City Mission**

MR. F. H. SPENCER, field secretary of the Brotherhood of St. Andrew, has just spent two weeks in Cleveland, helping the local men with preparations for the Brotherhood convention in October. Things are shaping themselves well and they expect a splendid convention.

TRINITY CHURCH, Toledo, being located in the heart of the business district, its parishioners are scattered for miles over every part of the city, and as a pleasant surprise to the Rev. Mr. Todd, the assistant, three members of the vestry and their wives recently presented him with a new Overland touring car, which will be a great help in making his calls and in otherwise furthering the interests of the parish. Through the efforts of Mr. Todd, a branch of the Florence Crittenton Home for Girls has been established at 737 Ontario street, and he has been made chairman of the board of managers. This institution has been much needed in Toledo,

because of the unrestrained vice conditions, and because there has been no rescue home to take care of unfortunate girls.

FOR MINISTERING to the sick, poor, and friendless in the benevolent and reformatory institutions of Toledo, the Toledo Episcopal City Mission was organized in 1912. The chaplain, the Rev. Henry E. S. Somerville, has just sent out his fifth annual report, an exhibit of a beautiful, devoted, and blessed Christian service. During the year he made 319 visits to institutions, held nearly 700 services, baptized 83 persons, presented 11 for confirmation, and celebrated the Holy Eucharist 94 times for the afflicted, sick, and dying. The mission is now incorporated but not endowed, and is supported by the Church people of Toledo and the diocesan board of missions.

THE REV. W. M. WASHINGTON, Ph. D., rector of St. John's Church, Cuyahoga Falls, has been made a member of the faculty and one of the lecturers at the Summer School of Methods for Sunday school workers and Bible students, which opened at Silver Lake, Ohio, July 24. Dr. Washington has made a careful study of the Gary plan of religious education, and was primarily instrumental in the introduction into Cuyahoga Falls of what is called the "Wednesday Church School" in successful operation in that city. By the consent and with the coöperation of the public school authorities, the children go to their respective churches for religious instruction and training on the first afternoon session of each Wednesday.

#### PITTSBURGH

CORLANDT WHITEHEAD, D.D., LL.D., Bishop

##### Resignation of Dr. McIlvaine

THE WARDENS and vestrymen of Calvary Church, Pittsburgh, have accepted the resignation of the rector, the Rev. James Hall McIlvaine, D.D., to take effect November 1st. During his rectorship of seventeen years the location of the church has been changed to a much more convenient and central point in the parish, a handsome stone church, parish house, and rectory have been provided and entirely paid for, and the church consecrated. The congregation is now in a prosperous condition.

#### RHODE ISLAND

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

##### Clergy at Plattsburgh Camp

THE PLATTSBURGH military training camp has received a notable recruit in the person of the Bishop of Rhode Island. Bishop Perry and the Rev. John Frank Scott, rector of St. John's Church, Providence, have enrolled for the month of August. This makes four clergymen of the Church in Rhode Island who are going to Plattsburgh. The Bishop has been heartily in favor of preparedness from the first and acted as marshal of the clerical division of the preparedness parade recently. No doubt also he inherits the patriotic spirit of his renowned ancestor, Commodore Perry of naval fame, also of Rhode Island.

#### SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

St. James' Mission, Tampa—Bishop Mann—Bishop Gray

A SERVICE of great interest was held by Bishop Mann, assisted by the Rev. E. I. Georges, priest in charge, and the Rev. E. E. Miller, at St. James' Mission for colored people in Tampa on June 28th. An excellent work is being done at this mission, but there is urgent need for a new church, as the present structure is not only entirely too small for the congregation, but is so old that it is almost unsafe.

BISHOP AND MRS. MANN left their home in Orlando on July 22nd for an absence of some weeks in the North. The Bishop has to attend a final meeting of the Joint Commission on Missionary Organization, appointed at the last General Convention, which meets in Boston on July 26th and 27th. His address will be the Church Missions House, 281 Fourth avenue, New York City.

A RECENT visit from the Rt. Rev. William Crane Gray, D.D., the first Bishop of Southern Florida, was greatly enjoyed by friends and relatives at Orlando, St. Petersburg, and Tampa. He is continuing his ever zealous labors for the Church from his home in Nashville, having charge of several mountain missions in that vicinity.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

##### Notes of Institutions

IN CONNECTION with St. Agnes' House, Tennessee City, much interest is shown in the new treatment for tuberculosis, which is a complete reversal of ordinary methods and dependent almost altogether upon diet and baths.

PARADISE HOME for Children, started on Paradise Ridge, has established itself in a larger home in a new location under Mrs. Itasca Smith, matron, on the Gallatin road. It is a temporary place for securing good homes for the children, after due investigation, many having been placed in the past year after being removed from bad environments.

#### WASHINGTON

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

Construction Work on Cathedral Sanctuary—Clergymen in Hospital

WORK on the sanctuary of the Cathedral is going on apace; when finished it will be a landmark for many miles, and will be seen from many points in the lower part of the near-by city.

THE REV. C. J. WINGATE, assistant minister of St. Margaret's Church, Washington, D. C., has been ill for some time, and has been in Johns Hopkins Hospital, Baltimore, for treatment; he has now returned to the city, but is not improving as quickly as his friends would wish. The Rev. J. M. E. McKee has also been in hospital and is still in a precarious state of health.

#### WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Grace Church, Carthage—Plattsburg and Trenton—Women's Societies

ON TRINITY SUNDAY, June 18th, Bishop Partridge blessed a large memorial brass cross of the passion flower design which had been placed upon the altar of Grace Church, Carthage, Mo. The cross was the gift of Mrs. Caffee. At this same service, the Bishop confirmed seven, making forty-two that have been presented by the Rev. H. E. Martin since the commencement of his rectorship. Mr. Martin has also had charge of the work at Webb City, but his work there will terminate August 1st. Enough interest having been aroused to warrant the calling of a resident priest, it is hoped that one will be located there by early fall.

ST. MARY'S CHURCH, Plattsburg, and St. Philip's Church, Trenton, are to have a resident rector soon for the first time in many years, the Rev. W. S. D. Lamont, now of Holy Trinity Church, St. Joseph, going there. He will reside in Trenton. The stone church at Trenton has been redecorated inside and the church at Plattsburg has been refinished both outside and inside. Brasses, consisting

of altar cross, candlesticks, and vases, and altar linen have been given as memorials.

THE KANSAS CITY chapter of the Woman's Diocesan Society, at its session on St. Peter's Day, unanimously resolved to pledge \$1,500 to the Bishop for the first of three diocesan missionaries, to be located respectively in the northern, central, and southern convocations.

THE WOMAN'S GUILD of Grace Church, Kansas City, was tendered its annual reception on Friday, July 7th, by the president, Mrs. C. A. Pugsley. The guest of honor was the Rev. Robert Talbot. The guild showed a magnificent record of its year's work and is the largest contributor to missions of any woman's organization in the diocese.

#### CANADA

Church Dedicated—Memorial Services—War's Ravages

##### Diocese of Athabasca

THE NEW church of St. Mary's, in the Paxon district, was dedicated by Bishop Robins lately. The old church was destroyed by fire last year.

##### Diocese of Columbia

THE DEAN preached in Christ Church Cathedral, Victoria, June 25th, on the occasion of the memorial service for Bishop Scriven. Similar services were held on that day in all the churches in the diocese. It was stated, two weeks since, that the late Bishop was sixty-three years of age at the time of his death, but that was a mistake; he was in his sixty-sixth year.

##### Diocese of Edmonton

BISHOP GRAY left Edmonton in the middle of June to take part in the ordination service at Regina. The Bishop preached at the memorial service for Lord Kitchener in All Saints' Pro-Cathedral, Edmonton.

##### Diocese of Keewatin

A MEMORIAL service was held in St. Alban's Church, Kenore, July 2nd, for the Rev. John D. Martin, who was serving in the medical corps in France, and was killed in one of the engagements in June. The Rev. Canon Lofthouse preached on the occasion.—SOME OF the subjects before the diocesan synod, which met in June, were giving the vote to women at vestry meetings and changing the close of the parochial financial year to the end of December. These motions were both carried unanimously.—THE DIOCESAN Woman's Auxiliary held its annual meeting in June in Kenore.

##### Diocese of Montreal

VERY GREAT sorrow was felt in the parish of St. Paul's, Lachine, at the death of the rector, the Rev. Richard Hewton. He was the first rector of the parish and had charge of it for over twenty years. He died in Montreal July 9th after a long illness borne with the utmost patience. A large number of the city clergy were present in St. Paul's at the funeral service. The little church was massed with flowers and the coffin covered with the wreaths and other beautiful floral offerings sent by the friends of the late rector. The Bishop and a number of the clergy took part in the service. Mr. Hewton leaves a widow and one son who is serving at the war.—A MEMORIAL tablet and honor roll were unveiled in St. Augustine's Church, Rosemount, on the 25th. Dr. Symonds, of Christ Church Cathedral, Montreal, preached on the tremendous issues at stake in the present world convulsion.

DEEP SYMPATHY is felt for the Rev. Arthur French and his family in the death of his son Bertram, who was killed in battle in France, July 1st. He was a student at McGill College, Montreal, first and was reading for honors at Oxford when the war broke out. His father, rector of St. John the Evan-



gelist, Montreal, is now traveling for the sake of his health, in the East.

*Diocese of Niagara*

THE SUNDAY SCHOOL ASSOCIATION of the diocese has arranged to hold its convention this year at Ancaster, October 19th.—AT THE annual picnic in July of the deanery of Wentworth, held at Tapleystown, Bishop Clark gave an address on the coming mission this autumn.

*Diocese of Ontario*

THE REPORT of contributions to missions, given at the diocesan synod, showed that considerably more than the sum aimed at had been raised. Archdeacon Dobbs, speaking on the report of the committee on social reform, said that more attention should be directed to the improvement of home life, and he thought also that motion pictures should be more strictly regulated.

*Diocese of Qu'Appelle.*

THERE WAS a large congregation at the ordination in St. Chad's College chapel, Regina, when six men were ordered priests. In the absence of Bishop Harding, who is in England, the service was conducted by Bishop Gray of Edmonton. The warden of St. Chad's, Archdeacon Dobie, presented the candidates.

*Diocese of Quebec*

THE SUMMER school at Lennoxville seems to have been a success, although the numbers attending would have been larger had not the claims of Red Cross work absorbed the time of so many women.

*Diocese of Rupertsland*

THE TREASURER'S report for the past year shows the funds of the diocese to be in a flourishing condition, in spite of the financial depression caused by the war.—THE GENERAL missionary for the diocese, the Rev. W. W. Thomas, has been appointed archdeacon.—A RESOLUTION was passed unanimously at the meeting of the diocesan synod, condemning bilingualism in the schools of Manitoba, affirming that English should be the language of instruction in all subjects of the elementary public school's course.

THE FOURTH annual summer school of the diocese began in St. John's College, Winnipeg, July 17th. The school was under the auspices of the Woman's Auxiliary and the Sunday school committee. A number of prominent workers are taking part. The Sunday school association is now entirely out of debt, owing to the recent action of the diocesan synod.

A VERY BEAUTIFUL brass cross was dedicated by Archbishop Matheson during his visit in June to the Sioux mission at Oak River. It was presented to the church by the daughters of the late Mr. Horsman, who with his wife had been among the pioneer Church people in the parish at Oak Lake. The Archbishop held a confirmation at which several of the candidates were quite elderly Indians. The missionary in charge had baptized three in the week preceding the Archbishop's visit, both of whom were over fifty years of age.

IN CONSEQUENCE of the illness of Archbishop Matheson, the Trinity ordination in St. John's Pro-Cathedral, Winnipeg, was taken by Bishop Grisdale, lately Bishop of Qu' Appelle. Four men were ordered deacons and twelve were advanced to the priesthood.—It is expected that the new Christ Church, Winnipeg, will be completed by the winter. It is to be begun at once. The historic old church is to be taken down. The cost of the new one will be about \$25,000.—THE FUNERAL service of the late Dean Robinson, warden of St. John's College, Winnipeg, was taken by Dean Combes, acting for the Archbishop. The boys of the College School formed the choir.

*Diocese of Saskatchewan*

SPEAKING of the effect of the war, in his charge to the diocesan synod, Bishop Newham mentioned that while three years ago there were eighty clergy in the diocese, there are now only sixty-four, and two of those soon go as chaplains. Whereas there had been fifty students on the roll of Emmanuel College there are to-day only fourteen.

*Diocese of Toronto*

THE BUILDING debt on the Church of the Advent, Toronto, has been nearly all paid off. Friends outside the congregation have given considerable help.—BISHOP SWEENEY began a visitation in the northeastern portion of his diocese in the middle of July. He intended to conduct the quiet hour at the conference of the rural deanery of Haliburton.—ARCHDEACON CODY made a strong appeal at the memorial service in St. Paul's, Toronto, in memory of Brigadier General Mercer. The Queen's Own Regiment was present and its band assisted in the musical part of the service. Archdeacon Cody said, "From the graves over yonder, from the bones of our brave dead, comes to us that faith which rings out its challenge to carry on the cause for which they made the supreme sacrifice, to carry the struggle to ultimate and complete victory." The Duke of Connaught was represented at the service by Colonel Sir Henry Pellatt.

THE NEW addition to the Cathedral staff of St. Alban's, Toronto, is the Rev. A. S.

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Ribourg, from Holy Trinity, Winnipeg. He will begin his work in Toronto on October 1st.—THE ANNUAL retreat for the clergy will be held at Bishop Bethune College, Oshawa, from August 28th to September 1st. Bishop Roper of Ottawa will be conductor.—THE EDITH CAVELL CHAPTER, of Bishop Bethune College, Oshawa, gave all their Saturday afternoons during the school year, as well as some time in the week, to Red Cross work.

## Educational

THE ST. ELIZABETH SCHOOL for Girls, Mount Washington, Los Angeles, proposes to make a novel departure during the coming summer. Classes in nursing, first aid, military drill, including rifle practice, and kindred subjects, are to be held and accommodations have been secured for a large number of summer students with their families at the Town and Country Club which adjoins the school buildings, making this a most attractive place to enjoy a delightful sojourn contiguous to the city. Mount Washington is within fifteen minutes of the city centers, and being about one thousand feet above sea level, is always cool. The school year closed in June with commencement exercises of the usual order, and the outlook for the coming year is full of promise.

ST. MARY'S COLLEGE, Dallas, Texas, the diocesan school for girls, after the most successful year in its history, under the efficient direction of Dean Carrington, finds it necessary to enlarge its facilities. Accordingly the trustees have authorized the erection of a new building, work on which has already begun, which will be completed in time for the fall term. This new structure will stand to the east of the chapel and with the administration building will make a most effective group. It will be known as Garrett Hall, in honor of Bishop Garrett, the president and founder of the college. The building will be of brick and will provide ample space for chemical, physical, and domestic science laboratories, as well as fifteen class rooms. Every detail of construction and equipment has been carefully worked out so as to furnish the most modern facilities for advanced work.

THE SUMMER SCHOOL for Sunday school workers at Conneaut Lake, Pa., June 26th to 30th, was attended by about eighty teachers, clergymen, and older pupils. Each day, after celebration of the Holy Communion, was occupied with various lectures, closing with remarkably good illustrated lectures in the evening. Miss Helen T. Jennings of Pottsville, Pa., Mrs. John Loman of Philadelphia, the Rev. Stewart M. Mitman, Ph.D., the Rev. W. H. Owen, Ph.D., and the Rev. W. H. Jones were the lecturers. Bishop Israel in two conferences with the clergy led the discussion of some intimate themes in the personal life of clergymen and gave freely of the stores of his own spiritual experience. The beauty of the lake and its surroundings, the excellence of the Hotel Conneaut, the amazingly moderate charges, and the very agreeable spirit of comradeship, combined with the superb weather, made the occasion delightful as well as profitable. It is to be hoped that the school may long be continued at the same place.

THE SUMMER SCHOOL for Sunday school workers of the convocation of Southwest Virginia assembled at Bedford City with 105 teachers enrolled as students. The sessions were held in the splendid Bedford High School building, which was gratuitously put at the service of the Sunday school folk. Conferences were held in the afternoon and lectures in the morning. Two were on Pedagogy—elementary by Miss Helen Jennings, and advanced by Dr. Mitman; but with the exception of these two the whole school was together. Miss Jennings conducted confer-

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## ENSLAVED BY CLOCKS

THERE IS NO escaping the fact that the man who invented the clock and the men who have since developed its manufacture so as to make it a useful servant made a great contribution to mankind. Nevertheless, measuring time off on a mechanical basis and regulating industry, moulding leisure, and fixing eating, rising, and retiring time has not been an unmixed blessing. The clock with all it represents has become the master as well as the servant of humanity.

Now, according to press dispatches, Germany in accordance with her many efficiency and common-sense innovations has determined to change the clocks to accord more nearly with nature. We are told that clocks will be set ahead an hour during the summer season. This has been advocated frequently on sound theoretical grounds and it is to be hoped that it will be put upon a sound practical basis.

As a health-promoting measure I can think of nothing costing so little which would secure so much. Consider a few of the advantages of changing the clock-hours so as more nearly to coincide with sun-hours. Hygienists hold that working people need more wholesome, out-of door play and recreation, more sunlight and fresh air. These are difficult to secure for people who labor till near dark. Suppose that instead of our present summer practice of sleeping through the first few hours of sunlight and working to almost the end of the last few, we went to work at sunrise and stopped in the early afternoon. Consider how plentiful day-time would then be for baseball, tennis, fishing, gardening, golf, swimming, and other favorite out-door sports and pastimes!

Many pale, bloodless faces of factory workers would become tanned; tired, discouraged eyes would become bright; blood that had become thin and sluggish would, for many, be renewed and would race again with the joyousness of youth. Even those who cared only to lounge about would be much better off in the sunlight than in the close, stuffy air of artificially lighted rooms.

And what prevents the people from securing this health and these joys for themselves? I can think of but one answer— inertia. "Inertia," according to the physics definition, "is that property of matter by virtue of which it retains its state of rest or of uniform rectilinear motion so long as no foreign cause changes that state." Perhaps Germany's example will be the foreign cause which will change our state of sluggishness into a more purposeful state of activity and secure a greater measure of both health and happiness.—*University of Wisconsin Health Bulletin.*

## THE UPPER ROOM

AMONG THE peasants of Russia a very common form of farewell is "*S' Bokhem,*" which means "Go with God." It is their usual good-by, and even a short journey is prefaced with what seems to us strangely like a benediction. Frequent repetition may perhaps lessen the sense of what the words mean on the part of those using them, but the meaning is there, and is very suggestive and significant. There is in this good-by phrase a lesson for us, who may well learn from the Russian peasants in more than one exercise of simple trust. Would it not be a grand thing for us to set out upon our journeyings, long or short, with the thought that we were going in company with God? If we consciously went with God, we could not go to some of the places and do some of the things that occasionally we do; and the sense of His presence would be not only a restraint in this way, but a positive comfort and help.—*Onward.*

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